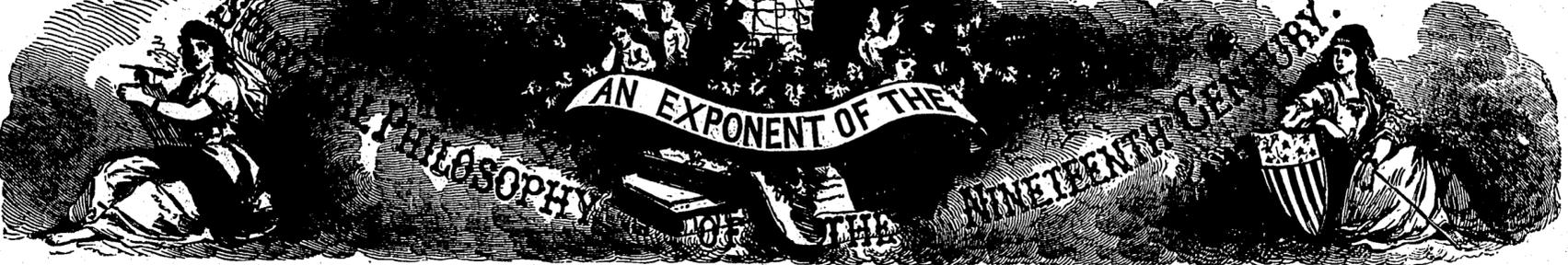


BANNER OF LIGHT.



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Original Essays.

NATURAL SELECTION IN RELATION TO MAN:

A Consideration of the Objections thereto of Prof. A. E. Wallace.

BY HUDSON TUTTLE.

The Theory of Natural Selection, by its vast and comprehensive generalization of facts, so far as its application to the explanation of the diversity of animal and vegetable life is concerned, has rapidly extended its circle of supporters, and many eminent scientific men who at first opposed it have become its most ardent advocates. It was early seen that the same law, with a sweep through the organic realm equaled only by gravitation in the inorganic, would apply with the same force to man as to the lower animals, and thus explain the diversified races into which humanity is divided. Darwin, its celebrated expounder, did not, in his "Origin of Species," make this application, but left this field for another volume.

Prof. Wallace, who advanced this theory previous to the appearance of Darwin's work, anticipated this most important research; and, although advocating the theory, as its originator, in a most pleasing and comprehensive manner, he denies its action at the boundary of the empire of man. There he perceives the existence of new and superior forces, which he resolves into "the WILL of higher intelligences or of one Supreme Intelligence." He thus, after pursuing the grandest generalization ever made, which unites all living beings, from the monad to the elephant, from the alga to the oak, severs man from the uninterupted chain of beings, and, to explain his high estate, falls back on a final cause as completely as Paley has done for all unexplained phenomena. The facts he presents are of great difficulty of interpretation, seemingly insurmountable, and fatal to the theory of Darwin unless removed.

The Theory of Natural Selection only accounts for the existence of changes in structure favorable to the possessor. Darwin repeatedly says that if the opposite could be proven—that organs or modifications were made injurious to their possessor—a single case would be fatal to his theory. As the offspring constantly vary from their parents, only favorable variations are preserved, and they can be favorable only as they are immediately useful. There can be in this selection no prevision for future wants. It is the requirements of the present generation, not of any future one, which decides whether such variations shall be preserved. All changes of form or structure are thus originated by the preservation of the "fittest," and destruction of individuals less adapted to surrounding conditions.

As an illustration: If the climate of a country became gradually colder, its animals would acquire a thicker covering of hair or fur to meet its demands. This acquisition would be made by its naturally small degrees. The offspring having the thickest covering would stand a better chance against the cold than his thinner clad fellows, and propagate faster, its offspring having an hereditary tendency to thicker covering; and so to the possible limits in this direction, or until the animal became in harmony with the coldness of the climate. Now, suppose the climate becomes warmer. By a reverse process, the animal loses his covering of fur; for with the increasing heat it becomes injurious. There can, however, be no prevision made during the cold period for the requirements of the warm. Each period provides for itself. If an animal should be formed in the Coal Era not created for that age, but for the Tertiary, that one fact alone would subvert the entire theory. It would indicate a forthright unknown to the law of "Natural Selection."

Thus clearly understanding the premises, we become fully aware of the momentous importance of the statement made by a supporter of this theory, that man furnishes such a fact. As far as bodily structure is concerned, he is fashioned like the animal, and must be amenable to the same laws. The failure of "Selection" in his case is equivalent to a total failure. If a "final cause" is necessary to account for diversity of races among men, it is for the origin of species among animals.

Man is presented as an irreconcilable fact, and a being created by the interposition of "Supreme Intelligence." He is such a fact in three distinct aspects:

1. Size of the brain in savages.
2. Absence of hairy covering in savages.
3. Early perfection of his hand and foot.

The brain is universally admitted to be the organ of thought, and its size is directly related to mental capacity. Whenever the adult European skull is less than sixty-five cubic inches in capacity, its possessor is idiotic. The difference in size of brain between savages and civilized races is very slight in proportion to mental capacity. The largest Teutonic brain in Mr. Davis's collection has a capacity of 112.4 cubic inches; of an Esquimaux, 113.1; of a negro, 105.8; of an Australian, 104.5 cubic inches. The startling fact is presented, that the Australian, the most degraded of races, has a brain of only 8 cubic inches less capacity, and the almost animal Esquimaux has a brain somewhat larger than the civilized European. These measurements may have been made from abnormal specimens, representing the largest of each race. The results of Morton's researches give 114 cubic inches for the largest and 70 for the smallest Teutonic brain. The average of 108 skulls of his Caucasian group is 85.7 cubic inches; average of 23 skulls of Malay group, 85 cubic inches; average of 338 American Indian skulls is 79 inches; of 74 negro skulls, 83 inches; and of 8 Australian skulls, 75 inches. To secure an absolute average requires the measurement of a very large number of skulls; but this fact is revealed by the small number actually taken—that the largest Australian or Bojesman brain is at least larger than the average Caucasian brain.

From this fact the inference is truly drawn that the savage's is entirely too large for the demands made on his mentality. The Australian, for instance, scarcely removed above the brute in desires, who can only count when the objects are directly before him, and then with difficulty above ten, possesses a brain which has all the abstract capabilities of a Newton and the morality of a Socrates in a latent form. That the savage has mathematical talent is proven by his being able to count at all; that he has moral possibilities, by the indications he gives, however slight, in that direction.

Yet so far as savage life is concerned, he would be equally well provided for with a brain much smaller. The gorilla has a brain of only thirty-four cubic inches capacity, and the lowest races, as the wild men of Borneo and Sumatra, do not appear to manifest or require much more intelligence. They are actuated by only hunger, sleep and passion.

The logical inference drawn from this fact is, that savage man possesses a brain entirely too large for his requirements. It is as though the arm of an elephant was given to a mouse; the wing of an eagle to a hedge-sparrow. Still more startling, in the earliest times of which geology speaks, the same disparity existed. The skulls from the Swiss Lakes, belonging to the remote bronze age; the Engis and Neanderthal skulls from the very borders of the Drift, low and savage as is their general type, massive and rounded for the attachment of strong muscles, oldest of preserved crania, perhaps, fully equal the average capacity of savage skulls.

How was this large brain acquired? Not because useful, for it is not used. Yet only by reason of its being serviceable is any organ increased by "Natural Selection." While "a brain slightly larger than that of a gorilla would, according to the evidence before us, fully have sufficed for the mental development of a savage," we have presented a brain almost as large as that of the profoundest sage. By no means could this have been acquired by the direct action of selection. It is, as it were, created not because of present use, but for the requirements of a future age.

2. The absence of hairy covering. The mammalia, of which man stands at the head, are all covered with hair or its equivalent fur and wool. If man sprang by "Natural Selection" from them, it is urged the savage should still possess that covering, for he needs it quite as much as they, and would derive great advantage therefrom. In the "struggle for existence" the hair-clad savage would supplant one not having such protection. The savage is scarcely more hairy than civilized man, and what is still more anomalous, he is wholly free from that covering on those parts of his body where animals are thickest clad, as the back, where it should have been longest retained. Nor can this fact be explained by supposing that the adoption of clothing by rendering such natural covering unnecessary caused its disappearance, for the savage dislikes clothing, and as long as naturally clothed would not make artificial garments. He never puts on clothing for the purpose of being "dressed," for the narratives of travelers show that he has no sense of shame or modesty, and throws the skin of some slain beast over his shoulders, or gathers it around him for the simple purpose of protection.

3. The hand and foot of man. One of the celebrated volumes of the Bridge-water Treatise is devoted to the mechanism of the human hand; from which are drawn the finest arguments of design in structure. The hand, with its opposable thumb, its wonderful flexibility and delicacy of touch, appears expressly formed for executing the will of civilized man; not a tithe of its capabilities are used by savage man, and still less by the Palaeolithic man. Nearly the same statement may be made of the human foot. The voice of man, said to possess a peculiarly human character, is so directly related to the development of the mind as not to have any great weight in the argument, and the formation of the hand and foot may also have a certain relation to the demands made upon them, but the size of brain and absence of hairy covering cannot be thus in the slightest degree explained. Unless an adequate cause be given, the deduction of Prof. Wallace must maintain that they indicate "some power distinct from that which has guided the development of the lower animals through their ever-varying forms of being." The objections urged by Prof. Wallace that man's mental faculties could not have originated by the preservation of useful variations, and the equally difficult solution of the acquirement of moral sentiments, discussed, as they are, on somewhat metaphysical grounds, we care not to follow at present, for they are directly referable to the growth of brain; and until the gulf between the brain of the gorilla (thirty-four cubic inches in capacity) and that of the lowest savage (nearly three times as large), is spanned, it is not necessary to meet any other objection.

If the origin of man be placed since the glacial period, and the skulls of Neanderthal and Engis be taken as types of his primeval estate, the preceding objections cannot be successfully met. Is there necessity of so limiting the appearance of man on the earth? There is every reason for not so doing. We know he was contemporaneous with many now extinct animals, and has survived far greater changes than have occurred in historic times. Prof. Wallace himself says, "He may even have lived in the Miocene or Eocene period, when not a single mammal was identical in form with any existing species." His remains are found in the glacial period, a fact which points to an earlier origin, for certainly development could not take place under such unfavorable climatic conditions.

When we consider that as soon as man began to receive the benefits of "Selection" through the brain, instead of his body; through the advan-

tages of keener mentality, rather than physical strength or swiftness, the brain was constantly enlarging, but with the slowness inevitably attending the process; the fact of the perfection of the brain; of the capacity of itself indicates a vastly-remote antiquity of his ancestry.

And, furthermore, it is not necessary to suppose that, from his lowest estate to the present, there has been uninterrupted advancement. Draper well observes: "Scientific physiology has no better ascertained fact than that man possesses no innate resistance to change." The same law that under favorable conditions advances, under unfavorable degrades. The Tertiary, by the abundance and size of its animal forms, must have been extremely favorable to the development of mammalia. It was the age of the Dinosaurium, the Palaeotherium, the Mylodon, and countless other species of mammals, great and small. It is far more probable that man originated under such influences than in the frozen era of the glacial period.

Having thus a vast duration, in which his development was of his brain, by the commencement of the Drift he would have attained the highest estate of savage man, and may have reached a certain degree of civilization. He may have learned the usefulness of dwellings and clothing, and ages of their adoption would, by rendering his natural covering unnecessary, cause its diminution and obliteration. The back, being always the warmest clad, would lose its protection first, and as even the lowest peoples, if nowhere else protected, throw a skin over their shoulders, would not, under any circumstances, regain its loss by reversion to ancestors.

The same law would hold then as now, that the greatest attainment would be reached in the Temperate Zone, and when the adverse climate of the Drift succeeded the favorable one of the Tertiary, this very region felt its extreme rigor. Then man would retrograde, as races crowded before stronger peoples, as the Finns and Lapps are known to do at present. The rich plains turned to ice-fields, the mountains clad in never-melting glaciers, all the huge animals of the period swept away, man, by his newly acquired intellect, forced a precarious subsistence from rugged Nature. He passed through an epoch which changed or destroyed all contemporaneous beings, and in the latter stages of the Drift his remains are discovered, indicating a savage whose arrow-heads are broken from flint so rudely and unskillfully that they appear natural fractures of the stone, yet having a brain scarcely less in size than the civilized man. Struggling for existence amid ice and snow, he only employed his mind in procuring the means of existence. His brain, incomprehensible organ of thought, remained dormant, for when physical endurance is tested to the utmost, it is first to yield, by having the vital forces withdrawn from it.

Thickly clad with skins of beasts, burrowing in the earth, or occupying caves, he would not, even if interminable ages had not destroyed the tendency to reversion, regain his hairy covering.

Thus by pushing the date of man's origin far beyond the glacial age, where there is every reason to suppose it may be fixed, all these objections are met. Even the objectors admit that there are no a priori reasons for not doing so. Then we have a most sublime view of the march of history—a pre-glacial civilization, the degradation of a vast people just emerging from the night of brutal instincts, and then ten thousand centuries of ceaseless progress, through the gateways of tribal warfare, ruined kingdoms and desolated empires to the present time.

MUSINGS.

BY ALLEN PUTNAM.

Some queries which have often flitted through our brain were called up anew as we now read, in the "Arcana of Spiritualism," the effects of narcotics and stimulants in producing impressibility. The queries are like these: Whether the common and extensive use of coffee, tea, tobacco, and intoxicating drinks for generations has not gradually been rendering a large part of Christendom more nervous—that is, been exciting the nervous system to more vigorous action, and causing it to become, relatively to the rest of the body, more efficient than it formerly was, and consequently producing more active mentality and more sensitiveness throughout community? Whether it has not been tending to make man, so to speak, physically more spiritual and less muscular? Whether it has not been fitting him for a more successful grapple with science, invention, discovery, freedom, and nearly all the valued acquirements of this age? Whether it may not have been within the benevolent plans of the Infinite, through man's use of such articles, to hasten on the qualification of large numbers of men, women and children for possession of "open vision," or clairvoyance, and also to make whole nations more susceptible to influences from the spirit-world, and more competent to receive, scrutinize and appreciate the acts and teachings of those who come to us from higher realms?

