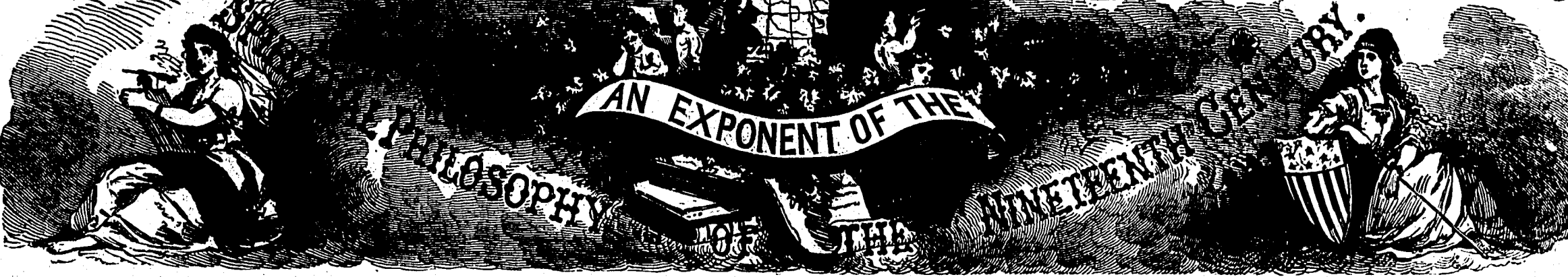


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Original Essays.

NATURAL SELECTION IN RELATION TO MAN:

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

BY HUDSON TUTTLE.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

MUSINGS.

BY ALLEN PUTNAM.

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

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

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

who will say that they conflict with the highest beneficence?

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

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

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

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

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

THE BABY-BOY—A VISION.

BY G. L. DITTON.

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

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

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

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

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

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

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

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

ABOUT CELLARS.

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

REMARKS OF PROF. WM. DENTON.

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

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

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

Chairman—Please state your name.

Prof. Denton—My name is William Denton.

Chairman—You may proceed, sir.

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

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

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

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

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

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

Denton—I would like to ask the gentleman, if this Society had not been a Spiritualist or a liberal one—if it had been any other religious tract society—if the same objection would be urged. Would they be obliged to demonstrate the certainty of their obtaining their authorized capital, or the ways to be used in so obtaining it? I can not perceive the justice in demanding this of us, and I object to it, unless it is applicable to all. Was it demanded in the formation of other tract societies?

Safford—I did not assist in the formation of any of them, and cannot tell.

Chairman—Has your Society any funds?

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

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

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

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

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

Denton—Our object in forming this Society is two-fold; it is, first, to break down what we believe to be false; and, second, to build up that which we believe to be true. Of course, there is some difference of opinion among the members of the Society, but I should like to state a similar view of the matter. We should do what we could to destroy the common notion that man is ever to be placed in a position in another world where he cannot progress and work himself free from error, whether of conduct or education.

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

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

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

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

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

Denton—No more than Socrates—no more than

[illegible]

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 communications (condensed or otherwise) of correspondents. Our columns are open to 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.

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The Puritans at the State House.

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

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

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

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

Utah.

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

An Offensive Zealot.

Under this caption the *Boston Post* of March 22d published a remarkably well-written and just criticism upon the religious fanaticism that has of late agitated a certain class of people who make Tremont Temple their headquarters, which we transfer to our columns simply that our readers abroad may ascertain the status of public sentiment here in regard to the "revival" meetings alluded to above:

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

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

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

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

"Insanity and its Treatment."

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

Punishment and Reform.

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

San Francisco, Cal.

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

West Warwick, Mass.

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

The Religio-Philosophical Journal.

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

VOLUME TEN.

This issue of the *Religio-Philosophical Journal* commences the Tenth volume of a paper that has, by dint of perseverance of its proprietor and editors, won its way to the affections of the most highly-developed minds—the thinkers, the savants—as well as to the heart-thrones of the searchers after truth of every profession and occupation, from the most aristocratic to those of the most humble walks of life, wherever the English language is spoken.

