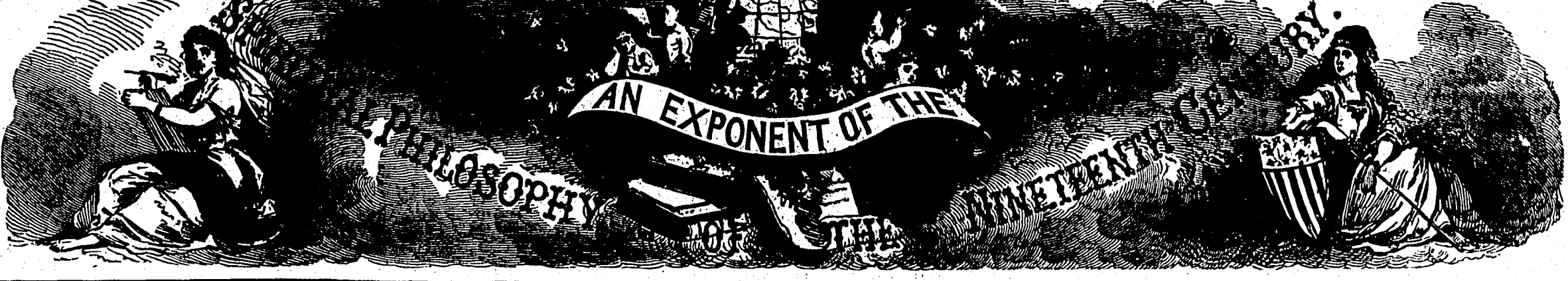


BANNER OF LIGHT.



VOL. XXIX.

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NO. 7.

JUBILATE:

A POEM BY MRS. CORA L. V. TAPPAN,
Delivered at Apollo Hall, New York, Friday, March
31st, on the occasion of the Celebration of the
twenty-third Anniversary of the advent of Modern
Spiritualism.

Reported for the Banner of Light.

I.
We have need of a song of great joy—
Of a hymn, of an anthem of joy,
For the year that hath run,
For the deeds that are done,
For the victories won;
Since now we are sure that 'tis said,
Of all things the earth hath seen dead—
It is Old Death himself hath gone dead—
Quite dead—
Jubilate!

II.
This morn, when the night swooned away
In the arms of the glorious day,
When the quivering arrows of light
Shot shivering through the dead night,
Then the glad earth was thrilled,
Then the glad air was filled,
By a spirit that stilled
And made dead the cold rules of the night,
Permeated the dawn with delight;
And the world heard the voices that said,
"T is the night and the storm that are dead,
And the winter and Death are both dead—
Quite dead—
Jubilate!"

III.
We can hear it soft breathing around,
Where the germs of sweet flowers are found;
On the passionate pulse of the Spring
It doth hover, with tremulous wing,
For the flowers to grow,
For the roses to blow,
For the streamlets to flow,
For those beautiful eyes
With a joy and surprise
To open, and see that 'tis winter is dead;
To hear their sweet mother's low voice and low
read,
And see that 'tis winter and Death that are dead—
Quite dead—
Jubilate!

IV.
We have heard a sweet bird chirping low,
So patiently brooding so low,
From their slumber had crept—
From their silence had wakened and crept,
And to-morrow, the mother-bird said,
"They will mount, they will soar overhead;
For their sleep is now past—it is dead—
'T is a wonder to dwell,
For the winter is dead, and the spring
Floatheth by on her magical wing;
And the sleep they have slept is now dead—
Quite dead—
Jubilate!"

V.
We have seen how a mother hath prest
Her babe, her first-born, to her breast,
With such beautiful love
That its rapture could move
The white angels above,
Then the silent, white angel of Death
Touched the lips of her babe with her breath,
And the mother's heart pillow'd the head
Of the beautiful babe Death called dead;
For the light in her eye,
Like a star in the sky,
Shone tender with joy, as she said,
"It is true he is dead, lying dead,
But 'tis Death, not my darling, is dead—
Quite dead—
Jubilate!"

VI.
Now proclaim it abroad in the street,
Thenceforward the dark shadows meet,
Shout it loud, breathe it low,
Shout it quick, breathe it slow—
That old Death, with his white, hoary head,
Lying 'neath the cold moon, hath gone dead;
For the mother hath said it—she said,
"As she pillow'd that fair, golden head,
I am sure 'tis Death that is dead!
'T is Death, not my darling, is dead—
Quite dead—
Jubilate!"

VII.
This is why we have need thus to sing,
We must give to our song the sweetest wing,
Till its breath is hurried
Over all the dead world.
Oh, be sure that the dead in the ground
Are no treasures of yours; they are found,
Floating near and afar,
Like a love, like a star,
Leaving space with Life's wonderful wing,
Gleaming, about the anthem we sing,
"Whom ye call dead are living instead!
'T is Death that is dead, wholly dead—
Quite dead—
Jubilate!"

VIII.
But there be those ye name not the dead,
Sinking, breathing, in death, as they tread;
Dead in terrors and fears,
Dead through tortures and tears,
And the low dread of years,
Blind and mad and grown gray with dull care,
Drifting down to dreary despair!
Bid them live,
Bid them give
All their sorrow to Death, since 'tis plain
That he never will waken again.
Since Old Death cannot lift his gray head,
And sorrow and shame will be dead—
Quite dead—
Jubilate!

IX.
Oh, come out from your tombs! make it clear
At a new morning dawn doth appear,
To have need of the whole earth to sow
The beautiful seed that shall grow;
Oh, make room for the lilies to blow,
Till the earth and the air
Thrill with joy everywhere!
Shout it up to the stars,
Cross the glorious bars,
'T is true! 'tis true, as we said!
Death is dead—'tis so utterly dead!
That his old, snowy hair
Growth young unaware,
And his grim, ghastly face
Hath no form and no place,
Dead—gone out of sight
With the winter and night—
The pale Error's dark, horrible night,
The old King of Terrors, is dead—
Quite dead—
Jubilate!

X.
One little niche in life all day yourself. Keep it dusted
In order. Adorn it with the fruits of industry, and never
let it larger quarters until you have filled the smaller,
need more room.

The Lecture Room.

"The Best Thing about Spiritualism."

A Lecture by Rev. Warren H. Cudworth, in Music
Hall, Boston, Sunday, March 19th, 1871.

Reported for the Banner of Light.

We give below a synoptical report of the lecture by the Rev. Mr. Cudworth (Unitarian), of East Boston, on Sunday afternoon, March 19th, before the Spiritualist Course. A very large audience assembled to hear his remarks, and evinced their appreciation by frequent applause.

The services commenced with singing and the reading of scriptural selections. Referring, at the outset, to those busy-bodies who, since his lecture before the same society in January last, had chosen to attach all sorts of reasons to his action, and to spread different reports—many of which had reached his ears, and were exceedingly amusing to him—concerning his connection with modern Spiritualism, Mr. Cudworth desired to repeat, as he had stated in his previous lecture, that the one great, overtopping reason of his accepting the invitation to speak before the Spiritualists of Music Hall was his interest in all God's children—his love for his brothers and sisters, no matter what their faith or want of faith. If I have anything given to me through my own convictions of truth which they want to hear, I have no right, as his child or their brother, or as a public man in this community, to withhold it. [Applause.] I should be false to my duty, false to my God, and false to my master, Jesus Christ the Lord, if I did not, when called for, speak it in all candor. I have been a Christian Spiritualist ever since I entered the Ministry. I could not take up what is to me God's word, without seeing in it, from beginning to end—through its prophecies, its experiences, its entreaties, its revelations—a something which, taken altogether, and understood in all fairness, would make men wise unto salvation. Mr. Cudworth stated that, soon after entering upon the duty of pastor, several members of his society commenced investigating Spiritualism, and desired him to do so, too. He said he was free to confess that he had derived much benefit, as a Christian minister, from some of the books he had perused in regard to this subject, but that many of the publications he had encountered were trash to him, though perhaps not so to the general Spiritualist public.

Spiritualism is now challenging the interest and investigation of mankind. It is not a thing which the people of Boston, or Massachusetts, or New England, or any Western or Southern portion of our continent alone are looking into. You have had announced to you this afternoon that on next Sabbath a gentleman is to speak to you upon the Spiritualism of Europe and Asia, and to contrast it with the Spiritualism of America. Mr. Cudworth thought that all examining the subject, and obtaining a correct knowledge of spiritual statistics, could not fail of being filled with wonder at its rapid progress. He referred to its astonishing number of believers—to the large library of nearly one thousand volumes which had been called forth by it for the furtherance and presentation of its views—books, some of which he regarded as light and frivolous, and others—such as the works of Judge Edmonds—which would task the intellect of many present. He also spoke of the large number of regular lecturers who were promulgating the spiritual faith—some one hundred, male and female—marking that in this respect Spiritualism was ahead of Christianity, because it said to the woman as well as the man, "Say on; we will receive the truth if you have it," while Christianity gagged the mouths of women, and allowed only the men to speak in public religious matters.

In view of these facts, the lecturer said that modern Spiritualism was now challenging the attention and investigation of mankind. Standing, as it does, with a fair question to all coming its way, and demanding them to investigate for themselves before accepting its assertions as truth, it seemed to him that Spiritualism deserved a candid treatment and prayerful consideration—not the blind denunciation and angry condemnation which are being meted out to it by the various churches, especially by the evangelical organizations of the country. The speaker did not wish to harshly condemn the churches for their ill treatment of a truth they would not try to understand. God forbid that he should say a hard word toward any of his creatures!—and yet he thought their position was unjust. He hoped the time would come when the union of thought on religious matters, or at least the willingness of each and all sides to hear from the other, which was typified in his addressing the present audience by their invitation—he being Unitarian and their Spiritualists—would broaden and extend till each sect would be willing to give its light to its brother, and Presbyterian, Orthodox, Baptist or Swedenborgian preachers might be as well treated on the Music Hall platform as he had been. How much better to come together in the kind interchange of religious thought, than for the sects or orders of belief to stand aloof, hurling the anathemas of mutual ignorance and misconception at each other! The speaker did not think, in this regard, that the churches had followed the example set them by the mild and forgiving Jesus. It certainly was not in this spirit that the epithets generally applied to Spiritualists and their faith had been made use of.

Spiritualism, however, the lecturer said, had the same things to contend with that all other religions in their incipient stages have had to combat. It has those who see in it all goodness, and those who can see nothing good in it. It was said of ancient Christianity: "As concerning this sect, we know that everywhere it is spoken against." Yes, Christianity came and turned the world upside down, and the world not enjoying its reversed condition, replied against the sect

with unjust condemnation and senseless vituperation. The Christian sect was also at first full of discord—even St. Paul felt constrained to write to them at various parts of the country where he had organized churches—counseling the preservation of order, and reprehending some of the customs in their meetings for worship. The circumstances, the speaker said, were these: Men and women would assemble for public religious services in those primitive days, and they would suddenly become filled with "the spirit"—or spirits, if any one preferred the expression—and some would make long speeches in an unknown tongue; and some, in their own tongue, could not wait, but talked, two or three at a time, without edification. Complaints being made to Paul, he wrote, enjoining above all things the establishment of order among them; he told them not to speak in an unknown tongue, unless there was an interpreter present to tell the people what he meant; and further said he had rather speak one word in his own tongue, to the edification of the people, than a thousand words that could not be understood. This condition, which marked the Christian Spiritualism of those early days, is naturally enough extant in what is now called modern Spiritualism. The history of every sect and religion would be found to contain just such an outpouring of the spirit, and just such a trial of obedience, before that system obtained a permanent position in the consideration of mankind. About all religions there are bad things, there are good things, there are better things, there is the best thing. Those who had heard the "Escaped Nun" recently in Music Hall, could see what she considered to be bad things about the Roman Catholic Church, and so we could, by investigation, find bad things in the history of all the churches of the past. Was it not a very bad thing for John Calvin to burn Michael Servetus because what was God's truth in his Servetus could not receive as such? Was it not a bad thing when our fathers, with Orthodox self-complacency, hanged the Quakers on Boston Common, and solemnly tried, condemned and executed as witches persons who heretofore had stood high in the community? Was it not a bad thing when they put them through a trial for their innocence which they knew they could not pass—telling the unfortunate prisoner that, if guiltless of witchcraft, he would sink; but if guilty, he would not; so that either way he were certain of death, because he would, if executed if he floated. The speaker had heard very many bad things about Spiritualism and Spiritualists. He had been solemnly warned concerning having any communication with them, and there were, doubtless, people trembling now, lest he should take some contamination in speaking on the present occasion, which he would never get over. [Applause.] But he was willing they should entertain such ideas—for himself, he was acting in accordance with his love for God's children, and in this regard was ready to take the consequences of his independent course. [Applause.]

Spiritualism results from an unappeased craving of the human spirit for fellowship with God, and for the companionship of those dear departed ones, in regard to whom there is in every breast an instinctive utterance: "They have not utterly disappeared—we can have some communion with them yet." Talk as the enemies of Spiritualism may, there is that ineradicable instinct in every human soul. [Applause.] Spiritualism is the answer to that instinct; it may be a wild, blind answer, but it is as good an answer as the age has furnished, and I say it is worthy a reasonable hearing, and I rejoice and bless God that, ever since his providence has led me into the Christian ministry, whenever those of my parish have come to me and said, with tearful eyes and trembling utterance: "I feel, Mr. Cudworth, that my father, or my mother, or my sister are near me; that they have come back to me and I have conversed with them"—I have never said, "My friend, you had better not have anything to do with it." I have said, "Be sure you are right; be fully persuaded in your own mind; compare experiences; contrast what you receive with what the world believes, and do not be too hasty in drawing your own conclusions." And when they have arrived at the conclusion that they are right—as quite a number of my people have—in believing the spiritual doctrines, I have always said to others of my society who desired to denounce them for their belief, and to proclaim them as in league with the devil—"These dear friends must be allowed to cherish their own ideas, and be free in following the convictions of their own minds." I see, as on the previous occasion, some of my society present to-day; they will bear me witness to this fact.

Mr. Cudworth referred to the spirituality of the Scriptures, as in a previous discourse, saying that "spirit" was the life of every line. A "spirit" appeared to a Jewish maiden, greeting her with, "Hail! thou that art highly favored—the Lord is with thee; blessed art thou among women!" She received the message; her son was born of her and God's spirit; he was a spiritual being from his birth till his death; his words were spirit and life; he himself was in constant communication with spirits, and claimed, in his recorded words, to have been the medium of God's spirit. The speaker referred to Christ's transfiguration on the mount, and his meeting the spirits of two of his predecessors; when he was weary, angels ministered unto him; when his disciples, in their exceeding great zeal, would have striven with swords to defend him from those who sought his life, he said to Peter: "Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?" He was everywhere conscious of communion between himself and those angels who were sent to keep him in charge.

St. Paul was converted, and a spirit spoke to him; and in after times, this apostle to the Gentiles referred to himself as having been caught up

into the third heaven, and as having heard "unspeakable words, which it was not lawful for man to utter." Just before referring to the peculiar character of the book of Revelations, the speaker said he did not see how the churches could get away from the evidence presented in the apostolic writings by such things as these: "gifts of tongues," "healing by laying on of hands," the "discerning of spirits," or what the Scotch call second sight. The speaker said this faculty was acknowledged to be a scientific fact among that people, and he had no doubt that before him were many who claimed the same gift. What right have I to deny their statement? Suppose a person possesses a faculty which I do not, and such person describes a certain influence which he sees around me; what right have I to say, with my want of sight, "My friend, you are mistaken; you are hallucinated"? Rather let me believe it for him—that is, believe that he believes he sees it. I wish that I could see it; but, being without the faculty, it does not appeal to me (as to him) as a truth. The statement of the witness, the speaker said, would be received gladly in a common case of assault and battery, and why not as gladly in the court of moral and spiritual inquiry? The force of this argument, he thought, every candid mind must admit.

The book of Revelations was spoken of by Mr. Cudworth as one not clearly understood by biblical students generally, but it was replete with proof that "spirit" was the grand fact of Christian revelation—the point about which clustered its interior conceptions. The best thing in Christianity, as shown in the New Testament, was a "loving spirit," or charity. He thought this the best thing about Christian Spiritualism, and it was the best thing about modern Spiritualism. To demonstrate his idea of charity, he referred to the scriptures read by him at the opening of his discourse:

"Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal.
And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing.
And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, I profit nothing.
Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up;
Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil;
Rejoiceth not in iniquity, but rejoiceth in the truth;
Beareth all things, believeth all things, hopeth all things, endureth all things.
Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away.
For we know in part, and we prophesy in part.
But when that which is perfect is come, then that which is in part shall be done away.
When I was a child, I spoke as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things.
For as long as I was through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known.
And now abideth faith, hope, charity, these three; but the greatest of these is charity."

