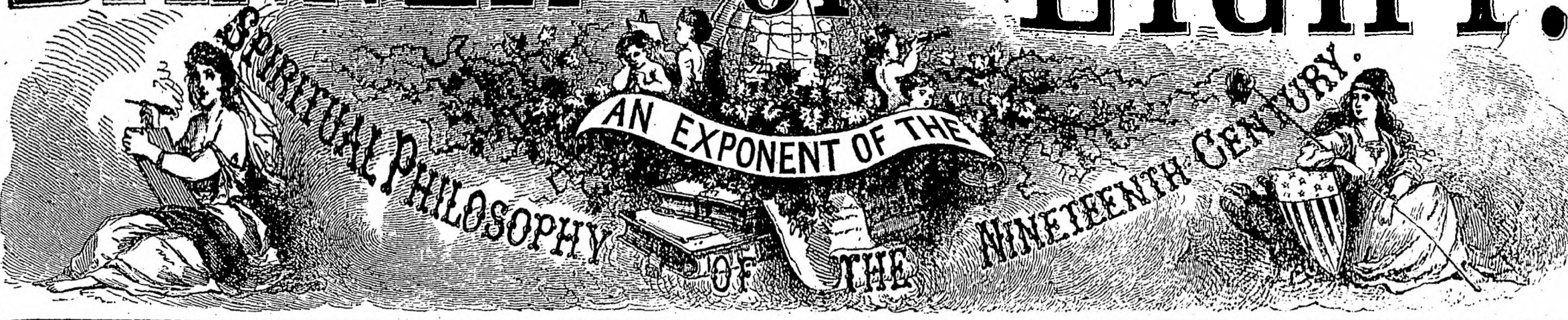


# BANNER OF LIGHT.



VOL. XXXII.

{ WILLIAM WHITE & CO.,  
Publishers and Proprietors. }

BOSTON, SATURDAY, MARCH 29, 1873.

{ \$3.00 Per Annum,  
In Advance. }

NO. 26.

## The Rostrum.

### INSANITY AND INSANE ASYLUMS.

A Lecture Delivered in Music Hall, Boston,  
Wednesday Evening, March 10th, 1873,  
BY REV. WM. R. ALGER.

Reported for the Banner of Light by John W. Day.

If a complete account could be given of the workings of madness in individuals, in classes, in sects, parties, and nations, what a chapter it would form in the history of the world. It would be a terrible and awful chapter, but, if adequately understood, an incomparably instructive one, furnishing a key to the profound mysteries of human nature, both in its normal and abnormal manifestations. The subject of insanity always has been, and still is, invested with an atmosphere of terror and dread, of doubt and secrecy—an atmosphere which greatly aggravates all the evils connected with the subject, by shrouding the truths of the case with the pall of wild exaggeration. The fundamental phenomena of insanity are equally exhibited in delirium tremens, the exaltations and hallucinations of fevers, also in persons under the influence of opium or hashish; but in these exhibitions the force of the phenomena is brief, the termination is foreseen, and the cause is understood; therefore the mystic horror and dread are wanting. And yet insanity itself, in its worst phases, is not any more a diabolical chaos than the phenomena manifested under these other conditions; it is equally with the various departments and experiences of sanity and health, under the domain of law, following regular sequences of cause and effect, having a beginning and end appropriate to itself, and running through its normal course, which is generally understood by those who are experts in the matter. It is all covered with the lines of order and law—the symmetrical and systematic regularity and harmony which is the leading characteristic of all the workings of God in Nature.

The more any subject is understood the less it is feared; therefore we have great good promised by the consideration of the topic to which I invite your attention this evening, if it can be proved that insanity is a subject of law and order equally with other departments and phenomena of human nature; and if the knowledge which will be imparted shall be preparatory to the removal of distrust, and the substitution of sympathy and kindness in relation to those giving forth its manifestations. The doctors who have had the charge of the unfortunate subjects of mental disease have laid the human race under a great debt of obligation, by their profound and thorough study of it, and by the numerous valuable works which they have published upon it, as well as by the humane and judicious measures which, to a considerable extent, they have been instrumental in introducing in the place of previous cruelty and chaos; a good work which needs to be carried much further in the same direction. And in the securing of this result much good may be done, and much aid furnished by an enlightened public opinion outside of asylums and of those who have the direct or indirect control of them; for these persons—superintendents and servants in asylums, together with trustees, doctors, and visiting committees, are, as men in the main, occupying official positions, dreadfully exposed to falling into ruts of established usage, and into preferring that which will secure the utmost regularity, quiet and economy of attention and care, rather than that which is intrinsically best. It always requires more will to strike out new paths of action than to go on in the old beaten ones. The subject of insanity, in all its forms, is still—as in the past—enveloped with something of the supernatural, which colors the views of those who look upon it. I will, therefore, for the first head of my lecture, ask your attention to the three historic views of insanity, and the corresponding historic modes of treating its subjects. Of, course, in the brief space allotted me, the work must be done in a sketchy and incomplete manner, but I will throw out statements enough to give a general outline of the case.

