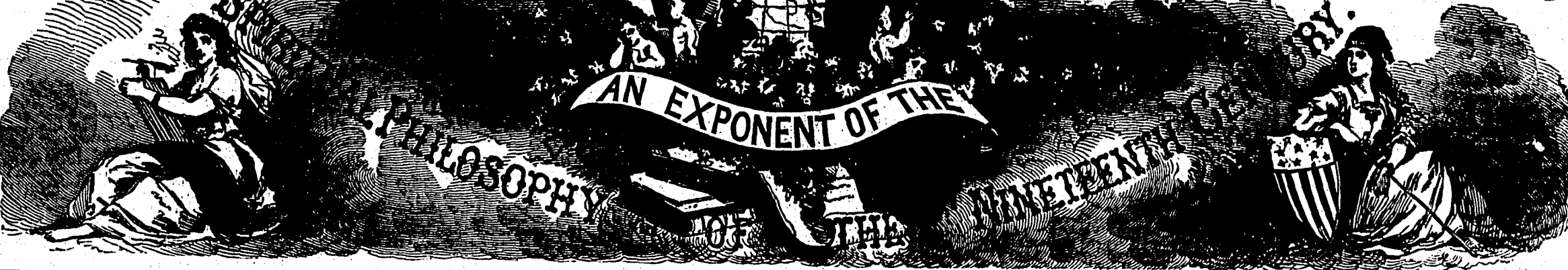


BANNER OF LIGHT.



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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 facility 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 Atheism 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 devoted 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 atheists; 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 Ellipton, Ashburner, 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. Mulron, 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 integrity 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-cauldrons. 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 unhesitating 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 *personal* is associated with more 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; don't disturb me; I am adoring myself."

There must be some One to comprehend this infinite universe—and who can he be but God?

"I beheld 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 Seers of Pravorat, 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 MARSHALL 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-crees
On the wet bank.
There the high, rapid stream
Winds round the hill;
Through the old oaken gates
Into the mill,
Where the big water-wheel,
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 whirr
Times and again;
When the mad water-fall
Moved the huge wheel,
And the white mill-man
Caught the warm meal.
Once the half-painted door
Had a bright patch
Of new-sawn chestnut board
Under the latch;
And the firm footstep 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 pleasant thought
Died with the day;
For my old homestead-rod
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 still a future comes
Laden with ill,
Oh, shall I think of them,
And the old mill.

Rockham Cottage.

KINDNESS CURED A VICIOUS HORSE.—A horse in Framingham, formerly driven in a meat cart, was bought by his present owner at a very low price, because reputed 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 whist follow 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 back 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 plans 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 came 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 Equilhem, find parallelism at Bruges (Belgium) 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 Neuve 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 undetectable. 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 wonderful 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 been 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 she beings they touched fell dead.

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

The *Revue* notices also the chrysmatic of Madame Bouyer, the founder and director of the Bouillie 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 (visions) 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 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 waits 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 deeps of unexplored oceans of knowledge, and still sees beyond deeps and depths, fathomless, immeasurable. It soars through heights and heights of celestial wisdom, and sees beyond heights on heights, stretching to the very seat of the Infinite; and yet it ventures on; forever soaring."

Banner Correspondence.

New York.

AMONG THE MEDIA.—Harry C. Stratford writes from Albany as follows: For the past year I have been much interested in the spiritual philosophy, and for several months have been a firm believer. Not being acquainted with any Spiritualists in Albany, I had never attended any circles or seen anything of the phenomena of Spiritualism.

What I knew of its philosophy I had gathered from the truth-laden *Banner of Light*, Emma Hardinge's "History of Modern American Spiritualism," Hudson Tuttle's "Arcana of Spiritualism," "The Yearning," and other books, tracts, and tracts. Occasionally I had visited Troy on Sunday, and anxiously heard the words of inspiration, as they fell from the lips of Mrs. Brigham. I had no doubt of the truth of Spiritualism. As I read the rationales and the testimonies of its apostles, they seemed to find an echo in my own soul.

A few days since I visited New York, and called on several media whose advertisements I had seen. The first I sat with could give me test from and was a woman who questioned her reliability. The room being darkened, I sat by the side of the medium, who immediately began coughing, and stated that she was controlled by a spirit who had a cough before leaving the body. She then professed to deliver several spirits, but I could recognize none sufficiently to consider it any test.

Rather disgusted at my success, I vented my way to the rooms of another medium, and expressed my doubts. She got some tests from spirit friends. This lady frankly told me that she was not sure of giving tests, and therefore did not wish to sit, as she might disappoint me. She recommended me, however, to go to Mr. C. H. Foster, the noted test medium, which I determined to do on the following day.