It was naturally a great temptation to Spiritualists to retaliate against those who were vilifying them. Some did return such attacks with interest; but that was not the best thing about Spiritualism. The best ground to be assumed was that of a forgiving spirit. "Though I speak with the tongues of men and of angels"—that is, modern Spiritualism, for it claims to speak with the tongues of angels—and have not a loving spirit, I am as nothing. "Though I have the gift of prophecy"—there is modern Spiritualism again. You go to a circle; you sit beside a table, and receive information of a personal nature, or with reference to public events yet to take place, and this is prophecy. A good deal of this that you receive is trash, and you have to wait to see if any of the statements will be fulfilled; but yet this may be fairly classed as within the lines of the "gift of prophecy," which is nothing to its possessor except it be coupled with a loving spirit. "And though I have all faith, so that I could remove," not a chair or a table, but "mountains," and have not a loving spirit, I am as nothing. Imagine a medium who should be able to move one of the Blue Hills on its base, and not only to move but to shake it so that all the sinners around it would begin to shake in their shoes. Would n't you like to see such a medium? But Paul says all this power without a loving spirit profiteth nothing.

This description of a loving spirit by Paul was the best the speaker had ever found, and to it he had returned after reading deeply on the subject elsewhere. It is the loving spirit of the Spiritualists of modern times that is to enforce that faith, more than the marvels of their speech in "the tongues of men and of angels," or their power to produce the movement of chairs and tables, in seeming suspension of natural law. It is a very easy explanation of the phenomena which the old gentleman who has lately been preaching in Tremont Temple has given concerning Spiritualism. It is the easiest thing in the world to close the eyes on the demonstrations of science, and say devil, and it means just nothing at all. [Applause.] It is not worthy the attention of a right-minded man. I am willing to accord to that gentleman that he believes sincerely what he says to be true. I would not desire to condemn any one. Let him go for what he is worth! Have n't you the balances in which to weigh the influence of actions done, either for good or ill? Weigh him, and label him, and let him go! [Applause.]

The speaker then proceeded to base his ground of faith (as with most of the Unitarian church) upon the merits and life of the Saviour. I pronounce his name with a reverence and adoration which no language can convey. Not willing to intrude him upon a single soul which believes it has outgrown him (I am told there are some among you who think thus), he is to me a Saviour indeed. The speaker desired to counsel those who felt called upon to believe they had outgrown Christ, to remember that the most sacred thing they had was their own individual conviction of right. He had rather see the independent course

of the free-thinking woman who told her child to stamp upon the Bible, than to look upon the doings of the mother who crowded and crammed the Scriptures upon the mind of her child till it was heartily disgusted. This was the true old-fashioned way of bringing up a child; and many looked back to the teachings of their parents with hearty dislike, feeling as though they had escaped from a prison or a pen. Did n't they gambol—some of them—when they got out! [Laughter.] The speaker thought this very severity of moral training was the fruitful cause of the reactionary feeling which so fruitfully marks the present age; so he would repeat that the most sacred thing which any individual mind could have was its conviction of right. Let it cling to that, and follow wherever it might lead. So it was better to let the old gentleman at Tremont Temple go on and say his say, blasphemous and slanderous as some of his assertions appeared to be. Let us leave him and his work to God.

The speaker's conception of right centered with love and reverence on the life and example of Jesus Christ (his Lord and Master, as he declared him). The manner in which Christ treated his parents, his kindness to the Gentiles who sought to obtain the touch of his healing hand, and were not refused, though Judaism shrank back from them as from pollution, his forgiveness of his enemies, and feeling prayer for his murderers amid the shadows of Golgotha, proved him to be the embodiment of that loving spirit which was above all things and all price. This loving spirit was the inculcation of the enlightenment of to-day. It was to be found among the advocates of Spiritualism and those of other religions, and that creed which did not produce the evidence of its existence within it amounted to nothing in the true estimation of the present. Christ treated his enemies with kindness and forgiveness, and the speaker desired his audience to remember, that however easy it might be to treat our friends well, it was a difficult matter, and the result of mental struggles, to be able to exercise due forbearance toward, to say nothing of loving, our enemies. The true spirit was contained in the injunction of Jesus: "I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you, that ye may be the children of your Father which is in heaven." The speaker asked if Spiritualists felt that way when a squib appeared at their expense in the newspapers, or when they are interfered with in their business because of their belief? It was truly human to have a retaliatory feeling at such things, but it was better to endeavor to cultivate a loving spirit, for its power would conquer at last.

Mr. Cudworth then proceeded to relate some instances wherein this loving spirit, or charity, had wrought great changes in those who welcomed it. A gentleman in a reading-room, supposing he had obtained the correct version of some matter of interest, stated it in the hearing of some others present, and one of them immediately rejoined, "You lie, sir!" At once there were two men on the floor, and quite a commotion around them. Shortly afterward this loving spirit came to the first gentleman, from above, and he became a different man—so much so that when, on another occasion, and in the same place, he was assaulted, while reading, by a man who squirted a vile mouthful of dirty tobacco-juice into his face, he had self-command enough to wipe it away with his handkerchief and only reply: "Don't do that again, sir." Incredible as this might appear, it was true. The lecturer could introduce any one doubting, to the man in question. Another person, who had been abused and called anything but an honest man by a certain individual, improved the opportunity when that person was sick and forsaken by his fair-weather friends, to visit him and ask if he could do anything for him. There was no response. What hard feelings could not accomplish, a gentle, loving spirit brought to pass. The two were friends, and nothing could be said against the first which his penitent enemy would believe. The lecturer said he had had lately a similar experience, for which he was very thankful. Perhaps the man was in the audience before him. At any rate there was a man in East Boston who did n't like ministers, and especially did n't like him. But he happened to come over to Music Hall on the afternoon on which he (Cudworth) delivered his first lecture on Spiritualism, and it had been "Brother Cudworth" with him ever since. The speaker said, it is perfectly delightful to me to have such a result produced by my efforts for truth, and I desire to thank the Committee for their invitation, for if there be no other good thing in my labors here, I have at least gained one more brother. [Applause.] Briefly referring to the man who, upon a mountain, saw, through the mist across a valley, what seemed a monster, but which, on its nearer approach, turned out to be his own brother, the speaker thought that if those who were wandering among the bewildering fogs of ignorance and misunderstanding, and vilifying each other in no measured terms, would try to get together more for an interchange of ideas and hopes, they would discover the universal brotherhood of mankind. A loving spirit sent out would surely bring back a loving spirit, for soft words and gentle demeanor would win their way where all the fulminations of dissent and denunciation would fail. As surely as light followed darkness, he believed that Christian Spiritualism and modern Spiritualism, in the fulness of time, would accomplish this grand result of bringing all mankind into the great fold of love.

The speaker referred, in closing, to the increase of man's knowledge, and his progress in the field of matter, as evinced by the rapidity and superiority of manufactures and the broader scope of art and knowledge, and asked: If the world thus advances in material things shall it stand still in spiritual things? Oh, no! the spiritual world is constantly producing better and better results, and in the fulness of time it shall bring all God's children into harmony with him. It calls all—Spiritualists, Rationalists, Unitarians, Trinitarians, Unitarians—every man and sect and creed, into a glorious fellowship with one another, through the loving spirit of Christ the Lord.

Written for the Banner of Light.
GOD.

"Who is God, and what is he?"
"There is God, and how is he?"
"Quies on the waters east,"
Peering through the ages past,
Asking for solution now,
Who and what, where and how?

Who and what, where and how?
Let the earth and heavens bow;
Let the temple veil be rent,
And angel light have vent;
Let man to brother man be friend,
And old theology have an end!

Who and what, where and how?
Hear the answer coming now;
Through the ages of the past,
Hear the answer come at last:
"The World of God, the World of Life—
The World of God, and God of Life."

Then what is Life?—of what composed?
Known of all, and not supposed;
Known of all, in every soul—
(Atom image of the whole)—
Look within the soul, and see
The parts of Life, of God, in thee;
Wisdom, love and power combined,
The powers of an immortal mind;
Immortal Life in endless space,
Is God Almighty, in every place.
Here the answer is complete:
God is Life, and life is sweet!

E. W. A.

The Future Life.

SPIRIT COMMUNION.

A LETTER FROM JUDGE EDMONDS.

EDITORS BANNER OF LIGHT.—In asking you to publish the two communications which I read at our Anniversary, I have an object in view, which I am fair to believe will justify the space they will occupy in your columns.

The history of those papers is this: I had written out my address some time in advance of the meeting. On the day before the meeting was to be had, while I was sitting in my library, a letter came to me through the post-office from Mrs. Staats, the medium, enclosing me the communication from Gov. Tallmadge and Messrs. Hoffman and Brady, and informing me that they wished it read at the meeting. I doubted some whether I would read it, because I was aware that my address would consume as much time as I could with propriety occupy to my share.

The next day, on returning home from my office about an hour before the time appointed for the meeting, I found on my table another letter from Mrs. Staats—also through the post-office—enclosing the paper from my wife, which I saw also was intended to be read.

I then concluded to read them both, and to make a corresponding contraction of my own paper. In all this, I had more people in view than merely those whom I knew I should find assembled to hear me.

Unlike all the other newspapers in this city, the *Herald* has never, for the past twenty years, refused to publish anything on Spiritualism to which I would append my own name, although sometimes I have scolded rather roughly, and I was desirous now of getting my address into its columns, because it contained some things which I had never yet had an opportunity of giving to the world. I therefore sought and had an interview with its reporter, and prepared for him copies of the address and communications.

The course pursued by that paper, you will see, was quite different from what I had expected; and, I am persuaded, different from what it would have been if Mr. Bennett's illness had not confined him to his house, six or seven miles distant from his office. Only a portion of the address was printed, and neither of the communications, which were, however, denounced by the reporter as "stupid nonsense," and unworthy of the brilliant genius of Mr. Brady, &c.

The next day's *Herald* contained an editorial, in which those papers were classed with the "trash and twaddle" which we Spiritualists are ever giving to the world. Some of the other newspapers of the city spoke of them in the same way; but none of them published the communications, but insisted upon their readers condemning them as unworthy of notice. Therefore it was that I wrote the following letter, which the *Herald* did publish.

JUDGE EDMONDS ON SPIRITUALISM.

TO THE EDITOR OF THE *Herald*.—You ask how we are to account for the mystery that in all these spiritual revelations from dead men we have nothing new and nothing of any value? Is it neither more nor valuable to have revealed to us the actual condition of the future life, to have perhaps hidden from us, but now being revealed to us? But perhaps you mean in regard to temporal affairs? Would you have this unexcusable intelligence, which is beyond our control, to be the actual condition of the future life, to have perhaps hidden from us, but now being revealed to us? But perhaps you mean in regard to temporal affairs? Would you have this unexcusable intelligence, which is beyond our control, to be the actual condition of the future life, to have perhaps hidden from us, but now being revealed to us?

I do not write this publication, though you may do as you please with the whole or any part of it, but I write to complain to you of the unfair manner in which your reports are allowed, time and again, to represent us. We are respectable people, we behave ourselves with propriety, we aim at giving offense to none, and we are somewhat anxious to be treated as differently from all other religious people. Every man, woman and child present at our meeting knows how unfair and in some respects untrue was your report of our meeting. Have we not a right to expect better things from a paper standing deservedly at the head of the American press? Yours, &c., J. W. EDMONDS.

Had this been all there was of importance in this matter, I would have been content to let it slumber there. But I found—and so did all who have heard those communications read—something in them of infinite importance—a principle, briefly and simply announced, which will yet receive universal assent, and which, when thus received, will consign the theology of the day to oblivion—beyond all the power of the flippant denunciations of an ephemeral press to prevent. That principle is clothed in one of those papers in the *Banner of Light*, and is entitled "RESTITUTION FINDS IN RESTITUTION THE MANAGEMENT AND HOPE." And in the other, in these words: "Forgiveness has found that RESTITUTION which justice and wisdom never fail to gain."

If this is true—and every heart will to itself admit that it is—how unlike it is to that theology which teaches us all, even to the condemned murderer on the gallows, that all we have to do to insure "salvation" is to say, "I am sorry." It is such teaching which allures men through a lifetime of crime, in the ultimate hope of a death-bed repentance; and the time has come when from on high we are to be taught how false and how mischievous is the doctrine!

Now we are to learn that sorrow for the wrong we have done is of little value, unless it is productive of good works—that "repentance" is of little efficacy without "restitution."

The "restitution" required is not merely explanation to him who has suffered from the wrong we have done, for that is often impracticable, but to the law we have broken. So that if we have broken the law which command us to "love our neighbor better than ourselves," we must ourselves—individually and not vicariously, and either in this life or the next—atonement for the breach to our "neighbor"—either to the sufferer from our sin or some others of the whole family of man.

Take, then, the address—which was itself a spirit communication—and those two messages, and consider them together, and see how fraught they are with matters of immense importance to man!

Every broken law is its own sure and certain avenger. Repentance without restitution is of little avail. And every one must work out his own progress in the elements which go to constitute his happiness here and hereafter.

These are the lessons which I gather from these papers. They may be now, as of old unto Jews, a stumbling-block, and unto Greeks foolishness; but to me they are doctrines which my reason can understand and my heart welcome.

New York, April 10, 1871. J. W. EDMONDS.

THE COMMUNICATIONS.

No. 1.

FRIEND JUDGE.—We thank you for your kind invitation to be with you, and, being with you, we have no need of sending in our letter of regret for not being able to attend your meeting. We are you in spirit! We mean really more than we ever dreamed of before we enjoyed the pleasure; and now, knowing that we can enter upon the joys of the earth-life and add to the measure of our friend's happiness, we do more than offer thanks for your invitation to join you upon this occasion. The material lives never pass away from the memory of those who know and loved us. Although we may be silent, and their unbelieved memory, like a sweet and subtle perfume, still attracts, and we live over again the material delights which create the substance of the attracting power, and our spirits have no separate existence apart from the common impulses of Love and Truth. In these we live and move and have our being. While they bring the attributes of Deity, man has only to know that in them he possesses all things.

How sublime the thought, and how exalting to have every material sense quickened and tuned into harmony, understanding that the only way to the machinery upon and through which an immortal spirit gains its lessons of wisdom, and can attain a degree of perfection second only to the angels!

Let no man think that believing certain facts and phenomena that science has unwillingly left unexplained, is all that his spirit friend requires of him. If he would gain position and approval here, there is more than this simple acceptance of facts into which patient and long-suffering love has drawn him. The old earth gives her record of spirit-intercourse, control and guidance, and the human mind, everywhere, understands that the only way to the machinery upon and through which an immortal spirit gains its lessons of wisdom, and can attain a degree of perfection second only to the angels!

He who stands face to face with his kindred in another life, finds no way, if he would, to shrink individual responsibility and place himself soul and body in the hands of another to mold and model a life which at every step is creating its corresponding life in these realms of active immortals, where repentance finds in restitution its encouragement and hope, and where quality of spirit makes man to be all that he is capable of being.

We did not mean to consume time, when so many like ourselves are ready to assure you that God speeds in his own way, and makes truth to abide forever. Your friends,

N. P. TALLMADGE,
ODDEN HOFFMAN,
J. T. BRADY.

No. 2.

MY DEAR HUSBAND.—It matters not how close we come to you; there is a special pleasure in an occasional surprise through the hand of another. Seeing that you were making some preparation for the coming Anniversary of the Advent of Modern Spiritualism, we felt that we too would "take our cry," and in doing so, we would offer our greeting and words of encouragement to all.

While you in the garments of mortality meet to express joy and gratitude to the Great Father of Spirits for this last, best gift to humanity, we, too, gather in glad congress to express our thanks and praise our Father in Heaven for the gift of the New Testament, for your patient forbearance, and indeed, we may say, for the many martyrdom which so many of you have borne through years of strange shadows and menacing fortunes. You have toiled on, never striking the banner on which was inscribed "Life and Love Immortal." You knew that it encircled all things—past, present and to come; and that, being one, eternally seemed no longer the undefined space into whose awful depths even the boldest feared to explore. The gateway and the valley have been illumined, and the angel guides did not terrify the spirit when they closed the gates, and found to love, to love you, and you grew bold to follow those who whispered their presence even then. What next? Like children who had learned that an ogre did not mean to harm them, we silently, fearfully moved on, step by step, wondering whether we were going to darkness or to light, when love spoke out more plain, and found to love, to love you, and you grew bold to follow those who whispered their presence even then. What next? Like children who had learned that an ogre did not mean to harm them, we silently, fearfully moved on, step by step, wondering whether we were going to darkness or to light, when love spoke out more plain, and found to love, to love you, and you grew bold to follow those who whispered their presence even then. What next? Like children who had learned that an ogre did not mean to harm them, we silently, fearfully moved on, step by step, wondering whether we were going to darkness or to light, when love spoke out more plain, and found to love, to love you, and you grew bold to follow those who whispered their presence even then. What next? 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Christ. He cited Rev. John Kenrick's admission, that credence was refused to Egyptian history because all things must be made to agree with Jewish chronology. Mr. Jamieson showed that Chinese literature reached back four thousand years before Christ, and that there was a system of mortuary long anterior to Greece, and that the Chinese was superior to anything in Christianity. How then could the Bible be the only true guide, and the "inspired" writers the authors of all pure morality? The speaker read various maxims from Confucius, who was born five hundred and fifty-one years before the Christian era, and showed that the Golden Rule was not originated by Christ. The Chinese sage advised the rich to "give of their superfluities to the poor," which was, in his judgment, much more sensible than the Christian dogma, "sell all that thou hast, and give unto the poor," which was neither charity nor common sense, as none knew better than the religious world, which is especially careful to do nothing of the kind, and unhappily, frequently refuses to give even of its "superfluities." Confucius had taught that angry words and scornful looks are evil, and the speaker owed it to the Pagan philosophers that he had often kept an even mind and an unruffled spirit in the heat of debate, under severe provocation.