When we contemplate the fact that this triumph has been won despite the open and covert opposition from the various sects and denominations of so-called Christians—which, however, we do not complain of, as we have of our proper occasions, exposed their fallacies, and the corrupting and pernicious influence of their doctrines—we do more fully realize the great truth that the power of truth is far more potent, and, when once enlisted, will overcome all opposition to progress which may exist upon the material plane of life. The power of the day by day becoming more apparent to the most casual observer. Instrumentalities are now in full operation for the speedy ushering in of the new dispensation of Spiritualism, in which intercommunication with the denizens of the next life will be as common as telegraphic communications in business circles are at the present time. It now develops some new phase of spirit-communication, and of a subtle power possessed and under the intelligent control of spirits, which will be made practicable in every-day life upon this mundane sphere.

These events must be heralded to the millions, preparing their minds for the reception of knowledge heretofore unknown to mortals of earth.

Superior knowledge cannot be imparted successfully to children, nor can the wisdom of immortal souls, of millions of years in the spheres, be imparted to and understood by man, save as he shall be developed by lesser truths to receive the greater. Inasmuch, then, as we will not work that end. As a journal to record, and as a medium of communication, as a means to disseminate such facts as from time to time are observed, however contrary to any known law, the *Religio-Philosophical Journal* has been born into existence, and attained to that power and influence in the minds of the masses, to accomplish that end, for which it was projected.

From week to week its columns will be filled with a record of the most remarkable developments transpiring throughout the world, as wonderful and strange, in this—even in this new philosophy.

The correspondents of this paper consist of such men and women as shall, wherever they happen to be, write up a report of what may transpire through their media in their presence, and such thoughts as they may give utterance to on the philosophy of life.

The *Journal* will continue to be the same bold exponent of the spiritual philosophy as it has heretofore been, and will not work with the utmost courtesy all opposers who base their opposition upon sincere arguments, however untenable, it will not spare from exposure hypocritical cant and ostentatious pretensions, devoid of merit, however unpleasant the task.

It will be the aim of its editors to make the *Journal* every way acceptable to the holders of the truth. To that end, we invite the cooperation of all old friends, and the kind and forbearing spirit of new investigators in this great and revolutionary field of reform.

THE DESTRUCTION OF THE "ORIGINAL" SENNACHERIB.

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

BY JOHN WILLIAM DEX.

The Elder came down like a wolf on the fold,
And his pockets were calling for silver and gold;
And the groom of his town was as fearful to see
As the storm-cloud that looms o'er black Galilee.

Like the leaves of the forest, when summer is green,
That priest, with his "demons," at sunset was seen;
Like the leaves of the forest, when autumn hath blown,
His power on the morrow lay withered and strown.

For the angels of God spread their wings on the blast,
And breath on the reason of men as they passed;
And the faith of his hearers waxed suddenly chill,
And the hearts he once tortured forever grew still.

And there lay his hell, with its portals all wide,
But through them there rolled not the hot, sulphurous tide;
And the "pit" was deserted whose depth is unknown—
Its "death-worm" was frozen, its dull fire unglow.

And there lay the "devil," distorted and pale,
The devil on his brow and the rust on his mail;
God's glorious Shekinah like sunrise did play
About his grim carcass, as night rolled away.

And the "saints" and the Elder are loud in their wail,
And the "creeds" are all broke in the "Temple" of Babel;
For reason has shattered the priest's grisly rod,
And earth's shouting millions climb up to their God!

Boston, April, 1871.

Musie Hall Spiritualist Meetings.

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

Next Sunday afternoon, April 2d, Mr. Peabees will give his closing lecture. He goes hence to New Orleans for four weeks.

Prof. Wm. Denton.

This fearless and radical exposé of the prevalent theological errors, and enforcer of the beautiful truths of the spiritual philosophy, will lecture in Musie Hall, Sunday afternoon, April 8th, and the remaining Sundays of the month—which will close the course of lectures for this season. The subject of his first discourse will be "The Origin of Morality, and its Obligations."