In the evening I attended my first circle. There were fourteen or fifteen persons present. I could read so much about the importance attached to the condition of the subject as to find persons entering and leaving the room after the circle commenced sitting. It appeared to me that those present did not seem to realize the purpose for which they had come. To me it is a holy duty to be in the communion with those who have gone to the summer-land. But here was the circle all agape to witness "something wonderful," apparently unconcerned about the power that produced "something." Soon some of the sitters were told to be influenced by the invisibles. One medium sitting near me told me that there was a Methodist spirit friend with me. As I never knew any such, I presume she was homesick. Again I got no test, and my doubts were confirmed all likely to convince a skeptical person of the truth of spirit-communion. In fact, I should suppose that these assemblies do more harm than good to the cause, and I left the house mentally resolving never to attend a public circle again.

The following day I visited Mr. Foster, some of whose excellent tests have from time to time been recounted in your columns. Here I was more fortunate than at the first. Indubitable proof of the presence of my spirit mother.

Leaving Mr. F.'s I proceeded to the residence of another medium, but could obtain nothing satisfactory.

Altogether, the result of my first visitation left an impression on my mind that Spiritualism was not much benefited by some of its exponents. Business advice, I was told by two media, was what they principally gave—not tests. Yet they mortified as test media.

Mr. Foster was the only one from whom I got thorough tests, and I would recommend all doubters to visit him.

WHEAT AMONG TREES.—A. C. Hawks writes from Sandy Hill as follows: There are a few good souls here in our quiet little village of Sandy Hill, who live to rejoice in the truths of earth and heaven's best and holiest gift—modern Spiritualism. And although we are encompassed by the magnificent and strong looking walls of "Old Theology" (but rest assured of the reverse, for they are very "shaky" and crumbling away at their base,) we sometimes do obtain a glimpse of light and look out and up at the bright glimmerings as they come to us from the Summer-Land, and so we take courage, for surely the old things shall pass away, and in their place new and better things shall come. Spiritualism teaches this, and we (thank God!) believe it.

I wish I could find some words to tell you of the "solid comfort" and peace of soul it gives me to read the good truths in the *Banner of Light* and the *Christian Philosophical Journal*. (Brother Holman takes the *Banner*, and the "Journal"—being neighbors we exchange.) They are about all we get here now-days in the line of spiritual food. Why do not speakers and public men take the pains to labor for the souls that come this way—up here in Northern New York more frequently? The dry bones want stirring up. We hear such good tidings from the East and from the West. It seems to me sometimes that we are out in the end. For instance, the public meeting with us in the Northern New York conducted by E. V. Wilson about a year ago (and good one it was, too); and what I am afraid of is, if things go with us in the future as in the past, the terrified will count us "showed out," hoping to find us at the tail of the Orthodox "mill" among the chaff.

NEW YORK CITY.—J. Jacobus, 384 Broom street, the musician and medium, writes thus: But a short time since I went to play in an orchestra where there were some eccentrics regarding the power of spirit-communion. When I entered the orchestra I tore a piece of paper which was before me, and after writing, "A death to-night," or "I shall hear of one here," I put it in my pocket, while the two men beside me were looking and seemingly wanting to know what I had written. A moment after the orchestra was dismissed, and afterward, and remarked that "a man shot himself and tried to shoot another awhile ago." I took the paper out of my pocket and showed it to them.

Johnson came to me in the same place a few evenings afterward, and told me before all present that "Your vision, Mr. Jacobus, is fulfilled. My wife has a baby. It is a female—a blonde, with blue eyes and light hair, as you told me it would be."

I would thank you to say that it is probable that I shall soon be obliged to quit my profession entirely, or in part, and attend to stances; but I would like a partner who would be able to assist positively, or by simple work, or both. I have never yet taken money for anything I have done in this way, except in one solitary instance.

WEST WINFIELD.—Mrs. D. B. Briggs, in remitting for a renewal of her subscription to the *Banner*, says: I would go without my third meal a day rather than part with the dear *Banner*. It keeps me posted as to the whereabouts and prosperity of many friends, whose acquaintance I made in the seven weeks that I spent in your city attending picnics and camp-meetings at Walden Pond and Harwich, Cape Cod.

I saw in questions of March 11, one asked why the mother of Christ should not come and make statement of facts concerning the birth of Christ? Also in issue of March 25, the question, "Cannot the mother of Christ come and give her testimony as to the parentage of Christ?" I have before me a book entitled "The Historical and Scientific Basis of the Gospels and Extracts from the Apostolic Age, given by themselves," through the inspiration of Olive G. Pettis, of South Providence, lock box 443. This is just the book for any wishing to question on that subject. The copy of the book is sold to her in bright letters of gold on a pine stand. It is well worth perusal.

Wisconsin.