In ancient times, it was regarded as a direct visitation of God; by the polytheistic nations, of one or the other of the gods or goddesses. Its subject, therefore, was regarded as divinely possessed or inspired. Illustrations of this view are given in all the classes of prophets in the antique world. You remember the story of Cassandra, the inspired prophetess of Troy; of the old, blind Tiresias, the seer of Thebes; of Orestes, son of Agamemnon and Clytemnestra, and of the Sybils who were supposed to be under the direct inspiration and control of the god or goddess of the shrine where they gave forth their oracles. Madness was called a sacred disease, and a treatise on that subject was written by Hippocrates in that vein of rational investigation of which he was the first introducer in history, denying that it was in any peculiar sense a sacred disease any more than any other malady of the body or mind. But the very putting forth and existence of that treatise proved the ideas current on the subject in his time.

Coming down from antiquity to the middle ages, we reach the second or mediæval view of insanity, entertained at a time when all the learning and power, pretty much, were under the control of the Church. Then this inspiration of the mad was broken up and turned into two directions—the divine and the diabolical; the first, or divine, comprising those in the Church—those whose inspiration followed the forms of Orthodox theology, and whose trances reflected the doctrines of the Church; the second, outside of

and opposed to the Church, who were ranked as diabolical and heretical. The saints of the Church were always considered as divinely inspired, but it was with that which the science of to-day calls insanity. You remember how a view similar to this of divinity in the Church, as opposed to diabolism outside, found credence among the Jews in the time of Jesus; how the diabolical element in the form of demons held control of the wanderers among the tombs, from whom the Saviour was supposed to have cast out the devils by whom they were possessed. This doctrine accepted by the Church gave a two-fold direction to not only theology, but poetry and history as well. The lives of the Virgin Mary and the saints with their beautiful trances symbolized one side; the disinherited gods of the heathen, flung down from their pedestals and demonized, furnished the inspiration of those mad heretics whose doctrines contradicted the teachings of the Church. These, being looked upon as subject to the influence of diabolical inspiration, were regarded with the intensest aversion.

And this brings us to the second mode of treating the insane. Under the first view they were looked upon as the subjects of divine favor; they were held as sacred; their words were caught up as revelations and oracles, and they were treated with respect and deference, being allowed their liberty, with only such restraint (in some cases) as should prevent their injuring themselves or others. But under the second view, the unfortunate subjects of the phenomena not in harmony with the Church were divided from the rest, looked upon as enemies of God and his laws, and foes to the human race. There was but one logical step in this second view, therefore, to their extermination: persecution and death became the exponents of the public idea, and they were inflicted to a terrible extent.

The speaker here cited the cases of several remarkable religious maniacs who had existed in the past, especially a young English girl, burnt at Milan in the year 1300, for proclaiming herself to be the Holy Ghost incarnated in a female form; and of a certain Spaniard in 1359—burned by order of the Archbishop of Toledo—who claimed that he inherited the place in heaven lost by Satan—that the end of the world was close at hand, and that he was engaged to fight with Anti-Christ. Both of these hallucinated individuals perished at the stake in explanation for the assumption of a position for which they were clearly not to be held accountable as rational beings. The same fate descended upon Joan of Arc, whose insanity led her to a noble end. To those of you who are familiar with the history of the Salem witchcraft it is perfectly obvious that this—and its kindred branches throughout Europe—was but a phase of insanity taking a form in harmony with the time in which it appeared. It has been calculated by some writers that four or five hundred thousand people were put to death in the course of this colossal excitement—unhappy men, women and children who were simply and utterly irresponsible lunatics, and who should have been kindly cared for, and by the resources of science healed.

And the same phenomena which were manifested in the case of the Salem witchcraft are now being exhibited in our day, with differences in harmony and accordance with the changed condition of the mental or physical surroundings peculiar to this age in which they are presented. They are made known in the operations of many of our trance mediums, in clairvoyance and other abnormal phenomena—phenomena which are real and genuine, free from imposture, and free, also, to the mind of any scientific investigator from the suspicion of the operation of anything either divine or diabolical as their producing cause.

