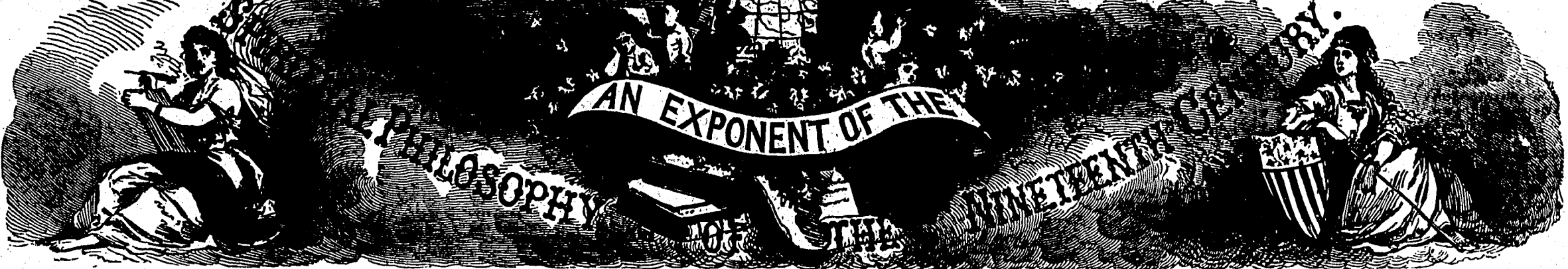


BANNER OF LIGHT.



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 is 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 pulses 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 't is winter is dead;
To hear their sweet mother's low voice and low
Tread,
And see that 't is winter and Death that are dead—
Quite dead—
Jubilate!

IV.
We have heard a sweet bird chirping low,
So patiently brooding so low,
When the flowers that slept
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.
They will soar, they will sing—
'T is a wonder to hear,
For the winter is dead, and the spring
Floateth 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 't is 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 't is 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 go to our song's sweetest wing,
Till its breath is purified
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,
Gliding, about the anthem we sing,
Till you call dead are 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 't is plain
That he never will waken again.
Since Old Death cannot lift his gray head,
Sin and sorrow and shame will be dead—
Quite dead—
Jubilate!

IX.
Oh, come out from your tombs! make it clear
That a new morning dawn doth appear.
We 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! 't is true, as we said!
Death is dead—'t is so utterly dead!
That his old, snowy hair
Growth young and new,
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.
Fill 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,
and 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 they 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 was 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 to him 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 wicked 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, but 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, it profiteth me 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 strangely 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, Universalists—every man and sect and creed, into a glorious fellowship with one another, through the loving spirit of Christ the Lord.

E. W. A.

A LETTER FROM JUDGE EDMONDS.

thing 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 from being clothed in one of those pale robes in which the *"REPENTANCE finds in RESTITUTION its argument and hope."* And in the other, in these words: "*Forgiveness has found its RESTITUTION which justice and wisdom never fail to gain.*"

New York, April 16, 1871. J. W. EDMONDS.

No. 1

— 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

YOUR WIFE, CHILDREN AND FRIENDS.

The greatest lake in the world is Lake Superior, which truly an inland sea, being four hundred and thirty mil-

Reported for the Banner of Light by Eugene F. Loveridge.

There was no utter stagnation of religious thought. Spiritualists regard uniformity valuable in fundamentals.

[The bell struck, and time was called.]

—

NURGESS.

legitimately grew out of it. He reiterated that many of the leading Spiritualists teach free love. True, there are Spiritualists who do not practice nor preach it, perhaps. So there are Mormons who have only one wife and do not practice polygamy, and express dislike to it. But did Mormons teach polygamy? Is not polygamy in practice the teaching of polygamy?

men by following it literally."
[Here the bell sounded.]

BURGESS.

Speaker ironically remarked: Well, I suppose the audience

When Mr. L. challenged him to go into the Bible, questioning by asserting it to be the only true guide. He had, on entering into the examination, proved that every objection urged against his guides, Spiritualism, etc., applied equally to Bible. If anybody in the audience had had the bad taste to call Mr. B. "an old bloat," he was sorry for such a breach.