The speaker was about replying to the denial of Mr. B. that scientists are agreed in admitting the eternity of matter, when the bell interrupted, and Mr. Burgess followed.

DISCUSSION.

The gentleman had a singular style of illustrating scripture. [Would that person in front of him cease using that tooth-pick? In the passage alluded to by Mr. J. in the afternoon, as to "marrying and giving in marriage," and that the children of this world are wiser than the children of light, Christ was quoted as saying, "I have heard that ye say, Christians do not believe there is marrying in heaven. He discredited the subject of spiritual photography—said Mummer is a humbug; that if spirit-pictures could be taken at all, they might be taken in a spirit house, as in New York, and that he would give \$5,000 for a picture of his deceased mother; and that, although by no means rich, the name of Burgess would not go to protect on the amount named. If a man, if a mother, if a picture of persons who died without a picture, he could make a million of money in a short time. It could not be done. It was impossible, and nothing else.

The Bible is not a book of politics, and Christianity has not sought to disrupt society. If it had had a word to say on the virtue of obedience, had it not incited forbearance and mercy on the part of masters? It is a significant fact, that a hundred years after the introduction of Christianity, slavery had disappeared in Asia Minor. He had said this afternoon, the Bible is a record of facts. To be true to itself, it must record facts. There is a wide difference between recording an existing evil and sanctioning it. He alluded feelingly to the sufferings of the Christians in the West for their creed's sake, which would not permit their disobedience to the old flag. He had himself fought under it. In the South there had been Spiritualists who were slaveholders and believers in slavery, and he had bitter rebels at heart in Kentucky to-day who are Spiritualists. He had not had Potter in his mind in the citation J. alluded to, but J.'s remark proved what he had always said, that no two Spiritualists agree. Mr. J. said, Potter was no authority; Mr. Loveland might say that even the great Mr. J. is no authority. You cannot find them when you want to put your hand on them.

Instead of saying so much about Egyptian chronology, why had Mr. J. made no allusion to Egyptian mythology. In concluding, he made an earnest plea for the immortality of the soul and the resurrection, as taught in the Bible, in distinction from his opponent's vague ideas of the soul-substance and the eternity of matter.

JAMIESON.

The last few moments of his friend's speech had been a fine bit of religious exhortation. The gentleman has been really eloquent. I have, however, a few remarks to make of polite-thunder as to do with the proposition. The argument that if one man could take spirit-photographs another could, is quite worthy of those Jews who had asked that Christ should come down from the cross. Had Mr. Burgess been in the place of Thomas, even the marks upon the body of Christ would not have sufficed.

Mr. J. then entered into a recapitulation of his entire line of argument, and showed that, in his estimation, he had supported his proposition, and that there were no true guides outside of the terms thereof. He had claimed that Spiritualism included all these other guides, and asked how much Christianity revealed of a future state. He refused to claim that the soul is dependent on the body for future existence. The author cited as claiming the eternity of matter by Mr. B. is not a scientist, but a theological geologist, as was shown by his reference to the fact of a manual wherein he had sought to reconcile the Mosiac cosmogony with geological science. Life is eternal and progressive. There is no proof of any power extraneous to Nature and Nature's God.

DISCUSSION.

The concluding remarks of this gentleman were chiefly a recapitulation of those which had been made by him during the course of the debate, and are therefore not necessary to be repeated in detail. He denied that Dana was a theologian, and there was a running crossfire between himself and his opponent relative to the assertion made by Mr. J. that Dana was a theological professor. At any rate, Lowell and Darwin were not him as a geologist, and, moreover, Dana was a Unitarian.

The speaker said the audience had seen how vague and unsatisfactory this so-called Spiritualism is; how silent it is as to human duties; how it does not lead to a better life. Even to the educated the whole system is a mass of contradictions, while to the unlearned it must ever be mist. He contrasted this with the simple system of Christ, and closed with an exhortation to all to take the Good Old Book for their guide and gospel.

Both gentlemen thanked the audience and Moderators for their attention and impartiality, and Mr. J. stated he was in the field to discuss this or kindred topics with any respectable clergyman at any time.

MAY BRISTOL.

I am not writing an obituary, for no one is dead; but little May Bristol has become a spirit child—indeed she has been for some months. She was not my child; but yet, after my sympathy and care for her, and her love for me, I can feel that she was somewhat of kinship between us.

May came to earth December 13th, 1850, at Springfield, Gallia County, Ohio. She was born into spirit-life from Cleveland, Ohio, December 18th, 1870; so she wanted ten days of being four years old. Her father's name was Alonzo B. Bristol—her mother, Amelia R. Bristol. These friends were my hearers, and members of the Society, while I spoke regularly in Cleveland. May was a delicate but interesting child, and in my visits to her parents I gave some advice about her management. When she was taken very ill I was sent for, and only in my arms could the wavering flame of life find strength to burn.

We love those we seek to do good to, and as my only little girl was in heaven, I sought consolation in loneliness by giving little May a place in my heart, as well as in my arms. Fed by my life and sympathy she revived, and by tender care grew comparatively strong; but over the spirit grew faster than the body, and, as those who saw her report, "The last few weeks of her life her spirit seemed to develop so much that her disposition and little face became lovely beyond all description—so much so that she was looked upon as one who talked with the angels."

She was sick at last but three days. "When she came out of the spasms she had, she always hummed a tune"—melody rang in the spirit, while death dissolved only the body! Nine weeks before her sickness her mother and two older sisters had gone on to Lawrence, Kansas, to join the husband and father, who had settled there, and where a home was being built. It was thought best to leave May with a kind aunt "until our house would be all finished, and I could give her the tender care she so much needed," writes her mother. "I heard from her, (she says) and how well and happy she was, often, and only the morning that the telegram came saying she was dead, I had received a letter from her, full of her loving words for 'mamma and papa.' Only nine weeks since I had heard her good-bye. I tried very hard to be brave, and not cloud my young life, when I parted from her; but the tears would come—and she looked up into my face, and putting her hands on it said: 'Mamma, what makes the tears run down your face? I'll turn to Tansas and see you and papa.' She kept her word! she has 'turn to Tansas.' But oh, how differently from what I had hoped. I had always felt, (says this Spiritualist mother) if she must go, that I wanted you to lay her body to rest, but you nor I could have that consolation. I send you her picture as a little token, to show how I have always remembered your kindness to her. Will you send a brief word of May's new birth to the *Banner of Light*?"

The picture is before me—little angel May! with her spiritual, mediumistic face. "The brief notice" has been delayed, our letters having miscarried and come to hand by the Dead-Letter Office. But now the story is told; and beside my knee as I write, two little spirits stand—one dark-eyed, but fair and bright, my own brave girl, growing up in the valleys of the gods; another, fair, blue-eyed, tender, gentle May. Very beautiful is the relation between them, as they linger lovingly, laying their heads against me or in my lap; but now they grow merry, and childlike hasten to pursuits of their own. Yet the fragrance of their presence lingers all the day.

Through the tombs we build to our dead hopes, the forms of spirit pass, and those gloomy crypts of the soul glow suddenly illumined with splendor all immortal.

How humane is Spiritualism, the religion of fact, to the bereaved mother, to the sympathizing friend, to all who sorrow—how humane is Spiritualism, and in its humanity how divine.

E. S. WILKINSON.

Better to suffer without cause than to have cause for suffering.

Free Thought.

"POLAR EXPLORATIONS."

MISSISS. EDITORS.—If you will permit a reply to the spirit's review of my criticism of Dec. 10th, 1870, on a spirit communication published in the *Banner of Light*, Nov. 5th, I must regret to be compelled, in the interest of science, to state that to me the review is a little more silly, in relation, than the original communication. But I am not surprised at the exhibition of ill-feeling and the puerile charge against the critic of a lack of honesty. These are further proofs of the spirit's earthly origin, and the tenacity in which the fables of the flesh-life cling to the same person in spirit-life. It is worth something to learn that those who have been "born of the spirit" are as sensitive of being shown up as those who have been only "born of the flesh."

The time has gone by when supra-mundane people can pass off their twaddle for either law, gospel, or science, unless their communications can stand the crucible test of criticism. The original communication stated in substance that beyond the North Pole there existed "an expansive far more extensive than they (we) yet know of, and there an 'unknown new world exists, of all degrees of climate, inhabited by a rude, wild race in their infancy; that new degrees of magnetic and electric life existed there, which are or may become subordinate to man.'"

It showed in our criticism that a high degree of organic life required certain degrees of heat that did not and could not exist at or near polar centers, unless the sun was made to shine virtually all around the earth's sphere at the same time; that the inhabitants of arctic regions were dying out for lack of sufficient sunshine, and that no power in heaven or on earth could abrogate the law, or result. Upon which our supra-mundane friend descends and makes the luminous declaration that we made him appear as assuming to have power to abrogate natural laws. Nay, we only showed that natural laws would have to be abrogated to prevent certain results, e. g., the dying out of arctic inhabitants. And yet, in his review, he tells us that "man, mind, is superior to Nature, and had dominion over all." Thus he assumes the power to abrogate both the law and its results. It is not plain that if the study of magnetic and electric degrees and strata and currents of life enables man to change legitimate results of natural laws, he in effect annuls—renders inoperative said laws. But if all degrees of climate exist in those undiscovered worlds, where is the necessity for new degrees and strata of magnetic and electric life; what even all that means? I quote further:

"Of course it can be but a statement of the fact—for fact is—that there is an undiscovered country beyond the polar regions, where we have no power to demonstrate it. He (the critic) is but a theorist; he stands upon the firm ground of theory, while we have demonstrated the fact, and stand upon that fact, which is true as God is true."

What insane stuff for a person who presumes to teach us physical science! He can't demonstrate his asserted fact; then again, he asserts he has demonstrated the fact, which is true as God.

This smacks of real bible inspiration, wherein some absurd thing is asserted and denied on almost the same page.

Let me ask the spirit what he knows about God. Has he ever seen him? Has he ever seen any one who has seen him? Does he know that such a being does or ever did exist? Verily some spirit's prate of God as flippantly as an Orthodox preacher or Sunday school teacher. *True science* reveals the existence of God in evidence as proof of any phenomenon of Nature, especially as proof of one that is demonstrable.

The expression, "beyond the North Pole," is almost a misnomer, in view of diurnal motion and the fact that the arctic region has been explored to within seven and one-half degrees of the polar center. Then, again, we know that the earth is oblate at the polar centers—the result of rotatory motion of the cosmo-plastic mass; and, as a sequence, the earth's equatorial diameter is twenty-six miles larger than her polar diameter. Hence, the altitude of the polar centers from the center of gravity is thirteen and one-half miles less than the equator; consequently, the surface of the earth, at the polar centers, is covered with water several miles deep, embracing all, or nearly all, the unexplored region. Perhaps the rude race prophesied of the *little whites*; hence the necessity of new "currents" and "degrees" and "strata" of magnetic and electric life.

A few weeks previous to the delivery of the communication under consideration, the same controlling spirit was asked the questions, if the theory of a sudden displacement of polar centers was correct, and if Salt Lake was once an old polar center. The answer was, No, certainly not. That answer was emphatic, but very lame.

Let me suggest that the author of that theory was the first to demonstrate two facts explanatory of a very important phenomenon, viz: that atmospheric circulation coincided with the direction of axial rotation, and that its velocity was greater than the velocity of rotation. These two facts, together with the known pressure of the atmosphere, demonstrated that atmospheric circulation originated and perpetuates diurnal motion.

Nothing half so big as this, in its final results upon the present state of astronomical science, has been discovered since the discovery of diurnal motion by DANIEL COPERNICUS.

This discovery, in connection with the known variability of the earth's inclination of axis—resulting from solar, lunar and planetary attraction—demonstrated the startling theory of the periodical and sudden upsetting of the earth, whereby new polar centers are created, twenty-five to forty-five degrees from their old positions, each summerault producing a huge deluge, thus accounting for geological periods and strata, also for tropic productions in arctic regions, and for arctic productions in tropic regions; and that the topography and geological formations around Salt Lake indicate an old polar center. No scientist has attempted to controvert this theory.

Now, if the spirit had been less dogmatic, and had given a philosophical reason why the theory in question was not true, and if that reason had explained the cause of geological periods and strata, and the presence of tropical fauna and flora in the present arctic regions, he would have won a reputation for spirit penetration worthy of admiration by all of earth's inhabitants.

LETTER TO K. GRAVES ON "SETTLED SPEAKERS."

BY MORSE HULL.

DEAR BRO. GRAVES.—Having, five years since, through the *Banner of Light* and *Julia's Monthly Clarion*, pretty thoroughly ventilated my views on the question of "settled speakers," I thought to take no hand in the present controversy, and I do not now enter this arena because there is any need of argument in behalf of the affirmative side of the question, for the "little giant," Dean Clark, is fully able on this question for all opposition; no matter from what source. "By his God he could run through a troop or leap over a wall." Bro. Dean, however, will be interested to know that his efforts are fully appreciated by all on every side of this question. First, D. W. Hull took the pen to write down the growing idea that Spiritualists should be something more than a marauding band of bushwhackers. Then our good Bro. Fairfield, seeing his failure, "flies to his relief," and now, seeing that Bro. F.'s help is like Ballista's curse to Israel, have come to the rescue. Well, your arguments are good—the best I have seen on that side of the question. Still, let me point out some misapprehensions of the positions of those who favor settled speakers, as well as a few defects in your argument.

We want it too, to practice by it.

Your admonition to Bro. Dean Clark to keep cool is timely; all are in danger of becoming partisans; but did you ever read Paul's language: "Thou that judgest among themselves, thou dost judge the same things?" You know even Jesus was said to have "saved others," himself he could not save. However, your arguments are so pointed that I know Dean Clark will forgive your innocent thrusts at him.

In reply to your first argument, allow me to say that our "first class speakers," whether they have known it or not, have ever stood in the way of those of the "only tenth rate." Probably if you, my brother, and Bro. Fairfield had ever been "settled," some of our "tenth rate speakers" would have a better chance, and might, by that means, develop up so as to go into your own "first class." Who knows? Give us a chance.

Your third argument about the "injurious outcry of funds" is not relieved by your position. I do not see but that the Music Hall Society, in Boston, is treating out quite as much, in employing its from five to twenty speakers a year, as if all the money was paid to one person, and he, or she, had the privilege of keeping it instead of paying it to railroad companies and hotels, leaving the other speakers

the privilege of settling in other places. This would remove your second difficulty, for a hundred speakers can occupy as many places at once, when they are settled in a hundred places, as when they keep following each other around, month after month, from place to place. Thus the hundred speakers could save a hundred railroad fares per month. That would be enough to hire you or some one else who prefers a vagabond to a settled life, to go out as a missionary. It is very queer, but, somehow, do the best I can. I have never been able to speak in but one place at a time, and sometimes not half do that. So I cannot by traveling do any more than I can settle.

In reply to your seventh argument, let me say: No one asks for six days' rest in the week. I can find more labor than I can within twenty miles of any large city where speakers would be likely to settle. "The harvest is great." Why should we therefore run all over the field, treading down the grain, only thrusting in our sticks here and there and cutting down a handful of grain, and throwing it on the ground to rot? Why not, like good harvest hands, do our work thoroughly as far as we go?

Perhaps your advertisement of your willingness to respond to a call to settle in four places, with a proper subdivision, has been responded to ere this. If not, permit me to hereby recommend you as a faithful, honest, devoted speaker.

I reply to your tenth objection, I would only say: Any speaker who can give all his practically useful thoughts in three months, had better, at the end of that time, pull up stakes and move to some other field. Some of us have not so happy a faculty of "compressing" our thoughts and arguments as yourself, permit us therefore to remain longer than three months in one place.

Your eleventh objection would be good if spiritual lecturers were to occupy the position of Poops, dictating to audiences the peculiar shape or shape of their belief, but if the audiences are to do the most of their own thinking, the objection has no weight. Probably settled speakers would be no more apt to travel "six days' rest" between appointments than traveling speakers do. I have known many traveling speakers to speak only twice a week, while probably there is not a settled speaker who does not give from three to five lectures during the week.