Beautiful Poems.

Augusta Cooper Bristol's book of poems contains some of the sweetest in our language. The following testimony is valuable:

"The author is successful in translating into verse some of the finer tones and experiences of the womanly heart. By a word or epithet, she sometimes unlocks a new avenue of thought. We seem to see a life of struggle and self-education, of earnest aspiration and deep Christian trust, suffusing the pages. So poetry rises to prophecy; and the singer of the fair and beautiful becomes the teacher of everlasting truth."—*Rev. A. A. Livermore.*

"In perusing the poems of Mrs. Bristol, we catch at once the glimmer of the sacred flame, and know that she is moving forward to take her place among the singers who, with well-tuned harps and clear-ringing voices, are stirring humanity into higher aims, and rousing it to loftier thoughts."—*Universe, New York.*

"Mrs. Bristol is a poet of more than ordinary originality and suggestiveness."—*Liberal Christian, New York.*

"The writer has an ear for the inner melodies of Nature, and power to translate them into words."—*Commonwealth, Boston.*

"The lily and the rose; purity and sweetness; wisdom and ennobling."—*Chicago Evening Journal.*

"Well named, POEMS."—*Revolution, New York.*

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

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

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

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

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

The True Way.

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

The Priests' Constitution.

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

Mum when Guilty.

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

Return of Emma Hardinge.

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

Read the advertisement, "Clear Light—the great work on Clairvoyance."

The Red Man.

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

The Davenport Brothers in the South.

The *Daily New Era*, Atlanta, Ga., of March 3d, says:

"During the brief stay of the Davenports in Atlanta, DeGives' Opera House has been crowded every night. Scores of ladies and gentlemen have been compelled to leave because they could not find seats or standing room. The performances have been indeed marvellous. Notably have they baffled the remotest spectators, but they have succeeded in confounding a number of our most wide-awake and best-known citizens who were on the stage. It is amazing to hear public comment. Occasionally a hard-headed man swears that he can tie the Davenports. But after an anxious trial, he is generally too much absorbed in his own reflections to discuss the matter.

It would be useless to attempt to describe the performances of these Brothers. After seeing them for a score of times, but one opinion can be pronounced. It is impossible to explain or to expose. It has not been done in nineteen years. It never will be done. The first instincts of two worlds have attempted to understand the mystery, and they have failed. The public must be contented with what they see and hear. Of course it was marvellous, but the public mind always has room for that. The visit of the Davenports to the South is a new sensation, and we doubt not that it will benefit as well as amuse the public."

What San Domingo will Cost.

In case the island of San Domingo is purchased and annexed to the United States, it will cost this government fifty millions of dollars. Here are Gen. Sherman's views on the subject:

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

Scientific Lectures.

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

The Healer.

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

The Mediumship of the Fox Girls.

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

Respectfully,

J. W. VAN NAME, M. D.

New York, March 20, 1871.

P. S.—Spiritual papers please copy.

Dr. J. E. Spencer, late editor of the *Louisiana Herald*, passed to spirit-life from his residence in Ponchartraine, March 15th.

Extraordinary Spiritual Manifestations.

EDITORS BANNER OF LIGHT.—In my voluminous correspondence with Spiritualists and inquirers in different parts of the world, I have frequently told me manifestations of an extraordinary character, which the world ought to know. Among these is a letter lately received from one of our large Southern cities, which contains an account of an incident very interesting of itself, but interesting also in other respects.

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

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

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

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

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

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

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

I deemed this almost a sacrilegious interference with the lately departed mother, and the indication of a wrong upon the yet unconscious situation of the little orphan. However, it was decided that the medium should ask the question if little Mary's mother would communicate with her? The question was asked, and an answer returned in writing, "Yes." This aroused me. I then directed that the question should be asked, "Who shall hold the pen?" The answer was given, "Little Mary herself."

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

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

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

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

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

Godfrey Higgins's Analyses.

