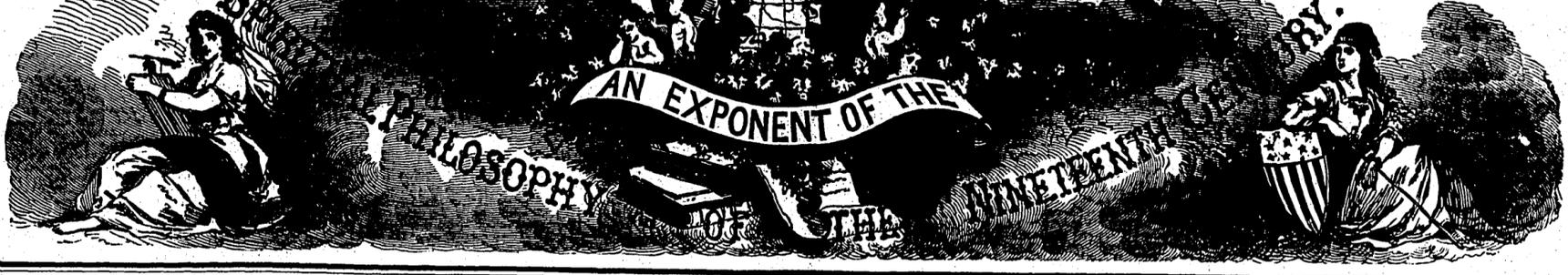


BANNER OF LIGHT.



VOL. XXIX.

W.M. WHITE & CO.,
Publishers and Proprietors.

BOSTON, SATURDAY, APRIL 22, 1871.

(\$2.00 PER ANNUM,
In Advance.)

NO. 6.

Original Essay.

IS SPIRITUALISM ATHEISTIC?
PART SECOND.
BY APOLLONIUS.

There are not a few persons of naturally acute intellects, who, in treating the great question which underlies all others, that, namely, of the existence of God, spend a vast deal of unnecessary time and labor in raising objections and elaborating arguments older than Aristotle or Lucretius. Not having realized the importance of acquainting themselves thoroughly with the history of the controversy, they resort to the use of weapons which were wrested centuries ago from the hands that wrought them, and which were flung aside long since as worthless.

The tedious atheistic disquisitions which have appeared of late in certain Spiritualist journals give ample evidence of this liability on the part of writers who trust chiefly to their own reasoning powers, independent of a wide and catholic culture. I see in these disquisitions the resuscitation of arguments that were old in Plato's time, and had been answered by the most gifted of the Greek philosophers. Some of our modern atheists, again, have perhaps a certain faculty belonging to mediums, and are to some extent merely the scribes of a class of spirits who influence them; for atheism may be held by supra-mundane as well as by mundane spirits, and the great question may be one the discussion of which will be continued in other stages of being.

There was an ancient Roman maxim in these words: "Si divinitas est, dii sunt" (If there is divinity, there are gods). And to this I might add: "Si dii sunt, Deus est" (If there are gods, then God is). For how can any Spiritualist deny that, if there are spirits, there may be one Supreme Spirit, to whom all others are in comparison as the finite to the infinite? The attempt to identify Spiritualism with Athetism or Pantheism is the most illogical of efforts; born, not of spiritual analogy, but of a spurious human science.

I am not disposed to fall back upon the authority of great names to sustain a truth which appeals so directly to the pure reason and the heart. I will not say, with Bacon, that a little learning leads to atheism, while a more extended knowledge leads away from it. I will not argue that the three great minds that revolutionized science—Copernicus, Kepler and Newton—were devout theists, and believed that their august discoveries did but add infinitely to the proofs of a conscious and benevolent God. There have been great minds, also, that were atheistic; and of this class was Humboldt. He discredited not only Deity, but the fact of a future state of existence. He died long after modern Spiritualism had dawned upon the world; but, not so fortunate as Elliotson, Aeburner, and other men of science, he failed to catch the kindling radiance which has illumined so many souls. A scientific education had made him, like Faraday, too arrogant in regard to spiritual possibilities.

Some of the hypotheses of science may, in their first aspect, seem antagonistic to belief in a conscious Deity; but to say that the facts and phenomena of Spiritualism lend support to atheism is what few profound students of the subject have been able to see, notwithstanding there may have been atheistic and pantheistic communications from the spirit-world, showing a scientific method and some intellectual acumen.

The great social philosopher, Charles Fourier, never manifested his powers of insight in a more wonderful manner than in deducing from the scientific truths he had established conclusions which modern Spiritualism has verified. Yes, from scientific data, Fourier, as far back as Dec. 3d, 1826, anticipated the facts of Spiritualism.

In a letter of that date addressed to M. Milron, he writes: "It appears that MM. G. and P. have given up their work upon magnetism. I would bet that they do not make use of the fundamental argument, which is, that if everything is connected in the system of the universe, there must exist a means of communication between the creatures of the other world and those of this—I mean a communication of faculties, a temporary and accidental participation of the faculties of the ultra-mundane or deceased, if not a communication with them. This participation cannot take place in the waking state, but only in a mixed state, like sleep or some other."

How accurately here Fourier anticipates the state of our medium! And then he goes on to prefigure some of those subtle conditions which are the stumbling-block of so many scientists, but which Fourier knew how to harmonize with his own discoveries in human science.

"Have the magnetizers," he asks, "found this state? I do not know; but in principle I know that it must exist; and if it is the state of artificial somnambulism, they will not be able to take advantage of it so long as they are not acquainted with the formula of the sympathies of character in identity and contrast. For want of ascertaining the magnetizers and magnetized, according to this theory, they will meet with twenty failures for one success; which will give the superiority to skeptics and detractors!"

How many of the failures in spiritual experiments through mediums have resulted from the presence of uncongenial parties! And what a handle for ridicule and unbelief has the assertion of this fact given to skeptics and detractors! Yet Fourier inferred the fact scientifically from the data he had accumulated in his physical researches!

Although no believer in revealed religion, Fourier was from scientific conviction a theist, as well as a Spiritualist.

"Atheism," he writes, "is a moral disease which prevails among those very persons who think themselves most exempt; for all those pious men are half-atheists, who do not believe in the universality and integrality of progress; who

wish human reason to be superior to God in legislation; who believe that he who has known how to make laws of social harmony for the stars and the insects, has not known how to compose a code for men. Rousseau and Montesquieu are of the number of those half-atheists who, thinking themselves fit to make a code, placing Divinity below human reason, reduce Providence to the part of a limited, insufficient genius. This is an insult perhaps worse than denying him.

"The materialists are much more numerous than is thought. Civilization gives to this opinion a rapid increase—an influence which barbarism does not give to it. The religions which admit immortality are not persuasive, and demonstrate nothing. They make the Divinity odious by their hell-caldrons. They restrict the pleasures of the other life to contemplative visions, while it is proved by noctambulism that our soul can enjoy sensuous pleasures without the intervention of our actual senses, since the noctambulist sees very well with his eyes shut, and in spite of the pasteboard interposed.

"Finally, while philosophy exercises the art of dissuading us from immortality, religion, unskillful to persuade, consummates in a negative sense what philosophy does in a positive: admirable union of unskillfulness, which secures in our century a constantly increasing and complete success to the seven subversive plagues."

Since Fourier wrote this, the advent of modern Spiritualism has essentially altered the tendency which he points out; and the time must come when philosophy and science, instead of "dissuading from immortality," will admit it as an established truth.

Chaserau, a French writer, but not a Spiritualist, says: "The day when physiology shall have proved the existence of the soul, shall have made it appear that an incorruptible substance separates itself at death from the discarded organism, this proposition of the soul's immortality will pass from the domain of metaphysics into that of the positive sciences; from probable it will become certain. I do not despair of this success."

Already for many thousands has this time come; and for them the soul's immortality is no longer a question of mere metaphysics—Messrs. Emerson, Alger and others to the contrary notwithstanding.

Inseparably united with this question of the soul's immortality is that of the existence of a Supreme Being. It is true that men believed in a future state and in spiritual realities long before they believed in a God; and, in our own day, the Chinese and other people, while they are unbelieving Spiritualists, are very poor theists. Their notions of a God, omnipresent and omnipotent, are undefined and conflicting. But with the advance of the human mind, the theistic question must always possess an interest beyond that of any other outside of our material wants and necessities in this life.

A writer in the *Investigator* is of opinion that universal mental liberty can find "its complete realization only in the most radical atheism"; and that every man who "takes his own reason and judgment for his guide, to the exclusion of all other authority, is sure eventually to become a downright atheist, unless by some process (not yet known to mortals) he can accomplish the impossibility of stopping his thoughts."

Without pausing to animadvert upon the modest assurance of this writer, who is of opinion that all men who do not think as he does on the subject of a God have "stopped their thoughts," I will simply remark that the idea that mental liberty is to be found only in atheism is about as logical as it would be to assert that no man can entertain the Newtonian theory of gravitation and be mentally free. Such crudities may catch the unthinking, and such dogmatism may impress minds that are juggled by a bold and confident air; but they must have little weight with careful and scrupulous reasoners, and are likely to be dismissed with something akin to contempt.

The facts of somnambulism and clairvoyance prove to us that an individual in an abnormal state may have, instinctively, and independently of all common means of instruction, a perfect knowledge of his own physical anatomy; that he may describe, in the most minute and accurate manner, the condition of every organ, and show an acquaintance that no educated anatomist can surpass with all the secrets of the human body. But atheism calls upon us to suppose that this infinite organism of the universe, this stupendous cosmos, has no Infinite Mind capable of reading its secrets, keeping pace with its developments, and impressing its own intelligence on its operations.

In other words, atheism would make it out that we are at the mercy of blind, unintelligent forces, instead of an all-powerful and all-loving divinity, whose love and tenderness is the infinite source from which all that is loving and tender in human souls is derived.

The use of the word *personality*, applied to deity, is objectionable, for the reason that it is used in human language to designate distinction among many; whereas, God being one and unique, the epithet *person* is associated with mere human relations and shortcomings. All that the theist would contend for is, that God, in his essence, must possess the elements of all that is good and exalting in the human and derived being.

It would be amusing, were it not grievous, to hear our atheistic sages providing for the exercise of the devotional faculty in man, (the existence of which they admit) by allowing him to pray to himself! The Positivists would give us a religion, in which certain fallible human beings, like ourselves, are to be made the objects of our veneration. Better would be prostration before the African Fetish than worship like this. "Hush!" said a young Hegelian disciple to a friend, who, finding him in a brown study, slapped him rudely on the back; "Hush! Do not do that; do not disturb me; I am adoring myself."

There must be some One to comprehend this infinite universe—and who can he be but God? "I behold around me," says Garve, "a vast universe crowded with innumerable objects of interest, all possessing powers and qualities of which myself and my fellow-creatures can only understand a minute part. Is there not a Supreme Mind which comprehends the whole more perfectly than we understand the minutest portion of it? For how can I, in my short life, hope to gain, by the slow process of experimental inquiry, a knowledge of this vast world around me, or to answer the deepest questions which my own rational nature suggests? If myself, and other finite creatures like myself, are the only intellectual beings, how little can we ever know of ourselves and of the universe! * * * Let us believe that as our feeble corporeal frames are surrounded and supported by a vast material world, so our finite minds are under the sway of an infinite intellectual Power. We shall now see a just proportion between mind and matter. The world now becomes a noble object of unceasing study. The attainment of truth appears at least possible."

In conclusion, I can find nothing in Spiritualism which reasonably conflicts with the theism of so many noble minds and clairvoyant souls—of Socrates and Jesus, of Newton, Locke, Leibnitz, Swedenborg, the Seeress of Prevoratz, Voltaire, Thomas Paine, Channing, and a long list, to complete which would require more space than can here be given.

Written for the Banner of Light. THE OLD RED MILL.

BY MARGARET S. FINE.

Since my glad, early life,
There it has stood,
Near the low border lands,
Close by the wood;
Where the wild boggy-grass,
Yellow and rank,
Kisses the water-orees
On the wet bank.

There the high, rapid stream
Winds round the hill;
Through the old oaken gates
Into the mill,
Where the big spider-casls,
Dust all o'er,
Swing from the ceiling-joints
Down to the floor.

There, from the hopper-stand,
Through the ripe grain,
I've seen the spindle whirl
Times and again;
When the mad water-wheel
Moved the huge miller,
And the white miller-man
Caught the warm meal.

Once the half-painted door
Had a bright patch
Of now-sawed chestnut board
Under the latch;
And the firm footstaps of
Men at the mill
Wore the thick threshold-plank
Through to the sill.

Out where the hazel trees
Bloom by the pond,
With my young sister, then
Gentle and fond,
'Neath the brown thicket-boughs,
In the cool shade,
Many a summer's day
There I have played.

Up where the bushes grow
Back of the bridge,
With my birch fishing-rod,
Out from the ridge,
At the calm evening's hour,
By the moon's beam,
There I have sported for
Fish in the stream.

Oh, not a pleasure then
Died with the day;
For my old homestead-roof
Stood o'er the way,
Where my kind parents lived,
On the green lawn,
Under the happy roof
Where I was born.

Down where the willow-boughs
Hang o'er the brook,
Now on the mossy rocks
'Round me I look,
Till, o'er the by-gone times,
Shadows are cast,
And forms of childhood days
Come from the past.

Most of the loved ones are
Gone to their rest,
Where the lone churchyards with
Sweet flowers are drest.
But till a future comes
Laden with ill,
Oh, shall I think of them,
And the old mill.

KINDNESS CURED A VICIOUS HORSE.—A horse in Framingham, formerly driven in a very cart, was bought by his present owner at a very low price, because reputedly vicious. He would bite, rear, kick, run away—was utterly uncontrollable. Soon after changing masters, the people who had called the purchase a foolish one were surprised at the difference in the horse's conduct. He would go fast or slow as desired; stop instantly at whom he followed his call, and rub his head on his shoulder. What had made the change? Not force; the poor horse had been beaten, kicked and starved before, and grown more and more stubborn. No; but he was well fed, well watered; not overdriven or overloaded; never whipped, kicked or scolded. Kind words were given him, and now and then an apple or lump of sugar. No gentler, safer, more faithful horse went on the road. But Indian fashion, he forgot neither benefit nor injury. Occasionally, when in harness, he saw his former master. Then, invariably, all the fire of his nature was aroused. His eye rolled, he champed his bit, and showed an intense desire to get hold of his former enemy. Only the voice and caressing hand of his kind owner could quiet him. What a power is kindness—the power that even the Almighty loves best to use!—Our Dumb Animals.

SPIRITUALISM AT HOME AND ABROAD.

Revue Spirite—Spiritualism in France and Belgium—Madame Bouyer—Recent Publications.

BY DR. G. L. DITSON.

EDITORS BANNER OF LIGHT—Since the war-cloud has partially passed away from France, the black numbers of the *Revue Spirite* have come to hand; but I shall be able to give only a very limited synopsis of their varied and interesting contents.

You may remember that, in 1849, the *Gazette des Tribunaux* (Paris) reported some marvelous doings in a street near the Pantheon. Its own words were: "One of the most singular facts—a fact reproducing itself every night for the last three weeks, and baffling all imaginable cause that have been adopted to discover the cause of it—sets in commotion the whole of the populous quarter of the Montagne-Sainte-Genesieve, the Sorbonne, and the Place Saint-Michel. The double inquiry, judicial and administrative, which has been going on for some days past, verifies, in accord with public clamor, the following statement—"

In brief, an old house standing a short distance from the street, and separated from the adjoining buildings by the large excavations of the old enclosure wall of Paris, constructed under Philippe Augustus, "is every evening and all night assailed by a shower of projectiles, which, from their size, and the violence with which they are hurled, produce such havoc that the windows are smashed, the doors broken open," etc. Whence come they? The *Journal* says: "Huge blocks, which, considering their weight and the distance they come from, evidently could not be hurled by the hand of man, reached their object with a precision in some sort mathematical." Agents of the police, persons stationed on the tops of the houses, watch-dogs in the surrounding enclosures, all failed to throw any light upon the mystery.

The *Revue* now says: "The manifestations at Poitiers, at Marseille, at Fines and at Equihern, and at Talence (Gironde)," and "we must avow that the mystifications have marvelous ability, for nowhere have the researches of the police, those persons directly interested, or, still more, the adversaries of Spiritualism, been able to discover the cause of the disturbance."

The *Independence Belge* says of the affair, that, in the street Neuvo de Gand, crowds of people stop before a certain house, and, not content to hear and see the spirits, are disposed to drive them out. The police interfere, but the windows in the dwelling are broken, and its facade covered with mud.

The *Gillette*, published at Bordeaux, states that a building at Talence has for eight days been the theatre of such singular feats, the people have been much excited over them. All the windows of the house have been broken by stones thrown by hands unknown, invisible and undiscernible. A commissaire has made the most thorough and minute inspection of the surroundings of the disturbed premises, but without any satisfactory result. After the windows and doors were boarded up or otherwise secured by the proprietor of the house, the stones all took a new turn, and descended the chimney. "It is by the chimney they now rain down," says the writer, "while the crockery is broken as by enchantment."

The *Revue* for October last contains a wonderfully dramatic scene, portrayed by a medium in Geneva (Madame Bourdin), so long ago as the 2d of January, 1870. In an elegant saloon are gathered those distinguished personages which have conspicuously figured in the great events that in religion, war and politics have recently so changed the seeming destinies of European nations. The New Year 1870 is allegorically represented by a beautiful woman, a blonde, graceful, robed in white and a blue mantle, and bearing a casket, which she placed upon the table. She then approaches an aged person representing Time, takes from him his sword and places it by the box. She then brings the old man forward, and again puts his hand upon the instrument of death. A troop of lovely children (the new generation), surround the New Year. Napoleon III. is present with a crown on his head; also the Pope, with his tiara. With anxious looks all await the opening of the casket by the fair dame. The lid is raised, and on a cushion of blue is seen a magnificent Christ in ivory. This is carried with respect and care to the Pontiff, who exchanges for it his sceptre of gold. The Pope makes a movement to retain the two, but the New Year places the sceptre in the box. She then approaches the Emperor with a sealed packet, for which he gives up his crown. To the Empress Eugenie a box is presented, which, when opened, reveals a miniature railroad and wagons. On the Prince Imperial the allegorical personage bestows a package which contains a civilian's costume, extremely simple. Finally, forth from the casket are seen to issue sabres, muskets, cannons, while an open door reveals in the distance *militaires de toutes nations*.

My pen cannot do justice to this beautiful vision, which I have only narrated in part. On that same day, the same lady had another revelation, not only repeating the first, but showing more distinctly that the horrors of war were to come like a black pall over the land. Heavy clouds seemed to gather overhead, and drops of blood to fall from them. Now and then darker spots like ink appeared to be mixed with them, and the beings they touched fell dead.

We all know how, to the very letter, these visions have had fulfillment.

The *Revue* notices also the chrysmutatio of Madame Bouyer, the founder and director of the *Banille Asylum*. Having lost a beautiful and worshiped daughter, aged sixteen, she adopted as her children the daughters of the poor, to whom she consecrated her fortune, her repose, her person, her entire life. Nobly she thus lived, and

though, as she says, she did not make Spiritualism a fundamental tenet in her teachings, the subject had all her sympathies philosophiques. In it she found powerful elements of action for her work, and an inexhaustible source of consolation and hope for her maternal heart.