As you have referred to Bro. Peebles as an example, I will guess that he, even now that he is "settled," beside his editorial duties, delivers two discourses more per week than a majority of those opposed to settling speakers. As to saving traveling expenses, it may be well for you to "adopt the pedestrian" mode. But how can I? Some-times I have but three days between my appointments in Chicago and Washington, Cincinnati and Cape Cod, Boston and Baltimore. Such a journey in so short a time would out-Weston Weston himself. You may do so, my brother; "I pray thee, have me excused." I hope the friends in Cleveland or some other place will accept your proposition to "furnish you one-half the amount of funds paid to Bro. Peebles," and accept your "four-fold" crop of converts. You would succeed well as a revivalist! Spiritualists ought to save seven-eighths of their money by employing you. Enough of this.

THE METHODISTS vs. REV. T. B. TAYLOR.

MISSISS. EDITORS.—The spirit of religious intolerance has lately given us a manifestation of its power through the "media" of the Methodist Conference of Kansas, a small portion of the Methodist Church in Fort Scott being the magnetic battery.

You undoubtedly recollect Rev. T. B. Taylor, who was sent about one year ago, by the Methodist Conference, to settle the cause of the Methodist church in this city. Being an advocate of a higher order, he could not stultify himself nor resist the influence of the spirit of truth. The pure life he lived, the noble truths he taught, and the eloquent words he uttered, "raised" the religious intelligence, and during a recent late held in Paola, Mr. Taylor was decapitated, but he arose from the dead, and is living in a higher sphere, freed from the Methodist trammels he has patiently worn for thirty years.

The immediate cause of this "unpleasantness" was on account of a course of lectures Mr. Taylor gave in this city, on the doctrine of "The Resurrection of the Dead," in which he took the ground that man has a spiritual body which arises from the grave of the dead natural body, without waiting a thousand years, or for Gabriel to blow his horn. He well sustained his position, both by reason and the Scriptures; and in consequence lost his position in the Methodist Church. He is now preaching to the largest and most intelligent congregation that ever met regularly in this city, under the name of "The First Independent Society of Fort Scott." His "heretical lectures" on the "Resurrection of the Dead" will soon be published for the general reader. The "faithful few" left have been trying to "raise the wind" by holding evening prayer meetings, but I believe they have not yet discovered a "little cloud arising out of the sea like a man's hand." The lesson is working.

Yours truly, F. W. SUNDENLIN.

Fort Scott, Kansas, April 6, 1871.

New Publication.

Abstract of Colenso on the Pentateuch: A COMPREHENSIVE SUMMARY of Bishop Colenso's argument, proving that the Pentateuch is not historically true, and that it was composed by several different writers, the latest of whom lived in the time of Samuel, from 1100 to 1050 B. C., and the latest in the time of Jeremiah, from 641 to 624 B. C., to which is appended an essay on the Nation and Country of the Jews. New York: sold by the American Book Co., 1871.

This is a pamphlet of forty-eight pages, containing a careful condensation of the substance of Bishop Colenso's five volumes. Each point is clearly stated under an appropriate heading, and with references to chapter and verse for proof. For example, under the heading of "The Family of Judah," it is shown that in the forty-two years of his life he is recorded as having three sons, the eldest of whom marries and dies; the second marries his brother's widow and dies; the third declines to marry the widow; the widow then declares Judah himself and bears him twins, one of whom grows up and has two sons, which would seem to make Judah a great grand father at forty-two years of age. Under the heading of "Unparalleled Prodigy of Valor," it is shown that twelve thousand Israelites are recorded as slaying forty-eight thousand male Midianites, taking captive all the females and children, numbering at least eighty thousand, seizing all their cattle and flocks, numbering eight hundred and eighty thousand head, taking all their goods and burning their cities without the loss of a single man. And then, after reaching home, as a pastime, by command of Moses, they murdered in cold blood forty-eight thousand captive women and twenty thousand boys, reserving thirty-two thousand virgins for themselves. Numerous narratives of this kind in the Pentateuch are presented, involving such plain impossibilities that they cannot be regarded as actual historical matters of fact.

The Mosiac cosmogony is proven to be historically and scientifically untrue, and it is clearly shown that the books falsely ascribed to Moses were written long after his death. The result of Colenso's researches is, that at least four different persons wrote the Pentateuch. The first wrote the groundwork of the first four books, in a very simple, graphic, prosaic style, recording no story of indecency. This writer must have lived in the days of Samuel. The second writer has a freer and easier style, and exhibits geographical knowledge and a state of civilization pointing to the days of Samuel's successor, Nathan. The third writer lived still later, and must have been contemporary with the prophet Gad. The fourth writer lived about four hundred years later, in the days of Jeremiah. He produced the Book of Deuteronomy entire, after revising and retouching the four books. The signs by which these different writers are distinguished are, the use of peculiar expressions and the reference to historical events. The first writer is known by his use of the name Elohim (translated "God"), and the second by the admixture with it of the name Jehovah (translated "Lord"). The Elohist narrative, taken together, forms a tolerably connected whole, interrupted here and there by a break, caused apparently by the Jehovist writer having removed some part of the Elohist narrative, replacing it perhaps by one of his own. Thus there are two accounts of the creation which do not agree. In the first chapter of Genesis the use of the name Elohim (God) indicates the Elohist writer; in the second chapter the use of the name Jehovah (Lord God) indicates the Jehovist interpolator. A similar criticism is applied to the story of the flood.

The last ten pages of this pamphlet contain an essay appropriate as an appendix, showing the insignificance of the Jewish nation and country. It pretty clearly appears that the Jews never possessed and governed a territory larger than the State of Connecticut, most of which was mountainous, and about half of it sterile; so that the quantity

of good land did not exceed what is now contained in the little State of Delaware. As regards the physical character of Canaan, testimony is adduced from Christian authors, ancient and modern, showing that it is a country of rocks and mountains, is very barren and desolate, and has been so from the earliest times. St. Jerome, who lived a long time in Bethlehem, about the year 400, describes the country as the refuse and rubbish of Judea. He says that, from Jerusalem to Bethlehem, there is nothing but stones, and in the summer the inhabitants can scarcely get water to drink, while, beyond Bethlehem, all is a frightful desert. The river Jordan is a narrow, shallow, crooked, impetuous mountain stream. It is only fifty-six miles from the Sea of Galilee to the Dead Sea in a straight line, but by the Jordan it is two hundred; and the fall in that distance is six hundred and fifty-four feet. The valley of the Jordan has been, from earliest time, almost a desert. Jerusalem is three thousand nine hundred and twenty-seven feet above the Dead Sea, and two thousand six hundred and ten feet above the Mediterranean. The grade of an air-line railroad from the city to the Dead Sea would be three hundred and fourteen feet to the mile. Should the time ever come when a railroad would be required from the Mediterranean to the river Jordan, via Jerusalem, the question might arise, which would be the most practicable—the heavy grades required, or a tunnel from ten to twenty miles long, and from one to two thousand feet below the site of the Holy City.

Jerusalem now contains not more than 11,500 inhabitants. Its circumference is only two and one-half miles. Before the Christian era, it was considerably smaller than it is now, and probably did not contain more inhabitants than now. It was the chief city of the Jews, whose whole territory does not now contain more than 200,000 souls. As many. When, then, must we think of a population that as many as 1,570,000 fighting men, not counting two tribes, and 150,000 alien male menials, subsisting in such a little sterile country? Can it be believed that from seven to eleven millions of people, without commerce, manufactures, mechanical arts or civilization, could find subsistence there?

At the beginning of David's reign, the Israelites had, not even from which to reap weapons of war or implements of agriculture; and yet, after forty years, it is said that he and his chiefs contributed gold and silver for the temple to the amount, in the aggregate, of \$245,000,000. Such was the insignificance of the Jews that the historical monuments preceding the time of Alexander the Great, who died 323 B. C., make not the slightest mention of any Jewish transaction. The Greek writers, all of whom visited remote countries, make no mention of the Jews. So obscure were they that when Christ was crucified in the province of Judea, under the Roman government, no record was preserved in the archives of that great empire; for, if any had been, Constantine, the first royal pagan convert to Christianity, would doubtless have produced it in his oration before the Council of Nicea, A. D. 325, on the evidences of the Christian religion.

The story of the origin of the Jews is doubtless fabulous. It is a mere tradition, and they were first a wandering tribe of Bedouin Arabs, who lost possession of the sterility of Palestine, and held it until it was pretty thoroughly ruined. At all events, their importance in history has been unduly magnified.

Banner Correspondence.

Illinois.

SPEAKERS' AND MASS CONVENTION.—Mrs. M. J. Wilcox writes, April 20th, as follows: EDITORS BANNER OF LIGHT.—Seeing that our forthcoming Convention at Decatur, Ill., in your issue of April 8th, it strikes me that some important features of our movement should be published which are not found in the call. I have seen letters from or conveyed with the following parties, who may justly be considered as signers of the call, viz: Moses Hall, D. W. Tuill, Mrs. Ballou, H. S. Jones, Byamcor, Ill., Dr. Samuel Emery, D. H. Righter, E. O. Smith and others from Decatur, Ill. I attended the Convention to give it the character of a Spiritual and Liberal Alliance of the West, intended to work in harmony with the "Liberal Society" recently formed in Washington, D. C., and the "American Liberal Tract Society," which has recently applied for incorporation in Boston. We do not propose any particular organization in this Convention, but would devote the occasion to the interests of our "Northwestern Speakers' Platform," and to the discussion of a small portion of the platform for actual business matters—and the remainder of the Convention we wish to make a grand reunion of speakers, mediums and the people on the side of free religious and educational thought. We believe that a "free Convention," in which the true free of spiritual loyalty shall once more lift our altar and strengthen our platform, is much needed in this part of the West. And to increase our means of usefulness in the dissemination of liberal truths and the illustration of the spiritual philosophy, an outburst of the progressive thought and feeling of the time is best secured in these mass meetings, which have proved so successful in various parts of the country. We believe that as far as the *Banner* wings its way—as far as our faithful journals penetrate, they may wake the people to the work before them. Those signing the call hope for a hearty response and full attendance from all parts of the West, and particularly from the State of Illinois, so recently victorious in defeating the despotic Methodism introduced in her Legislature as one of the first legal steps at her real independence. We trust that all Spiritualists and free-thinkers will rally at this meeting, and by mutual good-will and loyalty to our highest love of universal freedom of private right and judgment, make strong and invincible this alliance. I would mention that some speakers and mediums will probably appear from indefatigable brother Lynn giving some encouragement of his presence with us.

California. SAN FRANCISCO.—C. M. Parker writes, April 4th, as follows: "The Lyceum of Self-Culture" is one of the San Francisco institutions. Started two years ago by two individuals, the number of students and the interest in its meetings have increased. I send you a circular, by which you will find that persons of all creeds and of all ages are all warmly welcomed, and each has an opportunity to express his or her peculiar sentiments. The first speaker is allowed half an hour. Those who follow are restricted to the ten minutes rule. A quartette choir volunteer their services, and add much to the interest of the meetings. A collection is taken every Sunday to meet expenses.

Christmas Day, the birth of the founder of the Christian religion was celebrated at Dashway Hall. The last of January, the natal day of the great apostle of infinity was commemorated there. So the Self-Culturists thought it but just that last Sunday being the anniversary of the advent of Spiritualism, its birthday should also be celebrated. The hall was decorated with flowers, thirty laqueists being placed in various parts of it. Interesting addresses were made by prominent Spiritualists. Dr. Morrill, formerly of Boston, opened the meeting. His address was a declaration of the principles of Spiritualism, delivered in his usual impressive manner. Col. Hannum spoke of the manifestations of the phenomena. Mr. J. B. Pearson alluded to the rappings at Hydesville, gave a short account of the manner in which it was discovered that intelligence directed them, and also gave statistical information respecting the phenomena. Rev. Herman Snow spoke of the phenomena and of the beneficial effects of Spiritualism upon the believer. Henry Bush, of Martinez, stated that he was in New York when the rappings began, and that he was the first investigator at Hydesville. Mrs. McKinley (formerly Eliza Howe Fuller) spoke eloquently of the effect of Spiritualism upon the lives and hearts of its advocates.

Mrs. Laura Cappy Smith is lecturing in Omaha. Mr. J. S. Loveland has been delivering a course of lectures on "The New Religion," and claims that it consists in cooperation.

Mr. and Mrs. Donl. Todd, who have been working for the cause in Oregon, are en route for this city.

Spiritualism is doing a good work here, and every lecturer in the vineyard is welcomed and appreciated; but spiritual organizations have but a brief existence.

Vermont.

ST. JOHNSBURY.—Mrs. A. P. Brown sends us the following notes of her labors in New Hampshire and Vermont: Having an invitation to speak to the people in Lake Village, N. H., last last fall, I met with them two Sabbath, and was greeted with full houses each session. I spoke each evening or held a circle. The friends became so much interested, and they again invited me to make them another visit, and I did so. I spoke in Plymouth and Newhampton, evenings. On my arrival at Bro. J. M. Cook's I found they had not been idly waiting, but had called together their neighbors and held circles, in which he wife and Bro. F. Holt bore a prominent part. I remained with them two more Sabbaths, meeting with good success. Feb. 12th I met with the friends in Concord, N. H. Although it was very bad weather, there was a goodly number at both meetings. On the 24th I spoke in Plymouth again, two evenings, to good audiences, the lectures seeming to give satisfaction. Feb. 19th, I spoke at North Haven; then crossed into the Green Mountain State, I went to Bartonville, and spoke Feb. 26th, March 5th, and March 12th. I spoke five evenings in the village of Chester, Vt., to good audiences, receiving a kind welcome, and was earnestly invited to come again. March 19th I spoke in North Haven, N. H. On the 24th I attended a general assembly at the same place, at which time many came that had never heard a Spiritualist lecture. March 20th I spoke at Swift Water, N. H., receiving an invitation to speak again June 4th. I then returned home to rest a few days, when I shall be ready to start again if my labors are wanted.

Michigan.

DETROIT.—A correspondent writes: While there is no sustained organization here or regular meetings, the work is

progressing and inquiry extending. Mrs. Emma Martin and Mrs. Cartwright, two excellent mediums, are helping on the car of progress in their way. Miss Susie M. Johnson, a well-known speaker, has located here, to rest in part from the fatigues of travel and the lecture platform, and to spend some time with her parents, but she will devote her powers to healing the sick, and lecture occasionally at short distances from the city. She speaks this month each Sunday for the society at Port Huron.

Massachusetts.

LOWELL.—R. W. Foster writes, April 10th, thus: Thinking that the readers of the *Banner of Light* might like to learn of the progress of Spiritualism in the "Spindle City," I am happy to state that the interest in the lectures and Lyceum has most steadily and satisfactorily increased for the past few months. By Lowell, as in most other places, the meetings undergo many changes and resurrections. During this month, Miss Nellie L. Davis speaks here. This is her "old camp of enlistment," and her friends are giving her a most cordial greeting. Her lectures are universally accepted by progressive minds, but her fearless radicalism brings great grief and sorrow to certain old theological circles, and they can not find out that she is a very dangerous tramp of the very old devil himself, and not allowed access to the saints of God, lest they be tempted to desert him and enlist against him with the hosts of Satan. Oh, what a pity that a God should have no surer nor safer theologians than this!

The *Banner*, as usual, comes freighted with good things, and contributes a large share toward increasing the interest in Spiritualism, and are looking forward with high hopes to the yet fuller consummation of the union of the two worlds.

Passed to Spirit-Life.

From Skaneateles, N. Y., April 5th, 1871, Capt. Edithworth Mason, aged 71 years.

The subject of this notice was born in Biddeford, Maine. Early in life he cultivated as a scholar, and attained facility at various points of duty till he became a commander. In this capacity he was truly eminent. Several times in the discharge of his duties he sailed around the world. The Atlantic he crossed over one hundred times. Later in life he left the sea and resided in a quiet and comfortable home in the town of Skaneateles; but even here his natural spirit could not remain quiet, but prompted him to protect, build and place on the bosom of the beautiful Skaneateles Lake the steamboat "Homer," of which he was captain for ten or twelve years.

He was also a "Free and Accepted Mason," having joined the Order over fifty years ago. He had taken the various degrees from Entered Apprentice to the Knights of the Red Cross. He was highly esteemed by his friends, and his loss is a great one. He leaves a wife, several children, other relatives and many friends to mourn his departure, and yet to rejoice that he has entered

Emma Hardinge on Marriage.