No attentive reader of the *Banner of Light* has failed of frequently seeing, in its columns, choice quotations from Higgins's *Analyses*. Your able correspondent from Albany, Mr. G. L. Ditson, often enriching his essays and communications with selections from those rare volumes, said to us awhile since, he would not "part with them for five hundred dollars, providing he could not replace them."

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

Mr. Partridge did not publish; but afterwards loaning, lost his own volumes. It is almost impossible to obtain them, at any price, even in England. Many of the printed copies were burned. Our set cost us over fifty dollars. While in England we visited the old palatial residence of Mr. Higgins, at Shallow Grange, conversed with his niece, examined his mammoth library, obtained his miniature and a correct sketch of his life. Believing the time has come for a full appreciation of this author, now long in the world of spirits, we propose to bring out his volumes in a cheap yet substantial form, with annotations and a brief history of the author's life, providing there is sufficient encouragement given to warrant such an enterprise. When the work is modernized, completed and handsomely brought out, it will make some four or five volumes of three hundred—perhaps four hundred pages each. The whole set will be sold for about ten dollars. Will those desiring the volumes when published, forward us their names between this and the first of May, directed to office of *American Spiritualist*, Cleveland, Ohio, or *Banner of Light*, Boston, Mass.?

J. M. PEEBLES.

An Explanation.

DEAR BANNER—I did not authorize the announcement in your last paper that I would assist in conducting the dedicatory services of the new hall in Lawrence. Glad as I should have been to have participated in them, my early and positive statement that it would be impossible, owing to business engagements, should have prevented an announcement which might possibly cause disappointment to some persons; and which, at least, puts a speaker under the unjust suspicion of being careless or neglectful in fulfilling engagements. In but one instance, during a lecturing career extending through some sixteen years, have I failed, from forgetfulness or other fault of mine, from being at the place and on the time agreed upon. Fraternally, H. B. STONER.

It may surprise some readers to know that the oleander, so popular as a house and garden plant, is extremely poisonous. An Ohio doctor writes that he was recently called to attend a child who had eaten some small fragments of an oleander bush that had been cut off. The symptoms were sudden and violent, and the result nearly fatal.

ALL SORTS OF PARAGRAPHS.

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

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

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

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

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

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

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

We learn from the *Banner of Light*, Boston, that Mr. Robert Barnes, of Evansville, Ind., lately deceased, "left a will bequeathing to the board of trustees of the Indiana State Association the whole of his property, amounting to nearly \$700,000, to be devoted to the education of children of poor parents."—N. Y. Independent, March 23.

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

The following paragraph was clipped from the Boston Courier: Father Hooker is reported to have said, in a lecture at Detroit, that Catholicism rules the city of New York with 60-000 majority, and the question is not now, "Will Catholics ever rule America?" but "How soon?" "Will Catholics ever rule America?" said Mr. Hooker. If he did, it was a very foolish one. Any religious sect, which undertakes to rule this country exclusively, will find itself engaged in a losing enterprise.

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

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

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

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

An able article may bring an editor a case.

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

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

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

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

MOVEMENTS OF LECTURERS AND MEDIUMS.

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

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

Mrs. Fannie T. Young writes an encouraging word from New Hampshire, where she has labored during the winter more or less. She is now ready to accept engagements to lecture Sundays or week evenings during April and May. Address her at Stafford, N. H., care of Dr. H. C. Coburn.

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

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

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

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

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

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

Spiritualist Lyceums and Lectures.

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

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

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

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

Evening, 10th: Opening invocation by Abby N. Burnham. Address by Mr. Lincoln: subject, "Natural and Spiritual Life." He dwelt on the necessity of understanding the laws relating to health, thus developing a purer and nobler spirit; also referred to the conditions necessary to the perfection of harmonious circles. Dr. Hodges, of East Boston, followed, with an interesting address on "Free Thought," which must be accorded to all. If we would find happiness, he said, we must look for it in harmony. Spiritualism was given to man to make him better, to elevate and liberalize his mind, and to develop the God-gifted in his nature.