We make no definite answer. The world has been stimulating and narcotizing, and we are slow to believe that any general habits of man are out of harmony with the plans and purpose of a wise Ruler, who can and does educe good from seeming evil. We do not like to cherish convictions from which logic will fairly make the Almighty an imbecile—the All-Wise a fool; and yet logic may do this when we decide that mankind, as a whole, departs widely in either faith or habits from the paths which lead to its own highest good.

Thunders, tempests, tornadoes, earthquakes, volcanoes, floods, droughts, miasmas, diseases, pestilence, come upon us from outside man's control. Are they inherently evil and hostile to earth's best good? They trouble and alarm us, and often bring dire distress and even death; yet

who will say that they conflict with the highest beneficence?

Man does right to shelter himself from such, to flee from them, to subdue and overcome them when he can; and he gains wisdom and strength from such efforts.

And what is to be said of their dreaded counterparts in the political, social, moral and religious worlds—such as war, slavery, crimes and religious persecutions, intemperance, licentiousness, &c., &c.? Have these no purifying or elevating tendencies? We may not see any, and yet the eye of him whose laws and rules permit them sees further than we can. If they have more of evil than of good in them, taken in their connection with the whole human race and all time, what mean Infinite benevolence, knowledge and power, as combined attributes in the Supreme Ruler? If so, how justify the ways of God to man?

But with these, to a vastly greater extent than with those seeming physical evils which come independently of man, we must gird ourselves for conflict, and make our struggles with them conducive not only to the reformation of evildoers, but also to the growth of our own philanthropy, charity, moral strength and God-like patience. We seem to be living under the rule of One who causes that the follies, vices and crimes of some shall become occasions for the growth of wisdom, virtues and godliness in others.

Views like these do not lessen man's obligations to combat and strive to overcome and restrain all evil. The doing of such work gives to him his highest virtues and richest rewards, stimulates him to unflinching beneficence, gives activity to his sympathy, strength and breadth to his charity. The rushing winds give health to the oak, expansion to its roots, and strength to its branches.

In semi-dreams our mind often asks whether the vast number and extent of recent earthquakes, the political convulsions which have just shaken and still shake the nations, the activity of inventive and scientific minds, the breaking of the chains of both physical and mental slavery, and the open and acknowledged advent of spirits to earth, do not betoken the commencement of one of those stupendous changes which mark an epoch in a planet's history, and give hope that out of great agitations will come great elevation and improvement of the dwellers upon earth. The ship of progression is now sailing o'er tempestuous seas, and borne onwards by strong and fitful winds; but let us be calm and hopeful, for "Father is at the helm."

THE BABY-BOY—A VISION.

BY G. L. DITTON.

Alone the pathway where the angels go,
I saw the glimmer of faint fairy feet,
And heard glad wings wide flinging waves of song—
Angels with anthems from the "mercy-seat."

Wave upon wave a gorgeous glory rolled,
A glory gorgeous with both joy and peace;
A sweet-hushed glory as when morning dawns,
And the great day-god heralds slight's release.

Swiftly yet gently came they, like bright birds,
Breaking from Paradise to flit and sing;
Or like sweet thoughts that summer in the soul,
Till all its corridors with music ring.

Then at the touch of those soft mimic feet,
Useless and hushed seemed Nature's tuneful soul;
Hushed, for their touch was like to lily leaves,
Blushing to know that they were beautiful.

By a low couch a kneeling figure prayed—
A mother prays in agony and fear:
"God and dear angels do not crush me so,
But cool my brain and give my eyes a tear."

That voice is heard; high guardians gather fast,
For Truth and Love have thatched that humble cot;
And while the mother mourns her infant dead,
The angels pitying say, "Blessed his lot."

The mother hears and weeps; then thinks she sees
Chaste seraphs by her child; then thinks she's mad.
"Oh God, have mercy!" thus again she cries;
"He was my baby—how was all I had!"

Still more her eyes are opened; now she knows
Her prayers are answered; and mild grief and joy,
With breaking heart, yet blessing God withal,
She sees the angels bear away her boy.

ABOUT CELLARS.

What is the condition of your cellar? Is it damp, close, filled with disagreeable odors, proceeding from fermenting or decaying vegetables? If so, it is high time you gave the matter your earnest attention; for you have in that locality the germs of disease, and yourself and family are liable to be prostrated at any moment. You think your cellar or basement is in good sanitary condition; do you know that it is? Have you fairly and carefully examined the premises? Have you looked over the potatoes, turnips, squashes and other vegetables, to ascertain their condition? We know that diphtheria, typhoid and scarlet fevers, and many other most serious illnesses, have their origin in cellars, both in city and country; and we can do our readers no greater service than to urge them to see that at all times they are in a dry, sweet, wholesome condition. Why should farmers and farmers' families, living in the country, away from the pestilential vapors of cities, be so subject to attacks of malignant diseases? There is a reason for it, and we can point it out. They arise from the indifference manifested to the observance of hygienic rules and the violation of sanitary laws. Cleanliness is essential to health, and is just as necessary in the country as in the city. A family living over a foul cellar is more liable to be poisoned and afflicted with illness than a city family living in its polluted atmosphere, but without cellar or basement filled with fermenting roots and fruits. There is far more sickness in the country among husbandmen than there ought to be. With plenty of pure air, water and exercise, the evil imp disease ought to be kept at bay; and he would be, if a better observance of certain hygienic conditions were maintained. Bad-conditioned cellars, small, close sleeping rooms, stores—these are all agents of evil, and are fast making the homes of farmers almost as unhealthy as those of the dwellers in cities. Are not these suggestions worthy of consideration?—Boston Journal of Chemistry.

REMARKS OF PROF. WM. DENTON.

And others, at the Second Meeting of the Incorporation of the "American Liberal Tract Society," before the Joint Committee on Fisheries and Religious Societies, held at the State House, Boston, Wednesday, March 1st, 1871.
Reported for the Banner of Light.

A brief account has already been given in this paper of the first hearing on the petition of "Wm. Denton and others" for a special act incorporating the "American Liberal Tract Society." The second in the series occurred as dated above. The Legislative Committee—composed of Messrs. Elliot (chairman) and Safford, of the Senate, and Everett, Flagg, Richardson, Lyford and Wheeler, of the House—being in their seats, and a considerable number of interested respondents being assembled, the object of the hearing was briefly stated by the Chairman, who announced the Committee as ready for business; also mentioning the fact that the objects of the Society had been stated at a previous hearing.

Prof. Wm. Denton then arose, in response to the announcement, and said the matter had been brought before the Committee at a time when, from force of circumstance, he could not attend.

Chairman—Please state your name.

Prof. Denton—My name is William Denton.

Chairman—You may proceed, sir.

Mr. Safford—I would request that the gentlemen, in their remarks, address themselves to the question as to why they do not organize under the General Statutes in these cases made and provided.

Denton—Under those provisions, we could not own real estate or possess funds over the amount of \$100,000. But we expect that wealthy persons will be found who will increase our amount far above that, if we can only become organized, and thus appeal to the public confidence.

Safford—I wish to know if the Society has any funds at present in its keeping which it desires to put into real estate or otherwise invest.

Denton—There has not, up to the present time, been any effort to collect funds, other than for the publication and distribution of our tracts, of which we have already printed twelve, from which the public may judge of the character of our operations.

Chairman—If I understand the question, the Society wish to receive an act of incorporation which will permit them to hold a fund of \$200,000.

Safford—They do not appear to have any funds at present, and the prospect of their obtaining \$200,000 is very remote.

Denton—I would like to ask the gentleman, if this Society had not been a Spiritualist or a Liberal one—if it had been any other religious tract society—if the same objection would be urged. Would they be obliged to demonstrate the certainty of their obtaining their authorized capital, or the way that Jehovah held the same position to order. Up to the present time, the work has been of an individual character, as far as money-raising is concerned.

Chairman—Can any gentleman present give us any idea of the condition of the Society's finances?

Denton—There is a certain amount in the hands of the Society, but how much I am unable to state. I have been engaged constantly for some time in lecturing, and unable to attend the meetings of the Society. There has been, in fact, but little effort made to collect funds, the matter being left until things could be reduced to working order. Up to the present time, the work has been of an individual character, as far as money-raising is concerned.

Chairman—Can any gentleman present give us any idea of the condition of the Society's finances? Mr. T. Dole—I think I can explain the matter, partially, at least. We do not seek to solicit and hold funds, but are using them for the printing and electrotyping of our publications, and are expending our money in these directions. We have felt it best to wait till we are a legally organized body, and then we shall have the means at hand by which we can go out into the field and make our collections. We desire to become such a legalized body before we ask for donations.

Chairman—Then I understand that there is no definite amount of funds in the hands of the Society?

Dole—No, sir; we cannot specify the amount at present.

Chairman—You may proceed, Prof. Denton, in giving us your views concerning this Society.

Denton—Our object in forming this Society is twofold; it is, first, to break down what we believe to be false; and, second, to build up that which we believe to be true. Of course, there is some difference of opinion among the members of the Society, but I should like to present a similar view of the commonly-received notion that the Bible is the Word of God; I should labor to destroy the wide-spread impression on the human mind that the Jehovah of the Jew is the Creator of the Universe, or that he is any relation to the God or Son of that Universe; I should endeavor to show that Jehovah held the same position to the Jews that Jove did to the Romans, and that the one is just as much entitled to our worship as the other; that the Thunderer of Mount Sinai is no more worthy of our reverence than the Thunderer of Mount Olympus; I should labor to destroy the commonly-received notion that Jesus is the Saviour of mankind—that he saves men in any other way than man save one another now.

Safford—That is, the tracts that you desire to publish are intended to advocate this?

Denton—That is what I should advocate in the tracts that I should write, and these would be among the objects that I should aim to reach; and I think the Society generally has a similar view of the matter. We should do what we could to destroy the common notion that man is ever to be placed in a position in another world where he cannot progress and work himself free from error, whether of conduct or education.

Safford—Will you repeat what you have said concerning Christ?

Denton—I said I should work to prove that he was not the Saviour of mankind in any other sense than men save each other now.

Chairman—With regard to the Bible? I do not know that I got a clear understanding of what you said.

Denton—I said I should endeavor to prove that the Bible is not the Word of God. Any more than any other book of a similar character. We should receive it into our credence just as any other book, in proportion to the amount of truth that we believe it to contain, and the morality it teaches—no more. We regard God as having nothing more to do with the writing of the Bible—either by his direct interposition, or by his command to certain chosen servants—than he has with the writing of our common newspapers.

Chairman—And that Jesus Christ was not inspired? Do you claim that?

Denton—No more than Socrates—no more than

Spiritual Phenomena.

Great Excitement in Memphis, Tenn. A REMARKABLE GHOST STORY.

MANIFESTATIONS IN BRINKLEY COLLEGE.

From the Memphis Daily Avalanche, March 5th. Do disembodied spirits haunt the scenes which they frequented while in the flesh? It is a mixed question; the theory that they do, having as firm believers as it has disbelievers. Much has been written on the subject pro and con, and much has been said, but still mankind are disagreed, and can only unite in a partial endorsement of the words which the immortal bard of Avon put into the mouth of the melancholy Prince of Denmark that heaven and earth contain more things than are conceived or dreamt of in our philosophy. Everybody has heard and read of ghosts, but we know of no one who has seen an article of that description—at least we never knew of one till now. But to our story, which is full of strange and startling incidents—no strange that they will scarcely be credited by the most credulous.

South Memphis is in a *furore* of excitement over occurrences of a supernatural nature recently made public, and which concern the

BRINKLEY FEMALE COLLEGE, and its inmates. The college is a spacious frame structure, with rather a sombre and dreary aspect, situated at or near the intersection of Georgia and DeSoto streets. It was a palatial residence, or intended as such, but for several years past has been used as a school for young ladies under the direction of Mr. Meredith, the building having been devoted to that purpose by Mr. R. C. Brinkley, its reputed owner. It is said to have ruined its builder and original owner, and the place has been the reputation of being haunted for some time, but as this was never in any way satisfactorily accounted for, the suggestion of its being the habitation of things unearthly was dismissed as growing simply out of the isolated situation and weird aspect of the structure, to which may be added surroundings which strike the visitor as decidedly unattractive. If there be

GHOSTS OF THE DEPARTED on earth, it is just such a place as such things would select for a resting or abiding place, or rather it is just such a place as such things would be inclined to associate with spirits and things supernatural.

The school at present numbers between forty and fifty pupils of various ages, and of teachers, including the principal and his wife, there are some six or seven. The system of education is about as usually found in institutes of this class, and the curriculum includes modern languages, mathematics, and the sciences. Many of the pupils come from afar, and are boarders at the institute, but not a few who reside in the city, and near the college, are day attendants. Among the latter is a Miss Clara Robertson, daughter of Mr. Robertson, an attorney, residing on DeSoto street, between Vance and Linden streets. Her father is a man of high standing, and her temperament is of the nervous kind, while her health is rather what might be called delicate. Some eight months ago she experienced religion, and has ever since been a model of strict propriety. It is claimed that she has never been in any way connected with things spiritual, or to have met with any supernatural phenomena within the last two weeks, however, are more wonderful and startling than the Mysteries of Udolpho, or the horrors of Kenilworth Castle.

THE MYSTERY. One week ago last Tuesday, Miss Clara was alone in one of the upper rooms of the institute, practicing her music lesson, when an apparition suddenly appeared before her in the shape of a girl about eight years of age, with sunken, lustrous eyes, and strikingly marked form and features. The object was virtually nude, with appearance, clad in a dingy and tattered dress of faded pink, which was partly covered with a greenish and slimy mould. It seemed also to be transparent. A sad expression rested upon the features of the strange visitor. Naturally frightened, Clara ran into an adjoining room and sprang into a closet, at the same time motioning with her hand to

THE UNSIGHTLY OBJECT to begone. The apparition advanced, however, with slow and noiseless steps to the bedside, and laid an emaciated hand on the pillow, while Clara, agitated and speechless with terror, was nearly thrown into spasms, but all the time motioned away the object, which finally disappeared through a side door, as noiselessly as it had entered. The object disappeared, but not only failed to obtain their belief, but was surprised when her father telling her it was not a trick put upon her by some of the girls, and ordering her to return to school the next day, which order she obeyed with reluctance and trembling.