To the Editors of the Banner of Light:

GENTLEMEN—Since my marriage, last November, with Mr. Britten, of London, Eng., I have been assailed with many reproaches, both publicly and privately expressed, for my very "unspiritual conduct" in being married by a minister of the English Episcopal Church. I am informed that my character as a reformer has suffered in consequence, and that I have set a very "bad example" to my spiritualistic allies and co-workers. Now if I were a private individual, I should regard all such comments on my private acts as singularly impertinent, and politely request the commentators to mind their own business, or else advise them to follow my example in multitudes of cases where public decency and private morals would be benefited by their doing so. But, being a public person, and being assured that, as such, I am held accountable to public opinion, I proceed to acknowledge my accountability by rendering what I should have thought my previous career might have exempted me from, namely, a public account of my very objectionable act. I regard marriage, first, as a religious, and secondly, as a legal or civil contract. The religious part consists strictly of a union of hearts; and where, under any circumstances, the heart, spirit and affections are not in union, the marriage relation has no religion in it, and is simply a commercial or civil contract. With a truly religious marriage, ceremonies and contracts have nothing to do. The individuals are one before God, whether they are bound or not by human laws. Nothing that can be said or done can make the marriage more sacred, and without this union of hearts, nothing that can be said or done CAN make it sacred. Meantime, until mortals can all be a law unto themselves, and place marriage upon this high religious basis, the licentious and worthless will, under all sorts of pretences, run riot in promiscuous sensuality and disorganize the good order and decency of society by every possible excuse they can find for their detestable animism. Now to guard against this, the contracts of marriage and divorce have been instituted. The law is no burden to law-abiding individuals, but is very necessary for those who can only be restrained by law, and whatever may be and are the evils of the existing marriage and divorce laws, I, for one, affirm that the imperfect law is better than none at all, and that, until we can obtain suitable and efficient substitutes for existing evils, those are no friends to decency or the best interests of society who would give an excuse for the vicious and sensual to break down the restraints which form the links that bind humanity together in civilized order.

With these views, though the civil contract was no subject of respect or necessity to me, I observed it for the sake of the example, and consider. I did a better service to my friends and my cause, than those ultra reformers who contract all sorts of free and easy marriages, that bind them one moment and loose them the next, according to the fleeting impulses of the hour. I know of the social evil and public reproach such "marriages" if they can be called so, have brought on families, and the cause of which I am an advocate; and I, for one, determine that whatever can tend to legalize my acts in the greatest degree is just that which is rendering the greatest honor to my cause and setting the best example to my people. I neither regard the place nor the person that performs the marriage rite in any other light than as instruments to legalize the act, and the better they subserve this purpose the better do I esteem them as fitted for the work. Thus much for my reasons on the surface, and now, my estimable judges and critics, permit me to assure you you have presumed to pass judgment on a case on which you are neither qualified by right nor knowledge.

I am not an American, but an English citizen, and as such, am amenable to English laws and customs. I have married an English, and not an American gentleman; and though both of us are warmly attached to America, both have connections and interests in England.

My dear husband has been a voluntary exile from his home and country for many years, on account of private and personal feuds with his relations, and who he resolved to accompany me to England in order that we might be near our mother back to reside with us in America, it became an act of necessary protection to himself and his wife that we should go there guarded with all the formalities which the English law recognizes. That English law does not recognize many of the "marriages" so called, in America, especially many that have taken place among the Spiritualists' ranks. It has been a matter of public notoriety that I have been openly assailed by my husband's family in my Sunday meetings, and that persecutions and threats of harassing lawsuits have been sent us from bitterly antagonistic family causes, ever since we were here. And now, my wise and liberal-minded judges, understand that nothing but the fact that I was married by the English Episcopal form—the only form acknowledged in this country—has saved my character, my cause, the peace and happiness of my family, and my husband from expensive lawsuits.

There is a bigotry of radicalism which is just as bitter as the bigotry of conservatism, and so because I did not choose to throw aside all forms, law and order, and do just what my spiritualistic friends would have dictated to me, I am to be rebuked and brought under censure just as tyrannically as I should have been by the Orthodox and I venture to think that the more pointed out this is the liberalism of Spiritualism, I fear our Orthodox converts will find they have but exchanged one form of tyranny for another. At any rate, the amiable spirit of freedom to do what your friends please, or they cease to be your friends, has compelled me, in my own defence, to drag my private motives before the public; but I do so under protest, and declare that until the Spiritualists have a creed, a vestry, and an ecclesiastical court of judgment upon acts that violate no laws or principles of right, if for one would advise every one to make themselves fully aware of every circumstance of every case before they presume to pronounce judgment on it.

It might have occurred to my judges that private personal and national reasons dictated the choice I made, and English people on the eve of visiting their own country might without offence have been permitted to use their own judgment in a "free country," and as professors of a "free religion." And I think there is yet one more point upon which our spiritualistic friends are somewhat short-sighted. Legal enactments become legal only when they emanate from duly constituted authorities. A good name is not such a very contemptible possession after all, that we should throw it away in mere wantonness. When the Spiritualists who are so fond of repudiating law, but are so particularly strong upon the law of their own opinions, are sufficiently in harmony with the laws of right, good order, God and Nature, as to be recognized for a law-abiding, law-loving people, their enactments will no doubt be acknowledged as legal, and ceremonies sanctioned by their ministers will not endanger the good name of those who participate in them. At present we are in a "transition state," no doubt; but until we come out of it, and enter upon some state that will define who we are, what we are, and what we mean or think, I do not fancy the public will have much respect for the enactments of the self-elected authorities who rise up in our midst and proclaim upon their own witness their right to make or even break laws at their pleasure.

When we have a bar, a rostrum, colleges, schools, and lyceums, none will more cheerfully bow to their inspired decisions than myself. Until that time arrives, I shall take no disgrace to myself or my cause by the observance of such laws as do not infringe upon my sense of right, in any country in which I may chance to be a resident.

Faithfully,
EMMA HARDINGE.
6 Vassall Terrace, Kensington, W., London, Eng.,
March 25, 1871.

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

Banner of Light.

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Judge Edmonds and Physical Manifestations.

In Judge Edmonds's address at the Anniversary Celebration in New York, which we published in our last issue, he makes the remarkable statement that "The physical manifestations which once so powerfully excited our wonder, have almost entirely departed from among us," and that henceforth the appeal is to be, "not to our senses, but to our intellects, our hearts, and to the reason which God has given us, and to the spirit of devotion, at once the attribute and the badge of our immortality, which He has implanted in us." To us, this appears neither true in fact nor in theory. We believe, on the contrary—nay, we know—that the physical manifestations were never more abundant or varied than at the present time. They excite, perhaps, less wonder and remark, because of the growing familiarity of the people with the possibility of their occurrence, but that they are ceasing because their office has been accomplished, of "establishing the reality of a spirit-life and the fact of a communion with it," we see no evidence. This view of the movement seems to us rather theological than scientific—more in harmony with the notion of arbitrary dispensations and supernatural epochs, than of the gradual evolution of new conditions of human life, by which communion between the mundane and super-mundane worlds, heretofore sporadic and imperfect, is gradually to become an orderly fact of human experience. The fact of communion with intelligent beings, manifesting the ordinary characteristics of human nature, is about all that has been demonstrated thus far to the common acceptance of believers in the phenomena. The subject matter of the revelations made is so varied, and often so conflicting, that neither intellect, heart, reason, nor the spirit of devotion, can respond, as to an appeal from the source of absolute truth. Individuals are thus appealed to without doubt—as they have always been by the mouth of prophets since the world began—but upon these revelations of the spirits the human race can no more rely, as authoritative, than upon Jewish, Christian, or Pagan revelations.

As Spiritualists, we have before us the phenomena, which, as Judge Edmonds has shown, have occurred in all ages of human history—phenomena which now claim to be produced by human beings in a spiritual condition of existence. Their production involves conditions which we are to study in the light of modern science, aided by whatever radiance may stream upon the mind from the spheres of spiritual causation. To accept anything more as absolutely true, than the fair inductions which flow from analysis of the phenomena, mental and physical, ancient and modern—viz.: that humanity survives the death of the body, and to some degree is capable of manifesting that fact to mortals—is, in our judgment, to repeat the old error of those who lean upon the broken reed of authority.

The moral law, written in the constitution of human nature, needs no sanction from the world of spirits to demonstrate its authority. "Whatsoever a man soweth that shall he also reap," is an axiom of human reason that is worth, as a guide to a just estimate of the future, all the revelations concerning external conditions in another world ever given to mortals. But there are no axioms in the moral sense that can enable us to understand how the inhabitants of different planes of existence can commune with each other. That belongs to the sphere of investigation, and must be learned by scientific methods. As an aid to that knowledge, we welcome the manifestations of our spirit friends, who by their employment of forces, and control of physical elements, demonstrate that correlation exists between what we call the world of spirit and the world of matter. We trust and believe that the physical manifestations will never cease, but become more varied, and reducible to study under conditions more permanent and cognizable by the senses, than what has thus far generally obtained.

The Paris Commune.

The terms "Commune" and "Communists," which occur so frequently in the foreign dispatches, are liable to be misunderstood. Our ideas of Communists are derived from a knowledge of the writings of Fourier and others of that school; but the term as applied to the political party that now disputes with the Versailles Assembly the ascendancy, has an entirely different signification. Communes were originally towns in France which threw off the authority of feudal lords, and asserted their freedom, and maintained and exercised the right to govern themselves. The oldest Commune was that of Mans, which revolted in 1067. Before the defeat of Louis Napoleon, there was in France a large number of these Communes, governed by their mayors and municipal councils. The term indicates what we understand by "local government," "town government," or "municipal government." In the revolution of 1789, the Revolutionary Committee of Paris styled itself the "Commune de Paris." Robespierre, Danton and others of the revolutionary leaders were officers of the Commune. The present revolutionary government of Paris is a Commune, and its professed object is to secure separate municipal existence for Paris, or rather the election of the officers of the government of the capital by the people direct.

Read the synopsis of the contents of A. J. Davis's work: "Death and the After-Life," and we think you will send for a copy. The book contains the very information all are seeking.

Do not omit to read the spirit communications upon the sixth page of the Banner. We are gratified to know that the importance of this Department of our paper is being comprehended and appreciated more fully than ever by the community generally.

The French Fair.

We know it is an ungracious matter to say a syllable in derogation of a charitable project directed anywhere; but we are compelled, in consequence, to protest, in terms of unmistakable plainness, against the French Fair, now in its second week in this city. At the time we write these words it has collected of our citizens over fifty thousand dollars, which large amount is professedly to be distributed among the needy peasantry of the French provinces overwhelmed by the disasters of war. We feel deeply for them, and would do all in our power to help them, because we recognize and act upon the doctrine of universal fraternity. But, in the first place, we are to bear in mind that it is asserted, on good authority, that England and the Continent have already taken care of the sufferers in France by the war, having furnished them with all the provisions needed for their present relief. In the next place, the priests of the ruling church in France already hold one hundred millions of dollars' worth of property collected from these same people, whose sufferings are used with such power in appealing to our sympathies to-day. If the people are indeed in such a state of want as we are told, and it is so urgent as to justify an appeal to us, of Boston, to take one hundred thousand dollars from our pockets and give to them, we assert that it is high time the rich Church of France should out of the immense wealth it has been steadily absorbing from the population, and devoted it to the practical illustration of that divine charity which it solemnly professes and preaches.

We think this Boston French Fair is a good deal more a thing of fashion than of necessity or principle. How difficult a matter it would be to get up a similar fair, at which our finest society ladies would engage to be present, to aid that meritorious and humble charity, known as the North-street Mission! Who would take hold of such an enterprise as this for the sake of helping the sewing women, of feeding the very poor, or of providing properly for those one-armed and one-legged soldiers, who make all true patriots feel a sense of humiliation by grinding hand-organs in the public streets? Let us look at home first—not out of selfishness, by any means, but in order that we may have it in our power to do what devolves on us afterwards. This French Fair has a look amazingly like the practice of taking up collections in our churches for foreign missions, of which it is said, by competent authority, that it takes three dollars to get one dollar to the place where the donor wishes it sent. We have heathen in abundance at home, and our first duty is to take care of them. We have poor people in abundance—the poor who are continually becoming poorer, and whose care justly devolves upon those than they have been more prospered in their store than they.

French heathen, or French poor—this is not the time when we are either able or obligated to help them. We have all we can do right about us, if we are set on doing it. This telescopic sympathy looks a little suspicious, to say the least. We see poor sewing-girls, earning of hard task-masters scarcely enough to keep body and soul together, walking through cold and wet, from a weary day's work to a distant home, while their rich employers, made so by these poor, unpaid female workers—will lavish money on this French Fair, put in for every raffle, and enjoy a wonderful name for liberality and every related virtue. This is nowhere near right, and we think it ought to be corrected before we are asked to send money off to France or to India. It is by no means from any lack of deep sympathy for the suffering French, who certainly would not suffer if their own money, even a small part, were returned to them by the scheming politicians and wily priests who have "feathered their nests" at the expense of the people for the past twenty years. But charity ever begins at home. We have plenty of calls for it at our very door, and France is already well provided for.

Music Hall Spiritualist Meetings.

On Sunday afternoon, April 16th, Prof. William Denton addressed a large audience at this hall, on the subject of "Prayer in the light of Reason and Common Sense."

Previous to the lecture Mr. L. B. Wilson, Chairman, stated that, in accordance with a previous announcement, a collection would be taken up to assist in defraying the expenses of the meetings. Prof. Denton immediately arose and spoke as follows:

"A dear Swift was once engaged to preach a chaste sermon, and was particularly requested to make it a short one, as they had discovered that when the sermon was long the contribution was correspondingly short. At the close of the preliminary services he arose and announced his text: 'He that giveth to the poor lendeth to the Lord.' He repeated his text, and then came the sermon. 'If you are satisfied with the security, down with your money.' And it is said that the largest collection was then taken up which was ever known in that locality. Now I don't mean to say that on such occasions as this—in giving to this cause—you are lending to the Lord, for I could not conscientiously recommend the security. [Applause] and your chance of a return would be very slim; but I mean that in giving to this cause, you are giving to humanity, [Applause] and humanity needs it more than the Lord. [Applause] There ought to be at least one place in Boston where man's best well-being is attended to, when there are so many devoted to the worship of that Moloch known by the name of Jehovah. I trust that you will be liberal in the aid of this cause, simply because it is the cause of humanity." [Applause.]

The collection was then taken up, and after singing by the choir, Mr. Denton proceeded to deliver his lecture, which was well received by most of the audience. Prof. Denton speaks again at the same hall on Sunday, April 23d, subject from the Shakespearean text:

"Tongues in trees, books in the running brooks,
Sermons in stones, and good in every thing."

The last Sunday of the course (April 30th) the subject will be a very important one, as Mr. Denton proposes to reply to the objections to Spiritualism. It will be one of the most interesting lectures of the course, and a fitting one to close with.

A New Physical Medium.

The London Spiritual Magazine for April gives the following account of a new physical medium: "On Friday, Feb. 17th, a few friends, including Mr. Chinnery, Mr. Shorter, Mr. Gleadstones and Mr. Alsop, met at the house of one of their number to witness manifestations through a new medium, a Mr. Williams, of 61 Lamb's Conduit street, Holborn. Spirit-voices were heard loud and clear; the pressure of spirit-hands—soft, firm and caressingly—was felt by nearly all present; a spirit-form was distinctly seen by one of the company; a corporeal being was brought from a distant part of the room, and placed in the hand of a gentleman who plays that instrument; and a heavy candelabrum, weighing probably from twelve to fourteen pounds, was brought from the end of the room opposite to the medium, and placed noiselessly on the table. These were the chief incidents of the séance." This does not look as though phenomenal Spiritualism was dying out.

London Spiritual Magazines.

The Spiritual Magazine for April has reached us. It is the oldest spiritual publication in England, and is conducted with great ability. The April number, as will be seen by the following table of contents, is richly worth possessing: Spiritualism amongst the "Friends"—John Woolman—Thomas Say—Isaac T. Hopper—Jacob Lindley—David Sanders—Peter Bedford, by Thomas Brevier; What a Spiritualist thinks of Biblical Miracles, by William White; What an Anglo-Indian has recently seen of Spiritualism in America—Séance with Mr. Mansfield—A Séance with Miss Kate Fox—Another Séance with Miss Kate Fox—Part II.; On the Materialistic Tendencies of the Age—Letter to a Clergyman; Strange Doings at the House of a Baptist Minister; Notes and Gleanings: A New Medium—Presentiments of Death; Oblituary: The Late Robert Chambers, L.L.D.—Prof. Augustus de Morgan; Notices of Books: Mountford on Miracles; Correspondence: The One Substance in Nature the Basis of all Phenomena.

Human Nature for April has also come to hand, filled with the living thoughts of the age. It continues to grow into public favor. This number contains: The Testimony of the Ages, by Anna Blackwell; Creation—Grade of Function, by J. W. Jackson; The Earliest Development of Ancient Worship, by C. H. Morris; Myths of Antiquity—The Sword of Damocles, by J. W. Jackson; Strength Gained by Resistance, by Hudson Tuttle; Poetry—"The Fall" and its Interpretation; Psychological Phenomena: A Psychological Experience—Spirit Voice and Spirit Power—Extraordinary Manifestations in the Light; Reports of Progress—Children's Rights, or Shall we Educate the People?—Mr. Jackson in London; Reviews: Magnetic Motive Power; Miscellaneous.