Laying aside both divinity and diabolism, we come to call insanity a disease. The diseases of the mind corresponding to the diseases of the body, which are not referred to any possession or influence of disembodied spirits, simply because the bodily diseases are more generally understood, we can with equal strength of position deny the assumption of divine or diabolical possession in mental maladies, and seek in Nature for their source. The doctrine of modern times—with the exception of those classes who still believe in the two preceding views—is that insanity is a disease of the brain, as readily distinguishable and capable of treatment by definite modes as those of the body. This will lead to a scientific study of the causes of insanity, and a treatment of them according to the laws of medicine, chemistry and physiology, and all other means known to humanity.

The treatment of exceptional persons—those who stand out with marked idiosyncratic developments from the average of the community in which they reside—is determined by the view taken of them; if such insane person is thought divinely inspired, he will be, naturally in our times, as he was in ancient times, treated as a prophet and teacher—if not, he is looked upon as a subject under the action of something diabolical, and there is generally but one step from such a judgment and the exercise of violent repression. Science taking a more enlightened view, says that it is her duty to pity this victim of the unfortunate conditions of society, to investigate his case under the clear white light of truth, and see what can be done for his restoration, or at least amelioration. But in a darker state of the world such a spirit of scientific improvement, humanity and sympathy, was not yet attained to. By the spirit of the ancient laws almost everywhere, those who differed from the established forms of action were looked upon as enemies of social order, and at once coerced into submission. Accordingly the insane were everywhere, in their own homes, and when asylums had been estab-

lished, submitted to every degree of horror and outrage. The pictures that have been painted by the historian are too painful to be brought up before you in detail.

The fifteenth century was stated by the lecturer to be the date of the first inauguration of the project of bringing the insane together in asylums; and from that date the recital was one of darkness and wrong in those ancient institutions. The first marked effort at their amelioration, he said, was brought about in 1793, by a kind-hearted French physician, Pinel, who, in the presence of Couthon, the President at that time of the Commune of Paris, begged to be allowed to strike off the chains which encumbered the limbs of the multitudinous patients confined in the Bicêtre hospital in Paris, under his charge. In accordance with his desire, Couthon accompanied him to the hospital; but when he was brought into the presence of the maniacs from whom it was desired to take off the fetters, he is reported to have said to the humane physician, "Are you mad yourself, that you propose to set these wild creatures at liberty?" Pinel replied, "I would set them free that they may cease to be wild persons; for it is the cruelty to which they have been subjected that has made them so;" and, unable longer to bear the thought of the barbarous and irrational way in which this mass of demented humanity was treated, he at once proceeded to strike off their chains till he was surrounded by some fifty of these persons, who seemed grateful in the highest degree for that amount of freedom. The experiment was a perfect success, and a picture, on a large scale, delineating this triumph of humanity over barbarism, now decorates the great hall where the French Academy of Medicine are accustomed to hold their meetings. Among those who were thus liberated by Pinel was one gigantic soldier of the Girondins, named Chevreuil; and between him and the physician sprung up such an entirety of good feeling that the demented man became the body servant of the doctor; and on one occasion, when a mob filled with fury seized Pinel, and were hurrying him "to the guillotine" to expiate the crime—as they accused him—of letting loose lunatics, to the prejudice of good government as they understood it; Chevreuil threw himself before his master, and succeeded in convincing the would-be murderers that they were in the wrong; whereupon they released their victim, and, according to the lecturer, another example was added to the happy return, in the golden circle of kindness, of good deeds to crown their doer.

But, to show how slow the progress of such reform is, I may simply state the fact that in 1815—twenty-three years after this noble act of Pinel—the first Parliamentary report of the insane in England was made, and it was found that the condition of the insane had not been improved in the slightest degree whatever. They were still herded together like beasts. In some cases, said the lecturer, twelve women were reported as being chained together to a wall, in a dark, damp dungeon, suffering from cold, exposure and hunger, almost naked, their only bed a heap of straw rotten with indescribable filth, sleeping and living together in a narrow space where they could scarcely move without touching each other. This fearful condition of affairs was still in existence in England at the time of this report, although the knowledge of the successful experiment of Pinel had been ringing over the civilized world for nearly a quarter of a century. This fact would go naturally to show that, however much can be claimed for the wisdom, humanity and freedom from routine on the part of those in charge of our asylums, the highest possible point has not yet been attained, and that there exists an opportunity of awakening these institutions to a broader charity by attracting to them the searching analysis of public opinion.