THE SECOND APPEARANCE. The apparition did not appear next day, and Clara's tranquility of mind was about restored. Perhaps, after all, it was only a trick. On Thursday, however, while again practicing at the piano in the morning, the other room, which she had just vacated, was started by an unusual noise, as if by some water being dashed over the floor, and on turning her head in the direction of the sound, was dismayed by the appearance of the same spectral-looking visitor of two days before. It was seen by all three, more distinctly by Clara than the others, and the trio fled in terror from the presence of the fearful apparition, ghost, goblin or whatever it might be. The story was again told, and was ridiculed as nonsensical, as in the first instance, notwithstanding the testimony of the two young ladies who were in the room with Miss Clara, to whom, however, the figure appeared rather shadowy, though to their friend it was well-defined and distinct.

APPEARITION: THE THIRD. Last Tuesday the ghost appeared at the same place, and under like circumstances. Miss Clara ran down stairs in great fright, and trembling like an aspen, related the occurrence to Miss Jackie Boone, one of the teachers, who induced the girl to return with her to the music room. As they opened the door, the figure stood plainly in view of Clara, but only imperfectly in the eyes of Miss Boone. Induced to address her strange visitor, Clara asked what it was doing there, and what it wanted. Pointing a thin, ghastly-looking finger in a southerly direction,

THE GHOST REPLIED that under a stump, some fifty yards from the house, were secreted some valuables which she would have Miss Clara take possession of, and use to her advantage. Miss Boone heard a rumbling noise, but not distinguishing any words; but a pupil present at the time relates that words similar to those heard by Miss Clara were distinct to her ears also. Having spoken as above, the object vanished through the garret door, as on each former occasion. Dismay now prevailed throughout the institute, and there were none to ridicule or question.

Clara Robertson related the full particulars to her father, when she went home on Tuesday night, who next day visited the college and had a consultation with Mr. and Mrs. Meredith about the matter. It was agreed that the affair should undergo a rigid investigation, as it was doing no good to the reputation of the college, while little Clara was much troubled and disturbed in mind.

THE FOURTH VISITATION. Mr. and Mrs. Meredith, believing they were being duped by some practical joker, undertook to investigate the matter. With this object in view, they, on Thursday last, had every pupil of the college assembled in one of the halls. Miss Clara was sent into the yard, while the remaining scholars were taken to the hall, and the door was engaged pointing a pencil, some fifty yards from the building, the apparition suddenly appeared before her, not more than half a dozen feet away. She attempted to scream, but the vision spoke quickly, in a mild, pleasant tone, and said: "Do not be alarmed, Clara."

MY NAME IS LIZZIE. I will not hurt you." Clara stood transfixed with

terror. The vision spoke again, and in a distinct tone related that the Brinkley College property was hers by right, title and deed; that its present pretended owners had been illegally, having no one else to claim it, as her people were all dead, and she herself was the last one that had died. She desired Clara to obtain the papers which she had previously mentioned to her, and with them in her possession, claim and retain the property in her own name and right. Unless she did so it never would do good to her or for any one. Of course all this soon spread among the usually quiet people of South Memphis. Several young ladies went home frightened out of their wits, and several others were effected with illness; some it was feared seriously. Clara, naturally more excited over the singular event than others, remained at home, last Friday, to compose her mind, but was told by her father that on Monday (to-morrow) she must be prepared to return to school. She replied that she

WOULD RATHER DIE than go there again. Of course her father was interested in these strange and, to him, unaccountable fancies of his daughter. Having some legal business at his office, he was called there, and was reported to be a spiritual medium, he related the story to her. She replied that she would, if permitted, visit the child, and see if anything could be made out of it.

Last evening, when Mr. Robertson went home from his business office, the spiritual medium accompanied him. She entered the room where Clara was, and, after a few moments, before her. Several neighbors dropped in to witness the expected developments. All seated themselves about the table, placing their hands on its surface. Mr. Robertson, always skeptical and doubting the truth of the story, watched with the eyes of a hawk, to detect fraud or collusion. His doubting mind, with the secret from her, had during their natural existence ridiculed ghosts and spirits, was soon awe and wonder struck at the strange actions that followed. The little girl, to all appearances, swooned, falling back in her chair apparently lifeless, and certainly insensible. Her eyes stood wide open, fixed on vacancy beyond the door. Soon they moved faster; and in a short time their violent action frightened the parent, who caught hold of his child's arm to prevent her doing herself harm. Those present (some dozen or more) were amazed at the child's behavior and appearance. In due time they became tranquil, as did also the hands of Miss Clara, though not in the latter case until all the skin had been scraped from the knuckles of her hands. She never spoke a word; but when the medium placed a pencil in her hand, and paper on the table beneath it,

SHE BEGAN TO WRITE with astonishing velocity. At first the characters were strange, indistinct and unreadable. Gradually the scratches assumed shape and form, and finally became readable. Sentences were read from the several sheets the girl wrote upon, which corroborated all she had previously related. Questions were asked by persons present, and replies were instantly written on the paper, the writer never uttering a word, and all the time totally insensible. The same as has been previously told was all written in words clear and distinct. The question was asked, under which dump the valuables were buried. The reply was, five feet under the one which the vision had stood. The question was asked, why it was desired that Clara should become the possessor of the property. The reply was, "Because, by recognizing and speaking to the vision, she had become relieved of a trouble that had long weighed upon her."

HER SPIRIT WAS NOW FREE, and as other parties were then searching diligently for the secreted papers, unless they were respected without delay, they were liable to be proper hands, and become worthless to all but the illegal holders of the place. The question was asked, "Suppose those now in possession refuse to release their hold?" The answer was written, "I WILL SEE THAT IT SHALL DO THEM NO GOOD, IF YOU ONLY RECOVER THE PAPERS."

Other sentences were written, which we think it imprudent to publish, but having the papers upon which the girl wrote in our possession at the editorial rooms of the *Avalanche*, they can be produced as conclusive proof of the correctness of that part of the story to which they relate. The medium wrote that the name of the spirit was Lizzie Davie, and closed by inditing the sentence,

"GOOD-NIGHT; KISS CLARA, for I love her." Thereupon the female medium bestowed the kiss as requested. Miss Clara immediately raised up, rubbed her eyes, said she had been asleep and dreaming, and was utterly unconscious of the whole proceedings. The scene was enacted, or that she had done things that had so completely dumfounded, bewildered and astonished the persons present. The result of the affair, as far as we have heard, was that about 9 o'clock last night, a party of four or five gentlemen repaired to the college grounds, where they found every inmate in a state of belief, and the vision. The gentlemen, after consulting, determined to excavate the stump, to see if the promised secret valuables could be found.

From the *Avalanche* of March 7th. A veil of impenetrable mystery enshrouds the occurrences detailed in the *Avalanche* of Sunday, concerning Brinkley Female College, and excitement throughout the city, especially that part of it in which the college is situated, is at the highest pitch imaginable. Yesterday and the day before the place was visited by thousands of persons of all ages, sexes and conditions, many of whom sought out and interviewed little Clara Robertson—not Robinson—the object of the alleged unearthly visitations. So great has been the rush that Mr. Meredith was compelled yesterday to admit the aid of the police in keeping back the crowds of the curious from the college grounds, and at an early hour the entrances were placed under guard, while over the main gate, in front of the building, was suspended a placard bearing, in large and defiant characters, the words:

"NO ADMITTANCE." Hundreds obtained access to the grounds, however, and gratified their curiosity, as far as practicable, by peering into the excavations, and watching the diggers as they toiled patiently in search of the supposed hidden treasures, which, as revealed through spiritual agencies, at the residence of Mr. Robertson, on DeSoto street, Saturday night, consist of several thousand dollars in coin, a quantity of jewelry, including valuable diamonds, and the little papers to the estate. Conspicuous among the visitors were a number of fashionably-dressed ladies, who seemed to take an acute interest in all that was said and done in connection with the marvelous occurrences, and were even more adventurous than the male sex in pressing forward and endeavoring to unfasten the mystery.

ROBERTSON'S VIEWS. Our reporter also interviewed Mr. Robertson, father of Clara, at his residence on DeSoto street, between Vance and Elliott streets, and was pleasantly received by that gentleman. Mr. R. is an honest-looking gentleman of forty years or thereabouts, is possessed of a good share of intelligence, is well known as a practicing lawyer, and, as far as we have been able to learn, bears an irreproachable character. On being asked for his theory of the alleged singular occurrences at Brinkley College, Mr. Robertson said he had no theory whatever; that there was no doubt of the truthfulness of his child; and that, skeptic as he had always been as to things supernatural, and disinclined to believe Clara's statements at first, he had finally come to the conclusion that there was some mystery connected with the affair, which, from the alleged repeated visitations, and the corroborative evidence elicited during the scene at his residence the night before, together with what followed at the college grounds, as stated in the *Avalanche* of Sunday, he felt it to be his duty to investigate. The following conversation ensued:

REPORTER—Mr. Robertson, where is Clara? MR. R.—She has gone to Sunday school. REP.—Is she in good health? MR. R.—Yes, sir; in excellent health for one of her delicate organization. She is of a rather nervous temperament, but her health has always been good. REP.—Is she subject to religious extasies or sensations? MR. R.—No, sir. She joined the church some months ago, but has never displayed more than ordinary interest in religious matters. REP.—Does she believe in Spiritualism, or has

she ever been present at or in any way connected with spiritual manifestations? MR. R.—No, sir; she does not, and never had anything to do with spiritual manifestations until last night. REP.—Do you believe in ghost stories, or is she in the habit of reading them? MR. R.—No, sir. REP.—You believe all she has stated concerning these alleged visitations? MR. R.—I have implicit confidence in her truthfulness. REP.—Is there any litigation concerning the Brinkley College property? MR. R.—No, sir; none that I have ever heard of. REP.—Has Clara ever heard stories of concealed treasure, or that there is any dispute as to the ownership of the property? MR. R.—Never, except what was revealed to her by the apparition. REP.—Do you or any of your family believe in Spiritualism? MR. R.—No, sir; on the contrary, we have always been skeptics on that subject. REP.—Have you any legal or other relations with Mr. Brinkley, or any one laying claim to the Brinkley College property? MR. R.—No, sir. REP.—Do you consider your daughter Clara sane? MR. R.—Perfectly so; she has never exhibited the slightest symptom of insanity, and seems to be affected only on the subject of these visitations. All other things she is as mentally sound as any child of her age. REP.—Is she frightened about this thing? MR. R.—Only when she sees the apparition which she says is most unsightly. REP.—Has she ever seen apparitions before this one? MR. R.—Never, sir. REP.—Has she ever seen this apparition elsewhere than Brinkley College? MR. R.—Never, sir, that I know of or have heard her say. REP.—Is she inclined to return to the school? MR. R.—No, sir; she declares she would rather die.

REP.—Do you intend to compel her to return? MR. R.—No, sir. At first I made her go, but I have come to the conclusion not to let her return except of her own free will, or in forgoing out the mystery. REP.—Well, sir, what do you think of these alleged visitations? MR. R.—I don't know what to think; I am bewildered and mystified. Hereupon the reporter of the *Avalanche* withdrew, with an invitation to call again, and the assurance from Mr. R. that he would give him all the information in his possession from time to time concerning the singular occurrences under consideration.

THE DIGGERS. Under the pale ghostly light of the moon Sunday night, the work of digging for the secret was resumed and carried on in the presence of a motley and constantly-changing group, some jeering, and others encouraging the work. Tom Burns, clerk in the office of R. W. Lightburne, on Front street, sat on the edge of the excavation, directing the proceedings. Nothing was developed beyond the presence of some masonry work in the shape of an arch, which extended under the stump, and which was partly demolished by the spades and picks of the workmen, and during the small hours the work was abandoned. It was resumed yesterday, when the stump was finally removed, disclosing more brick work, but not the hidden treasure.

