

man stock of good feeling and united will, and of determination to press forward in this perfect and beautiful work of human progress.

In order to get entirely away from the senses, and the great throng of trifling objects of the intelligence there, he had to go away to Walden Pond, among the mystic streams—upon a rock in the middle of a river, and wait until he became acquainted with the fount and turtles that, gradually becoming acquainted with him, crept upon the rock that he himself occupied, so that at last he felt some of the spirit that animates the whole system of things.

I met a man in New York City who has spent three months in Europe and is investigating Spiritualism through materialization, who said: "I have no real, perfect evidence that I have conversed with spirits."

THE TRINITY BODY SPIRIT-SOUL. In the Banner of Light of Feb. 21 an intelligent lady writes: Mary Allen has started an inquiry pertaining to the trinity, which seems worthy of full consideration.

Every form of life, even to the seventh sphere, exists in accordance with natural law. No such thing as an independent motion was ever set in motion. Life, light, heat, magnetism and electricity, are simple products resulting from the expenditure of a vitalization of grosser materials.

Original Essay.

SACRED SYMBOLS.

BY S. B. HITTAN, M. D.

In the earlier stages of mental development the mind is not qualified to grasp the naked truth. It is difficult to attract and concentrate the faculties by any bare statement of abstract principles and ideas, for the obvious reason that truth in super-sensuous forms cannot be readily apprehended.

In the galleries of art and antiquarian museums, in the monumental and cultured remains of dead empires, buried beneath the ashes of centuries, and in the poetry and history of the earlier nations, we have numerous and diversified illustrations of the subject.

The art of expressing ideas by the use of symbols may not have originated in Egypt, and it certainly was not confined to the Egyptians. It was interwoven with the mythological fables and polytheistic worship of the whole Pagan world.

Of the various monumental and historical illustrations of this pictorial language I will cite but two examples. On one of the temples of Minerva the pictorial representations of an infant, an old man, a fish, a river-horse and a hawk are employed to express this significant sentence: "All you who come into the world and go out of it, know this, that the gods hate impudence."

Every form of life, even to the seventh sphere, exists in accordance with natural law. No such thing as an independent motion was ever set in motion. Life, light, heat, magnetism and electricity, are simple products resulting from the expenditure of a vitalization of grosser materials.

the hidden significance of this singular present: "The Persians must not expect to elude the effects of Seythian valor unless they can fly like a bird, plunge under water like a frog, or bury themselves in the earth like mice."

The mythological systems of the Pagan world and the natural theology of the ancients, were full of curious inventions and charming conceits, which served to captivate the masses of the people. In those early periods the imagination was not subject to the severe restraints of reason and science.

The spell of invisible ministers was every where upon the earth, and their mysterious powers influenced the minds and destinies of men. It was Aurora who opened the gates of the Orient that the god of day might enter in his chariot of fire and glorify the natural creation.

In Egypt Osiris, Isis and Typhon were invested with the creating, preserving and destroying powers of the universe. In India the same powers were represented by Brahma, Vishnu and Siva, and their material symbols were earth, water, and fire.

The heathen gods and their attributes; their mysterious power over imponderable elements and man; and the enchanted realms of invisible life and thought, are represented by material symbols or otherwise defined in the pictured speech of the Pagan nations.

Dr. Holland, in Scribner for March, says "The oldest novel in existence is probably the Book of Job. We presume there may be some men left who still read the Book of Job as a veritable history, but those who are capable of judging will simply place it at the head of the realm of fiction."

tive mind must realize the singular force of a tongue that thus speaks to us by so many expressive symbols. The silent voices come from every quarter of the world, not excepting the regions of darkness and decay.

The delves worshiped by the early Pagans were fashioned in the likeness of inferior animals representing several species of the quadrumania and the reptilia. The serpent, especially, was regarded as among the most significant of the sacred representatives of super-terrestrial powers and ideas, not only in Egypt, but by Moses, the most illustrious pupil of the Egyptian Magi.

The influence of ancient Greece on the Ideas and institutions of Christendom is not less manifest, though it must be admitted that this power has been of a milder type, and altogether conducive to nobler ends.

The study of the Greek language has materially modified the principal dialects of modern Europe; it has enriched our own language, furnishing to a great extent the technical nomenclature of the arts and sciences; nor have the examples of composition to be found in the Greek classics, whether of prose or verse, ever been excelled.

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History makes haste to record great deeds, but often neglects good ones.—Hosea Ballou.

The Wards of the Nation.