Concluding the consideration of these three modes of treatment for the insane, I come to the second head of my lecture: The Nature of Insanity—its causes and preventives. We must begin at a little distance and work our way to the centre, if we would rightly understand what insanity is. We must first understand what sanity is, for one is an aberration from the other. The one is the normal standard of human nature in the fulfillment of its functions; the other is an aberration from that standard; and before we can comprehend the aberration we must understand the first or undisturbed state. Let us for a moment, then, consider man as a separate individual organism for himself in the world—forget that he had any ancestry, that he has any associates upon the earth; regard him as an isolated entity in the centre of the natural universe, and what do we find? We find surrounding man an almost endless variety of objects which are revealed to him in innumerable forms, varying colors, differing tones, savors, odors, touches, weights and temperatures. We find man possessed a certain number of senses through which these surrounding objects reveal themselves to his mind. There are not merely five senses—there are many more. There is the sight, which takes cognizance of colors; hearing, which takes cognizance of sounds; smell, which takes cognizance of odors; taste, which takes cognizance of savors; touch, which takes cognizance of the different degrees of roughness and smoothness in shapes and forms. Besides these usually recognized five senses there is the muscular sense, which detects differences in weight; and the sense by which the different degrees of temperature are appreciated. In addition to these seven senses of communication between man and the surrounding universe—of the existence of which we are experimentally assured—there are others if possible more important. There is the pres-

sure of the atmosphere, constantly varying with its every movement, pressing upon our bodies with the weight of many tons, of which we are unconscious, but which reports itself by its tension and vibration in every part of our being; then there is gravitation, which keeps every atom of our body in harmonious connection with every atom in the universe—the whole universe of matter being, as it were, represented in every man, and man being represented in every atom in return; thus rendering him, as it were, omnipresent, though without the consciousness of the fact.

Now, by the law of the spectrum analysis, a bar of iron throws upon the spectrum some eighty distinct lines, which proves that the molecules in that iron intercept at least eighty modes of vibration in the ethereal medium. Now is it not probable that the complex nature of man intercepts more than the atoms of iron? There may be thousands of these vibrations reporting themselves through the nervous system of man incessantly! Man is a complex whole, made up of rhythmical motions which are innumerable in their kinds and grades beyond those which are represented in the seven senses, in gravitation, electricity and magnetism; and if the actions of the objects around him are reported through his senses and through other channels in his nervous system correctly to his mind, are properly understood and adequate returns are made, you then have health and sanity. Break the equilibrium and disturbance occurs, physically representing itself in bodily diseases—mentally, in diseases of the mind. All these are in existence in degrees, and coming in contact with the external standard of judgment, all objects in Nature report themselves through certain sentiments in each mind, and in their return through the mind, take the shape of ideas. When the objects existing within have their exact correspondence without, neither more nor less, then there is a healthy action of the mind; but when ideas within are projected outwardly when no corresponding objects are to be found there, then there is insanity; and a great many forms of madness consist in the mixing and confusion, one with another, of the different rhythms of the body with those of the brain, the body being the strongest, and bringing the mental into subjection. This failure to adjust inner senses with outer states is the source of all diseases, bodily and mental.

Now we see the origin both of error and disease in this—that what fits one condition will not fit another. For instance, if a man living in India, and of sound mind and health, adapted in his train of thought for that moridian, should be suddenly transported to Greenland, into a state requiring a different training of sense and action, there would surely be trouble within, unless the changes within could be brought to correspond with the changes without; and thus error and disease are seen to have their primal origin in a failure of adaptation of inner conceptions and feelings to outer realities.

But man is not alone in the world. He is enveloped in humanity, which surrounds him as a second greater and overpowering self. Man assumes the inner states of other men, even of other ages and nations, thus introducing a conflict of ideas and emotions that ends in an unsolvable mixture of himself and other persons, often incongruous, which is a second source of diseases both of body and mind.

Next, man is not only enveloped by living humanity, from which he cannot free himself, not only constantly acting and reacting with other human beings in his thoughts and feelings toward them, and their thoughts and feelings toward him, but also his ancestry are represented in him. His bodily organism is inherited from his parentage, but his immortal qualities, the spiritual nature, never! because consciousness is never transmitted. Man may be divided into body and brain, and in his development possesses four sets of nerves: first the sensitive nerves, which connect him with the outer world and report to him the objects or actions around him; then the motor, which produce action in correspondence with these reported objects outside of them; and in addition to these sensitive and motor nerves, which may be represented as acting inwardly and acting outwardly; there is another class, the nutritive, which carry on their work unconsciously and in independence of his will; and still further the commissural fibres, the nerves which bind together the various parts of the nervous system, making of the sum the ego, or the me! And it is the office of the cerebral hemispheres, by a compounding of all, to establish and maintain the personality, and keep alive the conception of individual identity. When that coordination is kept up, and the consciousness of the brain held intact, when the exhibitions of consciousness are confined within the fixed standards of human nature and conduct, we have sound mind, individual responsibility, freedom and health; but allow this consciousness of the brain to be lost, or establish a false centre of consciousness in some other part of the brain, so that there is an automatic action of some part of that brain directly back through muscles and nerves, without the concurrence of self-consciousness, and the man is no longer master of himself; then he is not the master of the automatic action which has possession of his nervous system. That is the essence of insanity in all its forms.