ANOTHER APPEARITION. During Sunday Clara remained undisturbed by ghostly visitations, although extremely anxious to attend school, and was accordingly managed to attend Sunday school in the morning and church in the evening, attended to the latter place by Mr. Franklin, a neighbor. Of course she was the observed of all observers, and expressed some annoyance thereat. She passed a quiet night and was quite cheerful yesterday morning, though thinking frequently of the specter which she had seen. While in the yard back of her residence, No. 291 DeSoto street, however, in company with a young friend, about nine o'clock, she was startled by the sudden appearance of

THE SPECTRE OF BRINKLEY COLLEGE, and screaming, directed to let the attention of her companion, who ran away in fright, though she saw nothing. The spectre, like the ghost of Hamlet, child Clara for her tardiness in unearthing the secret, and was again seen at the college grounds, where it rejoined that Clara must go and seek it herself, or that others would get it. The spectre then disappeared, and Clara ran in trepidation into the house, where she narrated her adventure. It was resolved by the inmates to proceed at once to the excavation, which they did, Clara going with Miss Franklin. The diggers were still at work. Clara was urged to call upon the spirit again, which, after much hesitation, she did. It appeared to her eyes alone, and indicated with its finger more exactly the direction in which the excavation should be made, saying at the same time that Clara herself must dig. In great haste, Clara finally stepped into the trench, and proceeded to dig with her little hands to ply the spade. She turned one spadeful of dirt, stepped forward as if to pick something up, and fell insensible. Carried into the house she was restored, when she declared she had

SEEN THE JAR, and was about to pick it up when she fell. Excitement ran higher than ever. ANOTHER SEANCE. Consequently upon this occurrence, another seance was held by Mrs. Nourse, the medium, at Mr. Robertson's house, last night, when the spectre was invoked to communicate through Clara, by calling itself "Globe." Clara answered, saying she was a cousin of Lizzie Davie, who was not then present. But at last the spirit of Lizzie Davie was raised, and, upon being questioned, said that Clara must dig for the treasure. The spirit was told that Clara was in too nervous an excited a condition, and asked if Mr. R. could not see and obtain it to which it answered, after some hesitation, in the affirmative, saying, however, that, in that event, the jar should not be opened for sixty days. It also indicated the exact spot in the excavation, and said the jar would be found under the arch. Mr. Robertson, accompanied by the medium and two diggers, and with Miss Franklin, the spirit, determined to make a long stay—after digging an hour or more into the brick work,

FOUND A GLASS JAR, which he quietly passed up to the medium; whereupon they proceeded to Mr. R.'s residence, followed by an excited crowd. The jar was at once delivered to Clara, who, regarding its possession as an end to her unearthly visitations, received it with transports of delight, and up to a late hour was in the happiest mood imaginable. The jar bore evidence of long concealment, being covered with mould. True to the instructions from the spirit, it was not opened; but through its sides could be seen several bags and packages, together with what appeared to be a large yellow envelope. They are requested by Mr. Robertson to state whether his daughter the jar will be at his residence to-day, nor will the jar be opened or exhibited within the sixty days; at the expiration of which, however, he will take pleasure in giving the public the full benefit of the

MYSTERY OF BRINKLEY COLLEGE. Meanwhile, who will undertake to explain the mystery? A LETTER FROM MEMPHIS. MEMPHIS, TENN., March 8, 1871. EDITORS BANNER OF LIGHT—I hasten to send you an account of spiritual phenomena, which come with great force, like the dawning of a new dispensation to the opposing Pharisees of our city. The girl, Clara Robertson, is a remarkably truthful girl, and is so regarded by all her acquaintances. My wife knows her intimately; she bears a reputation for simplicity, innocence and truth. The jar found is of glass, but the contents make it very heavy. Diamonds, jewelry, are to be seen, and bags which seem like money-bags. The weight indicates their contents to be gold. Mr. Robertson consulted with his minister, Rev. Mr. Eldridge, who officiated at the funeral services of the late Dr. S. Gilbert, and he advised him to

follow out the impression and direction given to his daughter Clara, yesterday. When they repaired to the spot last night, Clara led the way. The next day the treasure was found as described; otherwise the whole might have been frustrated by the opposition of Mr. Robertson and the proprietor of the school, Mr. Meredith, who believed his school ruined by the excitement which had been produced.

There is no coloring to this story, as I have just learned from the office of the paper, and everything is true as given to the world. "The Hub" and the "Rochester Knockings" locality will not have a notoriety for greater spiritual light. Memphis now holds its hands to you in greeting, to receive her as the seat of revelation the most unequalled the world has ever known. It has been ascertained to-day that the land formerly belonged to an orphan girl, Lizzie Davie, as an only heir; that a man by the same name, now living, built the mansion upon this land, borrowed money of the present reputed owner, giving security upon the whole property, by which it eventually came into his possession. The girl Clara for a long time has felt an influence resembling cold chills upon her, which she did not understand as spirit influences, while at school. She knew nothing of Spiritualism, and spoke of the spectre as a "thing," trying, as it seemed, to come near her. Other impressive lady scholars have previously been obliged to quit the school on account of the strange feelings they experienced, but which they did not understand. The excitement here is great.

Banner Correspondence.

MINNESOTA. DEFENSE OF MEMBERSHIP.—J. L. Potter, writing from Preston, March 14th, defends membership as follows: Editors *Banner of Light*—I take my pen at this time to defend membership, but more particularly to review an article against the mediumship of Laura V. Ellis, from the pen of Adlio L. Ballou, that was published in the *Present Age*, March 4th, 1871. With her letter she sends a report taken from a Wheeling paper, headed "Exposure of Spiritualism," etc. She prefaces the report with quite a lengthy letter giving her views of Laura's course, and shows anything but a kindly feeling toward one of her co-workers, engaged in promulgating the same great truths of Spiritualism which she herself, Mrs. Ballou says, "is the people of Wheeling prize; that Laura is a humbug, and the voice that speaks to the audience is Laura's," etc. After giving the opponents' belief that Laura is a humbug, she says she has no objection to her being exposed, and will do so if she will do so with strength and muscle; ending her epistle with this saying: "Ever for the truth, though the means fall." Editors, Editors, is the substance of her remarks about Laura.

Let us now look at the report, and see if Laura was exposed. She exhibited in Hornbrook's Hall, Wheeling, Va., on the 11th inst., her mediumship, and was exposed to the cabinet, also to inspect the typing of the medium, and report to the audience if everything was fair. Mr. Hornbrook says in the report, he took his friend Beal there for the purpose of testing her, and if any were practiced, did Dr. Beal detect Laura's deception? If he did, he said nothing about it at the time; but after Laura had left, he takes one Grubb, and gives an entertainment at Hornbrook's Hall, to expose the mediumship of Laura V. Ellis. Did they test her as he says? No, they did not. They only went on to show the people of Wheeling how she made the manifestations. And the evidence in the *expose*, and Mrs. Ballou's letter likewise, is this: Because Grubb can speak through the cabinet, and the cabinet can speak through him, and, *per se*, the spirits have nothing to do with the manifestations! Wonderful *expose*, that!

Here, Messrs. Editors, are served to another dish of Laura's "mediumship." I do not expect to see such stuff coming from the pen of Mrs. Ballou; but, alas! we are all human. She says some asked Laura to stay and see her manifestations exposed, but she did not. Why not? Did she not know that if she went, she in our ranks must be censured; for Dr. Maylow has always raised controversy upon this subject. In said report, one gentleman stated that Grubb was not as good as he was made out to be, and if so, why did he not detect her while acting as committee at her exhibition, and state the same to the audience, then and there, if any he did not expose Laura's manifestations; and their report says he did not do so. Dr. Beal, when questioned about the manifestations, says: "The key must be in the secret, or else he could not do her tricks." Leland says the Davonians have a little knife they hold in their hands, and use it to cut themselves loose, having a rope wound around each leg under their boots. After one has been cut, that is put into their boots, and the whole one brought out for the audience to inspect. He having seen the knife, he says it is a "humbug." He further states that all of the tests given in public by such mediums as Wilson and Mrs. Ballou (as she describes spirits sometimes after lectures) are either guess-work, or else they get the answers from the spirits, and only tell what others have told them, when they go beyond mere guess-work. Thus Leland "exposes" Wilson, Mrs. Ballou, and every other medium that ever gave a manifestation, either public or private! Is Mrs. Ballou willing to stand by Leland's logic regarding mediumship? If so, she stands condemned at once. When Mrs. Ballou accuses Laura or any other medium of advocating Spiritualism or giving manifestations through her, she is willing, and to excite themselves from work, she will be read by the oracles of Spiritualism; for Leland and others have repeatedly said "that every medium is a swindle." Leland has done his work for mediums, and gone to his place. If Mrs. Ballou anticipated that she would be the downfall of Laura Ellis, or any other person, time will rectify her mistake. I am often reminded of the railing accusations recorded in the New Testament, and wonder who is to be the judge. Should Laura be judged by the oracles of Spiritualism, or by her own or any one else thus exposed, "You had better retire from the field."

Dr. Beal is an opponent of Spiritualism, and is laboring to overthrow the same. He is, so far as Laura V. Ellis is concerned, has struck hands with him, forcing the dagger deeper into the heart of a young and, *in my view*, upon a fair trial, innocent woman. In conclusion, Messrs. Editors, I would say to Mrs. Ballou, I, too, will search for truth, and will further remind her that those living in glass houses ought to be careful how they throw stones at their neighbors' windows.

TEXAS. WACO—H. C. Pierce writes, March 6th, 1871: I have just commenced a course of lectures in this place. There is a fine opening in this city for a lecturer on Spiritualism, but the few "faithful" are too much blessed with poverty to do much. They had a visit from Mrs. Wilcoxson last year, and I'm told she made a very good impression. We honor of N. Grant's visit to Waco, and would be glad to see him here, but we cannot remunerate him much, though we could pay his expenses. Those who come among us to break the ice, cannot expect to receive full pay for their useful labors. Mr. A. C. Pierce is doing a good work here, as a test and medical medium; and I must not forget to mention we are keeping up circles, and have some very good signs of developing mediums. We have recently been favored with a visit from Miss A. W. Baker, of Chicago, an agent for that section, and the *Lights* of the *Banner*. She is also very good plectoral and impressionist medium. We believe Spiritualism is breaking up *afresh* in our new State. We hear of new mediums in different towns, and there is some interest manifested on the subject wherever we travel.

We shall make a tour through Northern Texas the coming summer, and will lecture on Spiritualism, in connection with other subjects. The harvest is truly ready for the workmen. May the good angels send us more into this field, and help us all to "hurry up the good time coming." The gospel of the New Dispensation is truly good news—too good to keep to ourselves. We feel strongly impressed with the conviction that the harvest of the spiritual advent into the world, and show them how all can climb up the ladder of eternal progress. Let our *Banner*, with its words of wisdom and love, long wave to the breeze, and let Prayers—the hope of humanity—over be the watchword of the New Dispensation. Vermont. GLOVER.—R. O. Paul comments as follows on the proposed amendment to the United States Constitution: "Resolved, That the Constitution of the United States ought to be amended so to acknowledge God the Father of nations, and Christianity the religion of our country." If this Government acknowledges God its ruler, it virtually acknowledges that God's designs are the laws to rule; and it also acknowledges Christianity the religion of our country, and virtually acknowledges that Christianity is the source by which God's designs must be shown; and, by so doing, it acknowledges that Christianity is next to God in power to rule; consequently anti-Christianity would be an act of rebellion against the laws of God. The United States would have the words—God, Christianity and Religion—defined by certain judges, as all terms have to be when they are not fully explained in the laws; there might be more than one set of anti-Christians, and there might be more than one set of Christians, and there might be more than one set of Christians, that would be secondary in power to rule compared with Christians. And, with the above considerations, I claim we ought to say *no* to the election of any person favoring the new religion. Pennsylvania. GREAT BEND.—George A. Healey writes, March 20, 1871, that: I have been a resident of this village for the last year, and am, I believe, the only Spiritualist here. I have work-

ed to secure subscribers to your paper, and have only received one name for you. The many books purchased of you have been read by neighbors whom I could trust, and have done somewhat to advance the cause. Sectarian influence is very great, and a person is ostracized by all "Christians" when his views are known to be at all liberal. We have a large number of the *Second Adventists* here, who inform me that the end of the world is near; probably in six months will see the closing up of all earthly matters! I am anxious to try and convert a few Spiritualists before that time, and your issue is so short, please send me a few tracts for the enclosed.

Ohio. SOUTH KIRTLAND.—A. Poppon writes: *Dear Banner*: I address you for the purpose of recommending a book which I have had the pleasure of reading. I refer to "God dealing with Slavery," by Thomas Richmond. Having been personally acquainted with the author for several years, while he was doing an extensive business at Richmond, Palmetto Township, Ohio, I can sincerely recommend the work as true in all its statements. Thomas Richmond is a man of superior business talents, of strict integrity, a zealous advocate of all the great reforms of the day, and was for many years an influential member of the Presbyterian church, and built a large meeting house in his own name, and was sent by the Grand River Presbytery to the General Assembly at Pittsburgh, where Albert Barnes was tried for heresy; and was also sent a representative to the Ohio Legislature, and also to the State Convention at Columbus, and was very much respected in both States as a valuable representative. It appears from the book that he was used as a medium by Franklin, Adams, Washington and other influential Presbyterians, and was one of the first in Washington in the last war, and afterwards to abolish slavery and to secure to the freedmen their liberty and rights as citizens. I hope that very many of your readers will be induced to buy the book. I think they will never regret it.

New Hampshire. MANCHESTER.—"T. W. T." writes, March 21st, 1871: Mrs. E. A. Blair has been giving public sances at Faneuil Hall to intelligent and appreciative audiences, and also private sittings to a large number, describing spirits of the departed one, giving names, &c., and the explanation goes forth from all lips, "What beautiful pictures! and how can they be executed in so short a time and with such accuracy, blindfold and unconscious!" It is acknowledged by some of our best artists that the influences through her do paint in three hours, and with as much accuracy, what would take them days to execute without sketches. "What is it, and what shall we do to excite the workethers of old time, as they were in the past, and with their own money, and accomplishment. The time has gone by to say such manifestations are works of the devil, as it is too good a thing for him to do; and many are on the anxious seats desiring to investigate. The world moves. The world moves. The Spiritualists hold meetings every Sunday afternoon and evening at Faneuil Hall, to good audiences. Mrs. Able W. Tanner speaks next Sunday. All communications from subscribers and others should be addressed to True W. Twombly.

West Tennessee. GRAND JUNCTION.—N. H. Prewitt, M. D., renews his subscription and sends a new name, with the following note: *Dear Banner*: Your timely arrival each week is always looked for with a great deal of anxious solicitude, and pleasure anticipated. Nor have I been disappointed in either case during the past four years' subscription. It may be superfluous to say I have often thought that unseen agencies must materially assist in the safe transmission of the *Banner* through the mails. Send the *Banner* to me as long as I am in this sphere of action, and when I leave it, I am promised you and your successors will send Boston, you, and attend your sances and Music Hall Lectures. God is blessing your work, and his spiritual or spirit representatives will never forsake you while freedom of thought and liberal principles continue to be the basis of your earthly efforts. It is by lot me to say to our missionaries to call on me at Grand Junction, Tennessee—I shall coat them nothing. I will send other subscribers.

Massachusetts. A CHALLENGE.—Messrs. Editors: I wish you to insert in the *Banner* the following challenge to the Christian people of all denominations, from the least to the greatest, to meet me in public, and discuss the question of the truthfulness of the Bible (Spiritualism included). And I would say to the friends of truth everywhere and anywhere that if they wish for more light on the subject, and to have old theology stirred up and brought over the coals for truth, let them come to me by the way of formal or informal meeting, and gathering, and what is necessary to sustain my physical system, and I will answer any call at once. Northboro', Mass. Yours truly, J. C. Howe.