In a later number of the magazine are the remarkable predictions (precisions) of M. Rul, which have been fulfilled in the disastrous Mexican-Franco expedition, the fall of Isabella of Spain, and the crumbling away of the French Empire. A very able dissertation follows this record; and while the writer seems to comprehend the causes, to a great extent, why Germany should triumph over France, it does not appear to me that he has seen in its full extent the debilitating influence of Catholicism, or that the Jesuits set that great ball in motion, which he deplores, in order to arrest German Protestantism.

January last the *Revue Spirite* entered on its fourteenth year. We may well congratulate its supporters and friends. Its triumphant and brilliant career and encouraging prospects are all that could have been anticipated in the way of success.

The *Emancipation* (of Geneva) has an article which must be somewhat startling to church-goers. I will give only a few words of it: "The actual course of civilization is frankly and openly hostile to the Evangelists. We are repulsed because our influence is detested. The church has ceased to be the great inspirer of souls; she is associated with all that is done in Europe against liberty and social emancipation. A conservative power in the worst sense of the word, she is attached to the past like a fly to a ruin; and to-day when the old social edifice falls stone by stone, the church goes with it. There is perhaps not one conquest of the *esprit moderne*—not a single advance among men, that is not accomplished without it and in spite of it. The hatred, the contempt which is heaped upon it to-day, is the chastisement of its infidelity, and we are now reaping the reward. Thus the church, driven from all official position, is condemned to abandon the guidance of souls. The world escapes from its action and its influence. This is the grand conquest of the nineteenth century."

Renan says: "All official organization of Christianity, be it under the form of a national church or under the form *ultra montaine*, is destined to disappear."

Professor Denton's "Genesis and Geology" I have read with great pleasure and profit. Few more lucid productions, few so much needed by the readers of the Old Testament have ever come under my notice. Though a small work, it is so concise, so scientifically correct and to the point, it accomplishes the object aimed at, and saves the time which many ponderous theological productions demand and yet prove nothing.

I am indebted to the author for "Jesus: Myth, Man or God." Mr. Peebles deserves high praise from the public for this learned, this valuable and interesting dissertation. I wish it could be well abused, for that would add to its sale. I will try and find some fault with it.

I am not so sure, as he appears to be, that the figure with the ass's head, which he refers to on page thirteen, was intended to be a caricature of Christ. It is an interesting fact that one Calus Julius, a slave of Julius Caesar, had charge of the Palatine library; and there, probably on the very spot where the drawing or sketch was unearthed, he wrote this sentence: "Like Bacchus he (God) completed his triumph mounted on an ass, placed among the stars of the constellation of Cancer." In the first decade of Leo an ass's head was represented by the Orientalists. This figure may have been the very (god, and not a caricature of the Galilean. If this be so, then the following paragraph from Mr. P.'s book has not a correct allusion: "It requires no master mind," &c., "to demonstrate that myths are not crude creations from nothing; neither are caricatures sufficiently stupid to have no substance—no shadow of a reality underlying their telling drawings."

I consider "Dupuis's Origin of Religions" of great value to any one who would write about Jesus Christ, and I hope when Mr. Peebles has succeeded in bringing out that almost invaluable "Anaclypsis," as he proposes, if he can have sufficient encouragement, he will also have translated and published Dupuis's great work. I have it in French in seven volumes.

Powers of Spirits.

The following significant extract is taken from Maria M. King's very interesting work entitled "Real Life in the Spirit-Land": "People crawling about upon a physical planet, with no wings to propel them swiftly through the atmosphere, with no power to overcome the gravity of their physical bodies, which enchains them to the surface, can scarcely realize that it is possible for spirits to 'fly on wings of light' from sphere to sphere, from sun to sun of the vast systems of the universe, after they are educated into the method of doing this. With electric speed they travel, because their bodies are magnetic substance, and are propelled by magnetic forces which are regulated by will-power, as the motions of the physical body are regulated by the will. The creeping worm that wails to emerge from its grosser state, and soar joyously through the air, fluttering above every flower, appropriating its fragrance, attempting vast heights, and scorning the groveling condition which was the cradle of its existence, typifies man in his physical and spiritual states. He comes forth a worm. He creeps over the physical surface for a season, and then, like the winged insect, he emerges from his prison a free spirit, and soars, at length, whithersoever he will. None may set bounds to the ultimate power of a spirit, or limit the scope of its ambition. It ventures through deeps and depths of unexplored oceans of knowledge, and still sees beyond deeps and depths, fathomless, immeasurable. It soars through heights on heights of celestial wisdom, and sees beyond heights on heights, stretching to the very seat of the Infinite; and get-it-ventures on; forever soaring."

This paper is issued every Saturday Morning, one week in advance of date.

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 22, 1871.

Office in the "Parker Building," No. 138 WASHINGTON STREET, Room No. 3, UP STAIRS, AGENCY IN NEW YORK, THE AMERICAN NEWS COMPANY, 119 NASSAU STREET.

WILLIAM WHITE & CO., PUBLISHERS AND PROPRIETORS.

WILLIAM WHITE, LITHOGR. COLBY, ISAAC B. RICH, LITHOGR. COLBY, EDITOR, LEWIS B. WILSON, ASSISTANT.

Business connected with the editorial department of this paper is under the exclusive control of LEWIS B. COLBY, to whom all letters and communications must be addressed.

The Venal Press vs. Spiritualism.

Twenty-three years ago, on the 31st of March last, the modern spiritual manifestations were first announced to the little community of Hydeville, in the town of Arcadia, N. Y. Since that time the manifestations have become so varied, wonderful and widespread, as successfully to challenge the attention of the civilized world. Incredulity, ridicule and contempt, unscrupulous misrepresentation, theological bigotry and scientific skepticism, have exerted their combined influence in vain to prevent the increase of these supra-mundane facts. Rigid investigation, the severest tests, and the most free and animated discussion have only accelerated the progress and rendered positive the conviction of spiritual intercourse as an accomplished fact. This much, at least, has been accomplished by the persistency of the facts themselves; and it is the advent of these manifestations, and the great, comprehensive fact of intercourse between the two states of existence, that Spiritualists have begun, and we trust will continue to celebrate upon the anniversary day, March 31st.

From the first the venal press of the country have represented every stage of the opposition, from contemptuous ridicule of the facts themselves, and whoever dared personally to attest their occurrence, on to "exposures" of the "clumsy trick" and "transparent humbug," through purported "scientific expositions" of the records and principles and imponderable forces by which the mystery was to be solved, down to its present sound and disappointed state of captious fault-finding with the spirits for "revealing nothing new or of any value." Meanwhile the omnipotent power of truth and facts; has been rapidly modifying public opinion as to the reality of spiritual manifestations, and the treatment which the whole subject should receive from the public press. The aspiring prig whose desire to become a "sensational" journalist leads him to ape the style and steal the identical phraseology of ten or fifteen years ago upon this subject, will find that his "vaunting ambition has overleaped itself," and left him in the mire of pitiful contempt.

This is exactly the attitude of the present New York Herald. While the new manifestations of spirit-power, witnessed at his own residence by the old Scotchman, JAMES GORDON BENNETT himself, have given to him personal convictions of the reality of a spirit-world that he would not privately deny, the paper which he so long edited without convictions of any sort, and which old age has compelled him to give into other hands, seeks to maintain its old character without possessing a tithe of the old man's genius. Bennett always knew enough to swim with the popular current, even though his head was occasionally turned up stream; but he never made the blunder of ridiculing a growing reform for twenty years in succession. "The whirligig of time brings its revenges," and the very public who once applauded the puerile attempts to be witty in describing the personal appearance of reformers, ten or fifteen years ago, now read the same old phrases with disgust and contempt for whoever uses them. This "the Jenkins" of the Herald should learn for policy's sake, if they have no appreciation of the courtesy due to the men and women whose intelligence and moral worth are worthy of all respect and confidence, and who honor any cause by their connection with it.

Easter and Spiritualism.

We have recently passed what is named by the church the Easter season, following the forty days of Lent, that are supposed to be passed in abstinence, and the crucifixion of the creature. It is symbolical of the resurrection, and the entire Christian world, saving and excepting Orthodoxy and its numerous branches, unites to pay honor to a fact of such profound significance to man. It typifies, in its commemorative exercises, the final exaltation of humanity above earth conditions—the rising of the spirit out of matter—the refinement of material life into its ultimate of beauty and purity and holiness. Believers of the church profess to hang all their hopes, all their faith, all their comfort and satisfaction in this world on this individual fact—memorable above all other facts in the system of human creeds—of the resurrection of Jesus from the dead. It is to testify to the joy it begets that the churches are decorated with flowers and wreaths of Spring, the buds of the new season displayed in their profusion, chorals and anthems sung by young and old, and public exercises held, in which all are invited to join with hearts moved to their depths by gratitude.

This, however, is but the fruit of a faith that is without sight and knowledge—a faith that professes to exist only as it is separated wholly from every vestige of knowledge. Now, if a sightless faith like this is able to bring joy unspeakable to so many human hearts, what shall be said of the actual, positive, undeniable knowledge that Spiritualism has brought to light and revealed for comforting and strengthening the soul of man? Does such a knowledge, heaven-blessed as it is, tend to undermine and weaken a true and living faith? Who that possesses its enduring consolations would be willing to part with them for any sort of faith that cannot yield so rich a store? The mother, because she knows now of the existence of her lost child, believes with a deeper intensity and gratitude. The young husband mourns his departed wife, not as one separated by space and years, but in the light of a knowledge that she is still at his side to console him. The real resurrection is what Spiritualism teaches to the world, and its demonstrations of its truth are not to be put aside by any form of human reasoning. We enjoy our Easter continually. The risen are all around us. They come with evidences of their identity not to be denied. When the churches believe from knowledge, Easter will take on an entirely new meaning.

"Except these Bonds."

As a timely travesty on the trick that prevails of launching proposals for the sale of railway bonds or roads that traverse wild-cat paradises, beginning and ending nowhere, the wage have got up a cute prospectus for a "New 30-7 Gold Loan of the Nor-Nor-west-by-North Pacific and Hudson Bay Railroad Company—the shortest road yet thought of, or projected, to unite the Atlantic and Pacific Oceans." It is full of capital hits and sharp points, and will provoke laughter, even from those who have been bored half to death by the various railroad enterprises that occupy so much advertising space in the papers. On the reverse side of this circular is a *verbalis* speech by Hon. J. Proctor Knott, of Kentucky, in the House of Representatives, assailing with irresistible satire and ridicule all such paper enterprises as the one that is travestied. To read it will convulse any one with the least sense of humor, and would "create a soul of mirth under the ribs of death." We give this single extract from the speech, which appertains to the subject of that magnificent city known to "all the world and the rest of mankind" as Duluth:

Look at it, sir, [pointing to the map]. Do not you see from these broad, brown lines drawn around this immense territory; that the enterprising inhabitants of Duluth intend some day to enclose it all in one vast corral, so that its commerce will be bound to go there whether it would or not? [Great laughter.] And here, sir, [still pointing to the map.] I find within a convenient distance the Piegian Indians, which, of all the many accessories to the glory of Duluth, I consider by far the most inestimable. For, sir, I have been told that when the small-pox breaks out among the women and children of that famous tribe, as it sometimes does, they afford the finest subjects in the world for the strategic experiments of any enterprising military hero who desires to improve himself in the noble art of war [laughter]; especially for any valiant lieutenant-general whose

"Trenchant blade, Toledo trusty,
For want of fighting has grown rusty,
And eats into itself for lack
Of somebody to hew and hack."

[Great laughter.]

The Paine Hall.

Liberal-minded gentlemen—free-thinkers—in the United States and Canada have started a grand project: no more nor less than the erection of a Public Hall in Boston, to be devoted to the elimination of Free Thought, the funds necessary to carry the project forward successfully to be collected by subscription. According to the *Investigator*, nearly two thousand dollars have been subscribed, although the scheme is, as yet, but a few months old. The sectarian papers have already opened their pop-guns against the proposed enterprise, condemning the whole thing as "audacious." Your anathemas come too late, gentlemen of the white choker. People who dissent from your "views"—right on this very soil, many years ago—were choked to death, and some killed by having heavy stones laid upon them; but that kind of argument is played out. The bigots of to-day are just as bigoted as their forefathers were, however; and would mete out the same sort of punishment to "heretics," if they dared. Thanks to the general enlightenment of the age, narrow-contracted sectarianism has had its day—done mischief enough, and must now take a back seat! The *Investigator* truly says:

"If we do not mistake the signs of the times, Thomas Paine's portrait, though it may not adorn Council Hall with that of John Hancock and Samuel Adams, will yet grace Paine Hall in the old patriotic 'Hub,' where he, as much as they—tried not more than they—in the 'times that tried men's souls' set the ball of the American Revolution in motion, and afterwards by opposing religious bigotry as well, opened up a pathway for a continent in its triumphant march to political and mental freedom!"

The building fund trustees are J. P. Mandum, Horace Seaver, J. M. Beckett, T. L. Savage, M. Altman. Donations should be sent to Josiah P. Mandum, the treasurer, at No. 84 Washington street, Boston.

Mrs. Conant's Mediumship.

In answer to a correspondent, we would say that Mrs. Conant, the trance medium, is not only clairvoyant, but clairaudient. She converses freely with her spirit friends, and they sometimes return audible answers to her questions.

When she is sick, a constant spirit friend of hers takes possession of her organism and holds control for a time, in order to relieve the tired spirit that owns the tabernacle of clay. This fact is patent to us and others who have personally known the medium for years. It is a scientific fact. There is no illusion about it; no psychological hypothesis to be considered. Her spirit roams at will through space, while another spirit has charge of the body. She is sometimes absent for hours. Lately she visited a circle in Dresden, and wrote through the hand of the medium these words: "America greets Germany. Mrs. J. H. Conant, of the *Banner of Light*," subsequently the spirit of the German medium paid his compliments to us, through the body of Mrs. Conant. He said that as the little medium he was then controlling had manifested through his organism in Germany, he could do no less than return the compliment—and added, "Germany greets America."

The Reform League

Will celebrate its first anniversary in Steinyard Hall, New York, May 9th. The most prominent topics proposed for discussion are the San Domingo annexation scheme and the condition of the South. Among the speakers advertised to address the meeting are Wendell Phillips, Robert Parvill, Rev. John T. Sargent, Frederick Douglass, Julia Ward Howe, Rev. Henry Highland Garnett, Mary F. Davis, Col. T. W. Higginson, Stephen S. Foster, George W. Julian, Cora L. V. Tappan, and E. B. Elliott, the colored member of Congress from South Carolina. In the evening a reunion of the "friends of freedom" will be held in the Union League Club Hall, which will also be addressed by Mr. Phillips and Mrs. Howe.

Read This.

We publish the following paragraph because it is true, and because it will do certain opinionated persons good to peruse it: "A man's greatness lies not in wealth or station, as the vulgar believe; nor yet in his intellectual capacity, which is often associated with the meanest moral character, abject servility to those in high places, and arrogance to the poor and lowly; but a man's true greatness lies in the consciousness of an honest purpose through life, founded on a just estimate of himself and everything else, on a frequent self-examination, and a steady obedience to the rule which he knows to be right, without troubling himself about what others may think or say, or whether they do or do not do that which he thinks and says and does."

The Spirit-Photographs on Glass.

Bro. J. R. Jackson, writing from Sandusky, under date of April 3d, says: "The so-called mysterious photographs on the windows—noticed in the *Banner of Light* some time since—improve in fineness and increase in numbers." The writer adds: "But all is quiet. It would take an earthquake to stir up the dry bones of Old Theology in this ancient town."

The Suicide Mania.

It appears to us that, if self-restraint, moderation in desire, patience, fortitude and humility were more systematically enjoined on the human family by early teachings, and persistently illustrated in the lives of those who have the care of such valuable precepts, we never should hear of so many witless suicides as now make dark shadows in the columns of the journals. One day, a wife, possessed of a hundred thousand dollars, is fished out of the river, dead, with her rich jewels all upon her. Another, a young boy, places a pistol at his head and blows out his brains. A child, chagrined at being thwarted by its parent, rushes in a passion to suicide for revenge. The most cultivated men and women, equally with the most ignorant and unreflecting, throw away lives that they despair of making of further value to themselves or others. Why does this mania prevail? Who is responsible for it? To what teachings are such rash actions ascribable? Suicide has been called epidemic by some scientific writers, and it sometimes seems to establish itself as such. But it is cowardice of the basest sort, at best. Would these many victims of their own blind passions thus continue to throw their lives away, if they understood, what is the fact, that they must return to earth to work out the experience of the very conditions they sought vainly to escape?

Unmarrying.

A recently married young couple presented themselves before a New York judge the other day, stating that it had become plain to both of them that they were wholly unsuited to each other, and requesting his honor to untie a knot which held together unwilling hearts. It was a perfectly frank and artless application to make, and the individuals making it showed every mark of sincerity in what they were undertaking to do. In answer to the Judge's questions, all the reason they gave for preferring their request was, that they mutually believed they should not try to live together. There was no jealousy in the case; there had been no violent quarrel; the husband had never abused his wife; and neglect had not yet alienated her affections from him. They did not even resort to that common plea, incompatibility of tempers. All there was about it was, that each wished to be free from the other again. The Judge was moved by the novel application, but all he could do was to explain to them that marriage was a civil contract, and therefore binding on both, that it was a solemn engagement, and that he could not grant them a legal divorce except for legal cause. It is an illustration of the whole subject; why are not young people trained to understand the higher law in this matter, which would supersede the necessity of all such lower law interference forever?

Professor Augustus de Morgan.

The eminent mathematician, Prof. de Morgan, died at his residence, Merton-road, Camden-town, England, Saturday afternoon. Mr. de Morgan had been an invalid for more than a year, suffering from the effects of a stroke of paralysis; but an affection of the kidneys was the immediate cause of his death.—*London paper.*

The London correspondent of the Boston *Daily Advertiser*, under date of March 23d, alluding to "prominent men who have dropped off within the last few days," speaks of Prof. de Morgan as "a remarkable man, bodily as well as mentally," but is somewhat troubled because of the Professor's belief in Spiritualism, and endeavors to discredit the fact. Prof. de Morgan wrote the preface to Mrs. de Morgan's work on Spiritualism, entitled "From Matter to Spirit," in which he makes use of the following unequivocal language: "I am satisfied, by the evidence of my own senses, of some of the facts narrated; of some others I have evidence as good as testimony can give. I am perfectly convinced that I have both seen and heard in a manner which should make unbelief impossible, things called spiritual which cannot be taken by a rational being to be capable of explanation by imposture, coincidence, or mistake. So far I feel the ground firm under me."

Baltimore.

The *Crucible* says the anniversary celebration in Baltimore "was in many respects a grand affair. In every respect it reflects great credit on its projectors and managers. We were sorry that many, even of the Spiritualists, did not see the necessity of taking hold of this matter with heart until it was too late.

The Lyceum entertainment in the afternoon was certainly worthy of the heads that many who were engaged in it. It was filled with instruction and amusement for even the oldest. The march would have done honor to an army of trained soldiers. The invocation by Mrs. Walcott was filled with the most sublime pathos, and clothed in exquisitely beautiful language.