The friends of the cause in the United States and British North America should lend a helping hand, to the end that the above-named magazines attain wide circulation on this continent. England is yet too conservative to drink in fully the spiritual waters of life; hence these magazines have a limited circulation there. This is to be expected in so old a country, with the incubus of a State religion entailed upon it. Hence we call upon the free minds of America to sustain the magazines in question, for they are worthy the patronage of all liberal-minded men and women, whether Spiritualists or not. These works will be sent to any address by mail, on receipt of price.

English Church Establishment.

Mr. Edward Miall, the leader of the English Nonconformists, some time since gave notice in Parliament that, immediately after the Easter holidays, he should offer a motion for the disestablishment of the English church. This will, of course, be received with scorn and indignation by the old fogies, and find perhaps at first little favor among the liberals; but it follows logically and inevitably in the wake of Irish church disestablishment, removes the next great obstacle in the way of the march of liberalism in matters of Church and State, and must, therefore, finally prevail. One by one, the old idols must disappear in the light of a higher and constantly advancing civilization. Progression is slow in England, but continuous. It was years ago that Irish church disestablishment was first broached in Parliament. Then that result seemed impossible, or at best in the far distant future. It appeared, as indeed it was, far more formidable and remote than does the proposed disestablishment of the English church at this hour. But it was forthcoming, and so will this latter and greater reform when discussion shall have referred public opinion to the proper point. The entire separation of English Church and State is only a question of time.

Abominable Doctrine.

No wonder thinking people are leaving the ranks of Old Theology and joining the army of Spiritualism, when such stuff as the following is uttered from the pulpit and then circulated throughout the country by the Philadelphia Tract Society:

PRY OF HELL.—Said President Edwards, in a sermon to sinners, "God holds you over the pit of hell, much in the same way as one holds a spider, or some loathsome insect, over the fire." "The infinite might, and majesty, and terribleness of the omnipotent God, shall be magnified upon you in the ineffable strength of your torments. * * * When you shall be in this state of suffering, the glorious inhabitants of heaven shall go forth and look on the awful spectacle; * * * and when they have seen it, they will fall down and adore that great power and majesty."—Tract No. 24, published by the Pres. Board of Pub., 821 Chestnut street, Philadelphia.

Liberalism vs. Bigotry in Philadelphia.

The Philadelphia Sunday Dispatch of April 9th contains the following pungent paragraph from the pen of Col. J. W. Lewis:

"Allow me to thank you for your little article in last Sunday's issue, condemning the recent sectarianism shown at the Mercantile Library in ordering the removal of the Spiritualists' Journal—the Banner of Light—from the reading-room. If prohibition is to be the order of the day in that heretofore well-conducted institution, I would suggest that it be wholesale. If a city abounding in secret societies, like Philadelphia, can calmly contemplate the voracity of a sheet like the Christian Cynosure—opposed to all secret societies—which occupies a prominent place in the room, it is quite unlikely that a scientific and moral-toned paper like the Banner of Light will prove offensive."

"Telegraphing Extraordinary."

Under this head we published, in our issue of March 18th, an item calling the attention of the telegraph companies of the city to the fact that, during a recent gale, a large sized wire was broken, and fell down across the windows of the editorial rooms of the Banner of Light, in the rear of Parker Building. Although a month has passed since then, the wire still sways backward and forward in a most forsaken manner, but no one calls to see about it. What is the matter, gentlemen telegraphers? Is the line to which it belonged defunct? or will some of the parties interested call at our office, secure the wanderer, and save our windows and their credit?

Cure of the Insane.

Read Prof. Mead's card in another column. The subject is of vast importance to our people. The time has come when radical changes should be made in the method of treatment for the insane. The public are called upon to act in this important matter at once. Donations toward the establishment of an institution upon Prof. Mead's excellent plan, may be forwarded to this office. Due acknowledgment will from time to time be given of all moneys received for this laudable purpose. We repeat, the time is ripe for a move in this direction.

Another New Book.

"God the Father, and Man in the Image of God" is the title of an interesting and instructive work, by Mrs. Maria M. King, comprising two lectures. All of Mrs. King's works are attracting the attention of thinkers, and command a steady and increasing sale.

Mr. Peebles in New Orleans.

The New Orleansists have just had a taste of Mr. Peebles's oracular manifestations of Spiritualism. The Times of April 10th informs us that Mr. P. lectured there the day before (Sunday) in Lyceum Hall, to a very fair audience. We quote from the Times' report:

"The text was taken from Matthew, 'Judge not,' etc., was impressively read, and its sublime lesson, in the unequalled language of the Apostle, fairly imparted; but we failed to discover any bearing which the ensuing discourse had upon it. The speaker is obviously a cultivated and scholarly man; by his own declaration, too, he has received from the old-fashioned theological platform—or, he may say, 'after all, theologically,' by Mr. Peebles's 'divine wisdom' of God, in which the speaker defined only the Divine attributes deducible from his manifestations in Nature, was eloquent and impressive; so defining death, and the illustration of the orange-paring; the proof of immortality attainable through the exercise of our reason, and the demand for proofs more tangible from the life beyond; the episode of the mother whose faith over the shining corpse of her husband would not avail, but who was assured of what was known; the illustration of superior wisdom at the death hour, in that ancient, ugly, ill-tempered, scornful, old spiritualist, Balaam, who, when asked where he wished to be buried, said, 'Where you please, if you can catch me,' meaning that he was a spirit, and ignoring wholly the hideous old carcass—which anecdote of Balaam, by the way, we take to be a spiritual production—were fine passages of elocution in respect to thought, language and delivery, and entitled Mr. Peebles to rank respectably with theologians of our day.

Some of the analogies presented were eminently pleasing. No demonstration of more logic could be better or more forcibly put than that by which the speaker aimed to prove 'all angels to have once been men—the angel being the fruit flowering in the heavens and man the seed planted on the earth.' His analogies were apt and pleasing; and so Mr. Peebles was effective in illustrating, he did throughout many passages of his discourse, the advantage of merging belief into knowledge, or not repeating upon faith, however exalted or inspired, but walking in the spiritual sunshine, conscious and content and settled.

Opportunity and Reciprocity.

A Convention will be held, under the auspices of the New England Labor Reform League, in New York City, May 6th, 7th and 8th, commencing with a discussion on Trades Unions, in Cooper Institute, Friday evening, May 5th. Albert Brisbane, Horace Greeley, Mrs. E. C. Stanton, Thomas J. Durant, M. M. Pomeroy, Josiah Warren, S. P. Andrews, Mrs. V. C. Woodhull, John Orvis, J. W. Browning, S. S. Foster, Mrs. E. L. Daniels, L. K. Joslin, Edward Palmer, M. Drury, Susan B. Anthony, Charles Moran, E. H. Heywood, William West, John Sney, William Hanson and other speakers are expected.

Admission to all the sessions, free. The Convention will meet at 24 and 73 o'clock P. M., Saturday the 6th, and at 10 A. M. and 24 and 73 P. M., Monday the 8th, in Cooper Institute; at 10 A. M., and 24 and 73 P. M., Sunday the 7th, in Tammany Hall Opera House.

It is desired to give free utterance to all phases of Labor Reform, and a national impulse to movement in the right direction. Contributions toward expenses of continuing these discussions, and communications of opinion, may be sent to E. H. Heywood, Princeton, Mass.

Already, in the far-off settlement of Greeley, Col., has there been established a Lyceum—an institution which no respectable American village can afford to do without, if it would be known among the people as a light intending to shine more and more unto the perfect day. But the name of this particular town is so suggestive of progressive civilization that one need not be surprised to learn that in its Lyceum the works of Mr. Andrew Jackson Davis lie placidly aside by side with those of Sir William Hamilton, Victor Cousin, Francois-Pierre-Guillaume Guizot, and Emmanuel Swedenborg. Twenty-five volumes of Mr. Davis's composition are no mean accession to a country town; and if, in the intervals of plowing and "chasing the wild geese and fierce snipe to their mountain fastnesses," the youth of Greeley may solace themselves with philosophy, doubtless they will be much happier, and perhaps wiser, than if they should turn their attention to home consumption of fuel oil in a country bar-room. Yet the mingling of two such fearful things as the Swedenborgian and Davian intentional philosophies may cause a terrible strain on the rural intellect, and render necessary an introduction into the Lyceum of the works of Pinel, Upham, De Boismont, Esquirol, and Dr. Hammond.—N. Y. World, April 10.

Notice to Subscribers.

Patrons of the Banner, when renewing their subscriptions, should be careful to always state the place where the paper is mailed; and the same care should be exercised when a change of location is desired. By particularly attending to this, our mailing clerk will be relieved of a great amount of extra labor in hunting through the thousands of names upon our books before the name required can be found and the alteration made; whereas, if the full address is given, he has only to consult his alphabet of towns to turn direct to the name upon the subscription book. A little care saves much labor.

Cora L. V. Tappan's New Book.

HESTERIA, is meeting with rapid sale. A second edition is already ordered. The Episcopal Register, of Philadelphia, speaking of the work, says: "The authoress of this volume is a true poetess. All through her various poems, there flash out ideas and expressions instinct with the afflatus of genuine invention and the most delicate fancy. We trust it may have a wider circulation than many among the private admirers of the gifted authoress."

Lynn.

Prof. J. W. Cadwell—formerly agent for Horatio G. Eddy—after a highly successful course of entertainments for ten evenings in Chelsea, commenced giving exhibitions of his power as a psychologist, at Music Hall, Lynn, Monday evening, April 17th—the prospects being indicative of another well patronized series.

Sacramento, Cal.

The Spiritualists of Sacramento continue to hold meetings every Sunday afternoon, at two o'clock, in Pioneer Hall, Seventh street. Mrs. P. W. Stephens, who became developed as a trance speaker some time ago, has been and is still speaking before the Society, with very general satisfaction.

New Music.

Oliver Ditson & Co. have just published a very sweet and sympathetic song, with chorus, entitled, "Fold Your Arms Around Me, Papa!" words by George Cooper, music by M. Leach; also, a song by E. L. Hime, "I Love to Sing." The same firm have issued the following pieces of musical compositions: "Home, Sweet Home," transcription by T. Ooster; "Little Kitty," nocturne, by W. Busenius; "Emperor William's March," as played by the Royal Prussian Bands, music by A. F. Mullen.

One of the results of the German Arctic Exploring Expedition is the discovery of immense coal beds in the north of Greenland. Mountains exceeding Mont Blanc in height were discovered, and the botanical specimens found indicate that Greenland must have been covered at one time with a rich vegetation.

Wendell Phillips declares his belief that the experiment of universal suffrage is a failure, so far as great cities are concerned.

Message Department.

Each Message in this Department of the BANNER OF LIGHT was spoken by the Spirit whose name it bears through the instrumentality of

Mrs. J. H. Conant.
While in an abnormal condition called the trance, these Messages indicate that spirits carry with them the characteristics of their earth-life—whether for good or evil. But those who leave the earth-sphere in an unimpaired state, eventually progress into a higher condition. We ask the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or her reason. All express as much of truth as they perceive—so more.

The Banner of Light Free Circles.

These Circles are held at No. 158 WASHINGTON STREET, Room No. 4, (up stairs), on MONDAY, TUESDAY and THURSDAY AFTERNOONS. The Circle Room will be open for visitors at two o'clock; services commence at precisely three o'clock, after which time to one will be admitted. Seals reserved for strangers. Donations solicited.

Mrs. Conant receives no visitors on Mondays, Tuesdays, Wednesdays or Thursdays, until after six o'clock P. M. She gives no private sittings.

Donations of flowers for our Circle-Room are solicited. The questions answered at these sittings are often pre-announced by individuals among the audience. These read to the controlling intelligence by the chairman, are sent in by correspondents.

Donations in Aid of our Public Free Circles.

Since our last report the following sums have been received, for which the friends have our warmest thanks:

| | | | |
|-------------------|-----|---------------------|-----|
| L. A. Hathaway | 50 | Mrs. H. H. Demorest | 50 |
| Friend | 25 | W. H. Flint | 250 |
| C. L. James | 25 | From two friends | 100 |
| J. H. Jackson | 25 | E. C. Welch | 250 |
| C. L. Lewis | 100 | J. M. Evans | 250 |
| Mrs. S. H. Draper | 100 | Friend | 100 |
| M. W. Holland | 100 | J. W. Cumberland | 50 |
| David Palmer | 50 | | |

Invocation.

Thou Past, Present and Future Good, we invoke thy presence. We ask thee to lead us away from evil, nearer unto thyself. We ask that the clouds that hang about us may be dispersed before the sunlight of truth. We ask that the darkness of our being may be illumined by the flame of truth; and may it forever and forevermore burn brightly to light, may it light a weary wanderer on his journey upward. We bless thee, oh Great Spirit of Love, for thy many manifestations of love toward us. We bless thee for the flowers—those silent intelligences who speak to our souls in beauty, who tell us of thy power and wisdom and love. We bless thee also for the poisonous plants that have an expression upon the earth; for these also become, in the hands of wisdom, blessings to us. They are teachers, as the flowers are. We bless thee for the good men and the good women, the bad men and the bad women; for they are teachers, each one. We bless thee for the varying changes of life; for death, with all its brightness, and with all that gloom which clings around it by reason of man's ignorance of it. And we ask, oh Holy Spirit of the Past, Present and Future, that it may be our mission to lead all souls away from the fear of death with whom we may come into conjunction. And thus shall we bring the kingdom of God to them, and that peace to their souls which the world cannot give. Amen.

Jan. 5.

Questions and Answers.

CONTROLLING SPIRIT.—If you have questions, Mr. Chairman, I am ready to answer them.

Ques.—Is there, in the teachings of Jesus or in the Evangelists, any authority to be derived for the establishment of such church organizations as now exist?

Ans.—We shall answer the question, Yes, and we shall answer, No; for every one of these churches that are in existence is established upon the principles that Jesus endeavored to make plain. He did not originate them, but he endeavored to give them significance, and to make them understood by the world. But all of these churches have, in all their acts, gone away from the principles upon which they were established. They have wandered from their first faith, from the young love of the Christ-child. Every one of them has gone astray; they were once right, but are all wrong now.

Q.—At what period in the history of the so-called Christian church did the doctrine of the Trinity originate, and what gave rise to the idea?

A.—Going back as far as we are able in the history of the Christian church, we find the doctrine of the Trinity; and we learn, by consulting the Egyptian schools, that this doctrine was born of Free-Masonry; based upon the image of the triangle—a three-sided power; and the world of art and mathematics gave rise to a three-sided God—a Triune spirit. Away back in the past, in Egyptian caves and sepulchres, we find symbols of the Trinity, long before Christianity was born or the Christ-child had an existence on the earth. So, then, Christianity has borrowed this theory of the Triune God from the Egyptian schools and Free-Masonry.

Q.—It is the opinion of some medical men that the plentiful use of tomatoes develops cancer in the system. This is inferred from the greater prevalence of cancer since the introduction of tomatoes as a common article of food. Will the spirits at your circle give us their opinion on the subject, with any suggestion they may deem of service to humanity?

A.—The scientists in the medical line in our world do not so understand the subject, but, on the contrary, believe the tomato to be one of the most health-giving vegetables that the earth produces; but, like all others, it can be eaten to excess, and excesses are always dangerous.

Q.—(From the audience.) It is recorded in the Bible that there is a natural body and a spiritual body. Does the spiritual body exist within the natural body, or does the spirit assume it after leaving the natural body?

A.—The record says that Paul declares that there is a natural body and a spiritual body. Well, he declared a simple truth in Nature. That spiritual body exists in the natural body just as much with you to-day as it ever will exist in the hereafter, after you have laid off the natural or physical body. It is abstracted from the natural body. It is the result of the food you eat, of the thoughts you think, of the various conditions in which you find yourselves, of the magnetic and electric relations of life, and of the climatic influences in which you have been placed; and at the death of the body, at the separation that takes place between the intelligence that dwells within the body and the body, this spiritual body goes forth with the soul, a clothing for it, a means through which it shall manifest itself to its fellows in the other life. Just as this body is the means by which you manifest to each other here, so the spiritual body is the means by which you shall communicate to each other in the hereafter.

Q.—It is also said that the natural body is constantly throwing off particles of the old and forming new. Does the spiritual body change in like manner, or something similar to the natural?

A.—It certainly does; and we shall go a little further, and doubtless startle you by affirming that after a period it dies, as the natural body dies, and is substituted by another, that is better adapted to the higher flights of the soul. The soul is constantly changing its raiment, because it is constantly ascending.

Jan. 5.

Emma Tilden.