The audience assembled at the appointed hour. Mr.

not therefore a guide! He makes merry over the alleged fact that Spiritualism only dates back to 1848, and asks, "How could men had no guide until then. Well, he has told us that the "Bible, followed to the letter, will make good men and women." There were thousands of years when there were no Bibles. There was a time when the light of science was

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 disorder 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 when he resolved to accompany me to England in order that we might be able to 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 to me from bitter antagonistic family causes, ever since we were here. And now, my wise and liberal-minded judges, who 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 beyond Orthodox bounds. If 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 clear 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, I 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 some 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 who have been more prosperous 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 Sands—Peter Bedford, by Thomas Brevior; 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 Delays at the House of a Baptist Minister; Notes and Gleanings: A New Medium—Presentiments of Death; Obtuary: 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 Orleansians 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, adressed from it, and as a compromise, we may write it so. He presented in the discourse a few of the pretensions of Spiritualists, with which the readers of the Times are familiar; they were presented forcibly and ably, but, after all, theologically, by Mr. Peebles, we did not think able through the exercise of our reason, and the demand for proofs more tangible from the life beyond; the episode of the mother whom faith over the shining corpse of her babe would not avail, but who demanded to be 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 mere 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, in a few short paragraphs of his discourse, the advantage of merging belief into knowledge, or not resting 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, Mr. 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 2½ and 7½ o'clock P. M., Saturday the 6th, and at 10½ A. M. and 2½ P. M., Monday the 8th, in Cooper Institute; at 10½ A. M., and 2½ 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. Loesch; 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.

Card from Prof. E. Mead.

THE PROJECTED PSYCHOPATHIC INSTITUTION.
Immediately after your last number went to press, a fifth case was mentioned to me—that of a patient, now in a hospital, whose friends were desirous to secure for him the benefits of the new method of treatment. If such is the local demand, indicated so soon after the inception of the plan, what may not be expected after the lapse of a few weeks, when it shall have become known abroad? It is not the echo of Mr. Putnam's kind and humane appeal, for that had not then gone forth; but it exhibits a simultaneous appreciation of the need—a confidence in the power of the new method, and a like confidence in the capacity and good will of the Directors who are expected to manage the affairs of the institution from which great benefits are expected to be dispensed.

In commencing any new enterprise, caution and prudence are necessary; and it is proposed to begin, as heretofore stated, in a limited way, so as to assure permanent success. It is not to be expected that the first provision contemplated will be rather inadequate to than in excess of the demand.

The expectation of good results has already been aroused to a considerable extent in the public mind. It behooves all concerned that no effort shall be spared short of the realization of the design is not to ignore, nor even to underrate past achievements, but to accept them with thankfulness. The great good accomplished by what is known as the modern humane method, introduced simultaneously by Luke in England and Pinel in France, in contrast with the barbarities of ignorance which formerly prevailed, is too well marked to be denied. The moral appliances gradually introduced within the past fifty years have been numerous, and there has been a corresponding increase in the percentage of cures. All these means will be embraced in the new institution. We do not propose to sit down contented with achievements of our predecessors, as if the ultimate of curative capacity had been reached. New light has been vouchsafed us. The psychopathist, above all other workers in the cause of humanity, should be the last to refuse the employment of any new method which fortuitous discovery or accumulated experience has proved to be beneficial. If true to his calling, he must heed the signs of progress.

One fact of great significance showing the importance of prompt action, is sufficient now to state in this connection, viz., that in reference to the curability of insanity. It is well known that the longer the case is permitted to remain without the employment of remedial means, the more curable it becomes. So that cases which are curable when the symptoms are first developed, sooner or later become incurable by delay. An artificial line has been drawn between the recent and chronic, which as regards curability is only an approximation; whereas, there being curable cases on the unfavorable side, and incurable on the favorable side of it. The line of curability is now changed by the psychometric means at our command. Cases now ascertained to be curable by psychopathic means would, by declining their employment, and relying solely on other agencies, however competent in other cases, be allowed to run into a chronic and finally incurable condition.

After the promptings of a life-long experience, so unimpeachably pronounced, I should be derelict in the discharge of a moral duty if I failed to urge upon our friends the importance of communicating with Messrs. Putnam, Gay, and others, laborers, and lending of their substance to enable us to prove to the world what almost unlimited beneficence can be diffused by this new effort in behalf of humanity.

The Doctors' Bill in Wisconsin.