The address delivered by Master Eddie Wright we publish elsewhere, for the benefit of the readers of the *Crucible*. Still a mere reading of the address cannot put the life into it which characterized its original delivery.

Music Hall Spiritualist Lectures.

Prof. William Denton commenced his closing engagement as a lecturer in the course for the present season, on Sunday afternoon, April 9th, by an able address, having for his subject, "The Origin of Morality, and its Obligation." A large audience assembled, notwithstanding a threatened storm undoubtedly kept many away, but the stirring words of the speaker amply repaid those who came. At the close of the services the choir sang "Trusting," which is a fine piece, and was well executed and heartily appreciated.

Prof. Denton will occupy the platform the remaining three Sundays of the course. Do not fail to hear him. The large audiences give evidence of the interest he awakens in the public mind.

We are informed that four patients have been already reported to Dr. Mead, whose friends are desirous of availing themselves of the benefits of the projected psychopathic institution, as soon as it can be prepared for their reception. This, with other indications of general approval, foreshadows the success of the undertaking, and should stimulate all who are able to send in their subscriptions as early as possible, that it may at once enter upon its career of usefulness. See Allen Putnam's article on the subject in another column.

Appeal to the Benevolent—Care of the Insane—Dr. Mead.

An opportunity exists for persons of progressive thought, kindly feelings and funds which they can spare, to lend a helping hand to a peculiar philanthropic project.

Dr. Mead, of Cincinnati, is in Boston, seeking means to commence, in an economical and limited way, to treat insane persons by psychologic, psychopathic or spiritualistic processes, in conjunction with the most approved methods usually employed in asylums for the insane.

He has himself been for many years Superintendent of such an asylum, has been as successful as others in that capacity, and exhibits testimonials from most of the Superintendents of similar institutions in our country—such as the late Dr. Bell and the present Dr. Tyler, of Somerville, Dr. Walker, of South Boston, Dr. Ray, of Providence, Dr. Kirkbride, of Philadelphia, and many others—stating distinctly that, in their judgment, Dr. Mead is well qualified to have charge of an institution for the care and treatment of the insane.

Many years ago he became a believer in spirit agency among and upon men, and in 1853 edited a *Psychological Journal*. His liberal and progressive propensities, as is usual, made trustees of asylums suspicious that he might attempt innovations upon customary methods of treatment, and rendered them unwilling to employ him. A private institution which he put into successful operation was destroyed by fire. This event subjected him to heavy pecuniary loss, and deprived him of employment. He comes to Boston poor in purse, but rich in experience and philanthropic impulses.

Here is a gentleman who is not only very conversant with and experienced in the application of the usual methods, but is also desirous and competent to avail himself of help from the forces of mind and from the spirit-world. A combination of qualifications exists in him which few, very few other men possess. Indeed, where is his equal in combined knowledge of the old and appreciation of the new?

We have known him personally only for a few weeks, yet he has won our confidence and esteem. He is seeking to get into a position to earn a support for himself and family, yet we can detect in him no disposition to control or manage any pecuniary contributions which may be made in furtherance of his object.

He desires to obtain means to take a lease of some suitable house in the vicinity of the city, to furnish it and to pay the necessary bills of living until it shall become self-sustaining. His careful estimates make the needful sum only about \$5000. Should he have cause of marked success in his treatment, our philanthropic community would cheerfully supply the needful funds for a larger institution. It is well known by many, and probably by most Spiritualists, that mediums have been the instruments of many astonishing and some almost instantaneous cures of extreme mental derangement; and similar cures may be reasonably hoped for at an institution where similar appliances are admissible.

This subject, in connection with *this man*, has engaged much of our thoughts for the last few weeks. It commends itself strongly to our judgment and our heart. We therefore publicly ask all persons, wherever located, who are able and disposed to contribute money, whether in very small or in larger sums, to make known what amount they will furnish, either to the *Banner of Light*, to Phineas E. Gay, 1142 Washington street, or to myself, at 426 Dudley street, on this condition, that no money shall be called for until \$5000 shall have been offered, nor till Trustees and a Treasurer shall have been appointed to receive and appropriate the funds.

We close with the expression of an earnest desire that the philanthropist will not neglect this rare opportunity to combine the good of old methods with the vigor and celerity of new ones in the treatment of the afflicted. ALLEN PUTNAM.

Amusing and Instructive Lectures.

Dr. J. Simms, the most noted lecturer on Physiology in America, has been lecturing recently in Boston upon the subject. The attendance was large, and the doctor succeeded in awakening an unusual interest in the study of character, from the outward form and color of men and animals, as well as of all Nature, which is an entirely new system in the annals of science. His ideas on the origin of the various races of men and a better propagation of the human species, together with a new law of unfoldment for the advancement of mankind, have excited many favorable comments from our scientific men. The doctor possesses the elements of success—a healthy body, gentlemanly manners, independence and originality of thought, and a sound and cultivated mind. Time speed him, and may he soon return to reap the harvest for which he has sown the seed while lecturing in the city of Boston.

Souvenir of the Siege of Paris.

"PAR DALLOU MONTE." Quite a curiosity has made its appearance in England in the shape of perfect fac similes of letters sent by balloon from Paris during the siege. Everything is an exact copy, with exception of signatures and superscription. The paper is same as the original in color and weight; the postage stamps are genuine, and also the post-marks. The contents of the letters are quite interesting, revealing some of the secrets of the inside of the city during the war. As a souvenir of a most remarkable war, and as a curiosity, these letters are in great demand. Adams & Co., 25 Bromfield street, have a small lot, and will send copies by mail for 40 cents each.

To Lecturers and Societies.

If speakers and officers of societies do not think it consequence enough to notify us when changes occur, so that we can correct our list of lecturers and meetings, and have them reliable, we shall be obliged to cancel them altogether, and commence a new list, registering names and notices of meetings whenever we hear direct from parties interested—not otherwise. We wish to serve all impartially, but cannot do so properly unless our friends act in harmony with us.

Emma Hardinge's Great Work.

"Modern American Spiritualism," has reached its fourth edition—an abridged edition containing all that was in the other editions, except the engravings, and is offered at the moderate price of \$2.75. It is an exceedingly interesting and valuable book, and one that will always be useful.

Mrs. Denton and the Harris Road Robbery.

The charge made against Mrs. Denton has proved, as we supposed it would, a complete failure. The grand jury, after examining the case, could find no bill against the accused.

We have received from Hon. Charles Sumner a copy of his famous speech on the San Domingo resolutions.

New Publications.

HEPHERIA.—This is the title of the new Poem by Cora L. V. Tappan, from type cast at the Riverside Press. It is an allegory of America in verse. Its several divisions are dedicated to different persons—to her Mother, to Lucretia Mott, to William Lloyd Garrison, to Wendell Phillips, to Walt Whitman and to Ulysses S. Grant. It is intended to trace the entire history of the Republic of the West, and to foretell its future. The structure of the Poem is allegorical, but the characters employed to embody and illustrate its moving ideas and thoughts are human in their action and sympathies, visibly related to the procession of ordinary events, and full of that animation which breathes purpose and plan. Erotion and Astrea are the parents of Hesperia, who is born to them in the kingdom of the western world, discovered, after much perceiving and wandering, by following the course of the evening star. Astrea is the genius of Liberty and Justice; Erotion, of Love and Fidelity. Being retained in this western world, after long separation, they labor to secure life for their child's inheritance. In the councils held in the city of Fraternity, the spirit of Liberty and Love prevail, but Astrea finally discovers the presence of a serpent who breathes a subtle poison on her, and, with Erotion, she is slain. Llamia, the name of this serpent, embodies the spirit of Policy, and she obtains full control of Hesperia—now a beautiful maiden—and seeks to effect a marriage between her and her own foul son, Slavery. Callos, the genius of Nature, disguised as a poet and magician, secretly governs Llamia, and draws strength from him to resist the schemes of Llamia and her son.

But the latter manages to retain temporary power over the form of Hesperia, and succeed in throwing a spell about her which she apprehends will prove fatal. She remembers, however, the love of her parents and of Callos, and her spirit is aroused and renewed; and with them she withdraws for a time into the world of souls, where she distinctly sees the scenes that are enacted under Llamia's influence. In Athens and Crete she witnesses shocking deeds, and the tortures that are suffered without reason by the oppressed. By singing to her in plaintive strains of these down-trodden beings, and by the alluring influences of Nature's voices, and in interludes of Love and Truth, Callos strives earnestly to draw Hesperia back to her earthly Kingdom. It is for a long term of years that Llamia holds sway, and at the end of it she arouses the spirit of war; and then Astrea, who has not been dead only withdrawn, provokes Llamia to turn her own sword upon her son. It is through protracted suffering that Hesperia becomes strong and pure; she listens to the voice of Nature's children, and their tortures end, and Slavery and War are no more heard of. Astrea and Erotion—the parents of Hesperia—are the attendant and abiding souls of the new Kingdom once more, and they witness with rapturous delight the union of Callos and Hesperia, and bless their marriage and their away over this the fairest Empire of the Earth.

Such is the allegory, in outline. It must be read by the sympathetic mind that delights in the phrases and images and rhythms of verse, to be enjoyed as its merits imply. There are entire pages in this new Poem that overflow with the finest and loftiest poetic suggestion. The contracting power of verse is to taste all the way through. The inspiration that vivifies the poem is not to be denied, because it everywhere permeates itself. Mrs. Tappan's nature is itself exceptionally poetic, both in mold and fibre; and in this fresh and remarkable volume, that paints with such power and life, through two hundred and thirty-five consecutive pages, she gives the world an interior, a spiritual, a realistic picture of the planting, the growth and the agony of our beloved America. It is an Epic that will stand; eloquent, profound, soaring, strong, inspired. No American will read it save to be delighted, exalted and instructed.

THE SPIRITUAL MONTHLY for February has just made its appearance. J. H. Powell, its founder and editor, has disposed of his interest in the magazine to the publishers, W. E. Brown & Co., and gives the readers his parting valedictory, in which he "asks for the magazine such support as it shall merit." He is to be succeeded by J. H. W. Tooley as editor, who will put his best talents into the work. The present number contains much excellent reading. Mr. Powell has had a call to labor in the West.

THE AMERICAN ODD FELLOW for April has a varied table of contents, including several interesting illustrated articles: The Guerrilla's Revenge, a Texas story; Free Masonry and Odd Fellowship Compared, by Rev. A. B. Grosh; A Revolution in Ocean Passenger Traffic (Illustrated); An Odd Fellow Abroad; Entertaining Miscellany and Original Poetry; Stories That Flowers Tell (Illustrated); Home Departments; Extensive Correspondence, &c., &c. Published by the A.O.F. Association, No. 90 Nassau street, New York.

We are indebted to Wm. B. Spooner for a copy of the Proceedings of the Temperance Convention held in Tremont Temple, Boston, Feb. 23d, 1871, for the purpose of organizing a new State Temperance Society, with the speeches, discussions, &c.

"The Guardian Angel."

An exquisite engraving of liberal size, representing an Angel Mother watching over her two young children—a boy and girl—and radiant with spiritual suggestions that scarcely ever rise from speech, has just been issued by Curran & Co., art publishers, of Rochester, N. Y.; and, whether contemplated as a work of art or a living picture of the maternal love that follows close in the path of childhood and youth, it will impress every one with its power and beauty. No man can look at that fair boy and not run back swiftly in thought to the happy day when a mother's love guarded his day and sanctified his innocent life; no woman can study that lovely girl's face, all trust, affection and purity, without musing sadly over days forever departed, and wondering why the world has no more of what we call illusions, but what are really only the visions of innocence, trust and love. In this strikingly beautiful picture of the GUARDIAN ANGEL, the idea is bodily, yet with the tenderest touches of Art, brought out, that some one of those who have "gone before" is ever ready to watch over our path and protect our goings; that a mother is the nearest to childhood; that angel-guardianship is our blessed privilege from the cradle to the grave; and that it is but a plain course from the light of a mother's endearing smile to the foot of the everlasting hills. In this picture every feature of the subject is made to appear. It is a scene abounding with pathos as well as power, and its entrancing beauty will be gratefully recognized by all those who acknowledge in their hearts the sublime fact of angel-guardianship. Here the mortal and immortal are brought together, the divorce of death is dissolved, and Nature's own deep affections are allowed in expression. A more exquisite attempt to embody the spiritual idea and truth in picture, it would be difficult to name. As a memorial, a sermon or a stimulus, it will serve a pure and noble purpose in every one's chamber. It is published by subscription only as above, and the advertisement in another column will acquaint readers with the call for agents to sell it over the country.

Movements of Lecturers and Meetings.

Dean Clark is lecturing in Fall River this month. His audiences increase with each lecture. He is engaged to speak in Groveland May 7th and 14th, and in Stoneham May 21st and 28th.

Mrs. E. A. Blair, the spirit artist, is again in the field as a public laborer. Societies wishing her services can address her at 34 Atlantic Block, Lawrence, Mass.

P. Greenleaf will speak in Middleboro', Mass., May 14th; Plymouth, May 21st; North Scituate, 23rd; Stamford, Conn., the Sundays of June.

Mrs. S. A. Waterman is lecturing in Yates City, Ill. Lyman C. Howe speaks in Cleveland during April. Miss Nellie L. Davis is speaking in Lowell during this month.

Warren Chase will lecture in Sturgis, Mich., May 7th. A. B. Whiting is lecturing in Cincinnati. Susie M. Johnson lectures in Port Huron during April.

In our comments on the action of the Committee which heard the petition and application of the American Liberal Tract Society for an act of incorporation, we spoke of Rev. Mr. Richardson, of the Committee, as belonging to Stockbridge, when it should have been Sturbridge.

Our circles are free to the public—open to all classes—the learned and the unlearned, the believer and the unbeliever the Orthodox, Universalist, Methodist, Unitarian, Infidel, Jew and Catholic alike.

"Die Modenwelt"

Is the title of an elegantly illustrated magazine for fashion and fancy work, published at Berlin.

ALL SORTS OF PARAGRAPHS.

CONTENTS OF THIS NUMBER OF THE BANNER.—First Page: "The Spiritualist's Almanac" for 1871; by Apollonius; poem—"The Old Red Mill," by Marshall S. Pike; "Spiritualism at Home and Abroad," by Dr. G. L. Dison; "Powers of Spirits," extract from the works of Maria M. King. Second: "Abstract of a Joint Discussion held between Rev. O. A. Burgess and W. F. Jameson," reported for the Banner of Light by Eugene F. Loveridge; "Spiritualists' Anniversary in Watkins, N. Y.," Banner Correspondence from Albany, Sandy Hill, West Winfield, New York State; and New York City, Wisconsin, Massachusetts. Third: Correspondence continued—Illinois, New Hampshire, California, Minnesota; poem—"Nature is Divine," by Richard Harris; "Strange Visitors," by Y. G. Taylor; "Spiritual Visitors," by Dr. H. B. Storor; "Andrew Jackson Davis—Clairvoyance," by J. B. Loomis; "Spirit Photographs," by David Wilder; "The Spiritualists of Kentucky," by G. H. Kreider; Opinions of the Press on New Publications; List of Spiritualist Meetings, and Call for a Speakers' and Mass Convention. Fourth and Fifth: "Appeal to the Benevolence," by Allen Putnam; editorials, items, etc. Sixth: Message Department; "Communication from a Spirit"; Obituaries. Seventh: Advertisements. Eighth: Correspondence by Warren Chase; Remarks of Judge Edmonds at the New York Collocation.

We see it stated that Victor Emanuel and Prince Hubert have both become converts to Spiritualism. The King is developing rapidly as a medium.

"THE HUMPHREY LIBRARY."—This library, which is now offered at auction by Mr. Leonard, and is described by him as the most valuable ever sold in Boston, says the Commonwealth, "was once offered by the owner as a donation to the Boston Public Library, on condition that it should be kept open on Sunday afternoons, for the special benefit of young men. When this condition was refused, Mr. Humphrey had serious thoughts of founding a free library in Boston, which should be open on Sunday; but this he finally abandoned, and the library, numbering some 11,000 volumes, is to be sold by auction. Mr. Humphrey was then a citizen of Maine, but now resides in Newport, R. I., in infirm health. When, in a few years, the Boston Public Library shall be freely opened on Sunday, our citizens will be sorry to have lost a donation so magnificent merely for the sake of giving bigotry a few years' longer lease."

A manly act in care of her kittens is an instance of severe maternal discipline. She is licking her offspring pretty much all the time.

The London Spectator thinks that the theory of evolution will be found to be really true, in the sense that man is the lineal descendant of animals far inferior in physical and intellectual nature, but with hardly more than the most rudiments of his moral nature; but "evolution will never explain more than the method how, after little, came more, and then much. It cannot show that much came out of the less, the less out of little, and little out of nothing."

Gavazzi preaches Protestantism in Rome, and times and manners have so much changed that he is allowed to do so unimpeded.

Rev. Edward T. Taylor, familiarly called Father Taylor—the friend of sailors—whose life has been passed in promoting their spiritual welfare and administering to their wants, closed his voyage of life at his residence in this city, April 5th, aged 77. He has weathered the gales for nearly forty score years; for over forty years he has been a missionary among the seamen, working with zeal and courage, thankful that he was permitted to participate with others in promoting the happiness and comfort of a class which appreciated his sincerity, and lent a willing ear to his wise counsels.

What was the end of St. Stephen? He was "rocked to sleep."

Prof. George Bacholor, of this city, a Canadian Frenchman by birth, is writing and publishing pamphlets advocating the unification of America—in a word, the peaceful annexation to the United States, after due agitation, of all other American countries.

"Follow trailers," said a "gallud" preacher, "if I had been eaten' dried apples for a week, and den took to drink for a month, I couldn't feel more swell'd up dan I am dis munt wild pride and vanity at seoin' such full 'tendance hard evenin'."

A correspondent writing from Portsmouth, Va., says: "Spiritualism is slowly but surely gaining ground in this place."

A doctor's motto is supposed to be "patients and long suffering."

There will be a full moon in the first week of each of the first seven months of the present year. In July there will be two full moons, viz.: on the 23d and 31st; and in the remaining five months the moon will be at the full in the last week of each month. It will probably be many years before it will happen again.

The wool interest of California is getting to be something immense. Last year that State produced 20,000,000 pounds, or 8,000,000 pounds more than all the British North American provinces, and nearly one-third of all clipped in the United States.

If Harvard University were an institution of learning, instead of a monument of prejudice; if Yale had the least glimmer of the equal rights of men and women, both these institutions, like the better-qualified colleges of the West, would throw open their doors equally to both sexes. The University of Michigan and a dozen other Western institutions do this—greatly to their praise.—Tilton's Golden Age.

Robert Ellis, who resides near Augusta, Ky., has reached the enormous weight of 989 pounds, and has not been able to walk for ten years. He is sixty years old, and enjoys good health.

A schoolboy, having been required to write a composition on some part of the human body, expounded as follows: "The throat—A throat is convenient to have, especially to roosters and ministers. The former eats corn and crows with it; the latter preaches through his'n, and then ties it up."