John Beeson writes us from New York under a recent date concerning the Indian question: "Spiritualists have a higher teaching and a nobler mission than to doom any class of human beings to perish, and as the Indians are our brethren in common faith, and from the world of spirits give to us largely of their magnetic strength, those yet in the mortal have an especial claim upon our sympathy and care."

After a series of public meetings, and thorough discussion of the cause and cure of difficulties with the Indians, the following report was forwarded to the Executive Committee: 1. That all parties and creeds which subvert the golden rule of doing to others as we would have others do unto us, are unworthy of support.

Whereas, The aborigines of our country are included with the "all men" who in our fathers' declaration have a right to life, liberty, and the pursuit of happiness, and whereas, The United States Indian Commission, composed of twenty leading citizens of New York, affirm that the public opinion has been for some time not only sympathizing but justly well enlightened toward the Indian, so that of all the large sums which Congress appropriated for their relief, not a small part of it reaches them.

1. List. Its members shall be of such age, with by work or money, promote a more correct public sentiment, and sustain all the measures of the Government for the protection of our Indian neighbors.

At a public meeting in the Chapel of the Broadway Tabernacle, on the 25th of March, the following preamble and resolutions were offered by Father Beeson, and after full discussion, were unanimously adopted by the meeting: 1. Whereas, The Commission on the part of the Government \$23 annually for each Indian, and recommend their transfer to the army; therefore,

Do we heed the homely adage handed down from days of yore? "Ere you sweep your neighbor's dwelling, clean the rubbish from your door."

Views of our Heavenly Home.—Some time ago received from the publishers, Colby & Rich, Boston, a copy of this work by our friend Andrew Jackson Davis. It is a sequel to his work entitled "The Stellar Key to the Summer Land," and in the 230 pages it contains it gives profuse descriptions of "the happy hunting-ground" where mortal spirits are said to congregate after the fitful struggle of life is over and they become bright angels in realms of ether far above the earth.

It is not a little curious how Mr. Davis' accretions with so much accuracy about the geography and topography of the heavenly country in the vicinity of the Milky Way, that he can make maps, and sketch designs of its mountains, lakes, and rivers; but those who can accept his statements as facts, and easily believe that he possesses simply the truth of the matter, must necessarily enjoy great pleasure in reading the work. And those even who have not unshaken confidence in the revelations made, may be able to read the book with much interest.—The Truth-Seeker.

TO BOOK-BUYERS.

The attention of the reading public is respectfully called to the new issue of the BANNER OF LIGHT...

SPECIAL NOTICES.

Notice is hereby given that the BANNER OF LIGHT will be published weekly on Saturdays...

Banner of Light.

BOSTON, SATURDAY, MAY 4, 1878.

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Editorial notice regarding the publication of the BANNER OF LIGHT and its commitment to free thought and scientific inquiry.

The Democritus Theory - The Aristocracy and the Democracy of Spiritualism.

The London Pall Mall Gazette has a notice of a work by the Rev. Frederick George Lee, entitled "More Glimpses of the World Unknown..."

It is a pity that a brilliant and able man, like Dr. Lee, should be so misled by the "democritus" theory of spiritualism...

Dr. H. W. Bellows, the well-known Unitarian clergyman of New York, tells us that for more than thirty years he has given "more or less professional observation" to the subject of Spiritualism...

Dr. Bellows's Attack on Spiritualism. Dr. H. W. Bellows, the well-known Unitarian clergyman of New York, tells us that for more than thirty years he has given "more or less professional observation" to the subject of Spiritualism...

careless in his search, and as hardly entitled to a serious hearing. Mr. Bellows, with the air of a man whose ipse dixit is to settle the whole matter, and whose opinion can rule out a fact of nature as if it were a disputed interpretation of a biblical text, remarks as follows:

"As to the lights, and floating hands, and glowing visitants, they must be mainly set down to the imaginations of persons gradually brought under morbid control by some powerful medium who transfers impressions of his own to their brains in such a way as to delude their senses!"

Imagine Mr. Crookes, Mr. Varley, Mr. Luxmoore, Dr. Gully, Dr. Sexton, Mr. Harrison, Prince Wittgenstein, Lady Cathness, and Miss Kinsbury, all simultaneously the victims of the biological or mesmeric power of little Florence Cook, and forced by her to transmit an impression of her own brain into an objective reality, "in such a way as to delude their senses!"

These foolish and indolent solutions of our phenomena, given by clerical gentlemen from their closets, can be only matters of derision to genuine investigators. One simple fact in psychography, with the objective evidence of its actuality, annihilates all such explanations as Dr. Bellows offers.