A great many writers upon the subject of insanity have failed to give a satisfactory definition, and have even asserted that it is impossible to give any fixed outline of it; that is, they say that it is a wavering and unsettled thing, having no stable foundation in fixed laws, and that that which is wavering must have an unsteady boundary line described for it. This may be true of

the varieties of insanity, but there is an essence which belongs to them all in common, and to which I now refer, where a single part of the man is brought into automatic operation without entering into the coordination of the whole which is under the domination of the individual consciousness. I will illustrate to you the difference with regard to a thought as presented to the brain of a madman, an actor, and a man who knows that the outer object instigating it is something different from his usual experience, but which he is not prepared, as yet, to accept as a verity. Take the case of Macbeth; he has long contemplated the murder of Duncan, and worn and weary with the tension of mind and corresponding want of rest, he is alone in his chamber, and he fancies he sees a dagger in the air, whose wavy undulations invite him toward the chamber of the sleeping king. The characteristic of the madman is this—that he is perfectly subjected to the vision; he has no self-consciousness by which to perceive or detect the aberration, but his whole being is absorbed in the thought, and he looks up on seeing the dagger, exclaiming, "Is this a dagger which I see before me?" [Applause.] He is perfectly absorbed by the thought; while the actor questions the fact—"Is this a dagger?" he has a portion of his mind in which his self-consciousness retains mastery of the situation, and thus you see the difference; his self-consciousness may be said inadvertently and involuntarily to question whether there is a dagger or not. On the other hand, the scientific critic, who for a moment perceives a semi-spectral appearance, looks at it as a matter of curiosity; he is wholly free, to examine and pass upon it the judgment accorded by his clearly balanced self-consciousness.

There are in our experience two quite distinct modes of action or reflection; in one we receive and investigate apparent thoughts, and arrange them in the order in which they come; rejecting those that are inappropriate, according to the judgment of self-consciousness; then there is another, unknown to most people, which takes the form of automatic thinking, in which ideas and views present themselves involuntarily, and in such utterly strange and unaccustomed forms that their subject is brought to believe that they are given to him by an intelligence outside himself. But this state arises, and these thoughts are given him, by the automatic action of some part of his brain, not by the consciousness of the whole or by any outside mind. Ideas which have been cherished too long are apt to thus obtain an undue domination over our senses, so that we lose our self-will and self-mastery.

Insanity, in its moral characterization, consists in the reporting to the mind of fancies or proportions in the place of truth and proportion—a confounding of the operations of automatic sensation and the free judgment, resulting from the loss of that consciousness of the brain which represents the whole personality. Its sole and ultimate test is the inability of the insane to govern himself by the ordinary rules of action; he becomes the helpless slave of automatic impulses. Now, a frequent tendency of this is to crime; and the reflex impulse, making man a helpless machine, frees him from responsibility. He is the victim of the crime he commits, and cannot as a reasoning being be punished for it; he should, on the contrary, be protected from it. Many persons inherit internal, hereditary desires to commit crimes from a long line of ancestry. These longings, pent up without realization of their desire through generations, reaching at last the individual in question, rush at once into automatic representation. It is one of the most awful and sublime facts of our nature, but points us to the fact that we are individually bound in one great solidarity of mutual relationships and responsibilities.

The speaker said that Quetelet, the great Belgian statistician, thus gave the result of his investigations in this department: "The criminal is the instrument with which society commits crimes." There was something as appalling as it was sad in that spirit of denunciation so common not only with the ignorant mob who cried out against the unfortunate, and demanded his execution upon the scaffold, but also among the educated and presumably refined classes of society, who had a bitter prejudice against this plea of moral insanity. It is a fundamentally true plea, and only those who are ignorant can deny it. The true spirit to be observed toward these unfortunate is one of kindness and sympathy, which shall eventually rescue them from their fatal heritage. I think, sometimes, if the Divine Wanderer who rested at the well of Jacob, and talked with the woman of Samaria; who said to the woman taken in adultery, "Neither do I condemn thee; go and sin no more," and to her accusers, "Let him that is without sin among you cast the first stone," and who, at the end of this striking sentence, stooped and wrote upon the sand, were among us, he would not join the outcry against the criminal, but would reiterate the divine claim of charity and humanity for him. The old system of punishment and repression has been tried for years, and what is the result? Those who advocate it so strenuously and fiercely, declare the plea of moral insanity to be without the range of probability; that crime is a natural exhibition of the unbiased individual mind—which is not the fact, as is being daily proven by the researches of science. What was it which Jesus wrote upon the sand, which one puff of wind had the power to dispel? It is lawful for the same spirit which gave Christianity to supplement it; and if he were present among us to-day, think you he would annotate that grand trial scene of the adulteress with the com-

[See eighth page.]