I am afraid I have come too soon, but I was so anxious! I was in my own body to-day at two o'clock. My sister has no faith in these things. I told her, if I went to the spirit-world, I would come back, so she should know it was me. Her name is Augusta Tilden. I am Emma Tilden, of Boston. I died in Moon street to-day. I have met mother and father, and many others of our friends. I died of inflammation of the lungs. I want Augusta to believe and to be happy, and not to mourn for me. [Your age?] Seventeen years.

Charles Chase.

(To Mrs. L. B. Wilson, who was present.) Charles Chase? Of course it is. I am all right, and I want you to tell Sadie, from me, that I can do better for her in my new life than I could here, for here a fellow do n't have to travel from Canada to Maine to get a dollar to keep body and soul together. And the old notion she has that spirits, because they have gone out of the body, cannot do anything for those who remain, is false. I have been here some dozen or twenty times, but never found things just right for me. [Was it right, my sending for you?] Yes; do not forget to send word to Sadie, no matter what she says. You have been in the ruts too long to be afraid of the frown of unbelievers.

How is Albert, my brother? [I do not know him, Charles.] Oh excuse me; I was thinking you did. [Would you like to send a message to him?] I want to go to him. [Mr. Writte.—You can do so when you leave here, if you think of him strongly. You can will yourself to go to him.] Thank you.

Jan. 5.

Theresa Calleno.

Myne brudder in New York City awails me to come. We both believe. He stay here, I go there. I promise I come here; I have been three months gone—I have not power before. I was medium; he is medium. I can go to him, but he want me to come here and give his heart joy. He look every week in your good paper. He not see my name—he throw it down—he disappointed—he think I never come. I here every week—I try—I think I will come next day and next day—I disappoint him all the time. [You have told him this, then, since you have passed on?] I tell it to myself. I write to him—I make the rap to him. We were both mediums.

We live in Oronto, in Italy. We born there. But I died in New York City. He there now. He want to know if it better he go away. I tell him not go away. He not know if I tell him right; I tell him same here, not to go away. There is nothing in Oronto to go there for. Stay here; it is better; he happier here; he get along better here.

This beautiful life—so beautiful! Theresa cannot express its beauty. He must wait, wait till he come; then he will see for himself. It is beautiful it is better than earth-life. Good-day. [You might give your age.] Twenty-two years. We was poor here, Adolph and I—(making the motions of grinding a hand organ and playing the tambourine.) Theresa rich there, plenty there.

Jan. 5.

Séance conducted by Father Henry Fitz James; letters answered by William Barry.

Invocation.

O thou who art the Resurrection and the Life, fountain of that constant light, burning upon the altar of every conscious life, which will finally redeem it from evil and restore it to peace, we praise thee this hour. We praise thee for the various influences that are flowing from the world of spirit to the world of matter. Like a holy benediction cometh the voice of those whom the living call dead. And we ask, Great Spirit, that it may rest and find a place within every conscious life, leading the soul to thee, redeeming it from error, and speaking to it those words of peace which are so necessary upon this troubled ocean of humanity. We ask for peace in behalf of nations and individuals. We ask for light in behalf of all thy suffering humanity, and we ask for strength ourselves, in our weakness, that we may give to those who are still weaker than we; that we may lead to the fountains of wisdom, love and truth, thy sons and thy daughters, who aspire to go there. Mighty Spirit, receive our praises; for thine is the kingdom, the power, and the glory, forever and ever. Amen.

Jan. 5.

Questions and Answers.

Ques.—One who has followed the sea for the last ten years, and who has been afflicted more or less with sea-sickness, is desirous of knowing the cause, and also the remedy, if any exists.

Ans.—The case is a special one, and needs, of course, a special examination, which we have not given. Consequently we cannot answer it.

Q.—Cannot the spirits inform us of something that can be used to cause insensibility to pain, during surgical operations—safer than chloroform?

A.—Medical men in the body and out of the body have not, as yet, discovered anything superior to that which is now in use. It is a well-known fact that the blessings of every age, in whatever form they come, are the peculiarities of that age—the legitimate fruits of that age. Therefore it is that the soul must wait the appointed time for the bestowal of all its blessings.

Q.—(From the audience.) I understand that the materialists assume that spirit, matter and life are eternal; they always were, and always will be. Is this their position?

A.—Yes; and since there is no power in existence that can successfully refute the position they have taken, of course they stand precariously successful in science.

Q.—Is it not reasonable to suppose that mind was prior to matter or life? Is it not philosophical and truthful that mind precedes spirit, matter and life?

A.—Yes.

Q.—I understand that it is the opinion of a large portion of intelligent thinking people that mind is superior or prior to spirit, matter and life. Therefore we find two classes: one we term materialists, the other idealists. In my opinion I think both are correct.

A.—So far as their belief in the eternity of matter, spirit and mind is concerned, they are both correct. What would be the use of mind or spirit without matter? It could make no manifestation. It would be a God without power, a wisdom-principle without any power to put that principle into action. They who have studied most deeply into the science of life, have determined that matter and spirit are co-eternal and co-equal—that they are each dependent upon the other.

Q.—Well, in that position you do not reject mind as being equal?

A.—Mind is but a phase of spirit activity, or, in other words, a manifestation of spirit, a power playing between spirit and matter. Thoughts are the result of the action of spirit upon matter; and thoughts are mind—a glass, if you please, in which the soul reflects itself.

Q.—In the last analysis of this question, is it two substances or one?

A.—Do you refer to spirit or mind?

Q.—Spirit.

A.—Spirit is the principle of matter—is primary, if you please.

Q.—Is it two substances?

A.—No; to my mind it is not. Spirit is that portion of matter which cannot be divided, cannot be subdivided. You can analyze matter by the laws of chemistry until you reach the principle of matter. There you must cease.

Q.—Can you give us any clear idea of the origin of matter?

A.—No; nor is there any spirit, even in the highest realm of spirit-life, who would ever attempt it.

Q.—What is the necessity of praying to an intelligent Creator if there is none?

A.—This world and the countless number of worlds peopling what we call the spaces, are filled with intelligences—filled with all grades of spirit, both good and evil. Not a single thought goes out upon the spiritual atmosphere but what it affects every single thought composing the great intellectual realm. So when a prayer from an honest soul is issued, it attracts to itself strong, loving, benevolent spirits, who will aid it, give it strength, furnish it, perhaps, with whatever it needs for its advancement in life. This is one of the uses of prayer.

Jan. 9.

John A. Andrew.

A party of my friends, who still remain on earth, making some nine in all, are somewhat agitated in reference to a subject which, for my part, I cannot see has had any legitimate birth. The subject is this: One of their number affirms that he knows of my signing a paper giving pardon to the murderer Green, of Malden. He knew, he says. They have referred the matter to me, notwithstanding they are none of them believers that I have the power to return. Strange circumstance! calling upon me to return and answer them, while in their hearts they do not believe even in the outside philosophy of the matter. It is all a monstrous humbug to them, and yet "come back and tell us it is true or false?" Now I ask of what value will it be whether I come or stay away?

I certainly was very much against having the murderer Green executed, for he never had a trial; and the laws of Massachusetts give every criminal that right. He never had it; therefore I said it would be a public murder to hang him, and I say so still; and the executive powers of this Commonwealth must answer for it sooner or later. That no such paper ever had a legitimate birth as is referred to by my friends, I am sure; and when my friend states what he does with reference to it, he simply states what to me is false. If he can reconcile it to himself as the truth, he has gained so much; if not, he has lost a good deal.

Jan. 9.

Annie DeLancey.

I want to send a letter to my mother. She lives in Richmond, Va., and her name is Margaret DeLancey. My name is Annie DeLancey. Col. William P. DeLancey was my father, and he is with me. He was wounded and taken prisoner by the "Yanks," and died in the Lincoln Hospital. [In Washington?] Yes; and mother has heard that he was treated awfully, but he was n't, and I do not think the "Yanks" are half so bad as mother thinks they are, and father do n't either. And mother must n't be making herself so unhappy over what can't be helped. Father wants her to know that he is glad that every black man south of Mason and Dixon's line is free. They were nothing but a torment, and the South will be a great deal better off without slavery than it ever was with it. And father says, "Hie old Jake, and give everything into his hands, and he will do just as well and better than anybody else." [Was he one of your father's slaves?] Yes.

[Do you remember your age?] Yes, sir, I do. I was nine years old. Mother need not think strange that I come here; there was no other place for me to come. [You are welcome here.] I do n't believe you are a "Yank," are you? [Yes, so far as a section of the country can determine the name.] Were n't you born South? [No; I was born further east, in Maine.] You were? [That makes no real difference. There should be no bad feeling between the North and South. It will pass away when the people come to understand each other.]

[A lady in the audience here announced that she was often in the hospital at Washington, and remembered Col. DeLancey well.]

Is she a "Yank"? [Yes, she is a "Yank," but you must let these old prejudices pass away, and believe that all good people are alike, whether of the South or North. Now this lady has done your father many little kindnesses.] Well, I thank her.

[THE LADY.—The Yanks sent a good many things there, and your father shared them with the Yankee soldiers.] Well, I do n't want mother to think father was treated so badly then, and he do n't want her to think so, either. She has been crazy; but she is at home now, and better, but they are afraid she will be crazy again. I do n't mean to let her. I think if she knows all about father and me she won't be crazy any more.

I want mother to take real good care of my rose tree, and sometimes I will come there and enjoy it. If she tells old Jake he will take care of it for me, for he would do anything for me. He would cut off his head for me. I want her to let him read my message, and I want him to know that I have seen his three little picanninies here, and they are just as well off as any white children.

Jan. 9.

William Colburn.

Well, stranger, I have got a brother—his name is Daniel Colburn; and he wants me to come here and make a statement exonerating him from a crime, and taking the blame myself, while, in justice to myself, I can't do; for I never stole a thing in my life. He vainly imagines that the spirit-world is a tool in the hands of unprincipled Spiritualists, of which he is one. And my coming here to-day will teach him a lesson. He stole the horse; I did not. He knows he did; and now he wants me to come here and take it upon myself, because, forsooth, nobody can harm me now. [I think you would harm yourself if you did so.] I think I should; I should charge my soul with a crime that it never committed. I should miss in the scale just so much, and I should not lift him up one single peg.

Now, Dan, face the law and take your chances. That is what I would have done if I had been

caught in his shoes. It is bad enough to be a thief, but it is worse to be a coward. Good-day.

Jan. 9.

Sophia Tucker.

I am Sophia Tucker, a native of Yarmouth, Nova Scotia. My mother lies very sick with consumption, and she says she cannot die in peace until she knows how I died, and what is my condition in the spirit-world. I died in Boston six years ago the present month. My death was occasioned by a succession of abscesses on the hip which resulted in gangrene and mortification. I was well cared for during my sickness, and died a Christian, believing firmly in the resurrection of the body and the life everlasting. My position in the spirit-world is just such a one as I earned here. I am happy—satisfied with the life I have found, and shall, in all probability, be the first one to meet her when her time has expired here. She has nothing to worry about, so far as I am concerned. Good-day. [You might give your age.] Twenty-seven. [When you went away?] Yes.

Jan. 9.

Séance conducted by Charlotte Corday; letters answered by William Barry.

MESSAGES TO BE PUBLISHED.

Tuesday, Jan. 10.—Invocation: Questions and Answers; Evangelical Shield, to her grandfather; Capt. John Peavy, of Bath, Me., to Sam Gordon; Frank Gorman, to friends; Minnie Wesley Tyler, of Belmont, N.Y., to her father.

Thursday, Jan. 12.—Invocation: Questions and Answers; Joseph Southard, to his father, John Southard, in Pontiac, Mich.; John Barker, to his wife, Daniel Barker, in New York; to his wife, Nellie Atkinson, to her brother William.

Monday, Jan. 15.—Invocation: Questions and Answers; Deceased George, of Topham, Me., to his family; Sophia Enos, to her sister Charlotte; Capt. Alexander Stone, of the U. S. Army.

Thursday, Jan. 17.—Invocation: Questions and Answers; Joseph H. L. Taylor, to his friend Daniel Mason; Nellie Abbott, of Lawrence, to her mother; Capt. Gorham Bassett, to his wife, Mrs. John H. Bassett, to her mother.

Thursday, Jan. 18.—Invocation: Questions and Answers; Matthew Hogan, of Boston, to Father Riley; William T. Bell, to his brother, John, of New York, to her mother.

Monday, Jan. 22.—Invocation: Questions and Answers; Fred Sweeney, to Mr. White; Hannah Pierce, of Dorchester, Mass.; Deborah Smith, of Elliot, Me.; Sarah Thompson, of O. town, Me.

Thursday, Jan. 25.—Invocation: Questions and Answers; Jonathan White, of Boston, to his grandson; George W. Jaeger, of New York, to his mother; Rosalind Davis, of Chicago, to her sister.

Thursday, Jan. 26.—Invocation: Questions and Answers; Mrs. A. C. Conner, of New York, to her father, in Cairo, Ill.; Jonathan Nickerson, of Somerville, to his friends; Charles R. Smith, to his friends; Col. William Humphreys, of Savannah, Ga., to his mother.

Thursday, Jan. 27.—Invocation: Questions and Answers; Fannie Southard, to her mother, William Southard, of Boston, to friends; Alice Farnes, of New York City, to friends.

Monday, Jan. 28.—Invocation: Questions and Answers; Fannie Southard, to her mother; William Southard, to friends; William Southard, of Greenboro, Ala., to friends.

Monday, Jan. 29.—Invocation: Questions and Answers; Bill Davis, of New York, to his mother; Capt. Andrew M. Perry, of New Bedford, to his family; Ella Stretton, of New Bedford, to her parents; Daniel Sweeney, of Detroit, Mich., to his brother.

Monday, Jan. 30.—Invocation: Questions and Answers; Charles Sweeney, to his parents; Charles Sweeney, to his brother; Edward T. Taylor (Father Taylor), to friends.

Tuesday, Jan. 31.—Invocation: Questions and Answers; Robert Rogers, to his brother; Mary Pierce, to Sister Angela, of the Sisters of Charity, Boston; James Thompson, to his brother.

Wednesday, Feb. 1.—Invocation: Questions and Answers; Ellen Stephens, of Boston, to her mother; Thomas Nichols, of Boston, to his father; Polly Seane, of Townsend, N. H., to her sister.

LIST OF LECTURERS.

[To be useful, this list should be reliable. It therefore behooves Societies and Lecturers to promptly notify us of appointments, or changes of appointments, whenever and wherever they occur. This column is devoted exclusively to lecturers, without charge. If the name of any person not a lecturer should by mistake appear, we desire to be so informed.]

J. MADISON ALLEN will answer calls to lecture in New England. Address care *Banner of Light*, Boston, Mass.

FANNIE ALLEN will speak in Kansas during April in Lyons, Kan. Address care *Banner of Light*, Boston, Mass.

Mrs. A. A. ADAMS, box 277, Fitchburg, Mass.

Mrs. N. C. ADAMS, box 277, Fitchburg, Mass.

Dr. J. T. ADAMS, box 2001, Rochester, N. Y.

HARRISON AUGIN, of New York City, Iowa.

Mrs. A. A. ANDERSON, of New York City, Iowa.

Mrs. MADISON ALEXANDER, inspirational and trance speaker, Chicago, Ill., during May, in Fulton, Conn., during June. Address above, or Stoneham, Mass.

HARRISON ARLBY, M. D., 134 South Clark street, Chicago, Ill., lectures on Laws of Life, Temperance, and Reform and the Cause of Human Progress.

Rev. J. O. HARRETT, Glenhead, Wis.

Mrs. H. P. BROWN will answer calls to lecture and receive *Banner of Light*, during May, in Worcester, Mass., during June, in New York City, during July, in New York City, during August, in New York City, during September, in New York City, during October, in New York City, during November, in New York City, during December, in New York City.

Mrs. SARAH A. BYRNES will speak in Baltimore, Md., during April, in New York City, during May, in New York City, during June, in New York City, during July, in New York City, during August, in New York City, during September, in New York City, during October, in New York City, during November, in New York City, during December, in New York City.

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bers and bound volumes, can always be had at this office.

STATE LUNATIC ASYLUM OF MISSOURI.