Well is it remarked by Mr. A. R. Wallace: "There is no royal road to acquiring a competent knowledge of these phenomena, and this is the reason why so many scientific men fail to obtain evidence of anything important. They think that a few hours should enable them to decide the whole thing; and if a problem which has been ever before the world, and which for the last quarter of a century has attracted the attention of thousands, only required their piercing glance to probe it to the bottom!"

Fraudulent Mediumship.

In the comments of one of our contemporaries upon a case wherein a so-called "materializing medium" was detected in the practice of fraud, the language used would seem to convey the impression that certain remarkable phenomena attested to by many thousands of intelligent persons have been discredited by the fact that a case of imposture has come to light.

An "imposture" that has held its ground now for thirty years, and in spite of the repeated unearthing, during that time, of frauds like that which he signalizes, has gone on commending itself to the belief of such men as Fichte, Hoffman and Zollner in Germany, Flammarion in France, Perty in Switzerland, and Bontleorff, Wagner, and Aksakof in Russia, not to speak of the many scholars and physicians in England and the United States who have accepted it, can hardly be called "an imposture of the day."

Our contemporary thinks the facts have been distinguished because here and there an imposture has been practiced; but the principle still holds good that a thousand simulated phenomena cannot weaken the force of a single genuine one, properly attested. No person ignorant of the amount of testimony on this subject of materialization has a right to substitute his own a priori notions of what Nature ought or ought not to permit, for a perfectly well attested fact.

That mediums are frail and fallible human beings, requiring money wherewith to feed and clothe themselves, and often tempted to fraud, even like bank presidents and treasurers of manufacturing corporations, in order to get money, is not to be denied; and we regret that so it is. We wish that all mediums were pure of heart and wise of head. In most instances they are merely scoundrels, as open to influences from bad spirits as from good. We must therefore be prepared to hear of mediums who have fallen from grace, and perhaps, through pecuniary temptation, have repudiated their own mediumship to please ignoramuses who think they are thus invalidating Spiritualism. Such cases are not unfrequent. But one thing is certain: there has never been a medium yet who could explain a genuine phenomenon so that it could be duplicated by a person not having medial power. Not the first step has yet been taken toward accounting for the minutest of the multifarious phenomena of Spiritualism by any other than the spiritual hypothesis. Ancient Balaam, who was evidently a medium, expressed his sense that the phenomena were outside of his will, when he said, "How can I curse whom God will not curse, or how can I defy whom the Lord will not defy?" The modern medium, tempted by offers of money, would gladly explain the modus operandi of the phenomena in his presence; but he is as utterly powerless to do it as the child is to explain how he came into existence.

The Spiritual Easter.

On our first page Mrs. F. O. Hyzer (in the course of the report of the Anniversary exercises in Brooklyn, to which the reader's attention is respectfully called,) rises to the height of the occasion in the closing line of her first poem, where she says:

"The veil is rent: our Christ is risen." The Easter of the Christian churches has just passed, amid a torrent of glad music, and a grand display of the blossoms of the garden and the flowers of rhetoric. We believe it was left for Rev. M. J. Savage, alone of all the clergy of Boston, to startle the feelings of his hearers on that occasion by the statement that human immortality was not a proven factor in the problem of existence, he having only a kind of inferential hope to offer them in the premises. But we are pleased to record that the utterances of most of the ministers—notably the sermon of Rev. James Freeman Clarke—were redolent of the cheering radiance which flowing over the borders of Spiritualism is already illuminating the tallest mind-peaks of the church, both of clergymen and laity, and shall ere long send its living beams into the darkest valleys of the theological hierarchy.

Our Spiritual Easter has also again come and gone, and the discourses, the poems, the speeches, the detailed experiences which it called forth—and which have been placed by us before our readers in extended measure in recent issues of the Banner of Light—have formed new links in the chain of evidence which demonstrates beyond cavil to the mind willing to receive the testimony of to-day the fact of a sure immortality for the human race; and as year by year this glorious anniversary comes round, the signs grow manifestly more cheering, and the hearts of the people recognize yet wider and clearer pulsations—an increased freedom from the dominion of doubt and fear, and an added advance toward the kingdom of liberty and light! Why should we not rejoice with the angels who to the modern mind "burst the bars of death" in 1848?

A Misconception.