The Marquis of Salisbury says the usefulness of great fleets in war has gone past. The total uselessness of the French navy in the late war looks like it. If true, this, of itself, a revolution in the world's affairs. Another turn of the wheel of fate will dispense with the great armies.

The Free Congregational Society of Florence have extended to Miss Elizabeth M. Powell, of Ghent, N. Y., late of Vassar College, an invitation to become associate reader of the society. Miss Powell is a sister of A. M. Powell, editor of the National Standard, and is a woman of rare moral excellence, as well as fine mental gifts and culture.

THE DAVENPORTS.—The largest audience ever assembled at the Opera House in this city, was there last evening to see the Davenport. The performance was fully up to expectation in all respects. Their mysterious songs can only be appreciated by being seen, and even then they so mystify the beholder as to leave him in doubt as to whether he is in the natural or supernatural world.—Daily Enquirer, Columbus, Ga., April 6.

Pandit Som Nath Mukharjya, the Sanscrit professor in the Indian government college, has written a pamphlet, which has been published at Dacca, on one of the serious evils of Hindu society—the very early marriages which are so common. He makes the important statement that two-thirds of the boys who come up, at sixteen years of age, for the university entrance examination, are married, some of them as early as seven or eight years of age.

Self-opinionated men are like sour kraut—the older they grow, the sourer they become.

ABOUT CELLARS.—Purify your Cellar.—The Carbolic Purifying Powder, prepared by the American Sanitary Association, is cheap, and, if faithfully applied, will immediately remove all the unhealthy gases, and produce a good, healthy atmosphere. Every family should use it. Druggists, grocers and others sell it. Address American Sanitary Association, 8 Berkeley street, Boston.

AN EXTENDED POPULARITY.—Brown's Bronchial Troches have been before the public many years. Each year finds them in new localities in various parts of the world. The Troches are pronounced universally superior to all other articles used for similar purpose. For relieving Coughs, Colds and Throat Diseases, the Troches have been proved reliable.

I did not write the first proposition to celebrate the Anniversary of Spiritualism, as the report of proceedings at Eliot Hall last week makes me say. I wrote the telegram from First celebration in Cleveland to same in Boston. James Lawrence, medium, of Cleveland, wrote the suggestion under control. E. S. WHEELER.

Spiritualist Lyceums and Lectures.

Boston.—Religio-Philosophical Club.—Some time after the suspension of the weekly conferences and the removal of the Boston Children's Progressive Lyceum from Mercantile Hall, a number of gentlemen began to agitate the question of establishing a Club for the discussion of spiritual and reformatory topics; such organization to be founded on a more substantial base than the old free conferences. Accordingly, after due deliberation a meeting of the friends of the movement was called, followed by others, resulting in the recent perfection of the organization of the above-named society.

Its objects, as set forth in the Constitution, are "mutual assistance in scientific, philosophical and religious education by free comparison of opinions, expression of sentiments and relation of facts; and by careful and candid criticism in the spirit of truth and mutual helpfulness; also, to establish in due time a system of lectures upon such subjects of practical knowledge as tend to the development of man's higher nature and the improvement of his condition."

Its meetings are held on Wednesday and Sunday evenings, at Eliot Hall, Eliot street. Its government consists of a President, (Dr. H. B. Storor) Vice President, (H. S. Williams) Secretary, (D. N. Ford) Treasurer, (W. A. Dunkle) and a Business Committee of three, (Messrs. M. T. Dole, A. E. Carpenter and N. M. Wright) "who shall, with the above-named officers, constitute an Executive Board." The duties assigned to its officers are similar to those of other parliamentary bodies. Membership is thus provided for by its Constitution:

"Any person in sympathy with the objects and purposes of this Club, may become a member by signing the Constitution and paying the sum of one dollar, after receiving a two-thirds vote of the members present. A fee of twenty-five cents a month shall be required of each member. Non-compliance for three consecutive months shall forfeit membership. Any member may withdraw from this Association by paying all dues and announcing his intention of so doing to the Secretary."

This Constitution has received the signatures of many well-known Spiritualists of Boston and vicinity, and the Club bids fair to become a permanent institution. On Wednesday evening, April 5th, our reporter visited a meeting of the Club in the ante-room, at Eliot Hall. The assembly was called to order by Dr. H. B. Storor. Mr. T. Dole being elected Secretary pro tem, read (by request) the Constitution of the Society, after which Judge Ladd, Mr. and Mrs. John Wood, Miss Emma Fessenden and John William Day were proposed and elected as members of the Society.

The President announced as the matter under discussion on the present occasion, the question, "Can religion be scientific?" The subject was canvassed earnestly by the members—A. E. Carpenter making the opening speech. He was followed in order by Messrs. Brackett, John Vetterbee, H. S. Williams, Judge Ladd, and Rev. W. H. Brunton, of Worcester (per invitation)—the closing remarks being made by Ed. S. Wheeler. After the consideration of some business, the meeting adjourned to Sunday evening, April 9th.

Friends of the movement are invited to send in their applications for membership to any of the Board of Officers, when their names will be voted on by the Society.

Boston Progressive Literary Association.—This institution, connected with the Children's Progressive Lyceum, and formerly denominated the "Amateur Dramatic Club," gave an entertainment for the benefit of the parent organization on the evening of Fast Day, Thursday, April 6th, consisting of the farces, "Who's Who?" or "All in a Fog," and "Ho's a Lunatic"—the characters being well sustained by F. M. Hawley (who was also stage manager), T. L. Barlow, M. F. Davy, W. L. Lovejoy, A. Shollamer, Mrs. Hattie (Teal) Hawley and Miss Annie Cayvan—together with musical selections under the direction of Edwin Christie, and instrumental music by Miss Adelle Morlon. M. F. Davy recited during the evening "The Wounded Soldier" with effect; and Mr. Christie's songs, "The Little Church around the Corner," and "Down by the Seaside," were well sung by Mrs. and Mr. W. L. Lovejoy respectively. Hattie A. Melvin sang "Crucially to Animals" (comic), and Mrs. Hattie (Teal) Hawley sang "King Solomon's Mines." A new song by Mr. Christie, entitled "Daughter of Freedom," received its first public rendering at the hands of the entire company. The audience in attendance evidently enjoyed the entertainment, but it is to be regretted that a larger number was not present.

We are informed that, until further notice, the Spiritualist Social Reunions at this hall, which were inaugurated some weeks ago, will be continued—admission free.

Temple Hall.—Mrs. Abby N. Burnham, Secretary of the Boylston-street Spiritualist Association, reports that on Sunday, April 23d, the following order of exercises was carried out in this hall: Morning: circle conducted by Mrs. M. Carlisle; satisfactory tests. Afternoon: Mrs. S. A. Floyd spoke, after which she was controlled by several influences to good acceptance. Evening: Mr. George Pike spoke on Spiritualism and the support it receives from the Bible, advising Spiritualists who preferred to do so to remain in the churches and exert their influence to sustain the progressive cause. Mrs. Dr. Emma R. Still followed with some practical and instructive remarks, taking the ground that Spiritualists had something to do on earth before ascending to heaven. They should be the vanguard in all leading reforms of the day. In relation to Mr. Pike's remarks, she said the Bible might be considered the bulwark of Spiritualism. We differed from the churches in regarding it as a plenary inspiration. With them it stopped with the apostles; with us it goes on forever, making our seats in the churches anything but comfortable, if our expressions of faith are at all frank and free—as they every where should be. It was useless to moot the question of morality until woman was placed in a position where she could afford to say no. Closing invocation by Abby N. Burnham.

The Lyceum Entertainment, on the evening of March 8th, consisting of dramatic performances, passed off pleasantly and was a financial success. Mr. Wallace's music, from the Harmonica, was very much liked. Prof. Hudson and Mrs. Wentworth entertained the audience with song. Dancing from ten till twelve closed a very pleasant occasion.

On Sunday, April 9th, the exercises were much the same as on the preceding one, and in the evening Mrs. Abby N. Burnham lectured to good acceptance, being followed in a practical class by Mrs. Dr. Emma R. Still.

CAMBRIDGEPORT.—Harmony Hall.—The Ladies' Mutual Aid Society, connected with the Lyceum regularly meeting in this hall, celebrated the anniversary of its formation by appropriate exercises on the evening of Friday, April 7th. Dancing and social converse passed away the time till about ten o'clock, when a fine collation was served up; after which the friends were called to order by Mr. William Atkins, who, in a few introductory words, proceeded to call on various members and visitors for remarks, among whom were J. H. Powell, Mr. and Mrs. D. W. Bullard, Charles H. Guild, Mr. and Mrs. David J. Pearson, Mr. Anderson, Miss Lizzie Bartlett, Mrs. Martin, J. W. Day and others. Miss A. R. Martin, President of the Society, gave a brief sketch of its history, saying that the meetings were held on alternate Friday afternoons and evenings at the residences of the various members—the ladies in the afternoon, gentlemen meeting with them in the evening—the receipts of the Association going to benefit the Lyceum.

A Beautiful Surprise.—The friends of Mr. and Mrs. D. W. Bullard, in the Cambridgeport Lyceum, desirous of showing their appreciation of the past services rendered by this gentleman and his lady to the organization, arranged a very pleasant and at the same time touching surprise for them on the evening of the anniversary exercises at Harmony Hall, March 31st. Some time since Mrs. Bullard lost by death the material presence of a daughter—Mattie Curtis Bullard—and having no likeness of her except a small and rather faded tinsy, she desired a better one, and accordingly sent this little relic—all she had—to Mr. David J. Pearson, photographer at Old Cambridge, to be copied. To her surprise and deep gratitude, on the evening of March 31st she was presented, through her husband, by the friends mentioned above, with a fine large likeness of her material departed child.—Mr. Pearson's photographic copy being finely finished up in colors, by a Boston artist, in their order. Mr. and Mrs. Bullard desire to return their thanks—though that can be done but in part—for the kind and appropriate offering so unexpectedly given them.

On Sunday evening, April 9th, J. H. Powell spoke at Harmony Hall to a good audience. Subject, "Where are the mighty dead?"

CHURCH.—Granite Hall.—Prof. William Denton addressed a very large and appreciative audience, in his usual terse and graphic style, at this hall, Sunday evening, April 9th.

NORTH SCITUATE.—Congregational Hall.—A correspondent—D. J. Bates, Corresponding Secretary of the Spiritualist Association—inform us that Mr. N. J. Willits addressed the Spiritualists at the above hall on the 9th inst. Subjects: "A. M.—Salvation through Progression"; "N. M.—The Bible, its Origin and History." A large number of people attended, despite the storm, and listened attentively to the eloquent words of inspiration, and especially to the poem at the close of the afternoon service, entitled "Over There."

The North Scituate Spiritualist Association held its third annual meeting for choice of officers at Congregational Hall, on the 20th ult. The reports of the Executive Committee and Treasurer were accepted, and the following members were elected Executive Committee for the ensuing year: Rufus Chapp, L. Bradford, D. J. Bates, Mandana C. Morris, Arabella T. Litchfield.

The meetings are well attended, and the Society is in a flourishing and prosperous condition.

HINGHAM.—An entertainment in commemoration of the Twenty-third Anniversary of the Advent of Modern Spiritualism was given by the Children's Lyceum, in their hall, on Friday evening, March 31st, consisting in part of singing, recitations, dialogues, and a farce. A new stage and fixtures had been set up for the occasion, and the exhibition passed off in fine style, the hall being entirely filled with an appreciative audience.

FAYETTE.—A correspondent informs us that Ed. S. Wheeler delivered three lectures at this place on the morning, afternoon and evening of Sunday, April 9th, his remarks being closely followed by good audiences. Commencing in the morning with a historical review of the various systems of religion up to the present time, he traced the spiritual progress of the race, saying that the error was that the logic reasoned only by deduction, and used itself entirely upon the vision of the eye of faith, while science based itself only with induction, looking upon facts as revealed by the physical senses. Each has a half-truth in its possession, and Spiritualism comes to unite within itself the two principles of induction and deduction. Science needs intuition—theology needs tuition. Spiritualism offers both, and trusts nothing implicitly but the last analysis of fact in the clear light of reasoning.

At the conclusion of his evening lecture Mr. Wheeler delivered a poem on "Death." The influence—who purported to be a former resident of the town—said she had been there before as an inspiring power. Her story was recognized by several of the people present as that of a lady who once lived in the town, and was to some extent a poetess by reputation. The incident is regarded there as quite a remarkable test of spirit presence and identity.

Matters in Europe.

Germany is rapidly settling down into the enjoyment of a sharply earned peace. England is indulging in "Varyly raves"—Cambridge winning—great militia "musters," reviews and "sham fights." Spain is restive under its new King, Amadeus. His free and off-hand ways grate harshly on the nerves of the old-line grandees, and the Liberal party are longing for a revolution against a king. France appears at the moment to be in the midst of the mild spirit of old Henry IV. for the citizens, and his unflinching zeal and stubborn determination to annihilate the leaders of treason. Within the city a perfect reign of terror is instituted. As we go to press, it is announced that the Cathedral of Notre Dame has been pillaged, despite the efforts of Rochefort, to save it; the Archbishop of Paris has been consigned to jail; the government of the Commune has lost its power, and become secondary to a certain secret committee whose will is law, and that Guesde, Deland and Bergeret, of the Communal side, have been arrested by it.

There is no harmony in the proceedings of the Commune, but everything indicates the greatest anxiety on their part to come to some terms with the Versailles government. They have even asked the foreign ambassadors to intercede, but they of course refused. The results of the late engagements with the government on Saturday and Sunday, April 8th and 9th, wherein they lost 225 killed and 435 wounded, under the guns of Valerien, have frightened the Nationals so that they are now content to build barricades in the Champs Elysees, Place de la Concorde, &c., and to wait until the government troops arrive. The Versailles government is determined, so say the dispatches, to enter the city by storm, at the breach at Fort Maitlot, rather than bombard it. The losses, should the insurgents resist to the end, will be at least as heavy as they are fearful to contemplate; but if out of this destructive baptism a reunited nation shall arise, the sacrifice will not be made in vain.

Spiritual Periodicals for Sale at this Office:

- THE BANNER OF LIGHT. Published in London, Price 30 cents per copy.
THE MEDIUM AND DAYBREAK. A weekly paper published in London. Price 5 cents.
THE LONDON SPIRITUAL MAGAZINE. Price 30 cents per copy.
THE MEDIUM AND DAYBREAK. A weekly paper published in London. Price 5 cents.
THE LONDON SPIRITUAL MAGAZINE. Price 30 cents per copy.
THE MEDIUM AND DAYBREAK. A weekly paper published in London. Price 5 cents.

Boston Music Hall Spiritual Meetings.

Entrance on Tremont and Winter streets. April 16, Lecture by Prof. William Denton.

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 quartette.

BUSINESS MATTERS.

CHARLES H. FOSTER, Test Medium, No. 29 West Fourth street, New York City. A1.

Mrs. J. H. FOSTER, Business and Test Medium, 156 Elliot Place, Brooklyn, N. Y. 5w, Mar. 25.

M. K. CASSIN answers Sealed Letters at 185 Bank street, Newark, N. J. 2w, A15.

JAMES V. MANSFIELD, TEST MEDIUM, answers sealed letters, at 361 Sixth avenue, New York. Terms, \$5 and four three-cent stamps. A1.

SEALED LETTERS ANSWERED BY R. W. Flint, 105 East 12th street, New York. Terms \$2 and 3 stamps. Money refunded when not answered. A25.

FOR MOTH PATCHES, FRECKLES AND TAN, Use Perry's Moth and Freckle Lotion.

It is the only reliable and harmless Remedy known for removing Brown Discoloration. Sold by druggists everywhere. Depot, 49 Bond street, New York.

PIMPLES ON THE FACE.

For Comedones, Black-worms or Grubs, Pimples Eruptions and Blotched disfigurements on the Face, use Perry's Comedone and Pimple Remedy.

It is invaluable to the afflicted. Prepared only by Dr. B. C. Perry, Dermatologist, 49 Bond street, New York. Sold by Druggists Everywhere. A22.

SPECIAL NOTICES.

THE ROBINS.

Hear the gentle Robins sing, Welcome harbingers of Spring; Sweetest morning they make, As their merrily flight they take; Thankful warmer days have come, Over hill and dale they roam; Telling in their merry tone, That the dreary Winter's flown; Robins are a happy crew, And seem full of happiness; As Boys whom Frodo's 'Clothes' no neat, Corner of Bench and Washington street. Apr. 22.—1w

HERMAN 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, Fanchette's, Spencer's Positive and Negative Powders, Goss's Anti-Tobacco Preparation, Dr. Eschscholtz's Nutritive Compound, etc. Catalogues and Circulars mailed free. Remittances in U. S. currency and postage stamps received at par. Address, HERMAN SNOW, P. O. Box 117, San Francisco, Cal.

J. BURNS,

PROGRESSIVE LIBRARY, 15 Southampton Row, Bloomsbury Square, Holborn, A. M.—Keeps for sale the BANNER OF LIGHT AND OTHER SPIRITUAL PUBLICATIONS.

LIBERAL, SPIRITUAL AND REFORM BOOKSTORE.

Western Agency for the sale of the BANNER OF LIGHT, AND ALL LIBERAL AND SPIRITUAL BOOKS, PAPERS AND MAGAZINES. Also, ADAMS & Co.'s GOLDEN PENS and PARLOR GAMES, The Magic Comb, and Voltaire Armor Scales, Dr. Eschscholtz's Nutritive Compound, SPENCER'S POSITIVE AND NEGATIVE POWDERS Congress Record Ink, Stationery, &c. WARREN CHASE & CO., No. 601 North Fifth street, (corner Washington Avenue) St. Louis, Mo.

FREE PROGRESSIVE BOOKSTORE.

D. S. CADWALLADER, No. 1008 Race street, Philadelphia, Pa., Keeps constantly for sale the BANNER OF LIGHT, and a general assortment of SPIRITUAL AND REFORM BOOKS, PAPERS AND MAGAZINES. Also, Librarian for the Connecting Link Library, a Circulating Library of Spiritual Works. 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. 88 Russell street, Melbourne, Australia, Has for sale all the works on 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.

RICHARD ROBERTS,

BOOKSELLER, No. 1028 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.

Notice to Subscribers of the Banner of Light.—Your attention is called to the fact that we have adopted placing figures at the end of each of our names, as printed on the paper or wrapper. These figures stand as an index, showing the exact date of subscription expires: 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100. The adoption of this method renders it unnecessary for us to send receipts. Those who desire the paper renewed, should notify us at least as early as three weeks before the receipt-figure correspond with those at the left and right of the date.

ADVERTISEMENTS.

Each line in Agency 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 PRICES.—Thirty cents per line, each insertion, set in Milton, measured in Agency. Payment in all cases in advance.

For all Advertisements printed on the 5th page, 50 cents per line for each insertion. Advertisements to be Renewed at Continued Rates must be left at our Office before 10 P. M. of Monday.

GEORGE P. ROWELL & CO., 40 PARK ROW, AND S. M. PATTENHILL & CO., 37 PARK ROW, Are our authorized Advertising Agents in New York.

JUST PUBLISHED.

HESPERIA:

AN EPIQ OF THE PAST AND FUTURE OF AMERICA. By Mrs. CORA L. V. TAPPAN. One vol., 12mo., cloth, tinted paper, beveled edges.