## Foreign Correspondence.

## LETTERS OF TRAVEL.

NUMBER FIVE.

Prepared expressly for the Banner of Light.  
BY J. M. PEEBLES.

Editors BANNER OF LIGHT.—A brilliant memory, reliable, and last was written just after reaching Melbourne, and the principal thoughts of the hour were of Sydney and Australian scenery as seen from the steamer.

In Sydney, noted for its beautiful harbor and magnificent scenery, Spiritualism has no organized foothold. The temper and tone of the city are conservative, self-possessed, and gold-plating—uninviting conditions certainly for angel-ministry. There are, however, quite a number of candid investigators, and some avowed believers. Among the latter is the Hon. L. Hawke Wilson, a prominent member of the Legislature. This gentleman has traveled extensively in America. In his residence may be seen the Banner of Light and many of the publications of Spiritualists. The Rev. Dr. Stanley, formerly a Unitarian clergyman, Mr. Gale, employed in the post-office, and several others are deeply interested in the subject. The call is for physical manifestations and test-ministry.

The Rev. Mr. Pillars, Unitarian clergyman of Sydney, and originally a student of the celebrated Martineau, of London, is a stern opponent of Spiritualism. An hour with him in his library was sufficient to show that he knew but little of the divine principles underlying the Spiritual Philosophy. His audience is small. The work of Spiritualism in the colonies is weak and unimpressive. Mr. Pillars' reputation for independence and radical thought would indicate that, while professing cherishing a measureless tolerance, he could afford to extend the hand of fellowship to Spiritualism. It is otherwise.

## THE LANDING.

Passing the heads, sailing up the harbor—more properly an inland sea—and reaching Melbourne, the largest and wealthiest of the Australian cities, we remained upon the steamer, as telegraphed by Mr. Terry to await the arrival of the committee of reception. This body of gentlemen soon put in an appearance. Extending cordial hands, they conducted us off from our floating prison to the hospitable residence of Mr. Melbourne, one of the City Councilors. A dinner was in waiting. This part of the pleasing programme concluded, a stroll was in order. It seemed good to stretch our legs on solid terra firma, and see the magnificent sights that gladden this Australian Eden.

## AUSTRALIA.

Though an immense island, Australia may reasonably be considered a continent. Its length, from east to west, is over 2,500 miles, and in breadth nearly 2,000, the northern part approaching the equator being about 400 miles to the southeast of India, and 400 to the south of China. It is estimated to contain 3,000,000 of square miles, fifty times that of England, and one hundred that of Scotland. It is divided into Victoria (of which Melbourne is the capital), New South Wales, Queen's Land, South Australia, and Western Australia. Each of these colonies is governed by councils—legislative bodies, something like the Houses of Parliament—under the superintendence of a governor appointed by the Queen of England. Victoria has an area of 86,831 square miles. It is very nearly as large as all of Great Britain, exclusive of her islands in the sea. A chain of hills traverses the whole colony, called the Dividing Range. The snowy Alps form the boundary between Victoria and New South Wales. They range from 5,000 to 6,000 feet above the level of the sea. The rivers of Victoria are neither servicable for steamers nor magnificent in appearance. Many of them dry up during the summer months. To this the Yarra, on the banks of which the metropolis is situated, is an exception. The country back in the distance contains numerous salt and fresh water lakes and lagoons. They are generally shallow, except when happening to be the craters of extinct volcanoes.

## THE CLIMATE.

Considering the latitude and marine position, Victoria can but enjoy a climate quite genial to Europeans and Americans. Approaching the tropic, it constantly reminds me of New Orleans and the Gulf States generally. The weather is oppressive only during the prevalence of the hot northerly winds. They are something like the California winds in the valleys of the interior, only more scorchingly withering. The hottest of all the months is January, the coldest July. A thin ice and occasionally frosts are seen during the winter months, June, July, and August. These frosts vary in different portions of the country, depending upon the elevation above the level of the sea.