The Rev. Joseph Cook, in quoting from Shakespeare's Sonnets illustrations of his theory of carnal love, seems to ignore entirely the fact that those remarkable productions were addressed not to a woman, but to a man. Mr. Cook says: "To like and to love are thus with Shakespeare two things. When you insist, as he does, on this distinction, you will not be surprised to hear his answer to the question, whether love of the genuine kind is fickle, or whether, when the adequate tests of a supreme affection have all been borne by the passion called supreme, that passion is likely to change. This matter of the world's revolvings, undertakes to assure the ages that love is not fickle, if it be worthy of that name."

When it is remembered that this Sonnet had reference to Shakespeare's regard for a man, and not for a woman, the whole point of Mr. Cook's fine spunt sentimentalism on the subject of the love of man and wife, as here illustrated, is lost. Shakespeare and Cook are talking of two very different things; but the latter does not seem to be aware of it. There is a still unexplained mystery in these Sonnets of Shakespeare's; and we are not surprised that Mr. Cook should have fallen into the misconception he seems to have done.

Dr. J. R. Buchanan.

We are informed, expects to continue permanently in New York. We are glad to know that he purposes to give to the friends of free inquiry in that city the advantages of his presence and labors, as, in a mental sense, he will assuredly prove to them "a tower of strength"; while the physically suffering will reap a rich harvest of relief by availing themselves of his services, which will be rendered according to the fundamental principles of his new system of healing disease. His address is No. 1 Livingston Place, New York. The Spiritual Reporter (the new paper published at 129 East 16th street in New York, by Joseph E. Watson,) says, in its issue for April 28th, Prof. Buchanan "will give one of his remarkable and instructive personating lectures at Republican Hall next Saturday evening. If any shall remain away it will be their loss. The Professor will have a large number of subjects on the platform, and he will illustrate many powers of the human spirit in the body not yet made manifest. Be sure to attend."

The Doctor was expected to give a series of lectures in this city during the present month similar to those recently delivered in New York, but owing to the sickness of Mr. J. B. Hatch, who had the preliminaries in charge, the course has been indefinitely postponed. This is to be regretted; but we hope that an opportunity to listen to so able a lecturer will be vouchsafed our citizens at no distant day.

French Spiritualistic Poetry.

We have received from the Paris publisher, E. Dentu, Palais Royal, 16-17-19, a neat 12mo volume of two hundred and twenty pages, entitled, "Les Dogmes Nouveaux," by Eugene Nus. The first edition appeared in 1861; and this second edition bears the date of 1878. There is no explicit avowal of the author's belief in Spiritualism, but his verses are pervaded with a devout theism and an elevated belief in immortality according to the views of Modern Spiritualists. He is a true poet; and both the literary and poetical merit of some of the pieces is very marked. The poems entitled "Question," "L'Amour," "Tristesse," "Qui vous entend?" "Fol," "Sedan," are especially worthy of mention. We congratulate the Spiritualists of France in having so genuine a poet as M. Eugene Nus among their number. His verses have in them not only the faith but the stuff of immortality.

Death and the After-Life.

Another edition of this justly-popular work by Mr. Davis is now ready. It is embellished with a frontispiece called "A Death Scene," showing the process of the spiritual body escaping from the lifeless form beneath. Price same as "Views of Our Heavenly Home"—75 and 80 cents—being in two styles of binding.

Mrs. Orin Woodbury, of West Farmington, Me., called at our office not long since, and stated that she recognized the spirit message of Mr. CHARLES SAMPOX, which appeared in the Banner Department March 23rd. The communicating spirit, Mrs. W. informs us, passed on from New Gloucester, Me.; he was a man of few words, and his communication is characteristic of him. The facts he stated were correct, to her knowledge.

Spiritualism in Amesbury, Mass.

A valued correspondent and friend writes us as follows concerning the state of the public mind respecting the cause in this, our native town:

"There has not been such an awakening of interest on spiritual matters since I can remember as is at present going on in this place. A number of meetings have been held here, and on the 17th and 21st of April we had J. F. Baxter. Of course yourself and readers are sufficiently acquainted with him and the character of his lectures, so that I only need to say they were fully up to his standard, and abounded with telling argument and logic, which I feel confident has taken deep root in the minds of our thinking people; there are many, however, who are without brains sufficient to digest a thought, and these, taking their cue from the village editor or the evangelical parson, echo their cry of 'sensational' and 'humbug,' while those who dare think for themselves—both in the church and out—have received through Mr. Baxter the most substantial spiritual food."