CONTENTS:

- Induction. BOOK I.
Astrae: Dedication; Prelude. PART I.
Astrae: of Astrae: Motion and Astrae: Fraternite: Dedication; Preliminary. PART II.
Lilium: Dedication; Lilium; Lilium: the Poet; Canto: the Song of Iteposia; Interlude; The Spell. PART IV.
Crescentia: Dedication; Crescentia; Amathus; Margaret. PART V.
Athena: Dedication; Athena: the Rock of Pilgrims; The Fugitive. BOOK II.
Oulina: Dedication; Prelude. PART I.
Shunandah; Oulina; Oulina: Childhood; Kanawa; Requiem to Oulina; Interlude. PART II.
Lana Natura: Dedication; Prelude; Lana Natura; Powhatan; Powhatan: Massachusetts; King Phillip; Canonchet; Taramagunt; Tecumseh; Logan; Oseola; Sagoyewatha; Hymn to the Mississippi; Mokotawata. Interlude; Dedication; Distribution; Bed; Compensation; White; Prelude. PART III.
Price \$1.75, postage 20 cents. For sale wholesale and retail by WM. WHITE & CO., at the BANNER OF LIGHT BOOKSTORE, 125 Washington street, Boston, Mass.

WANTED--WOMEN AND MEN

TO SELL BY SUBSCRIPTION EXCLUSIVELY "THE GUARDIAN ANGEL,"

A fine steel-plate ENGRAVING, representing a Mother from the Spirit-Land

Binding over and tenderly watching the footsteps of her children out on the rough, thorny rocks of this life by a precipice, bespeaking danger, while a rich flood of cheering light flows down over mountain heights, through dark, lowering clouds, upon fascinating faces—all combining to produce effects touching, beautiful and sublime. Notice in another place a full description. The best and MOST SATISFACTORY WORK FOR AGENTS published. Sent by mail in a neat PATENT ROLLER CASE. Retail price of Engraving, \$2.75. Agents' commissions the most liberal. Price of outfit, simple engraving case, Price 35 cents. Book for subscribers' names, etc., \$2.75, which remit with application for exclusive right of territory, to CURRIAN & Co., Publishers, 49 Main street, Rochester, N. Y. Apr. 22.—1w

Photographs of Prof. William Denton.

We have received a supply of Photographs of Mr. William Denton, of various sizes, 45 cents, postage 4c. For sale wholesale and retail by WM. WHITE & CO., at the BANNER OF LIGHT BOOKSTORE, 125 Washington street, Boston, Mass.

WORMS.

My WORM POWDERS are the safest and surest remedy for worms ever discovered. They destroy tape and all other worms of the human system. Does very much for almost all cases. Price 35 cents per package, or 3 for \$1, by mail. Address JAMES COOPER, M. D., Bellefontaine, Ohio. Apr. 22.

MISS FLOA J. PALMER, Clairvoyant and

Magnetic Physician, Test and Business Medium. Diagnoses of character and diagnosis of disease by lock of hair; price \$1.00. Medicines sent by mail. 59 Pleasant street, 2d door from Tremont street. Hours from 10 A. M. to 9 P. M. Apr. 22.—1w

BOARD BY THE DAY OR WEEK AT NO. 5

Charlotte street, Norfolk, Va. 17w—Apr. 22.

SPIRIT PHOTOGRAPHS.

TWO WONDERFUL PICTURES BY MUMLER. 187. 33 Mrs. W. H. Mumler, taken while entranced and showing the controlling power, Dr. Benj. H. Mumler, of Philadelphia. 2d. Mrs. FLOYD, Trance Speaker, showing her Indian guide, "HAWKSWAY." Size of 7 1/2 inches. The price sent to any address on receipt of \$1.00. Person at a distance desirous of obtaining a spirit photograph can receive full information and a specimen picture on receipt of 25 cents. Address: W. H. MUMLER, Apr. 22.—1w 120 West Springfield street, Boston, Mass.

PATENTS.

AMERICAN AND EUROPEAN. MUNN & CO. CONTINUE to give opinions in regard to the Novelty of Inventions, Free of Charge, make Special Examinations at the Patent Office, prepare Specifications, Drawings, Claims, and Assurances, and prosecute Applications for Letters Patent at Washington and in all European Countries. They give special attention to the prosecution of Invented Claims, Appeals, Extensions and Interferences. Pamphlet of the New Patent Law for 1870 furnished Free. Address: MUNN & CO., 37 Park Row, New York. Mar. 11.—11w

MARSH'S BOOKSTORE.

THOMAS MARSH, (Son of the late Rev. Mr. Marsh.) Bookseller, Stationer and Newsvender, No. 16 BEACON STREET, BOSTON.

MISCELLANEOUS BOOKS, Writing Papers, Blank Books, Envelopes, Particulars, Pocket Cutlery, &c., &c. Also for sale, Ludden's Patent Magic Sewing Machine, Water & Ludden's Gold Pens and Holders. All Orders filled promptly. Boston—Mar. 11.

ABSTRACT OF COLENSO ON THE PENTATEUCH—A careful summary of the Bishop's argument proving that the Pentateuch is not historically true, and that it was composed by Samuel, Jeremiah and other Prophets. Price 35 cents. AMERICAN NEWS CO., New York. Apr. 15.—1w(4w)

THE HISTORY

OF MODERN AMERICAN SPIRITUALISM: A TWENTY YEARS' RECORD OF THE

Attending

Mediums in Boston.

DR. J. R. NEWTON, Practical Physician for Chronic Diseases, No. 23 HARRISON AVENUE, BOSTON.

DR. J. R. NEWTON is successful in curing Asthma, effects of Sunstroke, Softening of the Brain, Jaundice, Neuralgia, Heart Disease, Nervous Debility, Diarrhea, Liver Complaint, Dyspepsia, Weak Eyes, Falling of the Uterus, and all kinds of chronic diseases.

DR. PLUMB, Natural Healer, MRS. J. L. PLUMB, PHYSICIAN and Local Business Clairvoyant. Answers all kinds of letters, and examines all kinds of diseases at a distance.

MRS. E. C. LITTLEJOHN, Clairvoyant and Medium for Medical Treatment, Diseases, Prophecies and Tests. Examines tumors, con- sults on all kinds of diseases.

DR. MAIN'S HEALTH INSTITUTE, AT NO. 225 HARRISON AVENUE, BOSTON. Those requesting examinations by letter will please enclose a check for \$1.00, a return postage stamp, and the address, and state sex of age.

MRS. A. C. LATHAM, MEDICAL CLAIRVOYANT AND HEALING MEDIUM, 292 Washington Street, Boston. Mrs. Latham is eminently successful in treating Humors, Rheumatism, diseases of the Lungs, Kidneys, and all kinds of chronic diseases.

MRS. N. J. ANDREWS, ELECTRO-MAGNETIC PHYSICIAN, (Room No. 7) 1a Wilson, 57 Tremont Street, Boston. 3m-7p.

MRS. M. THERESA SHELHAMER, HOLDS Test circles every Thursday and Sunday evening, at a clock; admission, 25c. Private sittings given every day, except Sundays, 8th at 221 Holton Street, South Boston. 1w-7p.

MRS. F. C. DEXTER, Clairvoyant, Business and Test Medium. Examines persons by a look of hair, hands by laying on hands. Price \$1. 494 Tremont Street, Boston. 1w-7p.

MRS. L. W. LITCH, Trance, Test and Healing Medium, has removed to 163 Court Street, Boston. Circle Tuesday and Sunday evenings, 7 1/2 o'clock. Apr. 22-2w.

MRS. A. S. ELDRIDGE, Business and Healing Clairvoyant, 1 Oak St., Boston. Answering letters, \$1.00. Apr. 22-4w.

MRS. M. A. POETEL, Medical and Business Clairvoyant, No. 8 Lagrange Street, Boston. Apr. 22-3w.

SAMUEL GROVER, HEALING MEDIUM, No. 23 Dix Place (opposite Harvard Street). 3m-Mar. 11.

SIDNEY HOWE, Clairvoyant and Test Medium, 14 Chester Park, Boston. 3m-Feb. 4.

MISS MARY E. CURRIER, Musical Medium, 330 Main Street, Charlestown. General circles Monday, Wednesday, Saturday and Sunday, at 7 1/2 p. m. Admission, 10c. Private sittings Wednesday and Saturday afternoon. Apr. 8-3m.

MRS. E. J. WELLS, Clairvoyant, Healing and Test Medium. Very successful in all diseases; examines personally, or by look of hair. Circles Tuesday and Sunday evenings. 274 South Street, Charlestown, Mass. Apr. 4-7p.

Miscellaneous.

SECURED BY U. S. LETTERS PATENT.

THE NEW AND VALUABLE PATENT APPARATUS.

For the radical cure of SPERMATORRHOEA,

Nervous Prostration, Loss of Vital Power, AND general weakness of the reproductive organs, whether caused by the indiscretions of youth or the impudence of mature years.

To EVERY CITY..... by MAIL.

To EVERY TOWN..... by MAIL.

To EVERY VILLAGE..... by MAIL.

To EVERY HAMLET..... by MAIL.

DR. STORER'S FEMALE RESTORATIVE,

THE UNIVERSAL HEALING, PURIFYING AND STRENGTHENING REMEDY FOR ALL DISEASES OF WOMEN,

Will be sent, postpaid, on receipt of price. Every package of the Restorative, which contains 12 bottles, is sent by express, and is guaranteed to cure all diseases of the female system.

CARTE DE VISITE PHOTOGRAPHS

Of the following named persons can be obtained at the BANNER OF LIGHT BOOKSTORE, 135 Washington Street, Boston, for 25 CENTS each:

REV. JOHN PIERCE, WILLIAM COLBY, LUTHER COLBY, WILLIAM WAINES, EMMA HARDINGE, ADRIAN JAMES, JOAN B. RICH, ADRIAN JAMES, DANIEL GARDNER, ANDREW JACKSON DAVIS, MARY MARY F. DAVIS, MRS. J. H. CONANT, WHITE FEATHER, MRS. J. H. CONANT, ONETA, D. D. HOME, MRS. H. L. WARREN CHASE, J. D. HOME, cabinet size, 35 cents.

THE SPIRIT RINGS, 84 1/2 cts. PINKIE, the Indian Maiden, 50 cents.

Sent by mail to any address on receipt of price.

SOUL READING,

Or Psychometrical Delineation of Character. MRS. A. B. SEVERANCE would respectfully announce to the public that those who wish, and will visit her in person, or send their autograph or lock of hair, will receive an accurate description of their leading traits of character and peculiarities of disposition; marked changes in past and future life; physical, mental, and moral condition; what has been, and what they are best adapted to pursue in order to be successful; the physical and mental adaptation of those intending to travel; and hints to the following: Full description of lineaments, \$2.00; Brief delineation, \$1.00 and two-cent stamps. Address, Mrs. A. B. SEVERANCE, 100 Water Street, Boston, Mass. Apr. 1.

ANALYTICAL CURE!