Evening, 20th: Address by Mrs. Jeannette J. Clark; subject: "Spirit Life." Full attendance as usual. Lyceum, 10th and 20th: Opening invocation by Abby N. Burnham. Interest seems to be gaining ground in the hearts of the older ones, as is manifest by their presence each Sabbath, thereby encouraging the earnest efforts of conductors and teachers.

Chelsea.—*Granite Hall*.—James M. Peebles addressed the Spiritualists of that city at the above-named hall, on Sunday evening, March 26th.

CAMBRIDGEPORT.—*Harmony Hall*.—The regular Monthly Concert for the benefit of the Children's Progressive Lyceum meeting in this hall came off on Sunday evening, March 26th. The house was well filled, and the occasion a perfect success. After a song of welcome by the Lyceum, recitations followed from Misses Clara and Fannie Hall, Cora Hastings, Floe Bullard (by request), Etta Willis, George Martin, and Master George Pearson. Songs, in which Misses Nellie Bullard, Fannie and Clara Hall, and Masters George Pearson and Edith Hall took part, were interspersed between the dialogues, whose principal parts were sustained by Masters Dottie Bullard and George Pearson, Misses Ida Elliot, George Martin, Floe Bullard, Cora and Etta Harrington. During the evening, three tableaux, called, respectively, "Angels in Heaven," "Mother's Love," and "Earth, Sea and Heaven" (these scenes), were presented; and Miss A. R. Martin, Guardian of the Lyceum, was presented with a bouquet of the gift of the scholars; speech by Etta Willis, to which the recipient fittingly responded. A number of children went through the flag exercise, led by the Conductor, W. B. Bettinson. Remarks by Mrs. Abbotson closed the meeting. Good music was furnished during the evening by Miss Mary Hayes and Mrs. H. A. Pearson; services conducted by Chas. H. Guild.

New Publications.

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

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

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

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

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

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

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

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

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

To Correspondents.

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

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

D. D. L.—Your essay, "The Twilight of History," is on file for publication.

Boston Music Hall Spiritual Meetings.

Entrance on Tremont and Winter streets.

April 8, Lecture by J. M. Peebles.

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 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. Season ticket, with reserved seat, \$2.00—now ready for delivery at the counter of the *Banner of Light* office, 128 Washington street; single admission 15 cents.

Spiritual Periodicals for Sale at this Office:

THE LONDON SPIRITUAL MAGAZINE. Price 80 cts. per copy. HUMAN NATURE A Monthly Journal of Zoistic Science and Intelligence. Published in London. Price 28 cts. THE MEDIUM AND DATABANK. A weekly paper published in London. Price 5 cts. THE BELL'S THEOLOGICAL JOURNAL. Devoted to Spiritualism. Published in Chicago, Ill., by B. S. Jones, Esq. Price 8 cts. THE PRESENT AGE. Published in Chicago, Ill. Price 8 cts. THE LYCEUM BANNER. Published in Chicago, Ill. Price 5 cts. THE AMERICAN SPIRITUALIST. Published at Cleveland, O. Price 6 cts. THE CRUISE. Published in Baltimore. Price 5 cts. THE HERALD OF HEALTH AND JOURNAL OF PHYSICAL CULTURE. Published in New York. Price 20 cts. per copy.

BUSINESS MATTERS.

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

MRS. J. H. FOSTER, Business and Test Medium, 155 Elliot Place, Brooklyn, N. Y. 5w. Mar. 25.

JAMES V. MANSFIELD, TEST MEDIUM, answers sealed letters, 201 Sixth avenue, New York. Terms, \$5 and four three-cent stamps.

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

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Your attention is called to the plan we have adopted of placing figures at the end of each of your names, as printed on the paper or wrapper. These figures stand as an index, showing the exact time when your subscription expires: 1. c., the time for which you have paid, then these figures correspond with the number of the volume and the number of the paper itself, then know that the time for which you paid has expired. The adoption of this method renders it unnecessary for us to send reminders. Those who desire the paper continued, should renew their subscriptions at least as early as three weeks before the expiration of their subscription, with those at the left and right of the date.

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Mar. 18.—3m*

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