Some in this town say: "Baxter appears the very soul of honesty, still it is possible for him to give his tests by other than the means he claims to do it by. We do not consider it at all probable that he is dishonest, but this thing is so strange to us that we are puzzled by it." And these sentiments are expressed by men who four weeks ago scouted the whole spiritual theory—simply because they knew nothing of it. They are people for whom the anathemas of the church have no terrors—and they care no more for creeds and dogmas than for a stale almanac.

The irrepressible "Mansfield," with his numerous allies, advertised a "sacred" exhibition here on a Sunday evening several weeks ago; he promised so much on his bills in the way of wonderful phenomena, that the hall was comfortably full to see the most arrant deceivers that travel. This cruel disappointment served to make the general public fight shy, so you see we have to neutralize the effect of the many tars sown in the genuine wheat by him of the allies aforesaid. This we think has been pretty well done now by Mr. Baxter. Meetings will be continued here, and efforts made to enlighten those who are seeking for something more than the dusty creeds of the church afford."

Testimonial to J. B. Hatch.

As is well known, this faithful laborer in the Spiritualist Lyceum movement has been confined to his house for four weeks past through the action of a debilitating course of typhoid fever—the result of over-exertion in the field of his chosen duty. His friends, desirous not only of expressing their sympathy for him in his season of trouble, but also of conveying to him some realizing sense of their appreciation of his self-devoting labors for the young, have prepared a complimentary testimonial in his behalf, the signers thereof agreeing to pay the sums affixed to their names for his pecuniary benefit. Copies of this eminently deserved tribute of acknowledgment to an earnest worker have been deposited for signatures at the Banner of Light office, 9 Montgomery Place, Boston, and at the home of Dr. Main, No. 60 Dover street. We have at present received in furtherance of this object five dollars from Dr. Main and five dollars from L. Colby. Other sums when they come to hand will be at once recorded in these columns. Friends, this is a worthy project, and deserves your appreciative response.

An Interesting Letter

Will be found on our third page which was written by Dr. H. F. Gardner, of Boston, to the English celebrants (at Doughty Hall, London) of the Thirtieth Anniversary of the advent of Modern Spiritualism. We are pained to announce that the statement regarding his eyesight made by the Doctor at the time of writing that epistle, still expresses the true condition of his visual organs, no improvement being noticeable since, so that he continues almost totally blind. The primary cause of his misfortune is to be found in the growth of cataracts, but the rapid culmination of his trouble he ascribes to the severe demands of his duty as juror recently, in the discharge of which he has been obliged for hours to sit continuously in a very trying light. We, in common with many friends, desire to express our sympathy for this old-time worker for Spiritualism in his hour of physical affliction.

Mrs. Maud E. Lord

Still remains in Boston, the multiplicity of engagements preventing her from starting for the West as early as she purposed at first. Her circles are in even greater demand than ever, and in city and country, the spirit of inquiry on the part of the general public pursues her séances, and utilizes to the full her services. On Monday evening, April 22d, she held a séance at Needham; on Tuesday, 23d, at the Central House, Woburn; on Thursday evening, 25th, at Bridgewater; all which were successful in a marked degree. Her séances in Boston are still held at her home, 39 Milford street, on the evenings of Sunday, Wednesday and Friday of each week.

A Good Idea.

M. A. Collins, Corresponding Secretary, informs us that the liberals of Dallas, Texas, have formed themselves into an Association for the nurture and propagation in that community of the principles of free thought. As an important adjunct in the work, they have in process of preparation a public library of appropriate volumes, and we have been solicited to donate some books to help fill out its shelves, and thus aid in the dissemination of the truth as it is in Spiritualism. The plan is an excellent one, and we assure our Texas brother we shall at once and favorably respond to his request.

Third Edition Now Ready.

"Views of Our Heavenly Home," the latest book by A. J. Davis, is in constant demand. Already we have printed three editions to enable us to fill orders. In these "hard times" the people purchase only what they cannot do without, and this fresh volume seems to be a necessity.

Lucy Stone says that the "Woman Question" has been before the Massachusetts Legislature this winter, in the form of the rights of widows, the hours of labor in the factories for women, the right of tax-paying women to a voice in regard to their own taxes, Municipal Woman Suffrage, an amendment to the State Constitution so that all women may vote on the same terms as men, and the legalizing of contracts between husband and wife. But from the discussion and final settlement of all these topics every woman is excluded as completely as she could be if they were of no possible interest to her. This fact alone ought to be a convincing argument in favor of the enfranchisement of woman. And still we wait, says Mrs. Stone.