BANNER OF LIGHT: AN EXPONENT OF THE SPIRITUAL PHILOSOPHY OF THE NINETEENTH CENTURY.

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THE BANNER OF LIGHT is a first-class eight-page Family Newspaper, containing forty columns of interesting and instructive reading, posted as follows: LITERARY DEPARTMENT, Original Novel, and occasional translations from French and German authors. REPORTS OF SPIRITUAL LECTURES—By able Trance and Normal Speakers. ORIGINAL ESSAYS.—Upon Spiritual, Philosophical and Scientific Subjects. EDITORIAL DEPARTMENT.—Subjects of general interest, the Spiritual Philosophy, its Phenomena, etc., Current Events, Entertaining Miscellany, Notices of New Publications, etc. EDITORIAL CORRESPONDENCE, by WILLIAM CHASE. MESSAGE DEPARTMENT.—A page of Spirituality, Messages from the departed to their friends in earth-life, given through the mediumship of Miss J. H. CORPSE, pointing direct intercourse between the Mundane and Super-Mundane Worlds. ORIGINAL CONTRIBUTIONS from the most talented writers in the world.

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In quoting from the Banner of Light, care should be taken to distinguish between editorial articles and the communications (condensed or otherwise) of correspondents. Our columns are open for the expression of free thought, when not too personal; but of course we cannot undertake to endorse all the varied shades of opinion to which our correspondents give utterance.

Banner of Light.

BOSTON, SATURDAY, APRIL 8, 1871.
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The Puritans at the State House.

Dr. Putnam, in his speech in the Massachusetts House of Representatives on the opening of public libraries on Sundays, characterized modern illiberalism as nothing but the old tiger of persecution, with his teeth and claws extracted. He remarked that the same old temper of bigotry survived, and had an active existence, but that it was comparatively impotent. It might refuse to give the people access to their own libraries on Sunday, and it might refuse to give a charter for the organization of a liberal society, but it could not punish men for trying to secure the freedom in these respects which was their desire. As for the teeth and claws being drawn, we may agree to that; but the virulence of the creature is no less strong than in past times, and the poison of its tongue is felt to be scarcely less than that of its bite. It makes its power felt in society—so called—by getting control of the churches, the courts, and the newspapers, and just as truly visits upon its victims its hatred and wrath as if it still employed the rack and the fagot for its agencies. In other words, the mode of manifesting its spirit may have been changed by circumstances, but the spirit itself lives in vigor and watches for all its chances.

These are observations that rise naturally from the recent action of the Legislature, in relation to the petition of Prof. Denton and others for an act of incorporation as the "American Liberal Tract Society." The Committee, which is the one on parishes and religious societies, reported that the petitioners have "leave to withdraw" which is the common mode of saying No. Now this report of the Committee is sheer bigotry, and nothing less. The second hearing before this Committee took place March 1st, and was a somewhat remarkable session. There were three priests on the Committee, and the talk of Prof. Denton was bold and plain. The pulpitarianism of the Committee will sufficiently explain the result. The debate in the Committee Room (which we print elsewhere in this issue) shows up this hateful spirit of Orthodoxy and Old Theology in its worst forms. We need not ask particular attention to it. It appears that nothing can be printed, so far as Old Theology can have its way and say, but what satisfies its own bigoted demands; that associations of liberal men are not to be tolerated, so far as it has the power to stop it; and that a Legislative Committee is invested by a Puritan Legislature with power to permit or deny to any body of men and women the right to associate themselves legally for the issue of books and pamphlets such as they think the public require and demand.

We are informed by Mr. Daniel Howard, (member from Randolph) that the matter of action on this petition of "William Denton and others" was hurried through the House—its friends having no warning of it. The Committee reported—through a minister (named Richardson who represents the town of Stockbridge)—that it was inexpedient to legislate upon the matter, (consequently the petitioners had leave to withdraw) and their report was accepted. Mr. Howard was not present at the time, but on the following day, finding the action had been taken, he moved that the House reconsider the vote whereby it was voted to accept the Committee's report, giving, as his reasons for so doing, that he thought the action hastily taken and contrary to the spirit of freedom and justice. He was warmly supported in his efforts by Mr. Pratt, member from Braintree; but the Rev. Richardson deplored—and was surprised—that any man should bring up the matter again, as the Society proposed was an infidel affair, and calculated to diffuse wrong notions among the people. Hon. Charles Levi Woodbury endeavored to fasten the stigma of bigotry just where it belonged, among the voters, by calling for the "yeas and nays," but his proposition was rejected, and the motion to reconsider in the House of Representatives was lost—about sixty members, however, voting on the side of free thought in Massachusetts.

The full report of the hearing before the Committee which we publish in this week's Banner, will let the public into the precise animus of the entire proceeding. What a preposterous assumption it is, though, at this period of advancement and liberal movement! Does the Massachusetts Legislature expect to adhere to this narrow temper steadily, and throw such contemptible obstacles as this in the way of the irresistible progress of the age? What becomes of the boast so often made for that body, that it is *par excellence* the leader in all liberal movements, and keeps abreast with the most advanced spirit of the age? This action, certainly does not show it, nor will it be neutralized except by a great many expository acts of a contrary character. We seriously submit to the public, that loves fair play and liberal dealing, and is not one-half so afraid of the free expression of sentiment as its would-be censors and self-appointed guides presume to decide, that this style of governing their opinions is offensive in the last extreme, and deserves to be rebuked in public voice whose meaning shall be unmistakable and impressive. Unless the people themselves put the bit in the mouths of these men, they will soon discover that it is impossible to rein up a tyranny as odious and outrageous as any that marked the era of witch and women hanging in Salem and Boston.

Utah.

A correspondent informs us that Spiritualism is increasing steadily in Utah, under the name (generally) of "The New Movement." Some media are being developed, and there is a desire to quietly attend circles. A good test medium and lecturer, adds our correspondent, would find something to do there, and more than pay their way.

An Offensive Zealot.

Under this caption the Boston Post of March 23d published a remarkably well-written and just criticism upon the religious fanaticism that has of late agitated a certain class of people who make Tremont Temple their headquarters, which we transfer to our columns simply that our readers abroad may ascertain the status of public sentiment here in regard to the "revival" meetings alluded to above:

"There is nothing, as has been very truly said, in which men more deceive themselves than in what the world calls religious zeal. There are so many passions which hide themselves under it, and so many mischiefs arising from it, that some have gone so far as to say it would have been for the benefit of mankind if it had never been reckoned in the catalogue of virtues—so often is it that what is called zeal for religion is nothing more or better than pride, interest, or malevolence. This is more especially true in regard to those preachers of religion who arrogate to themselves pre-eminence and earnestness, and who, instead of devoting themselves to stated ministrations, go up and down in the earth, as it were, with a sort of assumption of inspiration and special divine embassy. Such men, as we have already said, too often proud of their fancied wisdom and peculiar gifts; too often interested in gaining proselytes and in making conquests which add numbers to their side and strengthen the influence of their position; and too often are they betrayed into malevolence by the natural rancor of their hearts, which breaking out upon every occasion, persuades them that they are doing God service, while they are gratifying the bent of a perverse and revengeful temper. We love to see a man zealous in a good cause, and especially in the cause of a religion of purity, of peace and of charity. But when we find the instruments of his zeal to be malice and bigotry, and his energy and reverence and incandescence are directed against the belief that his faith is vain, and his works, to say the least, unprofitable. There is no more melancholy object than a man whose head is turned by religious enthusiasm.

The aged religious enthusiast, Elder Knapp, who is among us at the present time, is one of the whole zealous whom we have described. He is well-known here, and has long been known, as a self-styled evangelist, whose power as a preacher and success as a revivalist are wholly dependent upon the peculiarities and eccentricities of his manner, rather than upon any extraordinary force of reasoning or eloquence of persuasion in his matter. He is ostensibly a Baptist, and the most numerous as well as the most respectable, unobtrusive and devotional of the religious denominations—but holds, we believe, a somewhat independent position. The more thoughtful and prudent of the denomination withhold their sympathy from his movements, and deprecate, as every sincere Christian must, the injury and degradation which he inflicts upon the religion and the public feeling by the unbecoming method of his declamations.

An enthusiast in religion has been, not inaptly, called an obstinate clown. Such Elder Knapp may be said to be; for he converts the pulpit into a rare-show, and persistently, in spite of the remonstrances of good and wise brethren, he sets the standard of the preacher to that of the buffoon, the ribald, the vulgarly ignorant, and the scurrilous detractor—denouncing other denominations in opprobrious and indecent terms, and denigrating the cause of religion by fitful exhibitions of impley, malicious denunciation, and indecorous levity and grossness of speech. What he advocates is the utmost freedom of utterance on religious, no less than on other subjects, and admires and would encourage the most earnest exercise of that zeal which is according to knowledge, we are bound to protest against what we deem to be a profanation of the pulpit, a derogation of religion and good morals, and a mockery of the holiest and purest of causes."

And the above is the sentiment of nine-tenths of the citizens of Boston.

"Insanity and its Treatment."

We hope no one failed to read the article with the above title in the last issue of the Banner, from the pen of Edward Mead, M.D. The reform he suggests is a movement in the right direction, and, if carried out, would be of incalculable value to a large class of those unfortunate who are now obliged to be sent to Insane Asylums for the want of an institution such as Dr. Mead suggests, where they could be readily cured by proper treatment. We hope measures will be taken at once to establish such an institution in this vicinity. There are plenty of men possessed of means, who, we think, would cheerfully lead their aid to a person so well qualified to take charge of one as we think Dr. Mead is. The question was asked at our Public Circle, last week, how large a proportion of the cases of insanity were traceable to obsession? And the answer was, "one-third." Of this number ninety-nine out of a hundred could be cured by right treatment. Medicine crammed down their throats by order of allopathic physicians, will never help them. Psychology and vital magnetism have cured some of the hardest cases on record, and which had completely baffled the skill of the medical faculty. What has been done can be done again, and, indeed, is being done almost every day. No uncertain experiment will have to be tried, to end in failure.

Punishment and Reform.

A declaration of principles, covering thirty-seven distinct articles, has been put forth by the National Congress of Penitentiary and Reformatory Discipline, which held its Convention at Cincinnati in October last; and they deserve, as they are bound in time to receive, the careful attention of all minds in which burns a spark of philanthropy and human sympathy. Besides discussing such important topics as the practical method of managing institutions of reform, the prevention of crime by aiming penalties at the heads of its contrivers and abettors, the exercise of the pardoning power, convict labor and the proper treatment of the children of criminals—the Congress pays particular and deserved attention to the subject of punishment, holding that it is all wrong to assume for human authority that it is God's viceregent, and can rightly punish crimes at all, but that it can only aim to prevent crime and restrain those who commit it. As for the motives or the circumstances, these are to be left with God alone to dispose of, who alone can know anything of them. It is a serious matter to abridge the liberty of any human being; hence the Congress recommends that no fixed terms of punishment should be proclaimed against convicted criminals, but that their release should depend on their conduct during confinement. Self-protection being the single purpose of society, it ought to dismiss the spirit of punishment from its thoughts forever.

San Francisco, Cal.

All spiritual and reform books can be purchased at the bookstore of Herman Snow, 319 Kearney street, San Francisco, at Eastern prices. Mr. Snow has recently made some important changes in his business, which his patrons will fully appreciate. It will be seen by his special business card that he keeps quite a variety of articles, including Dr. H. B. Storer's medicines and the Positive and Negative Powders. The Banner of Light can also be obtained of him. He accepts remittances in United States currency and postage stamps. His post-office box is No. 117.

West Warwick, Mass.

J. M. Peabees lectured in the above town last Tuesday evening. The hall was densely packed by an intelligent audience, who listened with the closest attention to the inspired speaker for two hours.

The Religio-Philosophical Journal.

It gives us unfeigned pleasure to be able to announce the success of our talented contemporary in the great cause of modern Spiritualism; and we can do so in no more understandable a manner than by quoting the remarks of its chief editor, S. S. Jones, Esq., which appear in the last issue of the Journal:

VOLUME TEN.
This issue of the Religio-Philosophical Journal commences the TENTH volume of a paper that has, by dint of perseverance of its proprietor and editors, won its way to the affections of the most highly-developed minds—the thinkers, the savants—as well as to the heartiness of the searchers after truth of every profession and occupation, from the most aristocratic to those of the most humble walks of life, wherever the English language is spoken.
When we contemplate the fact that this triumph has been won despite the open and covert opposition from the various sects and denominations of so-called Christians—which, however, we do not complain of, as we have, on several occasions, exposed their fallacies, and the corrupting and pernicious influence of their doctrines—we do more fully realize the great truth that the power invisible is far more potent, and, when once enlisted, will overcome all opposition to progress which may exist upon the material plane of life. The power of the day by day becoming more apparent to the most casual observer. Instrumentalities are now in full operation for the speedy ushering in of the new dispensation of Spiritualism, in which intercommunication with the denizens of the next life will be as common as telegraphic communications in business matters are now. Especially marked by the year develops some new phases of spirit-communication, and of a subtle power possessed and under the intelligent control of spirits, which will be made practicable in every-day life upon this mundane sphere.
These events must be heralded to the millions, and preparing their minds for the reception of knowledge heretofore unknown to mortals of earth.
Superior knowledge cannot be imparted successfully to children, nor can the wisdom of immortal souls, of millions of years in the spheres, be imparted to and understood by man, save as he shall be developed by lesser truths to receive the greater ones. It is not until the mind is developed. As a journal to record, and as a medium of communication, as a means to disseminate such facts as from time to time are observed, however contrary to any known law, the Religio-Philosophical Journal has been born into existence, and attained to that power and influence in the minds of the masses, to accomplish that end, for which it was projected.
From week to week its columns will be filled with a record of the most remarkable developments transpiring throughout the world, as wonderful and strange, in this—even in this new philosophy.