In another column will be found a report, by Bro. F. A. Moore, of Milwaukee, of the doings of the Wisconsin Legislature in regard to the contemptible case legislation of the year before. Great praise is due to Bro. F. A. Moore, of Cedarburg, for his timely action in defeating a measure before the Legislature to still further curtail the rights of the people, and for bringing about the repeal of the old law, which provided for *fining* and imprisoning mediums who should presume to use their mediomantic powers to heal the sick.

Under the Wisconsin law of last year, a Clerk would have been fined and imprisoned for opening the eyes of the blind, and healing, as he so often did, to the wonder and astonishment of the old Jews.

The doctors concocted the same law which was passed in Ohio two years ago, and got it adopted by common consent in Wisconsin. No Spiritualist, in or out of the Legislature, had *pluck* enough to open his mouth in opposition to it. Several mediums have been fined and imprisoned in that State during the past year. The doctors thought they could draw the lines a little tighter. They, in so doing, verified two old sayings: *First*, "Whom the gods have made mad, they are not to be cured." *Second*, "Extremes ruin themselves."

These old school quacks thought they would force the thumb-screws one more turn. *Mad fools!* These extreme measures brought forth a bold and gallant defender of the rights of the people, who failed not in glowing terms to set forth the power of the *mediums* outside of the "regulars," and the *sovereign right* of the people to employ whom they pleased to minister to their physical as well as to their *spiritual* wants. The action of the Illinois Legislature, under the influence of the "Remonstrances" that went out from this office, backed up by the *mediums*, and the result was, that, instead of the *Doctors' Amendment* being adopted, the people's friend, the Hon. D. W. Maxon, moved to amend by striking out all after the *enacting clause*, and substituting a *repeal* of the original bill, which was carried triumphantly.—*Religio-Philosophical Journal.*

Movements of Lecturers and Mediums.

Mrs. Clara A. Field will lecture in Charleston, Mass., April 23d. She will spend the summer in Maine. Societies wishing to engage her to lecture on the route between Boston and Bangor via Maine Central or Portland and Kennebec Railroad, will please address her at once at No. 111 Middlesex street, Lowell, Mass.

Mrs. M. J. Wilcoxson is engaged to lecture in Smith's Opera Hall, Decatur, Ill., during the Sundays of May, and will remain and attend the Convention which meets there on the 24th of June. She is now speaking in Troy, Ind.

The funeral sermon delivered by Mrs. C. F. Allen, at Regan's Hall, on last Sunday afternoon, was beautiful, grand and touching. The words seemed to fall from the speaker's lips as if by magic, and we confess that we never heard a sermon that equaled it. She lectured in the evening to one of the largest audiences we ever gathered at that hall.—*Patriot, Carthage, Mo., April 28th.*

Our correspondent, C. C. Colby, corroborates the above statement.

E. V. Wilson is engaged to lecture in Kansas City, Mo., in May.

Mrs. Hull.—The *Nineteenth Century* says: "We are glad to learn that this liberal reformer and very eloquent speaker has been engaged by the Spiritualists of Dayton, O., to lecture for them during the month of May."

Mrs. M. S. Hoadley draws large audiences in Lynn, where she is lecturing, and the interest is increasing. She speaks there the remainder of this month. She will speak in Lunenburg May 7th and 14th, and in New London, May 21st.

J. Madison Allen lectured in East Abington, Sunday, April 16th, to excellent acceptance. He speaks in the Unitarian church, Pepperell, Sunday, April 23d.

D. W. Hull closed his lectures in Providence April 16th, and returns West, stopping at Corry, Penn., until the middle of May, and one week in Wyandotte, Mich. He will be at Hobart, Ind., May 27, and at the Mediums' and Speakers' Convention, Decatur, Ill., June 1, 2, and 3. Ray, Mr. Brunton, lately from England, will succeed Mr. Hull in Providence.

Mrs. Mary E. Currier, the musical medium, has closed her public seasons for the present.

A. B. Hayward, magnetizer, will be absent from this city two weeks. His letter address will be 73 4th avenue, New York City.

Dr. H. P. Fairfield will speak in Wilmington, Del., Sunday, April 30th, and in Putnam, Conn., during May. Will make other engagements. Address, Ancon, N. J.