BEAVER DAM.—Oren B. Johnson writes: "In exchange for the acknowledgment of indebtedness herein contained, please continue the exponent of spiritual philosophy another year; and may the good angels of light continue their message to the children of earth until they shall gladly acknowledge the 'truth' which they have so long comprehended as fact—that Nature is pure, and that the laws are equal to any emergency, in both physical and spiritual transactions, individually and collectively, knowing no bounds but eternity. If this be not the case, the laws are deficient, and Nature is imperfect—the true basis of all scientific principles—and by this imperfection all constructions of science and invention must fall and perish. Pardon me when I declare that it seems to my dull brain that, if the God of Nature and his laws have been fooled in the attempt at organization, the eternal section will have to be called to reorganize in which case, the organic kingdoms will go to smash in the interval. Is it not consistent to believe that all things are in a perfect state of organization, and that it is man's duty to throw out the organic laws and the life of the creature, and individual and systematized forms, rather than the jumbling of individuals and systems together in opposition to Nature's plan, doffing the head of the individual systems of Nature, with their dual powers, and substituting in their stead a one-horse beastly power? Liberty, without restraint, is the constitution or standard of Nature, extended to all peoples and things, both individually and collectively. Are not the forms organic?" This is the question for the good, to see nothing without form; and when I turn to intuition, I behold all matter in motion, constantly changing from lower to higher forms. I find within myself an intellectual power, which guides and controls my physical organism, feeling assured of having done in my own simple way what the Divine Father has done in the whole of the extended universe. Herein is taught individual and universal sovereignty. If all things possess an organic form, let not the brotherhood be taxed for its accomplishment."

MILWAUKEE.—Dr. H. S. Brown writes: "Rev. Rowland Connor is employed by the Unitarians, many of whom are Spiritualists; and he gives spiritual food as good as a Spiritualist lecturer would. He is increasing the numbers who attend the church; is quite popular; and so the Spiritualists' work is being done in this city."

Massachusetts.

LOWELL.—A. B. Pilmonston writes: I presume a few lines from Lowell may not be amiss. The society of Spiritualists here is working slowly in promulgating the advanced philosophy of life. Public meetings with speakers are held nearly every Sunday; although there is not so much in the presentation of this science that is novel, and as attractive as formerly, yet there is considerable interest in the subject. There are a few earnest workers in the Lyceum, who are laboring to plant in the young minds that come under their care a higher and nobler view of human destiny than is prevalent in the community. Miss Nellie Davis, a Lowell lady of much talent, has been lecturing for us. Her discourses are excellent in literary merit, and full of sound practical doctrine. She ought to be kept constantly employed by the Spiritualists, for she is an able advocate of our religion."

Mrs. C. A. Field is also a resident of this city, and quite

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 for the expression of free thought, without 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.

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LEWIS B. WILSON, ASSISTANT.

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

The Vernal 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 vernal 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 exposures" of the records and principles and imponderable forces by which the mystery was to be solved, down to its present scorned 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 outstripped 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 wily 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 *Jenkinsons*" 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 Orthodox 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 verbatim 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 reat 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 old, surprising 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 Pagan 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—trifled 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. Mendum, Horace Seaver, J. M. Beckett, T. L. Savage, M. Altman. Donations should be sent to Josiah P. Mendum, 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 there 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 Steinway 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 Parvls, 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 finish 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 unreflexive, 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 older heads than 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.

At the close of the discourse, the seats were cleared out of the hall, and the younger portion of the audience and some of the older ones remained and "tripped the light fantastic toe," until the "wee sma' hours." All went off in perfect harmony, and thus ended a gala day for the Spiritualists of Baltimore.

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 "Trustings," 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.

Moses Hull writes us from Baltimore that the *Crucible* goes well. Glad to hear such good news. Hope he will print one hundred thousand per week. Bro. Hull, circulate the documents! This is what every true Spiritualist should continually bear in mind—and put up the rhino to do it with.

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 cases 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 DALLON MONTE." Quite a dexterity 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 forecast 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, vividly related to the procession of ordinary events, and full of that animation which breathes purpose and plan. Erolion and Astrea are the parents of Hesperia, who is born to them in the kingdom of the western world, discovered, after much persecution and wandering, by following the course of the evening star. Astrea is the genius of Liberty and Justice; Erolion, of Love and Fidelity. Being reinitiated in this western world, after long separation, they labor to secure 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 Erolion, 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 in Callos the trodden maiden finds her soul's counterpart, 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 away, and at the end of it she arouses the spirit of war; and then Astrea, who has not been dead but 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 Erolion—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 Epic that overrun with the finest and loftiest poetic suggestion. The entrancing power of verse is to be tasted all the way through. The inspiration that vivifies the poem is not to be denied, because it everywhere proclaims itself. Mrs. Tappan's nature is itself exceptionally poetic, both in mold and thro; 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 planning, 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, excited 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 Miscellaneous 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. 22d, 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 boldly, 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 Mediums.