The correspondents of this paper consist of such men as women as shall, whenever they happen to be, write up a report of what may transpire through their media in their presence, and such thoughts as they may give utterance to on the philosophy of life.
The Journal will continue to be the same bold exponent of the spiritual philosophy as it has heretofore been. It will not work the least courtesy all opposers who base their opposition upon sincere arguments, however untenable, it will not spare from exposure hypocritical cant and ostentatious pretensions, devoid of merit, however unpleasant the task.
It will be the aim of its editors to make the Journal every way acceptable to all who are true to the cause, and to invite the cooperation of all old friends, and the kind and forbearing spirit of new investigators in this great and revolutionary field of reform.

Written for the Banner of Light.
THE DESTRUCTION OF THE "ORIGINAL" SENNACHERIB.

A Parody, respectfully dedicated to a certain Revivalist, on his taking leave of Boston, Sunday evening, March 26th, 1871.

BY JOHN WILLIAM DEX.

The Elder came down like a wolf on the fold,
And his pockets were calling for silver and gold;
And the gloom of his frown was as fearful to see
As the storm-cloud that loometh o'er black Galilee.
Like the leaves of the forest, when summer is green,
That priest, with his "demons," at sunset was seen;
Like the leaves of the forest, when autumn hath blown,
His power on the morrow lay withered and strown.
For the angels of God spread their wings on the blast,
And breath on the reason of men as they passed;
And the faith of his hearers waxed suddenly chill,
And the hearts he once tortured forever grew still.
And there lay his hell, with its portals all wide,
But through them there rolled not the hot, sulphurous tide;
And the "pit" was deserted whose depth is unknown—
Its "death-worm" was frozen, its dull fires unglow'n!
And there lay the "devil," distorted and pale,
The dew on his brow and the rust on his mail;
God's glorious Shekinah like sunrise did play
About his grim carcass, as night rolled away.
And the "saints" and the Elder are loud in their wall,
And the "creeds" are all broke in the "Temple" of Baal;
For reason has shattered the priest's grisly rod,
And earth's shouting millions climb up to their God!
Boston, April, 1871.

Music Hall Spiritualist Meetings.

James M. Peabees continued this course by a lecture on Sunday afternoon, March 26th. He gave a running account of some of his experiences during his late travels in Europe and Asia with Spiritualists and the spiritual movement there as well as in this country, closing with an earnest declaration of the duties devolving on all who have accepted the great truths of Spiritualism. He was attentively listened to throughout his discourse. We shall print a synoptical report of the address in a future issue.
Next Sunday afternoon, April 2d, Mr. Peabees will give his closing lecture. He goes hence to New Orleans for four weeks.

Prof. Wm. Denton.

This fearless and radical exposé of the prevalent theological errors, and enforcer of the beautiful truths of the spiritual philosophy, will lecture in Music Hall, Sunday afternoon, April 9th, and the remaining Sundays of the month—whom will close the course of lectures for this season. The subject of his first discourse will be "The Origin of Morality, and its Obligations."

Beautiful Poems.

Augusta Cooper Bristol's book of poems contains some of the sweetest in our language. The following testimony is valuable:
"The author is successful in translating into verse some of the finer tones and experiences of the womanly heart. By a word or epithet, she sometimes unlocks a new avenue of thought. We seem to see a life of struggle and self-education, of earnest aspiration and deep Christian trust, suffusing the page. So poetry rises to prophecy; and the singer of the fair and beautiful becomes the teacher of everlasting truth."—Rev. A. A. Livermore.
"In perusing the poems of Mrs. Bristol, we catch at once the glimmer of the sacred flame, and know that she is moving forward to take her place among the singers who, with well-tuned harps and clear-ringing voices, are starting humanity into higher aims, and rousing it to loftier thoughts."—Universe, New York.
"Mrs. Bristol is a poet of more than ordinary originality and suggestiveness."—Liberal Christian, New York.
"She writes with an ear for the inner melodies of Nature, and power to translate them into words."—Commonwealth, Boston.
"The lily and the rose; purity and sweetness; wisdom and ennobling."—Chicago Evening Journal.
"Well named, POEMS."—Revolution, New York.

Rev. J. L. Hatch at the Olympic Theatre.

This gentleman took occasion, as one of our slightly cotemporary hith it—"as Elder Knapp is about to leave us, and never expects to address a Boston audience again, or to save any more souls in this latitude"—to give a parting salute to the reverend Jacob at the Olympic, Sunday evening, (the same time the Elder was giving his farewell discourse at Tremont Temple) March 26th. A fine audience assembled to hear. The discourse was filled with choice biographical morceaux and reminiscences of the Elder's career in this city.

Referring to the harsh and vindictive language used by Knapp toward those who did not believe as he did, Mr. Hatch said he would not pollute the air of this "unconsecrated theatre" by repeating the gross imputations and scurrilous language which this professed man of God, speaking in "a consecrated temple," has uttered again and again, respecting men of the very first standing in our community, and women as pure and virtuous as any. The papers have published some of these scandalous sayings of the Elder; and others, some of you have heard from his own lips. And these are not, mark you, the unweighed words of a child, or the excited expressions of an inexperienced youth, but the calm, designed and deliberate utterances of a gray-haired old man, who, one cannot help thinking, is "is old enough and big enough and ought to know better," even if he never learned the Buddhist commandments or read the Sermon on the Mount.

Mr. Hatch then stated that the Elder emphatically repudiates the liberal teaching of Jesus, and goes in for the old Orthodox law of Elder Moses. He calculates to give, at least, as good (or bad) as he gets, and if he can do one or two better, (or worse) so much the more he likes it.

In continuing his discourse, the speaker carefully reviewed the labors of the Elder from his youth up, pointing out the logical fruits of his labors in his revival tours throughout the country. In conclusion he asked his hearers to patiently wait for the triumph of rational and natural religion.

The True Way.

A recent number of the Revolution had some observations on the habit which too many correspondents of liberal and reformatory journals fall into, of sending on, for publication, the minute and most extended reports of local meetings, which, as they occur so frequently in these moving times, are likely to exclude other matters of far more general interest many times each year. Now it is owing to no feeling of indifference to such meetings that publishers of journals, and ourselves in particular, are disinclined to give the room demanded for these assemblies and their discussions; but simply because they are entitled to no more than their share of space, to begin with, and, next, because it is utterly impossible to give them the room asked for. Besides these conclusive considerations, it is, or it certainly should be, known to all readers in these days, that none but a brief and pregnant sketch of any public proceeding, and especially of those which are of local interest mainly, is acceptable to the general public, who are thus enabled to get the greatest variety possible and relieve their minds by constant contrasts and changes of topic. Some obituary notices are of sufficient length to fill a sheet of themselves. Friends of the departed mistakenly suppose strangers to be equally interested with themselves in a recital of their character. A weekly journal can present, at most, but a passing record of events and occurrences, and in order to do this it must needs practice brevity above everything.

The Priests' Constitution.

We have a communication before us from George Walker, of Erie county, N. Y., proposing certain amendments to the Constitution that shall finally terminate all discussion on the subject of making our noble Constitution a theological machine, or engine, to be run by Orthodoxy, by explicitly forbidding the very things which the bigots now propose to do. But we think all such amendments would be null, if the people are not already prepared and resolved to prevent this business. They can stop the proposed amendment of Orthodoxy just as easy as they can tack on one of their own. It all lies with them at last. That is the very reason why we are making our present appeals to the popular intelligence on the subject. We hold that the Constitution is good enough as it is. It cannot be too simple. No organic law that bristles with refusals and forbidding clauses is one-half so strong as one that ignores everything but the plain expression of its positive intent. If the priests' party did not already see that the Constitution contains no warrant whatever for their proposed measure, they would not be so unwise to inoculate it with the virus of their fatal dogma. Let the Constitution stand just as it is.

Mum when Guilty.

The difficulty with Old Orthodoxy is, that it wants to be the accuser, the judge afterwards, and the executioner besides. Dr. Hatfield had a scurrilous article in the Independent, classing "skeptics, Spiritualists and free-lovers" together, in his shameless assertion that they each and all incited "the most licentious doctrines concerning marriage and divorce." On the 16th of February, the Independent editorially noticed the energetic protest of Mr. Joseph Brown, of Bangor, against the truth of such a sweeping allegation. The editor—Mr. Bowen—puts Hatfield on the back and says Mr. Brown will find him "competent to do his own fighting," adding that for himself he never intimated that "any Spiritualist ever taught or acted upon any but the most stringent views of the sanctity of marriage." In the following number of the Independent, that of Feb. 23d, the editor takes a New York journal fiercely to task for not according "courteous treatment" to "religion" in commenting on its reports of the Sunday sermons. "Less than this," it says, "is not decent." And it adds, that although this is a free country for journalists as well as other men, yet "there are some rules of propriety which all men who have any claim to human respect ought to observe." Yes, yes; and now let Mr. Bowen turn and rebuke Dr. Hatfield!

Return of Emma Hardinge.

Mrs. Emma Hardinge will return to America next August, and for the fall and winter of 1871 will be happy to lecture in and around Boston.
As Mrs. Hardinge desires to settle her mother in a home near Boston, she kindly informs her friends that she can make no engagements to lecture during the ensuing winter at any place distant not more than sixty miles from Boston. Address, up to August, Mrs. Hardinge Britten, 6 Vassall Terrace, Kensington, W., London, England. All letters must be prepaid.
[Spiritual papers please copy.]
Read the advertisement, "Clear Light—the great work on Clairvoyance."

The Red Man.

If the Indian peace policy of the President ultimately proves as successful as present appearances indicate, the fact will, in a large measure, be owing to the unselfish and patriotic labors of the ten eminent citizens, past and present, who consented to serve the country and the cause of humanity without compensation. Their expenses are paid from the public treasury; but the gross amount of their bills for nearly two years is so small as to be scarcely worth naming. How much they have accomplished, in conjunction with the head of the Indian bureau and the Secretary of the Interior, let the facts of the immediate situation testify. The state of things prevalent on the plains and in the mountains during the Johnson administration was something to contemplate with mingled horror and anxiety. Now peace prevails throughout the whole wide range of our Indian Territory, and, with the exception of here and there a slight disturbance, has so prevailed for the last eighteen or twenty months. We do not expect to see the wild Indian tamed in a year, or even in two or three years; but something good and tangible is already apparent, and we are strong in the conviction that a steady continuance in the present policy will bring forth results greatly gratifying not only to our own country but to the civilized world. This new policy is neither intricate nor far-fetched; it is simply that the Indians shall be dealt with fairly, justly and honorably, as human beings. The time is not wholly base when citizens like Judge Brunot, George H. Stuart, William E. Dodge, and their associates are willing to perform such labors as they have undertaken without pay; and the measure of success thus far attained is solid ground for the trust we hold that our Indian problem is in a fair way of satisfactory solution.

The Davenport Brothers in the South.

The Daily New Era, Atlanta, Ga., of March 3d, says:
"During the brief stay of the Davenports in Atlanta, DeGives' Opera House has been crowded every night. Scores of ladies and gentlemen have been compelled to leave because they could not find seats or standing room. The performance have been indeed marvellous. Not only have they baffled the remotest spectators, but they have succeeded in confounding a number of our most wide-awake and best-known citizens who were on the stage. It is amazing to hear public comment. Occasionally a hard-headed man swears that he can tie the Davenports. But, after an experiment, he is generally soon absorbed in his own reflections to discuss the matter.
It would be useless to attempt to describe the performances of these Brothers. After seeing them for a score of times, but one opinion can be pronounced. It is impossible to explain or to expose. It has not been done in nineteen years. It never will be done. The first intellects of the world have attempted to understand the mystery, and they have failed. The public must be contented with what they see and hear. Of course it was marvellous, but the public mind always has room for that. The visit of the Davenports to the South is a new sensation, and we doubt not that it will benefit as well as amuse the public."

What San Domingo will Cost.

In case the island of San Domingo is purchased and annexed to the United States, it will cost this government fifty millions of dollars. Here are Gen. Sherman's views on the subject:
"To protect Dominica it would require a standing army of 5,000 men, which would be maintained at an annual expense of \$10,000,000, and this would be a small part of the expense. The purchase money would amount to \$40,000,000; and in addition to this would be the heavy expense of building fortifications and garrisons, the seaboard. The inhabitants are ignorant, and while we would educate the world, our first duty is at home. The people are rebellious, too; for it is only a few years since Spain sent 40,000 men there to suppress a rebellion, 30,000 of whom found their graves, and Spain lost the country. France had tried to govern them, and lost 40,000 soldiers and millions of treasure. Is the prospect any brighter for the United States? Gen. Sherman had said, in a Cabinet meeting, that 'this annexation would be the first nail in our coffin.'"

Scientific Lectures.

Dr. J. Simms (of New York), whose reputation is well known as an amusing and eloquent lecturer, has been lecturing during the past week on Physiology and Psychology, in Temple Hall, 18 Boylston street, Boston. The Doctor has been largely patronized, and will continue his course of lectures on Monday, Tuesday, Wednesday and Thursday evenings of the coming week. The lectures are excellent, and well deserve the liberal patronage they receive here and elsewhere. The hall is open and free to visitors daily, that all may view the immense collection of oil portraits of persons distinguished in the world's history.

The Healer.

Dr. J. R. Newton, who is located at 23 Harrison avenue, Boston, is performing remarkable cures daily. Skeptics had better pay him a visit.

The Mediumship of the Fox Girls.