Mrs. Emma Hardinge is to make a lecturing tour in the Northern Provinces of England, early in May. From the interest manifested, it is thought she will be received by large audiences.

ALL SORTS OF PARAGRAPHS.

CONTENTS OF THIS NUMBER OF THE BANNER.—First Page: Mrs. Cora L. V. Tappan's poem—"Jubilate"; "The Best Thing about Spiritualism," a Musical Lecture, by the Rev. Warren H. Odumworth. Second: poem—"God," by "W. A. A." A Letter from Judge Edmonds; Continuation of the "Abstract of a Joint Discussion, held between Rev. O. A. Burgess and W. F. Jamieson, Esq., at Waukegan, Ill., Third: Conclusion of ditto; "May Bristol," by Ed. S. Wheeler; Free Thought—"Polar Explorations," by "Kosmo"; "Letter to C. Graves, on 'Battered Speakers,'" by Moses Hull; "The Methodist Rev. T. B. Taylor," by F. W. Sunderlin; Review of "Abstract of Colenso on the Pentateuch"; Banner Correspondence from Illinois, California, Vermont, Michigan, Massachusetts; Obituaries; Prospect: Fourth and Fifth: "Emma Hardinge on Marriage," Editorials and articles of current interest. Sixth: Messages, and list of Spiritualist Lecturers; Calls for Mass Conventions in Illinois and New Hampshire. Seventh: Advertisements. Eighth: Correspondence by Warren Chase; "Western Locals," by Cephas B. Lynn.

Mrs. Mr. and Mrs. Darling, Mr. and Mrs. Goodwin, and Miss French, all of Glover, Vt., will please accept our thanks for a lot of delicious maple sugar.

It is said that there are over twenty thousand children working ten hours a day in New York and Brooklyn tobacco factories, and fully half that number are under fifteen years of age.

Two boys were publicly whipped by the Sheriff at Hamilton, Ontario, on Tuesday, under a new law. The whipping was done with eight or nine things fastened to a handle several inches in length. Canada is retrograding.

There is a cat in Pittsfield fourteen years of age, which has had two hundred and twenty-five kittens.

CHILDREN AND FLOWERS.—Last week we received by express a box containing elegant bouquets of spring flowers from Hampton Falls, N. H., accompanied with this note: "Dear Banner"—After explaining to a little niece of mine the meaning of what is done at the Banner Free Circle Room, she wished to do something to please the spiritualists and those whose blessed privilege it is to best the best she has gathered sweet May-flowers to send you. Please accept them from Miss Emilena A. Shaw, aged ten years."

"Bless you, darling!" and our spirit-friends unite with us in the benediction. Our thanks are due to another friend (A. W. Washburn, Kingston, Mass.), who sends a box of flowers, with these refreshing words:

Please accept this donation to your circle; and may it afford pleasure both to the visible and invisible members who may be present."

A clergyman in Connecticut boasts the title of the Rev. Ezekiel Fiddie, D. D.

A gentleman learned in the origin of social customs was asked what was the meaning of the custom of casting an old shoe after a newly-married couple as they start on their trip. Said he, "To indicate that the chances of matrimony are very slippery."

The Banner of Light publishes a very long but interesting account of the hearing of the petition of the American Liberal Tract Society for incorporation by special enactment, before a Committee of the Massachusetts Legislature. Good reasons were urged why the petition should be granted; but the petitioners had "leave to withdraw." There is not yet enough love of liberty in the old Bay State to accord equal privileges to Orthodox and unorthodox societies. The spirit of religious tyranny will never be broken until Christianity as a system is outlawed by the people. Every such manifestation of intolerance, however, hastens the hour of emancipation, and opens the eyes of fresh multitudes to the arrogant domination of the church party. America will never be free till she is dechristianized.—*The Index.*

A citizen of Savannah, Ga., has invented a velocipede resembling the body of a little horse, the motive power of which is electricity, and can be controlled by a seven-year-old child.

To make a little boy's trousers "last"—when you make a suit of clothes for him, finish the coat first, and by so doing you make the trousers last. It is the only way the thing can be done.

Wisconsin is looming up now as the great iron-producing State of the Union. Four ranges of hills, each twenty miles long, running parallel to the Menomonee River, have been found to contain immense quantities of almost solid iron, and are estimated to contain ten times more of that metal than all the Lake Superior ranges combined.