DR. DUMONT C. DAKE'S SPIRITUAL MAGNETIC MEDICATION, purely vegetable-for the relief of all chronic diseases, is a powerful and safe remedy for one month's treatment. Catarrh, \$10.00; Asthma, \$15.00; Throat, Lung and Heart Difficulties, \$15.00; Rheumatism, \$15.00; Dropsy, \$15.00; Dropsy of the Brain, \$15.00; Dropsy of the Lungs, \$15.00; Dropsy of the Stomach, \$15.00; Dropsy of the Uterus, \$15.00; Dropsy of the Bladder, \$15.00; Dropsy of the Kidneys, \$15.00; Dropsy of the Gall Bladder, \$15.00; Dropsy of the Pancreas, \$15.00; Dropsy of the Spleen, \$15.00; Dropsy of the Liver, \$15.00; Dropsy of the Intestines, \$15.00; Dropsy of the Prostate, \$15.00; Dropsy of the Testes, \$15.00; Dropsy of the Epididymis, \$15.00; Dropsy of the Vagina, \$15.00; Dropsy of the Cervix, \$15.00; Dropsy of the Uterus, \$15.00; Dropsy of the Ovaries, \$15.00; Dropsy of the Fallopian Tubes, \$15.00; Dropsy of the Peritoneum, \$15.00; Dropsy of the Pleura, \$15.00; Dropsy of the Pericardium, \$15.00; Dropsy of the Lungs, \$15.00; Dropsy of the Heart, \$15.00; Dropsy of the Liver, \$15.00; Dropsy of the Gall Bladder, \$15.00; Dropsy of the Pancreas, \$15.00; Dropsy of the Spleen, \$15.00; Dropsy of the Intestines, \$15.00; Dropsy of the Prostate, \$15.00; Dropsy of the Testes, \$15.00; Dropsy of the Epididymis, \$15.00; Dropsy of the Vagina, \$15.00; Dropsy of the Cervix, \$15.00; Dropsy of the Uterus, \$15.00; Dropsy of the Ovaries, \$15.00; Dropsy of the Fallopian Tubes, \$15.00; Dropsy of the Peritoneum, \$15.00; Dropsy of the Pleura, \$15.00; Dropsy of the Pericardium, \$15.00; Dropsy of the Lungs, \$15.00; Dropsy of the Heart, \$15.00; Dropsy of the Liver, \$15.00; Dropsy of the Gall Bladder, \$15.00; Dropsy of the Pancreas, \$15.00; Dropsy of the Spleen, \$15.00; Dropsy of the Intestines, \$15.00; Dropsy of the Prostate, \$15.00; Dropsy of the Testes, \$15.00; Dropsy of the Epididymis, \$15.00; Dropsy of the Vagina, \$15.00; Dropsy of the Cervix, \$15.00; Dropsy of the Uterus, \$15.00; Dropsy of the Ovaries, \$15.00; Dropsy of the Fallopian Tubes, \$15.00; Dropsy of the Peritoneum, \$15.00; Dropsy of the Pleura, \$15.00; Dropsy of the Pericardium, \$15.00; Dropsy of the Lungs, \$15.00; Dropsy of the Heart, \$15.00; Dropsy of the Liver, \$15.00; Dropsy of the Gall Bladder, \$15.00; Dropsy of the Pancreas, \$15.00; Dropsy of the Spleen, \$15.00; Dropsy of the Intestines, \$15.00; Dropsy of the Prostate, \$15.00; Dropsy of the Testes, \$15.00; Dropsy of the Epididymis, \$15.00; Dropsy of the Vagina, \$15.00; Dropsy of the Cervix, \$15.00; Dropsy of the Uterus, \$15.00; Dropsy of the Ovaries, \$15.00; Dropsy of the Fallopian Tubes, \$15.00; Dropsy of the Peritoneum, \$15.00; Dropsy of the Pleura, \$15.00; Dropsy of the Pericardium, \$15.00; Dropsy of the Lungs, \$15.00; Dropsy of the Heart, \$15.00; Dropsy of the Liver, \$15.00; Dropsy of the Gall Bladder, \$15.00; Dropsy of the Pancreas, \$15.00; Dropsy of the Spleen, \$15.00; Dropsy of the Intestines, \$15.00; Dropsy of the Prostate, \$15.00; Dropsy of the Testes, \$15.00; Dropsy of the Epididymis, \$15.00; Dropsy of the Vagina, \$15.00; Dropsy of the Cervix, \$15.00; Dropsy of the Uterus, \$15.00; Dropsy of the Ovaries, \$15.00; Dropsy of the Fallopian Tubes, \$15.00; Dropsy of the Peritoneum, \$15.00; Dropsy of the Pleura, \$15.00; Dropsy of the Pericardium, \$15.00; Dropsy of the Lungs, \$15.00; Dropsy of the Heart, \$15.00; Dropsy of the Liver, \$15.00; Dropsy of the Gall Bladder, \$15.00; Dropsy of the Pancreas, \$15.00; Dropsy of the Spleen, \$15.00; Dropsy of the Intestines, \$15.00; Dropsy of the Prostate, \$15.00; Dropsy of the Testes, \$15.00; Dropsy of the Epididymis, \$15.00; Dropsy of the Vagina, \$15.00; Dropsy of the Cervix, \$15.00; Dropsy of the Uterus, \$15.00; Dropsy of the Ovaries, \$15.00; Dropsy of the Fallopian Tubes, \$15.00; Dropsy of the Peritoneum, \$15.00; Dropsy of the Pleura, \$15.00; Dropsy of the Pericardium, \$15.00; Dropsy of the Lungs, \$15.00; Dropsy of the Heart, \$15.00; Dropsy of the Liver, \$15.00; Dropsy of the Gall Bladder, \$15.00; Dropsy of the Pancreas, \$15.00; Dropsy of the Spleen, \$15.00; Dropsy of the Intestines, \$15.00; Dropsy of the Prostate, \$15.00; Dropsy of the Testes, \$15.00; Dropsy of the Epididymis, \$15.00; Dropsy of the Vagina, \$15.00; Dropsy of the Cervix, \$15.00; Dropsy of the Uterus, \$15.00; Dropsy of the Ovaries, \$15.00; Dropsy of the Fallopian Tubes, \$15.00; Dropsy of the Peritoneum, \$15.00; Dropsy of the Pleura, \$15.00; Dropsy of the Pericardium, \$15.00; Dropsy of the Lungs, \$15.00; Dropsy of the Heart, \$15.00; Dropsy of the Liver, \$15.00; Dropsy of the Gall Bladder, \$15.00; Dropsy of the Pancreas, \$15.00; Dropsy of the Spleen, \$15.00; Dropsy of the Intestines, \$15.00; Dropsy of the Prostate, \$15.00; Dropsy of the Testes, \$15.00; Dropsy of the Epididymis, \$15.00; Dropsy of the Vagina, \$15.00; Dropsy of the Cervix, \$15.00; Dropsy of the Uterus, \$15.00; Dropsy of the Ovaries, \$15.00; Dropsy of the Fallopian Tubes, \$15.00; Dropsy of the Peritoneum, \$15.00; Dropsy of the Pleura, \$15.00; Dropsy of the Pericardium, \$15.00; Dropsy of the Lungs, \$15.00; Dropsy of the Heart, \$15.00; Dropsy of the Liver, \$15.00; Dropsy of the Gall Bladder, \$15.00; Dropsy of the Pancreas, \$15.00; Dropsy of the Spleen, \$15.00; Dropsy of the Intestines, \$15.00; Dropsy of the Prostate, \$15.00; Dropsy of the Testes, \$15.00; Dropsy of the Epididymis, \$15.00; Dropsy of the Vagina, \$15.00; Dropsy of the Cervix, \$15.00; Dropsy of the Uterus, \$15.00; Dropsy of the Ovaries, \$15.00; Dropsy of the Fallopian Tubes, \$15.00; Dropsy of the Peritoneum, \$15.00; Dropsy of the Pleura, \$15.00; Dropsy of the Pericardium, \$15.00; Dropsy of the Lungs, \$15.00; Dropsy of the Heart, \$15.00; Dropsy of the Liver, \$15.00; Dropsy of the Gall Bladder, \$15.00; Dropsy of the Pancreas, \$15.00; Dropsy of the Spleen, \$15.00; Dropsy of the Intestines, \$15.00; Dropsy of the Prostate, \$15.00; Dropsy of the Testes, \$15.00; Dropsy of the Epididymis, \$15.00; Dropsy of the Vagina, \$15.00; Dropsy of the Cervix, \$15.00; Dropsy of the Uterus, \$15.00; Dropsy of the Ovaries, \$15.00; Dropsy of the Fallopian Tubes, \$15.00; Dropsy of the Peritoneum, \$15.00; Dropsy of the Pleura, \$15.00; Dropsy of the Pericardium, \$15.00; Dropsy of the Lungs, \$15.00; Dropsy of the Heart, \$15.00; Dropsy of the Liver, \$15.00; Dropsy of the Gall Bladder, \$15.00; Dropsy of the Pancreas, \$15.00; Dropsy of the Spleen, \$15.00; Dropsy of the Intestines, \$15.00; Dropsy of the Prostate, \$15.00; Dropsy of the Testes, \$15.00; Dropsy of the Epididymis, \$15.00; Dropsy of the Vagina, \$15.00; Dropsy of the Cervix, \$15.00; Dropsy of the Uterus, \$15.00; Dropsy of the Ovaries, \$15.00; Dropsy of the Fallopian Tubes, \$15.00; Dropsy of the Peritoneum, \$15.00; Dropsy of the Pleura, \$15.00; Dropsy of the Pericardium, \$15.00; Dropsy of the Lungs, \$15.00; Dropsy of the Heart, \$15.00; Dropsy of the Liver, \$15.00; Dropsy of the Gall Bladder, \$15.00; Dropsy of the Pancreas, \$15.00; Dropsy of the Spleen, \$15.00; Dropsy of the Intestines, \$15.00; Dropsy of the Prostate, \$15.00; Dropsy of the Testes, \$15.00; Dropsy of the Epididymis, \$15.00; Dropsy of the Vagina, \$15.00; Dropsy of the Cervix, \$15.00; Dropsy of the Uterus, \$15.00; Dropsy of the Ovaries, \$15.00; Dropsy of the Fallopian Tubes, \$15.00; Dropsy of the Peritoneum, \$15.00; Dropsy of the Pleura, \$15.00; Dropsy of the Pericardium, \$15.00; Dropsy of the Lungs, \$15.00; Dropsy of the Heart, \$15.00; Dropsy of the Liver, \$15.00; Dropsy of the Gall Bladder, \$15.00; Dropsy of the Pancreas, \$15.00; Dropsy of the Spleen, \$15.00; Dropsy of the Intestines, \$15.00; Dropsy of the Prostate, \$15.00; Dropsy of the Testes, \$15.00; Dropsy of the Epididymis, \$15.00; Dropsy of the Vagina, \$15.00; Dropsy of the Cervix, \$15.00; Dropsy of the Uterus, \$15.00; Dropsy of the Ovaries, \$15.00; Dropsy of the Fallopian Tubes, \$15.00; Dropsy of the Peritoneum, \$15.00; Dropsy of the Pleura, \$15.00; Dropsy of the Pericardium, \$15.00; Dropsy of the Lungs, \$15.00; Dropsy of the Heart, \$15.00; Dropsy of the Liver, \$15.00; Dropsy of the Gall Bladder, \$15.00; Dropsy of the Pancreas, \$15.00; Dropsy of the Spleen, \$15.00; Dropsy of the Intestines, \$15.00; Dropsy of the Prostate, \$15.00; Dropsy of the Testes, \$15.00; Dropsy of the Epididymis, \$15.00; Dropsy of the Vagina, \$15.00; Dropsy of the Cervix, \$15.00; Dropsy of the Uterus, \$15.00; Dropsy of the Ovaries, \$15.00; Dropsy of the Fallopian Tubes, \$15.00; Dropsy of the Peritoneum, \$15.00; Dropsy of the Pleura, \$15.00; Dropsy of the Pericardium, \$15.00; Dropsy of the Lungs, \$15.00; Dropsy of the Heart, \$15.00; Dropsy of the Liver, \$15.00; Dropsy of the Gall Bladder, \$15.00; Dropsy of the Pancreas, \$15.00; Dropsy of the Spleen, \$15.00; Dropsy of the Intestines, \$15.00; Dropsy of the Prostate, \$15.00; Dropsy of the Testes, \$15.00; Dropsy of the Epididymis, \$15.00; Dropsy of the Vagina, \$15.00; Dropsy of the Cervix, \$15.00; Dropsy of the Uterus, \$15.00; Dropsy of the Ovaries, \$15.00; Dropsy of the Fallopian Tubes, \$15.00; Dropsy of the Peritoneum, \$15.00; Dropsy of the Pleura, \$15.00; Dropsy of the Pericardium, \$15.00; Dropsy of the Lungs, \$15.00; Dropsy of the Heart, \$15.00; Dropsy of the Liver, \$15.00; Dropsy of the Gall Bladder, \$15.00; Dropsy of the Pancreas, \$15.00; Dropsy of the Spleen, \$15.00; Dropsy of the Intestines, \$15.00; Dropsy of the Prostate, \$15.00; Dropsy of the Testes, \$15.00; Dropsy of the Epididymis, \$15.00; Dropsy of the Vagina, \$15.00; Dropsy of the Cervix, \$15.00; Dropsy of the Uterus, \$15.00; Dropsy of the Ovaries, \$15.00; Dropsy of the Fallopian Tubes, \$15.00; Dropsy of the Peritoneum, \$15.00; Dropsy of the Pleura, \$15.00; Dropsy of the Pericardium, \$15.00; Dropsy of the Lungs, \$15.00; Dropsy of the Heart, \$15.00; Dropsy of the Liver, \$15.00; Dropsy of the Gall Bladder, \$15.00; Dropsy of the Pancreas, \$15.00; Dropsy of the Spleen, \$15.00; Dropsy of the Intestines, \$15.00; Dropsy of the Prostate, \$15.00; Dropsy of the Testes, \$15.00; Dropsy of the Epididymis, \$15.00; Dropsy of the Vagina, \$15.00; Dropsy of the Cervix, \$15.00; Dropsy of the Uterus, \$15.00; Dropsy of the Ovaries, \$15.00; Dropsy of the Fallopian Tubes, \$15.00; Dropsy of the Peritoneum, \$15.00; Dropsy of the Pleura, \$15.00; Dropsy of the Pericardium, \$15.00; Dropsy of the Lungs, \$15.00; Dropsy of the Heart, \$15.00; Dropsy of the Liver, \$15.00; Dropsy of the Gall Bladder, \$15.00; Dropsy of the Pancreas, \$15.00; Dropsy of the Spleen, \$15.00; Dropsy of the Intestines, \$15.00; Dropsy of the Prostate, \$15.00; Dropsy of the Testes, \$15.00; Dropsy of the Epididymis, \$15.00; Dropsy of the Vagina, \$15.00; Dropsy of the Cervix, \$15.00; Dropsy of the Uterus, \$15.00; Dropsy of the Ovaries, \$15.00; Dropsy of the Fallopian Tubes, \$15.00; Dropsy of the Peritoneum, \$15.00; Dropsy of the Pleura, \$15.00; Dropsy of the Pericardium, \$15.00; Dropsy of the Lungs, \$15.00; Dropsy of the Heart, \$15.00; Dropsy of the Liver, \$15.00; Dropsy of the Gall Bladder, \$15.00; Dropsy of the Pancreas, \$15.00; Dropsy of the Spleen, \$15.00; Dropsy of the Intestines, \$15.00; Dropsy of the Prostate, \$15.00; Dropsy of the Testes, \$15.00; Dropsy of the Epididymis, \$15.00; Dropsy of the Vagina, \$15.00; Dropsy of the Cervix, \$15.00; Dropsy of the Uterus, \$15.00; Dropsy of the Ovaries, \$15.00; Dropsy of the Fallopian Tubes, \$15.00; Dropsy of the Peritoneum, \$15.00; Dropsy of the Pleura, \$15.00; Dropsy of the Pericardium, \$15.00; Dropsy of the Lungs, \$15.00; Dropsy of the Heart, \$15.00; Dropsy of the Liver, \$15.00; Dropsy of the Gall Bladder, \$15.00; Dropsy of the Pancreas, \$15.00; Dropsy of the Spleen, \$15.00; Dropsy of the Intestines, \$15.00; Dropsy of the Prostate, \$15.00; Dropsy of the Testes, \$15.00; Dropsy of the Epididymis, \$15.00; Dropsy of the Vagina, \$15.00; Dropsy of the Cervix, \$15.00; Dropsy of the Uterus, \$15.00; Dropsy of the Ovaries, \$15.00; Dropsy of the Fallopian Tubes, \$15.00; Dropsy of the Peritoneum, \$15.00; Dropsy of the Pleura, \$15.00; Dropsy of the Pericardium, \$15.00; Dropsy of the Lungs, \$15.00; Dropsy of the Heart, \$15.00; Dropsy of the Liver, \$15.00; Dropsy of the Gall Bladder, \$15.00; Dropsy of the Pancreas, \$15.00; Dropsy of the Spleen, \$15.00; Dropsy of the Intestines, \$15.00; Dropsy of the Prostate, \$15.00; Dropsy of the Testes, \$15.00; Dropsy of the Epididymis, \$15.00; Dropsy of the Vagina, \$15.00; Dropsy of the Cervix, \$15.00; Dropsy of the Uterus, \$15.00; Dropsy of the Ovaries, \$15.00; Dropsy of the Fallopian Tubes, \$15.00; Dropsy of the Peritoneum, \$15.00; Dropsy of the Pleura, \$15.00; Dropsy of the Pericardium, \$15.00; Dropsy of the Lungs, \$15.00; Dropsy of the Heart, \$15.00; Dropsy of the Liver, \$15.00; Dropsy of the Gall Bladder, \$15.00; Dropsy of the Pancreas, \$15.00; Dropsy of the Spleen, \$15.00; Dropsy of the Intestines, \$15.00; Dropsy of the Prostate, \$15.00; Dropsy of the Testes, \$15.00; Dropsy of the Epididymis, \$15.00; Dropsy of the Vagina, \$15.00; Dropsy of the Cervix, \$15.00; Dropsy of the Uterus, \$15.00; Dropsy of the Ovaries, \$15.00; Dropsy of the Fallopian Tubes, \$15.00; Dropsy of the Peritoneum, \$15.00; Dropsy of the Pleura, \$15.00; Dropsy of the Pericardium, \$15.00; Dropsy of the Lungs, \$15.00; Dropsy of the Heart, \$15.00; Dropsy of the Liver, \$15.00; Dropsy of the Gall Bladder, \$15.00; Dropsy of the Pancreas, \$15.00; Dropsy of the Spleen, \$15.00; Dropsy of the Intestines, \$15.00; Dropsy of the Prostate, \$15.00; Dropsy of the Testes, \$15.00; Dropsy of the Epididymis, \$15.00; Dropsy of the Vagina, \$15.00; Dropsy of the Cervix, \$15.00; Dropsy of the Uterus, \$15.00; Dropsy of the Ovaries, \$15.00; Dropsy of the Fallopian Tubes, \$15.00; Dropsy of the Peritoneum, \$15.00; Dropsy of the Pleura, \$15.00; Dropsy of the Pericardium, \$15.00; Dropsy of the Lungs, \$15.00; Dropsy of the Heart, \$15.00; Dropsy of the Liver, \$15.00; Dropsy of the Gall Bladder, \$15.00; Dropsy of the Pancreas, \$15.00; Dropsy of the Spleen, \$15.00; Dropsy of the Intestines, \$15.00; Dropsy of the Prostate, \$15.00; Dropsy of the Testes, \$15.00; Dropsy of the Epididymis, \$15.00; Dropsy of the Vagina, \$15.00; Dropsy of the Cervix, \$15.00; Dropsy of the Uterus, \$15.00; Dropsy of the Ovaries, \$15.00; Dropsy of the Fallopian Tubes, \$15.00; Dropsy of the Peritoneum, \$15.00; Dropsy of the Pleura, \$15.00; Dropsy of the Pericardium, \$15.00; Dropsy of the Lungs, \$15.00; Dropsy of the Heart, \$15.00; Dropsy of the Liver, \$15.00; Dropsy of the Gall Bladder, \$15.00; Dropsy of the Pancreas, \$15.00; Dropsy of the Spleen, \$15.00; Dropsy of the Intestines, \$15.00; Dropsy of the Prostate, \$15.00; Dropsy of the Testes, \$15.00; Dropsy of the Epididymis, \$15.00; Dropsy of the Vagina, \$15.00; Dropsy of the Cervix, \$15.00; Dropsy of the Uterus, \$15.00; Dropsy of the Ovaries, \$15.00; Dropsy of the Fallopian Tubes, \$15.00; Dropsy of the Peritoneum, \$15.00; Dropsy of the Pleura, \$15.00; Dropsy of the Pericardium, \$15.00; Dropsy of the Lungs, \$15.00; Dropsy of the Heart, \$15.00; Dropsy of the Liver, \$15.00; Dropsy of the Gall Bladder, \$15.00; Dropsy of the Pancreas, \$15.00; Dropsy of the Spleen, \$15.00; Dropsy of the Intestines, \$15.00; Dropsy of the Prostate, \$15.00; Dropsy of the Testes, \$15.00; Dropsy of the Epididymis, \$15.00; Dropsy of the Vagina, \$15.00; Dropsy of the Cervix, \$15.00; Dropsy of the Uterus, \$15.00; Dropsy of the Ovaries, \$15.00; Dropsy of the Fallopian Tubes, \$15.00; Dropsy of the Peritoneum, \$15.00; Dropsy of the Pleura, \$15.00; Dropsy of the Pericardium, \$15.00; Dropsy of the Lungs, \$15.00; Dropsy of the Heart, \$15.00; Dropsy of the Liver, \$15.00; Dropsy of the Gall Bladder, \$15.00; Dropsy of the Pancreas, \$15.00; Dropsy of the Spleen, \$15.00; Dropsy of the Intestines, \$15.00; Dropsy of the Prostate, \$15.00; Dropsy of the Testes, \$15.00; Dropsy of the Epididymis, \$15.00; Dropsy of the Vagina, \$15.00; Dropsy of the Cervix, \$15.00; Dropsy of the Uterus, \$15.00; Dropsy of the Ovaries, \$15.00; Dropsy of the Fallopian Tubes, \$15.00; Dropsy of the Peritoneum, \$15.00; Dropsy of the Pleura, \$15.00; Dropsy of the Pericardium, \$15.00; Dropsy of the Lungs, \$15.00; Dropsy of the Heart, \$15.00; Dropsy of the Liver, \$15.00; Dropsy of the Gall Bladder, \$15.00; Dropsy of the Pancreas, \$15.00; Dropsy of the Spleen, \$15.00; Dropsy of the Intestines, \$15.00; Dropsy of the Prostate, \$15.00; Dropsy of the Testes, \$15.00; Dropsy of the Epididymis, \$15.00; Dropsy of the Vagina, \$15.00; Dropsy of the Cervix, \$15.00; Dropsy of the Uterus, \$15.00; Dropsy of the Ovaries, \$15.00; Dropsy of the Fallopian Tubes, \$15.00; Dropsy of the Peritoneum, \$15.00; Dropsy of the Pleura, \$15.00; Dropsy of the Pericardium, \$15.00; Dropsy of the Lungs, \$15.00; Dropsy of the Heart, \$15.00; Dropsy of the Liver, \$15.00; Dropsy of the Gall Bladder, \$15.00; Dropsy of the Pancreas, \$15.00; Dropsy of the Spleen, \$15.00; Dropsy of the Intestines, \$15.00; Dropsy of the Prostate, \$15.00; Dropsy of the Testes, \$15.00; Dropsy of the Epididymis, \$15.00; Dropsy of the Vagina, \$15.00; Dropsy of the Cervix, \$15.00; Dropsy of the Uterus, \$15.00; Dropsy of the Ovaries, \$15.00; Dropsy of the Fallopian Tubes, \$15.00; Dropsy of the Peritoneum, \$15.00; Dropsy of the Pleura, \$15.00; Dropsy of the Pericardium, \$15.00; Dropsy of the Lungs, \$15.00; Dropsy of the Heart, \$15.00; Dropsy of the Liver, \$15.00; Dropsy of the Gall Bladder, \$15.00; Dropsy of the Pancreas, \$15.00; Dropsy of the Spleen, \$15.00; Dropsy of the Intestines, \$15.00; Dropsy of the Prostate, \$15.00; Dropsy of the Testes, \$15.00; Dropsy of the Epididymis, \$15.00; Dropsy of the Vagina, \$15.00; Dropsy of the Cervix, \$15.00; Dropsy of the Uterus, \$15.00; Dropsy of the Ovaries, \$15.00; Dropsy of the Fallopian Tubes, \$15.00; Dropsy of the Peritoneum, \$15.00; Dropsy of the Pleura, \$15.00; Dropsy of the Pericardium, \$15.00; Dropsy of the Lungs, \$15.00; Dropsy of the Heart, \$15.00; Dropsy of the Liver, \$15.00; Dropsy of the Gall Bladder, \$15.00; Dropsy of the Pancreas, \$15.00; Dropsy of the Spleen, \$15.00; Dropsy of the Intestines, \$15.00; Dropsy of the Prostate, \$15.00; Dropsy of the Testes, \$15.00; Dropsy of the Epididymis, \$15.00; Dropsy of the Vagina, \$15.00; Dropsy of the Cervix, \$15.00; Dropsy of the Uterus, \$15.00; Dropsy of the Ovaries, \$15.00; Dropsy of the Fallopian Tubes, \$15.00; Dropsy of the Peritoneum, \$15.00; Dropsy of the Pleura, \$15.00; Dropsy of the Pericardium, \$15.00; Dropsy of the Lungs, \$15.00; Dropsy of the Heart, \$15.00; Dropsy of the Liver, \$15.00; Dropsy of the Gall Bladder, \$15.00; Dropsy of the Pancreas, \$15.00; Dropsy of the Spleen, \$15.00; Dropsy of the Intestines, \$15.00; Dropsy of the Prostate, \$15.00; Dropsy of the Testes, \$15.00; Dropsy of the Epididymis, \$15.00; Dropsy of the Vagina, \$15.00; Dropsy of the Cervix, \$15.00; Dropsy of the Uterus, \$15.00; Dropsy of the Ovaries, \$15.00; Dropsy of the Fallopian Tubes, \$15.00; Dropsy of the Peritoneum, \$15.00; Dropsy of the Pleura, \$15.00; Dropsy of the Pericardium, \$15.00; Dropsy of the Lungs, \$15.00; Dropsy of the Heart, \$15.00; Dropsy of the Liver, \$15.00; Dropsy of the Gall Bladder, \$15.00; Dropsy of the Pancreas, \$15.00; Dropsy of the Spleen, \$15.00; Dropsy of the Intestines, \$15.00; Dropsy of the Prostate, \$15.00; Dropsy of the Testes, \$15.00; Dropsy of the Epididymis, \$15.00; Dropsy of the Vagina, \$15.00; Dropsy of the Cervix, \$15.00; Dropsy of the Uterus, \$15.00; Dropsy of the Ovaries, \$15.00; Dropsy of the Fallopian Tubes, \$15.00; Dropsy of the Peritoneum, \$15.00; Dropsy of the Pleura, \$15.00; Dropsy of the Pericardium, \$15.00; Dropsy of the Lungs, \$15.00; Dropsy of the Heart, \$15.00; Dropsy of the Liver, \$15.00; Dropsy of the Gall Bladder, \$15.00; Dropsy of the Pancreas, \$15.00; Dropsy of the Spleen, \$15.00; Dropsy of the Intestines, \$15.00; Dropsy of the Prostate, \$15.00; Dropsy of the Testes, \$15.00; Dropsy of the Epididymis, \$15.00; Dropsy of the Vagina, \$15.00; Dropsy of the Cervix, \$15.00; Dropsy of the Uterus, \$15.00; Dropsy of the Ovaries, \$15.00; Dropsy of the Fallopian Tubes, \$15.00; Dropsy of the Peritoneum, \$15.00; Dropsy of the Pleura, \$15.00; Dropsy of the Pericardium, \$15.00; Dropsy of the Lungs, \$15.00; Dropsy of the Heart, \$15.00; Dropsy of the Liver, \$15.00; Dropsy of the Gall Bladder, \$15.00; Dropsy of the Pancreas, \$15.00; Dropsy of the Spleen, \$15.00; Dropsy of the Intestines, \$15.00; Dropsy of the Prostate, \$15.00; Dropsy of the Testes, \$15.00; Dropsy of the Epididymis, \$15.00; Dropsy of the Vagina, \$15.00; Dropsy of the Cervix, \$15.00; Dropsy of the Uterus, \$15.00; Dropsy of the Ovaries, \$15.00; Dropsy of the Fallopian Tubes, \$15.00; Dropsy of the Peritoneum, \$15.00; Dropsy of the Pleura, \$15.00; Dropsy of the Pericardium, \$15.00; Dropsy of the Lungs, \$15.00; Dropsy of the Heart, \$15.00; Dropsy of the Liver, \$15.00; Dropsy of the Gall Bladder, \$15.00; Dropsy of the Pancreas, \$15.00; Dropsy of the Spleen, \$15.00; Dropsy of the Intestines, \$15.00; Dropsy of the Prostate, \$15.00; Dropsy of the Testes, \$15.00; Dropsy of the Epididymis, \$15.00; Dropsy of the Vagina, \$15.00; Dropsy of the Cervix, \$15.00; Dropsy of the Uterus, \$15.00; Dropsy of the Ovaries, \$15.00; Dropsy of the Fallopian Tubes, \$15.00; Dropsy of the Peritoneum, \$15.00; Dropsy of the Pleura, \$15.00; Dropsy of the Pericardium, \$15.00; Dropsy of the Lungs, \$15.00; Dropsy of the Heart, \$15.00; Dropsy of the Liver

Banner of Light.