Don't fall to read the admirable article on our 2d page, entitled "Sacred Symbols," from the pen of Prof. S. B. Brittan, of New York City. It is replete with interest.

Movements of Lecturers and Mediums.

Speakers having matter for this Department are reminded that the Banner of Light goes to press on Tuesday of each week, but bears the date of Saturday. Their notices, therefore, must be in the hands of the printer on the Monday preceding the day of going to press.

The Truth

Concerning the present status of the church as it affects society is thus forcefully admitted in the following extract from a recent sermon by a distinguished Orthodox divine:

Out of the Wilderness.

The Society over which Mrs. Cora L. V. Richmond presides has rented the Third Unitarian Church, corner of Monroe and Latin streets, Chicago, and will take possession the first Sunday in May.

Removal of Prof. Britton.

Dr. S. B. Britton is now located at No. 2 Van Nest Place (Charles street, corner of Fourth), New York, where he will be pleased to see those who require his professional services.

Public Reception Room for Spiritualists.

The Publishers of the Banner of Light have assigned a suitable room in their Establishment EXPRESSLY FOR THE ACCOMMODATION OF SPIRITUALISTS.

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No. 9 MONTGOMERY PLACE, BOSTON. KEEP A COMPLETE ASSORTMENT OF Spiritual, Progressive, Reform, AND MISCELLANEOUS BOOKS.

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SPECIAL NOTICES.

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15 ACRES DEVOTED TO STRAWBERRIES, over 200,000 plants. The best and most productive stock in the New England States. 15 acre parcels added to any lot this season.

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PHILOSOPHIC IDEAS.

The Spiritual Aspect Nature presents to J. Wilmshurst. The writer of this volume starts out with a list of one hundred and thirty-six topics which he proceeds to elucidate.

Advertisements.

BALTIMORE ADVERTISEMENT. SARAH A. DANSKIN, Physician of the "New School," Pupil of Dr. Benjamin Rush.

Office, No. 70 1/2 Saratoga Street, BALTIMORE, MD. DURING fifteen years past MRS. DANSKIN has been the pupil of a medium for the spirit of Dr. Benjamin Rush.

The American Lung-Healer. Prepared and Magnified by Mrs. Danskin. Is an unfailing remedy for all diseases of the Throat and Lungs.

DR. J. R. NEWTON, The Celebrated Healer. CURES all Chronic Diseases by magnetized letters.

Dr. F. L. H. Willis. May be Addressed at further notice. Care Banner of Light, Boston, Mass.

DR. C. D. JENKINS, Astrologer. MEMBER OF THE MERCURI, AND OF THE BRITISH ASSOCIATION FOR Astral, Cerebral and Mesmeric Science.

For answering questions. Life-Reading, with advice of rectitude. For a Full Nativity from Birth.

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A Farm and Home of YOUR OWN. NOW is the time to secure it. Only FIVE DOLLARS for an acre of the BEST land in America.

Boston Investigator. THE oldest reform journal in publication, will enter upon its forty-second (42nd) year on the 25th of April, 1878.

Agents Wanted FOR ILLUSTRATED FARMERS' AND MECHANICS' MANUAL. By GEO. E. WAHNE, Jr., Practical Farmer and Author.

ANNOUNCEMENT. THE VOICE OF ANGELS, edited and managed by spirits, now in its third volume, enlarged to twelve pages, will be issued semi-monthly at 5 Dwight street, Boston, Mass.

California Sea Moss. We have received of Mr. B. Shraft, of San Francisco, Cal., beautiful specimens of prepared SEA MOSS.

PSYCHOMETRY. POWER has been given me to delineate character, to describe the mental and spiritual capacities of persons, and sometimes to indicate their future and their best locations for health, harmony and business.

English Spiritual Magazines. We have on hand a quantity of back numbers of the LONDON SPIRITUAL MAGAZINE and HUMAN NATURE.

50 LARGE MIXED CARDS, with name, 13c. 100 do. case 13c. Ount 10c. Dowd & Co., Bristol, Ct. June 2-17

70 MIXED CARDS 10c. and stamp; 30 Fun, 30c. styles, 10c. Agent's outfit 3c. WRIGHT & CO., Bristol, Ct. April 2-17

Mediums in Boston.

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MRS. HENRY C. LULL, Business and Medical Clairvoyant, Rooms 94 Washington street, Cor. Indiana place, Boston, Mass. Hours 9 to 5.

MRS. HENRY C. LULL, Business and Medical Clairvoyant, Rooms 94 Washington street, Cor. Indiana place, Boston, Mass. Hours 9 to 5.

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