DEAR BANNER—I have long been thinking what a debt of gratitude the Spiritualists owe the Fox girls, through whom our first really startling manifestations occurred. Have we, as Spiritualists, duly appreciated the benefit they, as instruments of the spirits, have been to humanity? Has there ever been a united effort made to surround them with the necessities and comforts of life? Have the Spiritualists, as such, looked after their temporal welfare? I think not. I have heard many ready to condemn them for this or for that, but few to sympathize or ask the causes that led to that which they condemn so vigorously. Now, I never saw either of the Fox girls. I would not know them if I were to meet them; but I know what results have been attained traceable back to the manifestations given through them. And no matter what may be said, or whether there may be ground for the assertions or not, they have been a blessing to mankind, and every true Spiritualist owes them a debt of gratitude. Bravely they bore the taunts and tests for years—were subjected to insults—molested; and surely life has been to them full of sufferings and trials which would have overcome those stronger. They ought to have the gratitude and sympathy of all—the condemnation of none. It seems to me the duty of the Spiritualists of America to-day to contribute, according to their means, to the support of these ladies, and see that they are surrounded, the rest of their earthly lives, with something more than the bare necessities of living. A little from each would do much to make their lives happier. I offer this as a suggestion, hoping some organized method will be proposed, and at once adopted, to secure the performance of what seems to me a duty. I, for one, will pledge myself to pay ten dollars yearly, and trust others will at once come forward and say what they are willing and able to do.
Respectfully,
J. W. VAN NAMEE, M. D.
New York, March 20, 1871.
P. S.—Spiritual papers please copy.
Dr. J. E. Spencer, late editor of the Louisiana Herald, passed to spirit-life from his residence in Ponchartrouville, March 15th.

Extraordinary Spiritual Manifestations.

EDITORS BANNER OF LIGHT.—In my voluminous correspondence with Spiritualists and inquirers in different parts of the world, I have frequently to me manifestations of an extraordinary character, which the world ought to know.

Among these is a letter lately received from one of our large Southern cities, which contains an account of an incident very interesting of itself, but interesting also in other respects.

It shows what difficulties the intercourse has to encounter in our receiving it, even after the spirits have overcome the obstacles they had to encounter in giving it.

It shows also that the seed it plants will never die, but will ultimately spring up and bear fruit, however long the time that it may be delayed.

And, coming from the South, it shows, in connection with other matters which we are daily hearing of in that section, that the promise is being performed, or, if you please, that the prophecy is being fulfilled which, ten years ago, told us that when the war with slavery should be over, the South should be visited as we had been in the North, and would move rapidly to take its place beside us in this matter.

Yours, J. W. EDMONDS. New York, March 20th, 1871.

Some twenty years ago, a friend of mine in this city, the father of some children, among whom were three girls, the eldest about fourteen years, engaged in what was called "table-tipping," and thence in spirit-writing. He invited me to attend. I did so.

Being of an investigating turn of mind—educated to the bar—I went and studied every phase of the phenomena. I bent all my mind—summoned every energy to the severe task. The writing answered me.

Finally a little child, who had never learned the first letter of the alphabet, not more than four years old, who had just lost its mother, being present, one of the girls remarked, "Maybe little Mary's mother will write to her?"

I deemed this almost a sacrilegious interference with the lately departed mother, and the infliction of a wrong upon the yet unconscious situation of the little orphan. However, it was decided that the medium should ask the question if little Mary's mother would communicate with her?

The question was asked, and an answer returned in writing, "Yes." This aroused me. I then directed that the question should be asked, "Who shall hold the pen?" The answer was given, "Little Mary herself."

I placed music books in a chair. Mary being too small to overreach the table, I had to raise her seat. I placed the pen in her little hand, showing her how to hold it, and I believe it was the first time she had ever had a pen in her hand.

I requested the medium to say that little Mary was ready. And immediately her tiny hand began to write—a pretty, neat lady's hand—and wrote out the following:

"My dear little daughter Mary, be a good child. Pray to your Heavenly Father, and try to meet your mother in heaven. She is always watching over and praying for you."

This so startled me that I quit, and did not go again. How wrong this was I am now instructed to believe. But I permitted the great and paramount subject measurably to pass out of my mind, but the conviction then and there written can never be effaced. It was lodged there in memory, to bring forth fruit in after years—fruits, I hope, meet for sincere and acceptable repentance.

[The writer then goes on to say that about a year ago—nineteen years after this incident—he was again drawn to look into the matter, and has, since then, been favored with many interesting manifestations in a circle to which he now belongs, and in which he is continuing his investigations.]

Godfrey Higgins's Anacalypsis. No attentive reader of the Banner of Light has failed to frequently seeing, in its columns, choice quotations from Higgins's Anacalypsis.

It will be remembered by Spiritualists and others interested in antiquity, that when Charles Partridge published the Spiritual Telegraph, he proposed—that is, if a certain number of subscribers could be obtained—to bring out this remarkable book, the Anacalypsis, or "an attempt to draw aside the veil from Isis," and thus acquaint the world with the "origin of nations and religions."

ALL SORTS OF PARAGRAPHS.

CONTENTS OF THE NUMBER OF THE BANNER.—First Page: "Natural Selection in Relation to Man," by Hudson Tuttle; "Musings," by Allen Putnam; poem—"The Baby-Boy," by G. L. Dison; "Remarks of Prof. Wm. Denton and others," on the second hearing for the Incorporation of the American Liberal Tract Society. Second: the same, continued; Speech of Elder F. W. Evans. Third: Spiritual Phenomena—"Great Excitement in Memphis, Tenn.," Banner Correspondence from Minnesota, Texas, Vermont, Pennsylvania, Ohio, New Hampshire, West Tennessee, Massachusetts. Fourth and Fifth: Leading articles, items, etc. Sixth: Message Department; poem—"No Ring," by Alice Cary; Opinions of the Press on New Publications; "A Word of Appreciation," by H. Augusta White; "Omniunm Gorbunum," by "C. I.," "Whither are we drifting?" Report of the Quarterly Convention of Mediums and Speakers at Avon, N. Y.; Marriages, Obituaries, and call for a Spiritual Mass Meeting to be held at Waukesha, Wis. Seventh: Advertisements. Eighth: Warren Chase's Correspondence and Ophias B. Lynn's "Western Locals."

We shall be obliged to suspend our list of meetings altogether, unless the friends in the different sections of the country represented are more particular about keeping us correctly posted. For instance, we learn from two different parties not residing there, that the Buffalo notice in the list of meetings—as printed in the Banner—is entirely incorrect; and yet not a Spiritualist in Buffalo has thought it of consequence enough to post us up. Such remissness is entirely inexcusable; more especially when the fact is taken into consideration that our list of Spiritual Meetings is published gratuitously.

The spirit message published in our last issue in reference to the treatment of small-pox, purporting to have been given by "Dr. Sidney Doane," should have been printed Dr. A. Sidney Doane. The error was made by the reporter.

We have received letters from Southampton, Mass., and Middlebury, Ind., containing money, but no name signed to either letter. Please forward address in full, and we will all the orders.

A paper has been started in Liverpool called The Tobacco Plant. It is filled with puff.

A deacon in Illinois objected to the organ purchased by his church, and when called upon to close the service with prayer, said: "Call on the machine! It can sing the glory of God, it can pray too. Call on the machine!"

If a business man does not advertise, it is a sure sign that he is afraid to let the public know how small and poor his stock is.

We learn from the Banner of Light, Boston, that Mr. Robert Barrow, of Evansville, Ind., lately deceased, "left a will bequeathing to the board of trustees of the Indiana State Association the whole of his property, amounting to nearly \$70,000, to be devoted to the education of children of poor parents."—N. Y. Independent, March 23.

True as far as it goes; but why strike out the words "of Spiritualists," after the word Association? We could suggest a number of reasons, but prefer to hear the Independent's.

The following paragraph was clipped from the Boston Courier: Father Hooker is reported to have said, in a lecture at Detroit, that Catholicism rules the city of New York with 60-000 majority, and the question is not now, "Will Catholics ever rule America?" but "How soon?"

Father Hooker ever made such a remark. If he did, it was a very foolish one. Any religious sect, which undertakes to rule this country exclusively, will find itself engaged in a losing enterprise.

B. F. Underwood, the successful Liberal lecturer, is preparing a rich treat for the public on his return East next month. He intends lecturing in Baltimore, Philadelphia, New York and Boston, previous to his leaving for California in May.

The Royal Marriage.—The marriage of Queen Victoria's daughter, the Princess Louise, with the young Marquis of Lorne, took place March 21st, 1871.

The San Francisco Morning Call, one of the most popular dailies in San Francisco, was formerly quite bitter in its animosity and ridicule of Spiritualism, but now, having discovered its error, is giving our philosophy a more candid hearing.

"DEFENCE OF MEDIUMSHIP."—J. L. Potter's remarks under this heading, in our correspondence column, are pertinent.

"The prisoner has a very smooth countenance." "Yes; he was ironed just before he was brought in. That accounts for it."

An article would bring an editor a canoe.

Prof. Huxley, says Harper's Bazar, is only forty-six. He was a poor boy with an inclination for the medical profession; studied at Edinburgh; appointed assistant surgeon in the navy; cruised four years in the South Pacific; returned to England in 1850; in 1854 became attached to the School of Mines, and from that time dates his fame. He is one of the most industrious workers of the age, applying himself to the study of every problem with a persistence and an energy which are generally rewarded with success, as far as he himself is concerned. This latter trait is one of the most marked of his character—his skepticism of other people's conclusions until he has solved them for himself. He is a most assiduous worker, and an equally fervent thinker. He is at present Professor of Comparative Anatomy and Physiology in the Royal College of Surgeons, and Professor of Natural History in the School of Mining.

Digby says, if the laborer is not worthy of his hire, he'd better go higher.

Clergymen who preach against the acquisition of wealth seldom object to an increase of salary.

THROAT AFFECTIONS AND HOARSENESS.—All suffering from Irritation of the Throat and Hoarseness will be agreeably surprised at the almost immediate relief afforded by the use of "Brown's Bronchial Trochæ." The constant ingredients allay pulmonary irritation; and after public speaking or singing, when the throat is wearied and weakened by too much exercise, their use will give renewed strength to the vocal organs.

Declarations of Lecturers and Mediums. Devan Clark, who has of late been laboring at Hampton and Hampton Falls, N. H., is engaged to lecture, during the month of April, at Fall River, Mass., after which time he will be ready to accept calls to speak wherever his services may be required.

Edward S. Wheeler spoke at New Bedford, Mass., Sunday, March 26th, and will speak there again on Sunday, April 2d. He spoke in Middleboro', (not Marlboro', as misprinted) March 10th.

Mrs. Fannie T. Young writes an encouraging word from New Hampshire, where she has labored during the winter more or less. She is now ready to accept engagements to lecture Sundays or week evenings during April and May.

N. Frank White gave a lecture and debate at Bromham, Texas, March 7th, and the Banner, published there, gave a synopsis of both, and says the lecture was delivered to a large audience in the Court-House, on "the adaptation of Spiritualism to the wants of humanity."

George E. Clark (better known as "Yankoo Ned"), is lecturing in New Hampshire. He spoke in Salmon Falls, March 28th, and then in Rochester. He is desirous of securing calls from Spiritualists, societies in Maine. His permanent address is No. 2 Newhall street, Lynn, Mass.

Horace Seaver lectured in Marlboro', March 10th, before the Spiritualists Association. A correspondent writes: "Mr. Seaver gave us a very instructive and entertaining lecture, both in the afternoon and evening. Some of the spiritualistic brethren who have heretofore considered him to occupy an antagonistic position to Spiritualism, were more than pleased by the spirit shown and the manner in which he handled his subject. Indeed, it would be nothing more than the truth to say that he was eloquent in his addresses. The friends of liberal thought here are hoping that, ere long, they will again have the pleasure of listening to his words of eloquence and wisdom."

Mrs. M. E. B. Sawyer is ready to answer calls to lecture. Address Manchester, N. H.

Miss Lottie Fowler, the test medium, has been holding sances in New York lately. She goes to Baltimore from there. Our good friend, Rev. Thomas O. Benning, of New York, writes to us as follows: "I had the pleasure of meeting, at our conference, last Sunday afternoon, Miss Lottie Fowler, and, though I had often heard of her, I never had the pleasure of seeing her before. She is certainly a remarkable medium—so simple-minded and childlike, and yet so very remarkably truthful and interesting. She gave me,

voluntarily, in the public hall, some of the most touching tests of things which occurred forty years ago—things though simple in themselves, being purely of a domestic character, yet to me exceedingly interesting, and I may add, things which had long since passed out of my recollection, but now most vividly recalled through her interesting phase of mediumship. I understand she goes from here to Baltimore, and I would earnestly recommend our Baltimore friends to avail themselves of her wonderful powers. I do not often write thus of any medium, but in her case I feel impressed to do so."

Spiritualist Lyceums and Lectures. Boston.—Eliot Hall.—The exercises of this Lyceum were well attended on Sunday morning, March 26th, both by members and visitors—among the latter of whom were James M. Peabody, Lizette Doten and Dean Clark. After a song, Silver-Chain recitation, and Grand Banner March by the Lyceum, and the reading of a selection by one of the male members, Misses Maria Adams, Mattie A. Melvin, Ida and Cora Benson, Florence and Mattie Colyer, Annie Boutwell, Helen Kittredge, Lovell Lovjoy and Masters John Ward, Freddie Almonds, Clarence King, Warren Doellittle declared; Charles W. Sullivan sang. The wing movements and target march followed, and the session closed by a song from the Temple Group Quartette—Mr. and Mrs. Lucerno Lovjoy, Annie Ouyvan and George Woods.

Notice was given that, on the first Tuesday evening of April (the 4th), the opening meeting of the Spiritualists' Social Union will be held at Eliot Hall—admission by complimentary tickets. The meetings, we understand, are probably to be continued thereafter on the first Tuesday evening of each month, in the same hall.

On Monday evening, March 27th, the regular dancing assembly of the Lyceum took place at Eliot Hall. Though not so well attended as on previous occasions—on account of bad weather and the approaching anniversary—it was one of the pleasantest parties of the season. The music, by the Lyceum Quadrille Band, was—as usual—very fine, and merited more listeners.

Temple Hall.—The Secretary of the Boylston-street Spiritualists' Association reports that, on Sunday, A. M., March 10th and 20th, Mrs. M. Carlisle conducted the exercises, giving satisfactory tests. Addressed by Judge Ladd, Mrs. Dr. Emma R. Still, Mrs. H. E. Cutler, Jr., 19th and 20th; Mrs. S. A. Floyd spoke; subject, Progression. Mr. Locke favored the audience by playing and singing.