## WHEAT AND THE COLONIAL PEOPLE.

A small craft, aptly named the "Enterprise," was moored in 1855 fast to some trees on the well-grassed banks of the Yarra-Yarra, the ever-flowing. The fourteen souls on board this craft have, together with the immigration, widened into a people. This river is some two hundred miles in length, flowing westerly to Melbourne from the Australian Alps. In 1866 Victoria numbered 432,998. It contains a much larger population at present. Most of these stirring thousands have found their way hither from other parts of the globe. This blending of nationalities is a study. In the streams of immigration the English-born have been foremost, the Irish second, and the Scotch third. This close social proximity—these family alliances—cementing living representatives, will not only break down old barriers, but ultimately develop an Australian type of people, deeply interesting to ethnologists.

## INEQUALITY OF THE SEXES.

"Male and female"—are they not about equal? The word, taken as a whole—is not the fact an unanswerable argument against polygamy? This is Nature's census! Mormonism is an Asian blot upon the face of American civilization. Equality in the number of the sexes is one of the first conditions necessary for the development of a people into a full, healthy national growth. There is a sad disproportion in some portions of this country. An admirer of Malthus has given me these figures. In the year 1838 there were but fourteen females to every one hundred males; but at the census in 1861 there were sixty-four females to every one hundred males. The disproportion is still less at the present time. Such inequality of ratio must necessarily affect the morals of a country. A recent census assures us that there are a million and a half more of women than men in England. Does not this fact foreshadow a speedy revolution?

## CITY OF MELBOURNE.

This, the capital of Victoria, is the most populous city in the Australian colonies, numbering, including the suburbs, about 200,000 souls. It stretches along dotting and fringing both banks of the Yarra to within some seven miles of its mouth. Though quite English in architectural appearance, Melbourne, considering its age, is a magnificent city. Its climate and geographical situation, as well as its extensive suburban parks, lawns and gardens, can elicit only praise from travelers. Sydney, nestling by a charming harbor, and occupying the centre of a great carbonaceous basin, considers herself entitled to the appellation, "Queen of the Pacific." To this Melbourne stoutly objects. Each city has its advantages. The jealousies and rivalries cropping out between the residents of these different colonial cities are richly amusing to foreigners. Melbourne is certainly more modern in thought, more American in tone, and religiously far more progressive than Sydney.

The principal streets in Melbourne are wide, well-paved, and brilliantly lighted in evening time with gas. Along the curbstones in some of the streets run rippling streams of pure water. There is no doubt of its being a decidedly healthy city. Epidemics are almost unknown. It is said that the first case of hydrophobia has yet occurred. Could dogs, pleading, ask for a healthier, better Paradise? Nothing surprises me so much in this country as the museums, fine public libraries, and free reading-rooms. The city library contains over 250,000 volumes. Others connected with the University or other public institutions are nearly as large, and accessible daily, free of charge. This is a blessing to the poor. Parliament (just adjourned) passed, among other prominent measures, an education bill, the purpose of which is to make education secular and compulsory. The debates were interesting. It was bitterly opposed by bishops, priests and aristocrats. This was to have been expected. The priesthood in all lands aims to keep the people in ignorance, or to so monopolize their education as to turn it into sectarian channels. Education is the key-word of the age. Schools should be free and education compulsory upon all slaves. In the ratio that mental and moral instruction are enforced, crime diminishes. To this end Barlow says: "It may be safely pronounced that a State has no right to punish a man to whom it has given no previous instruction." Sir Thomas Storer writes to this effect in his Utopia: "If you suffer your people to be ill-educated, and their manners to be corrupted from their infancy, and then punish them for those crimes to which their first education disposes them—what else is to be concluded from this, but that you make thieves, and then punish them?"

## GARDENS, PARKS, AMUSEMENTS.

If flowers are the alphabets of angels, gardens are the delights of gods and good men. The Melbourne Botanic Gardens, beautifully situated on the south bank of the flowing Yarra, some half a mile from the city, cover an area of 114 acres, and abound in almost an unimagineable number of trees, shrubs, plants, and ornamental flowers, snowy, crimson, and golden. The palms and ferns are exceedingly fine, and the deep emerald of the tropical foliage is, on this December day, absolutely magnificent. Baron Ferdinand von Mueller has been for years the director of these gardens. He and the officers of the city government are at present at loggerheads. Unless the difficulty involving finances is speedily settled the gardens must suffer.