When Mr. Greeley wrote something about "Anna Dickinson's lecture on Joan of Arc," the printer made it read, "Any Dutchman can play the Jewsharp."

A Chicago paper of last Monday has the following suggestive paragraph: "There were twenty-seven hundred saloons in running order during eighteen hours of yesterday, and two hundred churches during four hours. What chances have the latter against an opposition such as this?"

Cephas B. Lynn, the gett-up-of the "Western Locals" of the Banner of Light, is now in Louisville, preaching the gospel, and posting the readers of our able contemporary with reports and doings of the people in the land of ho-ecakes.—*The Crucible.*

Love is an internal transport; so is a canal boat.

The American Woman Suffrage Association will hold a mass meeting in New York, at Steinway Hall, on Wednesday, May 10th. Names of speakers will be announced hereafter. Hannah M. T. Outler, President; Lucy Stone, Chair. E. C. Com.

Let children sing! Dr. Rush said that the reason why Germans die so seldom with consumption is the fact of their singing from the earliest childhood.

The Professor of Mathematics in a Western college has figured out before his class the exact dimensions of Heaven. He decided that it contains but 1,600 square miles, and bases his calculation on the 21st chapter of Revelations. It is thought by him, however, that the space will be ample, so many people seem to be going the other way at present.

NAILS IN THE STREET.—One blacksmith in this city has taken from horses' feet two hundred nails, which had been trodden upon and buried under the hoofs of the horses being carelessly thrown into the street. Nails are constantly swept out of stores with the other dirt. We lately counted twenty-five nails of various sizes opposite one store on Washington street. If stockpiles would give directions about this, and if everybody would think about it, the usefulness of many horses would be increased, and they would be relieved from much suffering.—*Our Dumb Animals.*

Miss Phelps says that she has no quarrelling with a woman, the press, a railroad company, or the telegraph.

Five millions of francs, the amount of indemnity claimed by Germany from France, would weigh in gold twenty-five pieces no less than 3,648,398 pounds, and a train of three hundred and twenty-four average freight cars would be required to transport them. The same sum in silver francs would weigh 35,000,000 pounds. If a five-franc piece had been laid aside for every minute, day and night, since the commencement of the Christian era, the sum total would not extinguish the debt of France.

RETRIBUTION.—If we may credit the statement of a Memphis Journal, a curious retribution has befallen a man named Samuel Poston, in jail in that city, charged with killing a man named Schofield. The jailors heard a loud noise coming from a cell in which Poston and another man were confined. When they went to investigate into the matter, they found Poston laboring under great mental excitement, and in a condition of terrible fright. He declared that he had seen at the door of the cell two figures dressed in white, one of whom he recognized as Schofield. All efforts to convince him that no one had been at the door of his cell were fruitless. He still remained greatly disturbed; and so great has been his mental suffering over the matter since, that it is thought it will result in the loss of his mental faculties.

Many persons sigh for death when it seems far off, but the inclination vanishes when the best of us, or the locomotive runs off the track, or the measles set in. A wise physician once said to me: "I observe that every one wishes to go to heaven, but I observe that most people are willing to take a great deal of very disagreeable medicine first."—*T. W. Higgins.*

There are over forty women editorially connected with the New York press.

A man, stopping his paper, wrote to the editor: "I think folks ought to spend their money for paypup, m'daddy diddant and everybody sed he was the intelligentest man in the country and had the smartest family of bolzs that ever dug tailors."

TEXTED BY TIME.—For Throat Diseases, Colds and Coughs, "Brown's Bronchial Troches" have proved their efficacy by a test of many years. The good effects resulting from the use of the Troches have brought out many worthless imitations. Obtain only "Brown's Bronchial Troches."

Spiritualist Lyceums and Lectures.

Boston.—Eliot Hall.—Religio-Philosophical Club.—On Wednesday evening, April 13th, this club met at its accustomed place to consider the question, "Is Spiritualism a Religion?" Dr. H. B. Storor called the meeting to order, and introduced A. E. Carpenter to open the discussion. Mr. Carpenter considered Spiritualism to be the grand control of thought outside of materialism. Its first ground of proof, to him, was its capability of scientific demonstration, after which came in the knowledge communicated by the angels. He regarded Spiritualism rather in the light of a science than a religion.