Evening, 19th: Opening invocation by Abby N. Burnham. Address by Mr. Lincoln; subject, "Natural and Spiritual Life." He dwelt on the necessity of understanding the laws relating to health, thus developing a purer and nobler spirit; also referred to the conditions necessary to the perfection of harmonious circles. Dr. Hodges, of East Boston, followed, with an interesting address on "Free Thought," which must be accorded to all. If we would find happiness, he said, we must look for it in harmony. Spiritualism was given to man to make him better, to elevate and liberalize his mind, and to develop the God-gifted in his nature.

Evening, 20th: Address by Mrs. Jeannette J. Clark; subject, "Spirit Life." Full attendance as usual.

Lyceum, 19th and 20th: Opening invocation by Abby N. Burnham. Interest seems to be gaining ground in the hearts of the older ones, as is manifest by their presence each Sabbath, thereby encouraging the earnest efforts of conductors and teachers.

Chelsea.—Granite Hall.—James M. Peabody addressed the Spiritualists of that city at the above-named hall, on Sunday evening, March 20th.

CAMBRIDGEPORT.—Harmony Hall.—The regular Monthly Concert for the benefit of the Children's Progressive Lyceum meeting in this hall came off on Sunday evening, March 20th. The house was well filled, and the occasion a perfect success. After a song of welcome by the Lyceum, recitations followed from Misses Clara and Fannie Hall, Cora Hastings, Floe Bullard (by request), Etta Willis, George Martin, and Master George Pearson. Songs, in which Misses Nellie Bullard, Fannie and Clara Hall, and Masters George Pearson and Edlio Hall took part, were interspersed between the dialogues, whose principal parts were sustained by Masters Bertie Bullard and George Pearson, Misses Ida Elliot, George Martin, Floe Bullard, Cora and Ella Harrington. During the evening, three tableaux, called, respectively, "Angels in Heaven," "Mother's Love," and "Faith, Hope and Charity" (these named), were presented; and Miss A. R. Marzola, Guardian of the Lyceum, was presented with a bouquet—the gift of the scholars; speech by Etta Willis, to which the recipient fittingly responded. A number of children went through the flag exercise, led by the Conductor, W. H. Bettinson. Remarks by Mr. Abbotson closed the meeting. Good music was furnished during the evening by Miss Mary Hayes and Mrs. H. A. Pearson; services conducted by Chas. H. Guild.

New Publications. THE ATLANTIC MONTHLY opens with a story called Foot-pads, by Harriet Prescott Spofford; opens on part three of John Hayes's Cassinell Days; gives a history of Germany in the late war, and the story of the Giant in the Spiked Helmet; publishes part four of Kate Beaumont, by J. V. DeForest; adds the fourth to Dr. Williams's previous valuable papers on Our Eyes, and How to Take Care of Them; continues the sketch of American Life in France; also the story of A Passionate Pilgrim; Spots on the Sun; a paper on Count Rumford; the continuation of Mr. Field's Whispering Gallery, descriptive of the ways of Hawthorne; and notices of recent publications. As a whole, the April number of the Atlantic is substantial, yet airy and varied, with a strong relish on each page.

THE HERALD OF HEALTH presents an attractive list of long and short articles for April, touching on a large variety of subjects, and discussing many hygienic and dietetic questions. Among them we note Alcoholic Medication, Longevity, Boys, Country and City Life, Dust and Disease, Personal Influence, The Education of our Daughters, Righteousness as the Great Cure-All, Cow's Milk for Babies, and a morsel of editorial commentaries worth reading by all. No journal of its character does more practical good by the timely lessons in life which it so happily inculcates.

LEVINWOOD'S MAGAZINE for April gives us an article on Charles Francis Adams, a story entitled Wild Ireland, a paper on Emanuel Swedenborg, Student Rambles in Russia, What shall we Drink, Old Sadder's Resurrection, together with other tales, poems, monthly gossip, literary reviews, and so forth. It is a bright number, full of the spirit of the day, and quite up to its high magazine standard and ideal.

THE NATIONAL QUARTERLY REVIEW has the following table of contents: Ceylon and its Mysteries, Canova, National Characteristics of French and Germans, The Central Park under Ring-Ladder Rule, Ancient Graves and their Contents, Freiligrath, Spoils of a Modern Educator of Young Ladies, Mountains and their Influence, and notices and criticisms. The list shows its own value, by the freshness and solidity of its several papers.

Lee & Shepard publish, in handsome paper-covered form, Charles Sumner's lecture of last winter, "The Dual between France and Germany, with its Lesson to Civilization," which will in this shape command a wider reading than it could get through newspaper reports.

THE EXAMINER, edited by Edward C. Towne, continues its bold and outspoken course of discussion, touching in the April number on the Essence, Judaism, the Orthodox Policy of no God in the World until Christ, the Radical Club of Boston, a Scandalous Specimen of Crazy Chicago Orthodoxy, and an abundant notice of books.

Good HEALTH, for April, is received. An attentive perusal of its valuable contents will add to one's "good health."

OUR YOUNG FOLKS, for April, is fresh and readable.

THE RESTORATION OF THE FORT.—A discourse preached in the West Spring-street Presbyterian Church, Philadelphia, by Rev. W. P. Breed, D. D., pastor.

To Correspondents. We do not read anonymous letters and communications. The name and address of the writer are in all cases indispensable, as a guaranty of good faith. We cannot undertake to return or preserve communications that are not used.

J. L. D., Providence.—Your communication is on file for consideration. We have not the room to print one-tenth part of those we receive, which annoys us even more than the correspondents who desire to be heard through our columns. We know you. Don't be so extremely red-hot as to be angry to Old Theology; but this is an age of free thought, and their publication can do no harm. The truth must be told. Those who do not endorse Mr. Denton's radicalism, will no doubt be pleased with Rev. Mr. Cudworth's conservatism. We gave our readers the benefit of both lectures.

D. D. L.—Your essay, "THE TWILIGHT OF HISTORY," is on file for publication.

Boston Music Hall Spiritual Meetings.

Entrance on Tremont and Winter streets. April 8, Lecture by J. M. Peabody. The fourth course of lectures on the philosophy of Spiritualism will be continued in the elegant and spacious Music Hall. EVERY SUNDAY AFTERNOON, AT 2 1/2 O'CLOCK, until the close of April, under the management of Lewis B. Wilson, Prof. William Denton will lecture the four last Sundays of the course. Vocal exercises by an excellent quartet. Season ticket, with reserved seat, \$2.00—now ready for delivery at the counter of the Banner of Light office, 128 Washington street; single admission 15 cents.

Spiritual Periodicals for Sale at this Office.

THE LONDON SPIRITUAL MAGAZINE. Price 80 cts. per copy. BOSTON NATURAL Monthly Journal of Zoetic Science and Intelligence. Published in London. Price 25 cents. THE MEDIUM AND DATABANK. A weekly paper published in London. Price 5 cents. THE BOSTON SPIRITUAL JOURNAL. Devoted to Spiritualism. Published in Chicago, Ill. By S. B. Jones, Esq. Price 5 cents. THE PARABLES. Published in Chicago, Ill. Price 5 cents. THE LYCEUM BANNER. Published in Chicago, Ill. Price 5 cents. THE AMERICAN SPIRITUALIST. Published at Cleveland, O. Price 5 cents. THE CRUCIBLE. Published in Baltimore. Price 5 cents. THE HERALD OF HEALTH AND JOURNAL OF PHYSICAL CULTURE. Published in New York. Price 20 cents per copy.

BUSINESS MATTERS.

CHARLES H. FOSTER, Test Medium, No. 29 West Fourth street, New York City. AL. Mrs. J. H. FOSTER, Business and Test Medium, 155 Elliot Place, Brooklyn, N. Y. 5w-March 25.

JAMES V. MANSFIELD, TEST MEDIUM, answers sealed letters, 211 1/2 5th Avenue, New York. Terms, \$5 and four three-cent stamps. AL. SEALED LETTERS ANSWERED BY R. W. PLINT, 105 East 12th street, New York. Terms \$2 and 3 stamps. Money refunded when not answered. M25.

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HEKMAN SNOW, 319 KEARNEY ST., (UP STAIRS) SAN FRANCISCO, CAL. Keeps for sale the BANNER OF LIGHT, And a general variety of Spiritualist and Reform Books, At Eastern prices. Also Adams & Co.'s Golden Pens, Finest Pencils, Spencer's Positive and Negative Powders, Orton's Anti-Tobacco Preparation, Dr. Storor's Nutritive Compound, etc. Catalogues and Circulars mailed free. Remittances in U. S. currency and postage stamps received at par. Address, HEKMAN SNOW, P. O. Box 111, San Francisco, Cal.

RICHARD ROBERTS, BOOKSELLER, No. 1026 SEVENTH STREET, ABOVE NEW YORK AVENUE, WASHINGTON, D. C. Keeps constantly for sale the BANNER OF LIGHT, And a full supply of the SPIRITUAL AND REFORM WORKS Published by William White & Co.

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J. BURNS, PROGRESSIVE LIBRARY, 15 Southampton Row, Bloomsbury Square, Holborn, W. C., London, Eng. KEEPS FOR SALE THE BANNER OF LIGHT AND OTHER SPIRITUAL PUBLICATIONS.

FREE PROGRESSIVE BOOKSTORE. D. S. CADWALLADER, No. 1005 Race street, Philadelphia, Pa. Keeps constantly for sale the BANNER OF LIGHT, And a general assortment of SPIRITUAL AND LIBERAL BOOKS, Papers and Pamphlets. Also, Librarian for The Connecting Link Library, a Circulating Library of Spiritual Books. Has for sale Mystic Water from David's Well.

AUSTRALIAN DEPOT FOR LIBERAL AND REFORM BOOKS, And Agency for the Banner of Light. W. H. TERRY, No. 96 Russell street, Melbourne, Australia. Has for sale all the works of Spiritualism, Liberal and Reform Works, published by William White & Co., Boston, U. S., may at all times be found there.

GEORGE ELLIS, BOOKSELLER, No. 7 OLD LEVEE STREET, NEW ORLEANS, LA. Keeps constantly for sale the BANNER OF LIGHT, And a full supply of the SPIRITUAL AND REFORM WORKS Published by William White & Co.

Notice to Subscribers of the Banner of Light.—Your attention is called to the plan we have adopted of placing figures at the end of each of your names, as printed on the paper or wrapper of the Spirit and Light, showing the exact time when your subscription expires; i. e., the time for which you have paid. When these figures correspond with the date of the volume and the number of the paper itself, then know that the time for which you paid has expired. The adoption of this method renders it unnecessary for us to send receipts. Those who do not desire the paper continued, should renew their subscriptions at least as early as three weeks before the receipt-figures correspond with those at the left and right of the date.

ADVERTISEMENTS. Each line in Agate type, twenty cents for the first, and fifteen cents for every subsequent insertion.

SPECIAL NOTICES.—Thirty cents per line for first insertion and twenty-five cents for subsequent insertions.

BUSINESS NOTICES.—Thirty cents per line, each insertion, set in Minion, measured in Agate.

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

Advertisements to be Renewed at Continued Rates must be left at our Office before 10 A. M. on Monday.

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MRS. F. G. DEXTER, Clairvoyant, Business and Test Medium. Examines persons by a lock of hair, hours by laying on of hands. Price \$1. 494 Tremont street, Boston. D-W-47.

MRS. E. DESMOND, M. D., Ladies' and Children's Physician. Clairvoyant. Examinations made. No. 212 East 19th street, near 3d Avenue, New York. D-W-47.

A SITUATION desired by an Electrical and Magnetic Batter, the theory, as a partner with Clairvoyant Physician. Address A. G. office. 1w-47.

MRS. L. W. LITCH, Trance, Test and Healing Medium, has removed to 183 Court street, Boston. Circles Tuesday and Sunday evenings at 7 o'clock. Apr. 8-7w

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of this splendid and exhaustive work, wherof the BANNER OF LIGHT spoke as follows, in its just review of one of the

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CLAIRVOYANCE.

"SEEKING THE MAGNETIC MIRROR, is the title of a curious but impressive book, which well deserves perusal for the variety of views it presents with regard to the subject of clairvoyance and psychometry. It contains very many important truths in regard to clairvoyance, with which it is essential that the world should become familiar. The method of developing and establishing the clairvoyant faculty, as a means of seeing and feeling, is explained upon the spiritist's peculiar manner. He defines clairvoyance as the ability to drop beneath the floor of the outer world, and come up on the other side, in the form of sparks or flashes of light that come before us in the night are not what they seem, but instantaneous penetrations of the veil that hangs like a pall between the outer world of dark and cold, and the inner realm of light and fire—true clairvoyance being the splitting of that veil. Clairvoyance is neither a large nor a small virtue, nor calculated to undermine the religious principles of any one, nor to sap one's morals, or exhaust one's strength; but it is a very rich and valuable power, and its development depends on the character of the moral laws which underlie it. The author has devoted his life to the discovery of these laws, and their modes of operation, and his progress in his work to show men and women how they may become strong, clear-seeing and powerful. Clairvoyance, in his view, is simply the light that the soul catches through years of agony; the interior sublimation of native powers, and the comprehension and application of the principles that underlie and govern human existence and the physical universe. There are long and profoundly interesting extracts from Madame George Sand in this book, which illustrate very forcibly the views of the author. On the subject of the Philosophy of Vision, he holds that the light of the material world is not the light of the spirit, but that the latter is drawn into a sensuous or imaginative activity; and when the outward light is separated, it reappears in its own sphere as a spiritual light. And it is in this sphere that all that really inspired and correct visions occur. In the author's language, this light is the 'foundation stone upon which all things are built, and which is the light of the soul when least expected, shimmering for ages, yet suddenly illuminating an intricate brain, so that the world of the material is made to give place to a higher and more spiritual world, and the soul is drawn into a sensuous or imaginative activity; and when the outward light is separated, it reappears in its own sphere as a spiritual light. And it is in this sphere that all that really inspired and correct visions occur. 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