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.

I. P. Greenleaf will speak in Middleboro', Mass., May 14th; Plymouth, May 21st; North Scituate, May 28th; Stamford, Conn., the Sundays of June.

Mrs. B. 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 Fort 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: "Is Spiritualism Abolished?"—No. 2, by Apollonius; poem—"The Old Red Mill," by Marshall S. Pike; "Spiritualism at Home and Abroad," by Dr. G. L. Dison; "Powers of Spirit,"—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 P. 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 V. G. Taylor; "Spiritual Visitors," by Dr. H. B. Storor; "Andrew Jackson Davis—Clairvoyance," by J. B. Loomis; "Spirit Photographs," by David Wilder; "To 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 Edmunds at the New York Convention.

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 history 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 latest descendant of animals far inferior in physical and intellectual nature, but with hardly more than the most rudimentary 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."

Garvazi 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 four 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 Bacheler, 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 trawlers," said a "gilled" preacher, "if I had been eaten' dried apples for a week, and den took to drinkin' for a month, I couldn't feel more swell'd up dan I am dis munit wild pride and vanity at seel' such full 'tendence har dis 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 lefrithing, 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 389 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 thieves. 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 resident pastor 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 new Opera House in this city, was there last evening to see the Davenportes. The performance was fully up to expectation in all respects. Their mysterious doings 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 Mahabharja, the Sanskrit 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.

ADULT 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 Trochee have been before the public many years. Each year finds them in new localities in various parts of the world. The Trochees are pronounced universally superior to all other articles used for similar purposes. For relieving Coughs, Colds and Throat Diseases, the Trochees 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; and organization to be founded on a more substantial basis 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 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. Dunklee) 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. M. T. Dole being elected Secretary pro tem, read (by request) the Constitution of the Society, after which Judge Ladd, Mr. and Mrs. John Woods, Miss Emma Rossenden 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 Wetherbee, H. S. Williams, Judge Ladd, and Rev. W. H. Brunton, of Worcester (per invitation)—the closing remarks being made by Dr. 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 "He'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. Shollman, Mrs. Hattie (Teal) Hawley and Miss Annie Cavan—altogether with musical selections under the direction of Edwin Christie, and instrumental music by Miss Adeline 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 "Crucify to Animals" (comic), and Mrs. Hattie (Teal) Hawley "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 Spiritualism 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 strain 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 tintype, 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 gratification, 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, by 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 BOSTON.—Contestant Hall.—A correspondent—D. J. Bates, Corresponding Secretary of the Spiritualist Association—informing us that Mr. N. J. Wall 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 Boston Spiritualist Association held its third annual meeting for choice of officers at Conihasset 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, dialogue, 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.

PLYMOUTH.—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 theology reasoned only by deduction, and based 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 style 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 "Valley reviews"—Cambridge winning—great militia "musters," reviews and "sham fights." Spain is retreating 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 kings. France appears to be at the end of her tether. The Chamber of Deputies, the old Henry IV, for the citizens, and his untiring 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 stated 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 Cluserot, Delaunay and Bergerot, 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 refuse.

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 Valentin, have frightened the Nationals so that they are now content to build barricades in the Champs Elysees, Place de la Concorde, and the Boulevard des Capucines, and to defend the city.

The Versailles government is determined, so say the dispatches, to enter the city by storm, at the breach at Fort Marceau, rather than bombard it. The losses, should the city fall, and the Government be victorious, will be 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. Price 30 cents per copy. Boston National Health Journal of Zodiacal Science and Intelligence. Published in London. Price 25 cents. THE MEDIUM AND DAYBREAK. A weekly paper published in London. Price 5 cents. THE BOSTON SPIRITUALIST. Devoted to Spiritualism. Published in Chicago, Ill., by S. B. Jones, Esq. Price 5 cents. THE AMERICAN SPIRITUALIST. Published at Cleveland, O. Price 5 cents. THE GAZETTE. Published in Baltimore. Price 5 cents. THE HARMONY OF HEAVEN AND EARTH. Published in New York. Price 20 cents per copy.

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, SATURDAY 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.

BUSINESS MATTERS.

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

Mrs. J. H. FOSTER, Business and Test Medium, 159 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. M25.

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 music do they make; At their morning lull they take; Tenfold warm days have come, Over hill and dale they roam, Telling in their merry tone, That the dreary Winter's flown, And a welcome Spring is here, And a smile of happiness, As boys whom Fanny's 'Clothes' so neat, Corner of Branch and Washington street.

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