Mrs. Dr. Emma R. Still (by invitation) then spoke. She thought that the mere fact of belief in spirit manifestations did not make a true Spiritualist, any more than the acceptance of church dogmas made a true follower of the Christian spirit. There was work to be done in carrying our Spiritualism into daily life and practice.

John Wetherbee decided strongly for a scientific, rather than a religious classification of Spiritualism. Capable as it was of mathematical demonstration, it gave proof to the mind, and after that would come in higher views of religious duty. Spiritualism was a fact, and in common with other facts might operate upon the religious faculties of man. The other religious systems were as buds brought to blossom by faith, while Spiritualism was the blossom of science. Religion to him was one thing, Spiritualism another—the first was a something that looked up to something higher; the last was a fact as demonstrable as the problems of geometry.

H. B. Williams said he looked upon Spiritualism in the light both of a science and a religion; but none the less a religion because of its scientific phase. The sum of religion to his mind was embraced under three heads—first, the existence of God; second, the immortality of the human soul; and third, the condition of that soul in the future. Upon the light shed by Spiritualism regarding these three heads, he based his idea of calling it a religion; its scientific phase was easily seen in its phenomena. He believed a true Spiritualist must necessarily be a good moral man, in the broadest humanitarian sense.

M. V. Lincoln considered religion to be any thought or system of thought which tended to bring us into a better state of feeling. He regarded Spiritualism as a religion because it had made him a better man. While he acknowledged its scientific phase, he could not see how Spiritualism could be divided from the religious sentiments of mankind, where it existed broadcast, and often without being recognized.

N. M. Wright thought all religions were based on certain spiritual elements in mankind, and that the question should have read: "Does Spiritualism satisfy these spiritual instincts?" He claimed that it did so satisfy these inherent demands, and was therefore a religion.

Dr. H. B. Storor said religion had three elements at the last analysis, consisting of its effect on the feelings, ideas and purposes of man—the feeling is intuitive, the idea is impressed upon him, while the purpose has in view what the person will do toward the person whom he supposes himself dependent. Is Spiritualism religious? Does it appeal to these feelings, stamp these ideas, and tend to govern these purposes of life? It certainly did not upon man's emotional nature, systems of thought were evolved from it, and our purposes, based upon the ideas it conveyed, were to become better men and women, and to live more in accordance with natural (and so, spiritual) laws. Therefore, if modern Spiritualism took these points, he held we had a right to call it a religion.

Mr. W. A. Dunklee thought that Spiritualism, as a science, had developed in man's moral nature a religion of Spiritualism or a spiritual religion. Some further discussion arose, in which James Campbell, D. D. Sinclair, (by invitation) John Wetherbee, Dr. Storor, H. B. Williams and A. E. Carpenter took part, after which Mrs. Dr. Emma R. Still and D. D. Sinclair were elected members, and the Association adjourned to Sunday evening, April 16th.

Lyceum Masquerade.—The Third Annual Lyceum Masquerade, given by the Boston Children's Progressive Lyceum, took place at Eliot Hall on Monday evening, April 17th—music by the Lyceum Orchestra, under direction of T. M. Carter. A large number assembled, many of whom were finely costumed, and the Terpsichorean exercises caused the time to pass pleasantly, the dance continuing till about 2 A. M. of the following day.

Monthly Concert.—On Sunday evening, April 23d, the Boston Children's Progressive Lyceum will give its regular monthly concert—proceeds to assist in carrying on the institution. This is a worthy object, and should be correspondingly patronized.

The Tuesday evening sociable—admission free—will continue to be held in Eliot Hall each week, till further notice.

CHURCH.—Granite Hall.—The Spiritualists of this city turned out in large numbers on Sunday evening, April 16th, to listen to an eloquent lecture by Prof. William Denton. Good music, as usual, enlivened the meeting.

Misreport.—Washington Hall.—A correspondent writes: "Sunday morning, April 16th, the Lyceum opened with the usual exercises, after which we had speaking and reading by Eva Wales, Nettie Magellan, Freddie Root, Nettie Anson, Elsie Adams, Minnie Williams, Minnie Wilson, Stella Wagner, Mr. Henry Anson, J. L. Burton, H. S. Bacon and Precat West. The exercises closed with a grand Banner March, in which fifty-one took part."