We are indebted to Superintendent C. H. Hughes for a copy of this valuable document, from which we take the liberty to make some statistical extracts for the purpose of a few comments and reflections. This institution is located at Fulton, in Calaway County, and, as we understand, is well managed and quite successful in its treatment of patients. At the closing of its report, Nov. 28th, 1870, it had 333 patients, of whom 174 were males and 159 females; and there had also been discharged during the two years preceding the report 265, only 91 of whom are reported recovered, and 69 improved. The preponderance of males in the above statement is not remarkable, since quite a number of the females are there from causes that cannot occur to males. But the following is an important item: unmarried males, 104; females, 39—almost 3 to 1; and we regret that the tables do not show the causes of insanity of these respective cases, so that we can point to dissipation and self-abuse for the excess among males not married. Of the married, 46 are males and 77 females. Here the tables turn suddenly; and again we are sorry the report does not enable us to show that the abuse of husbands is the cause of this change. Widowed are 11 to 10, and unascertained are 13 males to 3 females. We regret that the reports are not so full as to enable us to get at the effects of marriage as a cause or preventive in each sex. Of these patients, we are unable to gather the causes of insanity from the report, and much other information we desired is also lacking; but we collect from a further tabular statement of 1690 patients in a longer time the following proportion of ages and sexes: under 10 years, males and females, 4; should like to have the causes in these cases, but they are not given; between 10 and 20, males 57, females 54; between 20 and 30, males 200, females 210. Here, too, the causes might throw some light on our social system; 30 to 40, nearly equal, and 40 to 50, ditto; after that, large preponderance of males, as in youth, but the causes we need in connection with the ages are wanting. 1690 is the whole number admitted since the institution was opened, in 1852; and in the footing of the whole number we have the causes of insanity without the relation to the ages; and in this we find: religious excitement, 21 males and 4 females; spirit rappings, 2 of each sex, out of 1860 and near 12 years! Tobacco also has 2 from each sex, being even with the rappings according to this report; unrequited affection, males 23, females 12. So we see by this report that it is no longer Spiritualism, but Christianity and love that supply the asylum; and this, too, while Spiritualism has greatly increased, and has no doubt nearly as many believers in the State as all the Protestant sects put together, although we do not seem to be gregarious, clanish, nor inclined to insanity. In the case of masturbation as a cause, there are 67 males to 2 females, and in pecuniary embarrassment, 30 to 1; while there are 133 females from causes that do not afflict males, and yet the males are 937 to 733 females. We are fully of opinion that a complete tabular statement would show some terrible defects in our social system, and also show that the social evil is more prevalent in males than females, and needs legislation more especially at this time; while our great city is trying to correct it only in females and the female patrons of houses of ill-fame, while they let the male patrons and customers go scot free, on the pretext that they pay enough to the poor, debased females from whom the officers of the law collect the cost of examining and treating them. There is much of insanity connected with the social evil, as well as with marriage, as legalized; and it is for this we need more complete statistics from the asylums. We are also well satisfied that Spiritualism has a remedy for at least one-half of the insanity, and that proper treatment with our remedies would nearly empty many asylums, if carried out properly.

SKEPTICISM.

That there is more of doubt and skepticism, and that, too, of the healthy kind, among Spiritualists than among Christians is certainly true, and we are glad it is so, for we take nothing on trust; every point must be proved, or at least have more and better evidence than can be brought against it. Since Spiritualists generally do not take any statement as true simply because it is found in the Bible, therefore they have to find other evidence than that which will often satisfy a Christian. One point is clearly and indisputably made in the phenomena of Spiritualism, and generally admitted now by the most intelligent Christians, viz., that some intelligence surrounds each person, that preserves his or her experiences in life, even to the most minute actions and accidents of everyday life; that this intelligence can sometimes find access to the individual, and renew his or her memory by bringing back occurrences that have been forgotten for years. What this intelligence is, is not yet entirely settled in the public mind. For ourselves, we, with many others, say we know it to be spirits of our deceased friends, but it may be questioned, after all, if this is not too strong an assertion. We can say we have not a doubt, and feel sure we are right, but the Christian comes with his absurd omnipotent devil that could cover all these phenomena, and, although we are sure there is no such being in existence, yet he feels sure he is right; and, while we yield him honesty, and excuse him by ignorance, a skeptic of another sort stands by and laughs at us both, as dupes, and denies both the devil and spirits, and says the hidden laws of Nature are sufficient to cover all the facts without either, and calls us all dupes. Although he cannot tell us what force or how any can perform the facts we witness, nor why it forever speaks for itself, declaring it is our spirit-friends, yet he claims great wisdom by falling back on his negative to our positive philosophy.

Not many months ago we officiated at the funeral of a young man in this city, and assured the sorrowing mother that in due time she would hear from him. She was a Scotch skeptic of the thinking class; she doubted, but hoped and waited. One day she thought she would go and see Mrs. Corwin, the medium, to whom we had directed her, but she says some strange feeling almost told her not to go; but she went and did not find her at home. A week later she resolved to go again, and had no opposing influence, and, on sitting by the old lady, not only did this son come and satisfy her of his presence, but also one that had left his body years before, and also other friends of her youth that were dear to her long ago; and no person but those who have experienced it can realize the joy and gladness of our

sister as she related it to us on her way home from the séance. She said she was fully satisfied, and a cloud of doubt was lifted from her mind that no preaching could remove. What is it? What shall we do with such proof? Ignore it who can; we cannot.

GEOLOGY IN MISSOURI.

Prof. Albert Hager, State geologist of Missouri, and formerly State geologist of Vermont, who is one of the most practical, able and efficient geologists in our nation, and who has been recently re-appointed after a desperate effort to supersede him by some mining companies interested in selling stock in mines without the mineral represented, is still often attacked through the press for his devotion to the truth when it upset some of the speculating schemes of men who are engaged in misrepresenting portions of our State. We are glad to find that we have a man in this office that has enough of the New England integrity of character to stand by the truth as he finds it, even when it cuts off some of the schemes of wealthy speculators. The truth is, Missouri is immensely rich in some minerals, especially iron, coal and lead, and on this basis some speculators have introduced tin and some other metals, as it seems, mainly for speculative purposes, but cannot get the Professor to take any stock in the rock that will not yield more ore than is put into the crucible of the assayer.

Those who have seen the arrangement of the Vermont cabinet in the State House at Montpelier, will at once know that we shall have a tasteful, scientific and well-arranged cabinet in Missouri, under the same skillful hand that arranged it for the Green Mountain State. We are now having a thorough examination and classification of the mineral resources of the State, and one that may be relied on for accuracy as far as it goes, and one that will not go beyond its tests, examination and proof. The immense resources of this great State cannot now be estimated, nor for many years to come, but we would caution our friends on the subject of wild speculations, based on what only exists on paper and in shares of stock representing what is not real. With the name and sanction of Prof. Hager we can assure all that an able and honest man has given his opinion in his report and statement, whatever they are, and so far we should feel safe in relying upon the mineral resources of Missouri, and not much further at this time.

DEVELOPMENT.

It seems to be a well-established principle that spiritual and intellectual development are best and most successfully attained through tribulation, affliction and sorrow. Even Jesus is said to have been "a man of sorrow and acquainted with grief." Socrates bore burdens that few could carry, and the older and Oriental nations had a system of self-inflictions of both physical and mental sufferings to become favorites with the gods and teachers among men. Nearly all the old founders of new systems or governments were men who came up through great trials and afflictions, like Mahomet and Jesus. Since Rome through Constantine adopted Christianity, there has been no need of self-immolation nor Hindu vows, as the church could persecute reformers sufficiently for personal development. For a long time she put them to death, and wholly suppressed every effort at progress; but since Luther and Calvin succeeded in resisting her power, persecutions by the Roman Church and every other sect that has obtained the power have done their full share in persecuting and developing the great and good, even the Unitarians carrying out their part with Parker and Abbot and Frothingham.

In Spiritualism, too, we have a full share of persecution and development of mediums and speakers, even in the ranks and by the friends of the cause. It must be confessed that Spiritualists are not more exempt from prejudice and persecution of one another than are Christians, and that many have really been greatly advanced in development by the prejudice and persecution of those who profess to be friends of the cause we are all engaged in bringing before the world. If the great and sublime lessons of past history and persecutions can be learned and appreciated by our friends, it may prove a blessing, though often in disguise.

WIT WITH A POINT TO IT.

A California paper has the following: CONUNDRUMS FOR THE SEXES.—For the girls: Could you love a man who wore false hair on his head, when he had enough of his own? who painted his face and improved his form as you improve (?) yours? who pinched his feet with small shoes, his hands with small gloves, his waist with corsets, and then, as he had not already deformed himself enough, tied a huge bundle to his back, and thrusting mountains of wire into his bosom? For the boys: Could you love a girl who defied her mouth with tobacco and loaded the air with fumes of cigars? who staggered home several times a week the worse for liquor? who indulged in fast horses, bet high at races, and swaggered around the streets with questionable companions?

A NEW THING.

EDITORS BANNER OF LIGHT—Gentlemen: I have constructed a table for spiritual manifestations or tipplings, which prints letters on an endless white ribbon, and it is not in the power of any physical person to form words or sentences, as the machinery is mostly concealed, and the wheel, containing the types, changes after every impression of a letter. I made this table to obtain positive proofs of spirit existence or immortality of the human soul. I have as yet not been able to find any tipping medium, nor could I get any result by forming a circle. I now offer this table to the first tipping medium who will work it as it should be; that is, manifest an intelligence outside of the body.

To a medium this table would be of great use, as the hardest skeptic is bound to admit, after examining the machinery, that no person is able to spell any intelligent sentence, or even a word, by tipping this table; and therefore leave no doubt in his mind or suspicion of imposition. Will you please give this offer a space in your paper, so that those interested may be informed? I only have to add, that I wish to have two or three sittings and invite some friends to be present. I am willing to give the medium a certificate as to the facts produced.

Yours for truth,

WM. LILLIE,
Address, No. 15 North 21 street, St. Louis, Mo.

NOTICE.

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

WARREN CHASE.

Among those who went to see the Cardiff giant in New Haven, was a middle-aged man who had lost his brother by a mysterious disappearance, and was heard to murmur, as he stepped lively away, "It aint him."

WESTERN LOCALS, Etc.,

REPORTED FOR THE BANNER OF LIGHT.

The World's Convention.

Our inquiry in relation to the proposed World's Convention of Spiritualists has elicited the following response from Bro. J. M. Peebles, who is Chairman of the committee appointed by the late Richmond Convention to take that subject under consideration. Mr. Peebles says:

"Besides a number of letters relating to this proposed Convention that have reached us from various parts of the country, we are in possession of three from England, one from Italy, and one from Cuba. They are generally suggestive—nothing more. All communications thus far received favor such a Convention, providing 'the more thoughtful and reflective Spiritualists make up the majority.' London and New York are the only two feasible places for holding it. Doubtless many in this country would prefer either Boston or Philadelphia to our great commercial city, New York. One faithful worker, writing us from London, advises that 'it be put off till Spiritualism reaches its twenty-fifth year—a quarter of a century.' As yet there seems no general concert of thought or action."

PORT HURON, MICH.

Evidence of the utility of long engagements with speakers in certain localities rapidly accumulates. The news from Port Huron is cheering. Souls are on the alert for a knowledge of immortality. Spiritualism, all golden with revelations from the higher life, is feeding hungry souls.

Results are secured through precise processes. The general methods of progress are unchangeable. The law is from chaos to crystallization; from the local to the national; from the personal to the universal.

Spiritualism is no longer a chaotic conglomeration of facts and ideas in Port Huron. It has come up into organic life; it has not assumed any special form of organization which it intends to retain throughout coming time—far from it. The present form of organization has been established to meet the demands of the hour, and as such it is divine and spirit-blessed. New demands may cause new measures; and as Progress is one of the Christs of the New Dispensation, no illuminated mind will murmur at the introduction of new methods.

The Officers

of the Port Huron Society of Spiritualists are as follows: President, J. H. White; Secretary, Dr. S. D. Pace. The positions of Treasurer and Director are filled by earnest and intelligent workers. Last year the friends erected

A Fine Hall,

which is fitted up in elegant style. Rev. A. J. Fishback preached the dedicatory sermon to a large audience. His theme was an appropriate one, viz., "The Coming Church." Bro. Fishback has just concluded (March) a five months' engagement with the Spiritual Society. The interest has been on the increase all of the time. Radicalism, when adorned with the spiritual idea of man, will win the day everywhere.

Bro. Fishback was born a preacher. The people soon find it out. His utterances, alive with inspiration, sing their way into human hearts and remain there, angelic visitors, to purify and to bless. Bro. F. has received a "loud" call to return to Port Huron, on a year's settlement, at a large salary. His address is at Victoria Station, Missouri, where he resides.

Freedom.

Dr. Alonzo E. Noble was among the most intelligent and zealous of the Spiritualists in Port Huron. Physically he is no longer with the workers in the line of liberalism of that place. He has been resurrected into the divine life above. He is now enjoying the freedom of the spirit in the advanced spheres. Thoughts of Bro. Noble, tender and loving, will ever linger with those who were favored with his personal acquaintance. He was among the first to proclaim the truths of Spiritualism in the section where he resided.

The pioneer workers, one by one, are passing to the Summer-Land. Who will fill their places? Who will emulate their virtues? Who will follow their precepts? Many, many, we trust; for, thank God, young men and women are filling our ranks, and they, inspired by these noble examples, will struggle on for the victory in moral excellence and spiritual grandeur.

Mr. Fishback delivered the funeral oration over the remains of Bro. Noble. The effort was highly commended.

STURGIS, MICH.

Journeying west from Cleveland, we tarried eight or ten days with the friends in this glorious stronghold of Spiritualism. It was here that we met Bro. Fishback, fresh from his victory at Port Huron. Sturgis is a bright oasis for the weary itinerant. Many of our lecturers will affirm the same thing. Here, at the beginning of our ministry, we were baptized with spiritual power.

Mon. J. G. Wait.

Ex-President of the National Association of Spiritualists, and for several years a prominent and influential member of the Michigan Senate, is the same embodiment of fidelity to Spiritualism that he has been during the last fifteen or sixteen years. Quite recently, the friends worshipping in the Free Church, have thoroughly reorganized their Society, and have elected Mr. Wait president. Mrs. Nellie Smith, a whole-souled worker, who has an excellent reputation as a highly inspired speaker, and who is an efficient organizer of Children's Lyceums, is secretary. Allen Fox is treasurer. The members of the executive committee are as follows: Mrs. Mary Peck, B. C. Buck and Allen Fox. Then there is a soliciting committee, to look after new comers and to work up the financial question. The Sturgis Society is a pattern worthy of imitation. Abram Smith, Esq., has lectured frequently, of late, before the Society, giving universal satisfaction.

Mrs. A. E. Mossop.

who recently entered the lecture field, has delivered a course of twenty lectures at this place. Those who attended the Richmond Convention remember, of course, the polished address which this sister there delivered. At present she is making her home with Mr. Wait. A lady of really remarkable refinement and cultivation, and possessed of an exquisitely perfect musical education, Mrs. Mossop is an honor to the roster and a most desirable member of the social circle.

We take great pleasure in announcing to the spiritualistic public that Mrs. Mossop will respond to calls for lectures.

Kindness to Media.

Individualism—that is a cardinal point in the Spiritual Philosophy. It is a lamentable fact that many—alas, how many!—totally misapprehend the true significance of this idea. For instance, some think that when a soul is individualized, a kind of asceticism follows; and so we see quite a number upon whom the doctrine of individualism has had a most pernicious effect, inasmuch as it has caused them to isolate themselves from humanity, and live an exclusive, lonely, stingy, and, too frequently, an egotistical life, indifferent to the claims of needy souls in the great world of being.

Now this is all wrong. True individualism will produce universal harmony. When souls are individualized, rounded out into beautiful proportions like unto the angels, peace and joy will crown every hour, and great fraternal loves will flow out to bless humanity.

The teachings of the spiritual philosophy render human beings solicitous concerning the welfare of their fellow-creatures. How many homes are thrown open to the suffering! Among Spiritualists, how many warm out media have been provided with a harmonious resting-place, until they were able to go out again as evangelists of a higher religious faith!

Visiting Bro. Wait and noticing his kindness to one who is just blossoming out into great usefulness in the spiritual lecturing field, we were forcibly reminded of the earlier days of our own mediumship, when a noble soul deeply interested in Spiritualism gave us a home, and encouraged us, oh how earnestly and how prayerfully, to mount up the spiritual planes, and gain wisdom and inspirational power. Memories rainbowed with celestial light are ever with us when we think of the exalted purpose which that kind heart had in view in rescuing us from the cold and dreary swamps of religious indifference and carelessness. Others cooperated, too, and made the ways of life exceedingly pleasant for us. So, as long as we retain our identity in the universe of God—and we have not the least doubt but that we always will—these friends shall receive our love and adoration.

Media have friends! Yes, friends that are friends through sunshine and darkness, and without them these susceptible creatures would often fall, never to rise again on earth.

Mr. Ed. Riker thinks that we over-estimated the population of Kansas City. We took our statement from reliable (!) citizens. Mr. Riker probably lives in some rival Western city.

Mrs. Mary L. Strong has been lecturing in Cincinnati. Lizzie Keizer is giving public sittings at Thon's Hall every Sunday night.

Dr. Peet, of Sturgis, Michigan, a successful healer, has been traveling through Indiana exercising his gift with remarkable success.

Dr. Dumont C. Dake, always full of zeal, has done a noble work in defending the persecuted media in Chicago.

The Lyceum Banner comes to us freighted with good things. It is a little gem.

CERPHAS B. LYNN.

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