Warren Chase, Corresponding Editor. Office at his Liberal, Spiritual and Reform Bookstore, 601 North Fifth Street, St. Louis, Mo.

Copies of the BANNER OF LIGHT, including back numbers and bound volumes, can always be had at this office.

NOTICE.

Our friends on the main line of the Illinois Central Railroad from Vandalla to Dunleith, and at Dubuque, and places west in Iowa, on line of railroad, may have a call, when suitable arrangements can be made, a lecture, and also any books ordered delivered, by notifying me early by letter at my office in St. Louis, as I intend visiting that section early in the summer.

WARREN CHASE.

LIGHT BREAKING INTO DARK PLACES.

Christian authority is at last being illuminated with a few rays of historic light, which modern writers, scholars and travelers are able to force through its heretofore barred doors. Colenso and Renan have done what Robert Taylor failed to do with the church, but did far more effectually with those who dared read after him.

Another thorough scholar, in Dr. Ginsburg, L. L. D., has largely illuminated the history of Jesus the Christ of modern Christians, and made him out as no more and no less than an Essene, adopting and practicing their system and ceremonies with few simple variations, which were greatly corrupted by his followers, and especially by the Christian church, after its organization and adoption by Constantine.

It is astonishing to see how superficial, shallow and short-sighted is our church literature, when compared by impartial writers with ancient history and the early languages, especially the Sanscrit and Hindoo history, as we find in the late and most valuable work, BIBLE IN INDIA.

The object of this article is to notice a sign of the times, by referring to and quoting from the Examiner for April, which has a thorough digest of Dr. Ginsburg's book, and acknowledges its authority and good sense in tracing the principal features of Christianity to the Essenes, who held them and kept up most of the sacred rites and ceremonies for centuries before Jesus was born, to which our shallow theology traces most of them as original. We cannot put this argument in as good and forcible language as the Examiner has, and we give a short extract in its own language as a specimen, and hope our friends will get the April number, and read the full article of Rev. Edward C. Towne:

"It appears almost certain that the particular in which Jesus held most closely to the Essenic life was that of his physico-psychical capacity for that exercise of power which Spiritualism lays so much stress upon and has made at last so familiar, and that it was by exaggerating the Essenic expectations in regard to this power that Jesus conceived for himself a Messianic mission, not chiefly violent, but chiefly miraculous. Essenic teaching and practice consisted, probably, in miracle, and led its favored children up to expectations very near that of Messiahship. Jesus seems to have joined Essenic to Galilean expectation, and readily made, without a particle of originality, just the figure which Christian ignorance has constructed and Christian reverence explained as the person of God, or at least of divinity. He had to but faintly transcribe Essenic life, and repeat the wisdom of Hillel, to be as a teacher all that we find him, especially if we fairly consider how few of the best passages can be taken as from the lips of Jesus—the sermon on the mount, for example, which doubtless owes more to the prophet which wrote it than to any actual speech of Jesus; and the parable of the prodigal son, which clearly belongs to a time later than that of the living teacher to whom it is credited. And most evidently Jesus made all else subordinate to his personal expectation of a Messiahship of miracle; else he could not have died so utterly disappointed. No faithful Essene ever died like that. No Galilean of the lion heart and red hand ever met death with such protest as fell from the distracted head of Jesus. It was Essenicism corrupted by Galileanism which wrought that woe, Jesus had thought to fight without peril and to win without risk, looking to an Essenic method of doing a Galilean work. His life had been a great revolution, or at least had died as John Brown died. Had he been simply and wholly Essenic, he would have been a common teacher of the spiritual Judaism of which Hillel was a great apostle, and this Judaism might have converted the world without preserving its memory."

We cannot afford to follow this most excellent article further, but most heartily approve the spirit in which it is written, and rejoice in the promising signs of rationalism among the leading liberal religious writers of our own country, while Lecke and Darwin and Huxley, with Renan and Colenso, are pushing forward the public mind in Europe, and greatly aiding it on this side of the water. It is also extremely gratifying to us that, on these great questions and all kindred subjects, the Banner of Light has ever floated out from the most advanced outposts of the army of progress; and we now feel that hosts of able minds are coming up to the work of freeing the public mind from the dark cloud of superstition and ignorance that has hung over it so long.

WHO WAS RICH?

A young man, of no extraordinary ability, had invested all his money in his education and profession, and moving West, settled in a large city, opened an office and began practice; of course achieved no great feat and gained only an ordinary reputation for honesty and professional integrity. Fortunately, or unfortunately, he secured the confidence and hand in marriage of the daughter of a very rich man, whose share of her father's estate was several millions. He was no sooner married than he was reputed very rich, highly honorable, remarkably talented, and set forward and upward as one of the great and rich men of the State, if not of the nation. In the public notices of him and his wealth, his wife was not mentioned—her name was not called—she was left in the same obscurity as if she had brought no fortune, or as if the property was not hers, however much she might have controlled it in her private dealings with him. Was he rich? This is the question that arises; or was he only the husband of a rich woman? While they were away from her native city educating their children, he took his own life, the cause of which was not given to the public, because he was reputed rich, popular and honorable, and of excellent character.

SHARP.

The Examiner for April makes a sharp point on what it calls the "crazy Chicago Orthodoxy," quoting a most scandalous article on Mrs. E. C. Stanton, from the Congressional Review for March. The Examiner thinks the editor who wrote the article is hardly safe in community with only the restraint of his church and good society, and thinks ladies at least would be safer with him in State prison, as by his confession he would be often guilty of adultery if judged by the New Testament standard, as he confessed the protection of his morals in the case of Mrs. S.'s language was her gray hair. We are glad some of

our religious neighbors can see through the sham pretences of purity in the churches, for we have long known they were no better than outsiders, except in solemn countenance and prayerful presence of moral sanctity. We also understand there are important facts on the subject in possession of a female society in Chicago, that has been taking testimony among the abandoned women of that city.

"THE GOD-IDEA IN HISTORY."

This valuable addition to our literature, by Hudson Tuttle, has not yet found its way into the families and libraries that need it. We are late in reading it, but not slow in advising others to do so. It contains much important information condensed from a long line of theological history, and takes up as playthings the various theories of the thousands of Gods, worshipers and creations of the nations, and examining the various systems as Christian writers do, as easily sets them aside, by showing their weak, inconsistent and ridiculous claims, when compared with what we know of Nature, of law, and of life. But unfortunately for the Christian and his theory, and three-headed or one-headed God, it shares no better fate when tried by the same rule, and it is doubtful whether it is as consistent or rational as some of the ancient systems when compared by an impartial judge. With the final conclusions of the book we do not fully agree. It seems somewhat as J. R. Lowell says of Emerson's Transcendentalism—as so perfect it has no place to put a God in.

OPPOSITION BREAKING DOWN.

It seems by the reports in the Louisville papers that the trumpeted exposé of Spiritualism by the lectures of Mrs. G. L. Whitman were a complete failure, as the reporter of the Courier-Journal gives a most ludicrous and facetious account of her two attempts to lecture for that purpose, at which he says he and seven others made up the first audience, and that he was all alone at the second, except the speaker and one companion. She seemed offended to think the preachers and Spiritualists would not come and pay fifty cents each to hear her put Spiritualism down with Bible authority. Most people are aware by this time that it will not stay down for any such bidding, and our friends have been humbugged enough and paid enough for such sham exposés, which amount to nothing.

Born into spirit-life, on the morning of March 21st, in the 50th year of her age, the wife of Hon. Isaac H. Soule, of Stillwater, Minnesota.

Went to the Summer-land—one of earth's best—To join her loved friends in the home of the blest. A kind husband is left her absence to mourn, And two faithful sons of a mother are shorn.

Her record of earth-life is spotless and pure; Her good deeds and kind words will ever endure; And her many friends here will the memory bear Of her sweet influence and her loving care.

Though the casket is hid, yet she oft will be near, Her companions and friends on life's journey to cheer.

By a true, living faith she was ever sustained; The harmonious philosophy by her was maintained; She loved all its beauties; its truths she engrained In practical work, by which all may be saved;

She taught by example, more potent by far Than words of orators of pulpit or bar.

Her home 's with the angels all beaming with light; Her soul 's filled with praises and rapturous delight; For the eye hath not seen, nor the mind conceived Of the glories and beauties there revealed.

To those who, like her, had the truth ever loved, And laid up their treasures in mansions above.

L. A. F. S.

Address to Spiritualists.

At a meeting of the Board of Trustees of the American Association of Spiritualists, held in Philadelphia, March 10th, 1871, the undersigned were appointed to prepare an address appealing for the means of prosecuting the missionary labors of the Society.

Our Association—banded together in the hope of doing more good by combining our efforts, not in the spirit of limitation or dogmatism—finds itself few in numbers compared with the whole body of earnest Spiritualists, and with limited means.

We would say to all Spiritualists, friends, will you not contribute to aid this Society? At the present time, we have the opportunity of securing the services of Eli F. Brown, and others, competent and willing missionaries, who would undertake the establishing of Lyceums, and the spread of the cause of Spiritualism, but we have not the funds to place them in the field, hence it is that we appeal to Spiritualists for assistance.

We know that there are those who do not favor organization, even to the limited extent of promoting missionary labors. We will not ask that those contributing shall believe in organization, but we do ask true and earnest Spiritualists—whether they approve or disapprove of organization—to give us their aid.

The Association could do much, if those interested would cooperate by increasing the fund set apart for the general purpose of spreading the knowledge of the presence and influence of spirits. Our fund is necessarily too small for the vast field of labor that lies before us. Surely there can be no difference of opinion as to the desirableness of spreading the truth in our possession as Spiritualists, for it is not ours alone, truth being the common inheritance belonging to all humanity. We do not lessen our own stores when we impart ideas or spiritual wealth to others, for the law that underlies a spread of knowledge of spiritual facts and spiritual experiences, is not a law of division and decrease, but of multiplication and increase. Humanity is always richer, while not one individual is poorer for this distribution.

We therefore solicit the assistance of Spiritualists generally, that we may be able to raise a fund sufficient to put laborers into the field, and distribute the benefits of progressive thought into localities where our numbers are yet few; and to institute Lyceums, where the truths of a rational, soul-revealing, soul-satisfying philosophy can be brought to the minds of the young.

Active workers in Spiritualism, you who have accepted its soul-elevating truths, will you not aid us? Spiritualists in every locality, if you love the things of the spirit, let the breath of this comforter infuse into your minds a generous sympathy for those on whom the sunshine of our brighter faith, our knowledge, has not yet fallen. We may wish, hope, and pray, but we must coin these wishes, hopes and prayers into material aid and missionary efforts, in order to make them reach the needs of humanity. Shall not individual aspiration be strengthened by wafting the loving messages of spirits to homes that would else be desolate and drear? On the other side of the river, behind the curtain that veils the spirit-world, are bands of willing, earnest, persistent workers. We are the recipients of their bounty; let us also be dispensers of their gifts—in this way showing the power for good which lies in Spiritualism.

We appeal to every philanthropic mind that has received the light of the spiritual philosophy, to aid us in the extension of this illumination. All contributions will be acceptable and useful, and may be directed to the address of any member of the Board, or to the Secretary, Henry T. Child, M. D., 634 Race street, Philadelphia, who will forward them to the Treasurer.

Funds will be carefully applied to the purposes suggested by the contributors.

STUART C. WATERS, Board-treasurer, N. J. HENRY T. CHILD, M. D., 634 Race st., Philadelphia, April 8, 1871.

ADDRESS OF JUDGE EDMONDS, At the Anniversary of the Advent of Modern Spiritualism, in New York, March 31, 1871.

The Spiritualists of New York and vicinity assembled in Apollo Hall on the afternoon of the 31st, for the purpose of commemorating the advent of modern Spiritualism. A large and intelligent audience were present. Judge J. W. Edmonds presided, and delivered the opening address, which we give below, from the original manuscript of the Judge. Dr. R. T. Hallock was Vice President, and P. E. Farnsworth, Esq., was Secretary. Addresses were delivered by Dr. Hallock, Mrs. Charlotte B. Wilbour, the president of "Spirits"; Andrew Jackson Davis, Mrs. Mary F. Davis, Cora L. V. Tappan, Dr. H. P. Fairfield, Thomas Gales Forster, and Aaron M. Powell. In the evening the hall was thrown open for a reception and sociable, with music and dancing for such as desired.

The National Standard, speaking of the meeting, says: "Though still subjected to ridicule in the popular journals, the movement has attained large proportions, and the audience drawn by this anniversary occasion, in quality and intelligence, was highly creditable, and the addresses were of a high-toned, practical character."

OPENING ADDRESS OF JUDGE EDMONDS.

Truth is ever born with many a bitter pang, and most to him who gives it birth, and it is slow in attaining the vigor of its manhood with the human intellect.

It is six hundred years since the power of steam was discovered by an English philosopher, and it has been only in this century, and almost only in this generation, that the existence of the power has been recognized among men, and the power itself made available to vastly increase our capacity of production, to almost annihilate time and space, and to lift the different peoples of the earth from the isolation to which barbarism and superstition had consigned them, and in which ignorance had continued so long.

It was at least three thousand five hundred years ago that a Grecian philosopher proclaimed that the earth was not the centre of our starry system, but itself revolved around the sun; yet it has been only within three hundred years that the great truth has been received among men, and the phenomena have been understood, which once frightened the minds of the ignorant and held them in trembling subjection to a priesthood; and even yet there are some who teach, and doubtless many who believe, that the day may be lengthened by commanding the sun and moon to stand still.

The system of a Grecian philosopher, which was founded on the principle of reasoning back to the origin of things, and explaining the every fact which conflicted with its conclusions, lived for two thousand years, even among the learned and the wise, until assailed by an English philosopher almost within the last two centuries; and even to this day there are men among us, claiming to be instructed above their fellows, who put their faith in Aristotle rather than in Bacon, and to whom Bacon's greatest work is what the silly King James called it, like "the peace of God, which is past all understanding."

The art of making types and printing letters from them was known some twenty centuries before what we are accustomed to call printing was invented, and the printing press, which has done more for mankind in the last two thousand years before mankind were able to receive the idea, and so avail themselves of it as to bring about that immense diffusion of knowledge among all peoples and classes which has characterized the last three hundred years, and which is sending the race, with accelerated speed, forward in its career.

It was not by silence or neglect alone that these new truths were received by mankind. Friar Bacon was forbidden by his church from promulgating his ideas, was at the age of sixty-four committed to prison, and, after lingering in confinement ten years, died. Pythagoras is said to have been burned at the stake for his doctrines. Lord Bacon was banished in disgrace from his high office of Lord-Chancellor of England, and ended his days in poverty, and to use his own touching language, "did, yet living, follow in the funeral of his own reputation." And Johann Faust, who was so largely engaged in developing the art of printing, when a spirit appeared to him, and hurried his inkstand at him as a devil; and in England—the head of the reformation—during the reign of Elizabeth, the elder James and Charles II., most stringent laws were passed with the same object—passed and administered under the sanction of such men as Lord Bacon and Sir Matthew Hale, two of the greatest luminaries in the law of England and law ever produced.

Two things are worthy of observation as connected with the events of those days: One is the similarity of the manifestations of the presence and power of the spirits then and now. There was the same moving of inanimate matter without mortal contact; the same suspension of the laws of nature; the same intelligence relating to the past and the future and reading the inmost thoughts of men; the same communion between them and mortals, through matter and the human organs, and the same appearance of individual spirits, with the same power of identification. But there was not then the same revelation of an assistance beyond the grave, because every attempt of the kind was regarded as a violation of the priesthood and the belief among even the most intelligent among the laymen that it was profane and blasphemous to attempt to learn that which God had concealed from us, overlooking the consideration—now so familiar to us—that thus alone could the revelation be made to us, and that we were not to be allowed to bestow, but to want of capacity in man to receive.

The other consideration is this: that after moving along with the Protestant reformation over the continent of Europe, and displaying itself widespread over Great Britain, and all without meeting with a proper recognition, the spirit manifestations in this country among those who had fled from priestly domination there, to find religious freedom here.

So that, while the persecution of witchcraft was vehement in England in the early part and middle of the seventeenth century, its most general outbreak here was at the close of that century, and in the sparse population in and around Salem at that day, in one year twenty were executed—nineteen by hanging, and one by being pressed to death; among whom were a clergyman and several of the most respectable citizens of Massachusetts. Eight were under condemnation, one hundred and fifty in prison when the great earthquake of 1700 occurred, while a considerable number of the suspects had fled the country. And here and then ended the last—prior to the present—general invasion of mortality by the spirit-world; and here and thus terminated the last triumph of the ignorance, bigotry and superstition of man over the reason, and the appearance of the spiritual intelligence.