More New Subscribers.

The old patrons of the Banner of Light during the past two weeks have sent us ninety-eight new subscribers. J. J. Perkins sent four; S. Fowler, two; O. Dye, two; E. A. Crofoot, one; O. Schneider, one; O. L. Knight, one; E. B. Daily, one; M. Champlin, one; L. Kendall, one; J. O. Hyde, one; R. Varney, one; J. Bronson, one; T. H. Bates, one; A. C. Cotton, one; J. G. Walt, one; M. H. Brown, one; C. H. Rich, one; J. A. Howe, one; J. F. Adams, one; O. L. Bradley, one; O. Bounsell, one; S. Kingsbury, one; E. L. B. Glisak, one; Mrs. D. K. Truman, one; M. Webster, one; E. H. Wason, one; F. S. Kennon, one; R. B. Everett, one; J. White, one; Wm. Cooper, one; Mrs. A. Dow, one; Dr. I. W. Michie, one; H. Thorn, one; W. Leland, one; H. H. Haskins, one; L. Crosby, one; Wm. Marchant, one; Mrs. E. A. Burgess, one; L. R. Jillson, one; A. Thomas, one; J. Whiteley, one; A. Perry, one; A. Cary, one; F. P. Tappen, one; A. B. Plympton, one; A. Couch, one; Mrs. L. A. Cooke, one; Geo. Stacy, one; Mrs. W. G. Shutt, one; E. G. Cobb, one; H. S. Turner, one; A. J. Colt, one; Mrs. A. M. Clifford, one; G. B. Nyre, one; Mrs. A. Scott, one; J. J. Botfield, one; W. T. Smith, one; Geo. Philbrick, one; L. S. Noble, one; J. W. Brown, one; R. H. Small, one; C. G. Dodge, one; O. Abbott, one; J. W. Willett, one; M. J. Hamilton, one; R. G. W. Parker, one; M. E. Christy, one; J. F. Chase, one; Mrs. R. N. Draper, one; Mrs. L. A. Davis, one; W. Wilson, one; Wm. H. Adams, one; A. L. F. Mower, one; E. G. Spinning, one; Mrs. K. Holmes, one; O. Boers, one; J. H. Huntley, one; M. Mayfield, one; J. G. Ewold, one; Dr. Wm. L. Fleming, one; J. Bryant, one; M. Griswold, one; S. W. Evans, one; Mrs. A. L. Smith, one; Mrs. E. A. Preston, one; G. V. Stuart, one; J. E. Howard, one; F. W. Collins, one; C. J. Cartwright, one; Mrs. A. Weaver, one; Dr. J. F. Dykeman, one; A. Beebe, one; E. A. C. one. May the blessings of the glorious Spirit-World be meted out to you all, dear friends.

Matters in Europe.

From France, except reports of skirmishes of greater or less importance, nothing has come across the ocean since our last issue. The terms of settlement accorded by the Thiers Government being denounced by the Paris Commune as too severe, the latter is preparing for a siege, and the former, under Marshal MacMahon, is massing his troops upon the exposed points, and dropping shells rapidly from Valerol and into the city, reducing some of the outer streets, it is reported, to wrecks. All Englishmen have been warned, by their Consul in Paris, to leave the city. The rush of others to escape from what they deem certain destruction is very great, but only a portion of those desiring are allowed to go out.

The Communists, on several occasions, are reported to have arrested the proprietors of large manufacturing establishments in Paris, in order to stop the business, and thus force the workmen employed to enter the national guard or starve, with their families.

Dombrowski, the Communist General, claims the capture of four hundred prisoners in an attack on Meudon on Saturday, April 15th. The batteries on the hill of Trocadero have opened fire on Valerol.

A solemn requiem mass was celebrated at the Versailles cathedral, on Saturday, the 15th, for Generals Thomas and Ledou.

Three gunboats shelled Sevres and St. Cloud, on Saturday the 15th.

The unfortunate column in the Place Vendôme has thus far escaped—although it is alternately reported as about to be cast into cannon, and then as almost purchased for transportation to New York City. At last accounts it had been decided not to demolish the column, but to displace the statue on its apex.

Spiritual Periodicals for Sale at this Office.

THE LONDON SPIRITUAL MAGAZINE. Price 30 cts. per copy. HUMAN NATURE: A Monthly Journal of Zolistic Science and Intelligence. Price 35 cts. per copy. THE MEDIUM AND DATABANK. A weekly paper published in London. Price 5 cts. THE RELIGIO-Philosophical JOURNAL: Devoted to Spiritualism. Published in Chicago, Ill., by E. B. Jones, Esq. Price 5 cts. THE LYCEUM BANNER. Published in Chicago, Ill. Price 5 cts. THE AMERICAN SPIRITUALIST. Published at Cleveland, O. Price 6 cts. THE CAVALIER. Published in Baltimore. Price 5 cts. THE HERALD OF HEALTH AND JOURNAL OF PHYSICAL CULTURE. Published in New York. Price 20 cts. per copy.

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April 28, Lecture by Prof. William Denton.

The fourth course of lectures on the philosophy of Spiritualism will be continued in the elegant and spacious Music Hall.

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SPECIAL NOTICES.

LET JOY ABOUND.

Let joy abound! The winter's gone! The fields and snow have melted away! The fields, long of their verdure shorn, Grow green beneath the vernal rains; The flowers around our pathway bloom, And with their fragrant all the air; The birds are singing in the trees, And everything looks young and fair; The birds are putting on new plumage, The "Pinks," "Pinks," and "Shades complete," Which they have purchased at E. S. M.'s, Corner of Beach and Washington street.

Apr. 29.—1W.

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Notice to Subscribers of the Banner of Light.—Your attention is called to the plan we have adopted of placing figures at the end of each of your names, as printed on the paper wrapper. These figures stand as an index, showing the exact time when your subscription expires. E. C. the time for which the subscription was made, and the number of the volume and the number of the paper. When these figures correspond with the number of the volume and the number of the paper, the subscription is at an end, and it is unnecessary for us to send receipts. Those who desire the paper continued, should send notice to the publisher, or early as three weeks before the receipt-figures correspond with those at the left and right of the date.

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Each line in Agate type, twenty cents for the first insertion, and fifteen cents for every subsequent insertion. SPECIAL NOTICES.—Thirty cents per line for the first insertion, and twenty-five cents for subsequent insertions. BUSINESS NOTICES.—Thirty cents per line, each insertion, set in Minion, measured in Agate. Payment in all cases in advance.

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

Advertisements to be Renewed at Continued Rates must be left at our Office before 12 M. on Monday.

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

PLANCHETTE OUTDONE! Have you seen the Electro-Magnetic Disc?

PERSONS may, by the aid of this valuable combination of metal, ascertain who are mediumistic, and all the remarkable manifestations of Electro-Psychology may be induced. The Electro-Magnetic Disc is in common use by professors throughout Europe. It can be obtained only by addressing H. W. WALLACE, 160 Hammer street, East London, E.C., by enclosing 50 cents and 33 cent stamps. Wholesale price, \$5.00 per dozen.

MISS LOTTIE FOWLER, OF HORTON and Bridgeport. This famous Medical and Quack Medium will be in Baltimore, Md., till about the 20th of May, when she takes her departure for London, Eng. No. 38 Courtland street, Baltimore, Md. 1W.—Apr. 29.

DR. GEORGE W. LEECH, Clairvoyant and Magnetic Healer, will give diagnosis of disease and treat all chronic complaints. Consultation free. All visiting Eastern Patients to try the virtues of the Electro-Magnetic Disc, may call on him at his office, over J. S. Sweeney's Hardware Store, west side of Main street, East Boston, Mich. 2W.—Apr. 29.

Banner of Light.

Warren Chase, Corresponding Editor.
Office at his Liberal, Spiritual and Reform Bookstore, 601
North Fifth street, St. Louis, Mo.
Copies of the BANNER OF LIGHT, including back num-
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 303 patients, of whom 174 were males and 129 females; and there had also been discharged during the two years preceding the report 365, only 91 of whom are reported recovered, and 49 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 table turns 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 300, 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 8 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 are not as yet ascertained, and the males are 937 to 753 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 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

elder 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 tasty, 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 end 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 illumined 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 worn 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 séances at Thom'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.

CEPHAS B. LYNN.

JUST PUBLISHED,

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