Occasionally, since that time, the presence of spirits has been made known among us; as, for instance, in Swedenborg, in John Wesley, the founder of the Methodist sect, George Fox among the Quakers, a few of the canonized in the Catholic church, etc. But within the last twenty-three years, the spirit-world has had its general visitation from the spirit-world, which has manifested among us. Within that short period, it has spread abroad over the earth has been unparalleled by anything ever known in history. It has made its appearance in every land and clime, among all peoples, and in every class and denomination, by its influence every man of sense and feeling.

Yet we are assured and fully believe that its march has but begun among men. It is onward still, moving by the operation of its most powerful instrument—that, namely, of the private circle, where two or three are gathered together in His name.

Now, it is under such circumstances, and when so pregnant with good or evil to man, that it becomes to us, what are we to do with this, which is so palpably in our very midst that even the blind must see, the deaf must hear, and the most incredulous cannot safely deny? What, in this emergency, is our duty to ourselves, to our fellow-men, and to our God?

From us the physical manifestations which once so powerfully excited our wonder have almost entirely departed. Their office was to establish the reality of a Spirit-Life and the fact of a communion with it. That office with us has been performed. That work is done; and henceforth

was greatly aggravated by an idea, carefully cultivated and widespread among all peoples and through many ages, that the ministers of religion alone had power to afford any protection from the approach of evil spirits.

This idea, thus prevalent, found its way into Christianity, and for now sixteen hundred years the power has been claimed by the priesthood in Christendom as part of their succession from those apostles to whom was given the power of "casting out devils." The effect of this has been that the priesthood, instead of themselves seeking to find out the true nature of that which was all around them and enlightening the people, as it now does—took the lead in the persecutions which doomed to death thousands of those who were the subjects of the unseen influence, declared it blasphemous to seek to find out, through the intercourse, sought about the future state of existence. And one church went so far as, in one of its theological Councils, to establish it as a canon, that no minister should venture to cast out devils unless he first obtained a license from his bishop so to do, thus putting the love of power as a stumbling-block in the path of knowledge.

The careful observer of history will perceive all through these long ages the frequent manifestations of the spirit-world, sometimes here and there in isolated and individual instances, and occasionally widespread, affecting large numbers of people and scattered over extended territory.

While the former were frequently embraced by the church, the instruments canonized and the manifestations regarded as salutary, the latter were proscribed and regarded as heretical, and through it all, there was a desire to open and perfect an intercourse of man with the spirit-world in order to aid in his advancement.

Hence, in the time of Moses, when the Israelites had become so numerous and so advanced a people that they might be used as the instruments of promulgating among men new truths respecting the spirit-world, there came one of these outbreaks of the intercourse to which I have referred.

So also afterwards, in the time of Jesus, when so many people, including the Jews, were embraced in the corrupted Roman Empire, and Paganism was retreating before the advance of philosophy, the minds of men were craving for something higher and more ennobling than the worship of such gods as Mars and Venus, there came another of these outbreaks, not confined to Jerusalem or to Jesus, but broadcast throughout different parts of the empire, as well as through many of his apostles, disciples and followers.

Another instance occurred nearer to our own time. In what are known in history as the "Dark Ages" all of Christendom had been, for a thousand years, buried in ignorance and isolation. The crusades in the twelfth and thirteenth centuries began the disruption of that isolation, and the subsequent discovery of the markets of the East and the development of the art of printing completed the preparation of the minds of men for an emancipation from the thralldom which had so long rested upon them. Then, again, came an effort of the spirit-world for the regeneration and elevation of man; and spiritual intercourse and rebellion against religious domination appeared together on the earth, the latter in the form of the Protestant reformation, and because of the hope that men's minds were at length prepared to receive and profit by the intercourse with the Unseen Intelligence, then proffered to them. But alas! that hope was not destined to be then fully realized. Much good was indeed done, and man did make a large step in his upward march, but the errors of the past clung too strongly for a full comprehension of the movement, and men judged of it and measured it by their preconceived opinions.

Hence the Protestant reformation was content with a victory in what we now see were minor matters, and spiritual intercourse was denounced as a delusion, and the progress of the reformation was arrested.

How much this was owing to the teachings of the priesthood, and how far their erroneous ideas were owing to their attachment to the power which thence flowed to them, it may not be necessary to inquire; for it is enough for us now to know that this erroneous conception of the spirit-world, and the errors of the past, have not been removed, and how far their erroneous ideas were owing to their attachment to the power which thence flowed to them, it may not be necessary to inquire; for it is enough for us now to know that this erroneous conception of the spirit-world, and the errors of the past, have not been removed, and how far their erroneous ideas were owing to their attachment to the power which thence flowed to them, it may not be necessary to inquire; for it is enough for us now to know that this erroneous conception of the spirit-world, and the errors of the past, have not been removed, and how far their erroneous ideas were owing to their attachment to the power which thence flowed to them, it may not be necessary to inquire; for it is enough for us now to know that this erroneous conception of the spirit-world, and the errors of the past, have not been removed, and how far their erroneous ideas were owing to their attachment to the power which thence flowed to them, it may not be necessary to inquire; for it is enough for us now to know that this erroneous conception of the spirit-world, and the errors of the past, have not been removed, and how far their erroneous ideas were owing to their attachment to the power which thence flowed to them, it may not be necessary to inquire; for it is enough for us now to know that this erroneous conception of the spirit-world, and the errors of the past, have not been removed, and how far their erroneous ideas were owing to their attachment to the power which thence flowed to them, it may not be necessary to inquire; for it is enough for us now to know that this erroneous conception of the spirit-world, and the errors of the past, have not been removed, and how far their erroneous ideas were owing to their attachment to the power which thence flowed to them, it may not be necessary to inquire; for it is enough for us now to know that this erroneous conception of the spirit-world, and the errors of the past, have not been removed, and how far their erroneous ideas were owing to their attachment to the power which thence flowed to them, it may not be necessary to inquire; for it is enough for us now to know that this erroneous conception of the spirit-world, and the errors of the past, have not been removed, and how far their erroneous ideas were owing to their attachment to the power which thence flowed to them, it may not be necessary to inquire; for it is enough for us now to know that this erroneous conception of the spirit-world, and the errors of the past, have not been removed, and how far their erroneous ideas were owing to their attachment to the power which thence flowed to them, it may not be necessary to inquire; for it is enough for us now to know that this erroneous conception of the spirit-world, and the errors of the past, have not been removed, and how far their erroneous ideas were owing to their attachment to the power which thence flowed to them, it may not be necessary to inquire; for it is enough for us now to know that this erroneous conception of the spirit-world, and the errors of the past, have not been removed, and how far their erroneous ideas were owing to their attachment to the power which thence flowed to them, it may not be necessary to inquire; for it is enough for us now to know that this erroneous conception of the spirit-world, and the errors of the past, have not been removed, and how far their erroneous ideas were owing to their attachment to the power which thence flowed to them, it may not be necessary to inquire; for it is enough for us now to know that this erroneous conception of the spirit-world, and the errors of the past, have not been removed, and how far their erroneous ideas were owing to their attachment to the power which thence flowed to them, it may not be necessary to inquire; for it is enough for us now to know that this erroneous conception of the spirit-world, and the errors of the past, have not been removed, and how far their erroneous ideas were owing to their attachment to the power which thence flowed to them, it may not be necessary to inquire; for it is enough for us now to know that this erroneous conception of the spirit-world, and the errors of the past, have not been removed, and how far their erroneous ideas were owing to their attachment to the power which thence flowed to them, it may not be necessary to inquire; for it is enough for us now to know that this erroneous conception of the spirit-world, and the errors of the past, have not been removed, and how far their erroneous ideas were owing to their attachment to the power which thence flowed to them, it may not be necessary to inquire; for it is enough for us now to know that this erroneous conception of the spirit-world, and the errors of the past, have not been removed, and how far their erroneous ideas were owing to their attachment to the power which thence flowed to them, it may not be necessary to inquire; for it is enough for us now to know that this erroneous conception of the spirit-world, and the errors of the past, have not been removed, and how far their erroneous ideas were owing to their attachment to the power which thence flowed to them, it may not be necessary to inquire; for it is enough for us now to know that this erroneous conception of the spirit-world, and the errors of the past, have not been removed, and how far their erroneous ideas were owing to their attachment to the power which thence flowed to them, it may not be necessary to inquire; for it is enough for us now to know that this erroneous conception of the spirit-world, and the errors of the past, have not been removed, and how far their erroneous ideas were owing to their attachment to the power which thence flowed to them, it may not be necessary to inquire; for it is enough for us now to know that this erroneous conception of the spirit-world, and the errors of the past, have not been removed, and how far their erroneous ideas were owing to their attachment to the power which thence flowed to them, it may not be necessary to inquire; for it is enough for us now to know that this erroneous conception of the spirit-world, and the errors of the past, have not been removed, and how far their erroneous ideas were owing to their attachment to the power which thence flowed to them, it may not be necessary to inquire; for it is enough for us now to know that this erroneous conception of the spirit-world, and the errors of the past, have not been removed, and how far their erroneous ideas were owing to their attachment to the power which thence flowed to them, it may not be necessary to inquire; for it is enough for us now to know that this erroneous conception of the spirit-world, and the errors of the past, have not been removed, and how far their erroneous ideas were owing to their attachment to the power which thence flowed to them, it may not be necessary to inquire; for it is enough for us now to know that this erroneous conception of the spirit-world, and the errors of the past, have not been removed, and how far their erroneous ideas were owing to their attachment to the power which thence flowed to them, it may not be necessary to inquire; for it is enough for us now to know that this erroneous conception of the spirit-world, and the errors of the past, have not been removed, and how far their erroneous ideas were owing to their attachment to the power which thence flowed to them, it may not be necessary to inquire; for it is enough for us now to know that this erroneous conception of the spirit-world, and the errors of the past, have not been removed, and how far their erroneous ideas were owing to their attachment to the power which thence flowed to them, it may not be necessary to inquire; for it is enough for us now to know that this erroneous conception of the spirit-world, and the errors of the past, have not been removed, and how far their erroneous ideas were owing to their attachment to the power which thence flowed to them, it may not be necessary to inquire; for it is enough for us now to know that this erroneous conception of the spirit-world, and the errors of the past, have not been removed, and how far their erroneous ideas were owing to their attachment to the power which thence flowed to them, it may not be necessary to inquire; for it is enough for us now to know that this erroneous conception of the spirit-world, and the errors of the past, have not been removed, and how far their erroneous ideas were owing to their attachment to the power which thence flowed to them, it may not be necessary to inquire; for it is enough for us now to know that this erroneous conception of the spirit-world, and the errors of the past, have not been removed, and how far their erroneous ideas were owing to their attachment to the power which thence flowed to them, it may not be necessary to inquire; for it is enough for us now to know that this erroneous conception of the spirit-world, and the errors of the past, have not been removed, and how far their erroneous ideas were owing to their attachment to the power which thence flowed to them, it may not be necessary to inquire; for it is enough for us now to know that this erroneous conception of the spirit-world, and the errors of the past, have not been removed, and how far their erroneous ideas were owing to their attachment to the power which thence flowed to them, it may not be necessary to inquire; for it is enough for us now to know that this erroneous conception of the spirit-world, and the errors of the past, have not been removed, and how far their erroneous ideas were owing to their attachment to the power which thence flowed to them, it may not be necessary to inquire; for it is enough for us now to know that this erroneous conception of the spirit-world, and the errors of the past, have not been removed, and how far their erroneous ideas were owing to their attachment to the power which thence flowed to them, it may not be necessary to inquire; for it is enough for us now to know that this erroneous conception of the spirit-world, and the errors of the past, have not been removed, and how far their erroneous ideas were owing to their attachment to the power which thence flowed to them, it may not be necessary to inquire; for it is enough for us now to know that this erroneous conception of the spirit-world, and the errors of the past, have not been removed, and how far their erroneous ideas were owing to their attachment to the power which thence flowed to them, it may not be necessary to inquire; for it is enough for us now to know that this erroneous conception of the spirit-world, and the errors of the past, have not been removed, and how far their erroneous ideas were owing to their attachment to the power which thence flowed to them, it may not be necessary to inquire; for it is enough for us now to know that this erroneous conception of the spirit-world, and the errors of the past, have not been removed, and how far their erroneous ideas were owing to their attachment to the power which thence flowed to them, it may not be necessary to inquire; for it is enough for us now to know that this erroneous conception of the spirit-world, and the errors of the past, have not been removed, and how far their erroneous ideas were owing to their attachment to the power which thence flowed to them, it may not be necessary to inquire; for it is enough for us now to know that this erroneous conception of the spirit-world, and the errors of the past, have not been removed, and how far their erroneous ideas were owing to their attachment to the power which thence flowed to them, it may not be necessary to inquire; for it is enough for us now to know that this erroneous conception of the spirit-world, and the errors of the past, have not been removed, and how far their erroneous ideas were owing to their attachment to the power which thence flowed to them, it may not be necessary to inquire; for it is enough for us now to know that this erroneous conception of the spirit-world, and the errors of the past, have not been removed, and how far their erroneous ideas were owing to their attachment to the power which thence flowed to them, it may not be necessary to inquire; for it is enough for us now to know that this erroneous conception of the spirit-world, and the errors of the past, have not been removed, and how far their erroneous ideas were owing to their attachment to the power which thence flowed to them, it may not be necessary to inquire; for it is enough for us now to know that this erroneous conception of the spirit-world, and the errors of the past, have not been removed, and how far their erroneous ideas were owing to their attachment to the power which thence flowed to them, it may not be necessary to inquire; for it is enough for us now to know that this erroneous conception of the spirit-world, and the errors of the past, have not been removed, and how far their erroneous ideas were owing to their attachment to the power which thence flowed to them, it may not be necessary to inquire; for it is enough for us now to know that this erroneous conception of the spirit-world, and the errors of the past, have not been removed, and how far their erroneous ideas were owing to their attachment to the power which thence flowed to them, it may not be necessary to inquire; for it is enough for us now to know that this erroneous conception of the spirit-world, and the errors of the past, have not been removed, and how far their erroneous ideas were owing to their attachment to the power which thence flowed to them, it may not be necessary to inquire; for it is enough for us now to know that this erroneous conception of the spirit-world, and the errors of the past, have not been removed, and how far their erroneous ideas were owing to their attachment to the power which thence flowed to them, it may not be necessary to inquire; for it is enough for us now to know that this erroneous conception of the spirit-world, and the errors of the past, have not been removed, and how far their erroneous ideas were owing to their attachment to the power which thence flowed to them, it may not be necessary to inquire; for it is enough for us now to know that this erroneous conception of the spirit-world, and the errors of the past, have not been removed, and how far their erroneous ideas were owing to their attachment to the power which thence flowed to them, it may not be necessary to inquire; for it is enough for us now to know that this erroneous conception of the spirit-world, and the errors of the past, have not been removed, and how far their erroneous ideas were owing to their attachment to the power which thence flowed to them, it may not be necessary to inquire; for it is enough for us now to know that this erroneous conception of the spirit-world, and the errors of the past, have not been removed, and how far their erroneous ideas were owing to their attachment to the power which thence flowed to them, it may not be necessary to inquire; for it is enough for us now to know that this erroneous conception of the spirit-world, and the errors of the past, have not been removed, and how far their erroneous ideas were owing to their attachment to the power which thence flowed to them, it may not be necessary to inquire; for it is enough for us now to know that this erroneous conception of the spirit-world, and the errors of the past, have not been removed, and how far their erroneous ideas were owing to their attachment to the power which thence flowed to them, it may not be necessary to inquire; for it is enough for us now to know that this erroneous conception of the spirit-world, and the errors of the past, have not been removed, and how far their erroneous ideas were owing to their attachment to the power which thence flowed to them, it may not be necessary to inquire; for it is enough for us now to know that this erroneous conception of the spirit-world, and the errors of the past, have not been removed, and how far their erroneous ideas were owing to their attachment to the power which thence flowed to them, it may not be necessary to inquire; for it is enough for us now to know that this erroneous conception of the spirit-world, and the errors of the past, have not been removed, and how far their erroneous ideas were owing to their attachment to the power which thence flowed to them, it may not be necessary to inquire; for it is enough for us now to know that this erroneous conception of the spirit-world, and the errors of the past, have not been removed, and how far their erroneous ideas were owing to their attachment to the power which thence flowed to them, it may not be necessary to inquire; for it is enough for us now to know that this erroneous conception of the spirit-world, and the errors of the past, have not been removed, and how far their erroneous ideas were owing to their attachment to the power which thence flowed to them, it may not be necessary to inquire; for it is enough for us now to know that this erroneous conception of the spirit-world, and the errors of the past, have not been removed, and how far their erroneous ideas were owing to their attachment to the power which thence flowed to them, it may not be necessary to inquire; for it is enough for us now to know that this erroneous conception of the spirit-world, and the errors of the past, have not been removed, and how far their erroneous ideas were owing to their attachment to the power which thence flowed to them, it may not be necessary to inquire; for it is enough for us now to know that this erroneous conception of the spirit-world, and the errors of the past, have not been removed, and how far their erroneous ideas were owing to their attachment to the power which thence flowed to them, it may not be necessary to inquire; for it is enough for us now to know that this erroneous conception of the spirit-world, and the errors of the past, have not been removed, and how far their erroneous ideas were owing to their attachment to the power which thence flowed to them, it may not be necessary to inquire; for it is enough for us now to know that this erroneous conception of the spirit-world, and the errors of the past, have not been removed, and how far their erroneous ideas were owing to their attachment to the power which thence flowed to them, it may not be necessary to inquire; for it is enough for us now to know that this erroneous conception of the spirit-world, and the errors of the past, have not been removed, and how far their erroneous ideas were owing to their attachment to the power which thence flowed to them, it may not be necessary to inquire; for it is enough for us now to know that this erroneous conception of the spirit-world, and the errors of the past, have not been removed, and how far their erroneous ideas were owing to their attachment to the power which thence flowed to them, it may not be necessary to inquire; for it is enough for us now to know that this erroneous conception of the spirit-world, and the errors of the past, have not been removed, and how far their erroneous ideas were owing to their attachment to the power which thence flowed to them, it may not be necessary to inquire; for it is enough for us now to know that this erroneous conception of the spirit-world, and the errors of the past, have not been removed, and how far their erroneous ideas were owing to their attachment to the power which thence flowed to them, it may not be necessary to inquire; for it is enough for us now to know that this erroneous conception of the spirit-world, and the errors of the past, have not been removed, and how far their erroneous ideas were owing to their attachment to the power which thence flowed to them, it may not be necessary to inquire; for it is enough for us now to know that this erroneous conception of the spirit-world, and the errors of the past, have not been removed, and how far their erroneous ideas were owing to their attachment to the power which thence flowed to them, it may not be necessary to inquire; for it is enough for us now to know that this erroneous conception of the spirit-world, and the errors of the past, have not been removed, and how far their erroneous ideas were owing to their attachment to the power which thence flowed to them, it may not be necessary to inquire; for it is enough for us now to know that this erroneous conception of the spirit-world, and the errors of the past, have not been removed, and how far their erroneous ideas were owing to their attachment to the power which thence