Extensive areas have been reserved for parks. Those of the city and suburbs comprise in the aggregate not less than two thousand five hundred acres. These reserves are not mere enclosures, but most of them are laid out, planted and ornamented in the most approved style. The Eucalyptus, and Acacias are the national trees. These eucalypts back in the gullies and mountains rival, if not exceed, the renowned forest-giants of California. Mr. Klein, measuring a eucalyptus on the Black Spur, found it four hundred and eighty feet high. The Munster spire of Strasbourg is the highest of any cathedral on the globe, sending its pinnacle to the height of four hundred and sixty-six feet. The great pyramid of Cheops is four hundred and eighty feet in height, and yet these eucalyptus trees would completely overshadow spire and pyramid. Australians have keen relish for amusements. Cricket, football, racing, shooting, bay-fishing, and boating on the Yarra, are ever the "order of the day." Holidays are frequent. At these seasons, arcades, stores, offices are closed, business put aside, and the old become young again.

## MELBOURNE MORALS.

Pictures necessarily have backgrounds. There is everywhere, in social life, the sunny and the shady side. In this city, sin abounds. Jails push out their forbidding fronts. Criminals are flogged. This is a blot upon penal legislation. Gold is chief among the gods worshipped. Mines and vines, wool and wheat are the staple productions of the country. Few are so poor that they cannot indulge in colonial wines and tobacco. Hotels and saloons are tended, with few exceptions, by young women termed "barmaids." Handsome ones are sought to fascinate young men. It is the old story of Eve and the apple. The most eloquent of the Melbourne clergymen lectures on "Christmas carols," wears diamonds, sings comic songs, and "tips the glass" on ones pitched into purgatory. The sermons of the press shake their rattles at all reformers. But to published facts. The following telling paragraph was clipped, from yesterday's Melbourne Age. The author expresses himself

"Gratified that a correspondent has called attention to the state of immorality existing among the upper class of Melbourne, among which I think you may count a greater number of heavy-headed old bachelors, for our population, than any other community in the world. And what else can be expected, when we find that among the legal, the medical, and the reverend professions, among our legislators, our magistrates, and our highest civil servants, are to be found the men who foster these nurseries of vice into which innocent girls are decoyed, and damned, body and soul together? What else can we expect, when we know that among those libertines are married men who have marriageable daughters of their own—to their infinite shame and disgrace be it said? What else can we expect, when we know that numbers of the higher officers of the police frequent these dens, not to keep them in check, but to indulge in the vilest profligacy and vice? It is well known that there are what are called 'respectable' brothels, that the common constables and the inferior officers of police are not allowed to interfere with; that when any 'distinguished' visitors of an airy turn of mind come to Melbourne, they are introduced to one or other of these places and the occupants by a gentleman in Melbourne having a very high position in the government service, and who acts in all such cases as the procurer (?) for the procuresses."

Over four thousand "outcast women," known

to the police as such, parade the streets after nightfall, while as many more amateurs remain in their dens, awaiting the calls of the carnally-minded. These classes walk in the most prominent thoroughfares, and lounge upon rustic seats in parks and gardens in evening time. The colonial cities of Australia, like mining countries generally, are famous for unchastity. The cause of this cancerous condition of society is largely owing to the prevalence and practical influences of Orthodox theology. If these sinning parties believed in the certainty of retribution and the abiding presence of ministering spirits, they would immediately turn from the error of their ways. In Spiritualism, as a Christ-baptism, is the world's hope.

## SPIRITUALISM IN MELBOURNE.

No longer local, the spiritual philosophy, with attending phenomena, has already become cosmopolitan. Though there had been here and there a Spiritualist in the colonies for several years, importing occasionally pamphlets and books from London and Boston, Spiritualism took no organic form till less than three years since. The city society was organized under the name of the "Victorian Association of Progressive Spiritualists." This Association has sustained speaking regularly by Messrs. Naylor, Bright, Ross, Walker and others. The Rev. Mr. Tyerman, a recent convert from the English Church, addressed the Society each Sunday for the term of six months. He is the present stated lecturer of this Association. Mr. W. H. Terry commenced investigating in 1861. He is a healing medium, bookseller, and earnest worker. He is also editor and proprietor of the Harbinger of Light. This journal succeeded the Glow-worm, published by Mr. Naylor. The committee that invited me hither, I find to be solid, substantial and honorable gentlemen. Some of them occupy prominent positions in the city. Mr. Stanford, an American, is the brother of ex-Governor Stanford of California, who, at present, is the President of the Central Pacific Railway. In a future letter, I shall give full descriptions of the more noted Spiritualists and mediums in the Colonies, not forgetting the estimable Dr. Howitt, brother of Wm. Howitt, England. A promising Children's Progressive Lyceum had been organized a few weeks before our arrival. Mr. Terry was elected Conductor, and Mr. G. A. Stowe Secretary. The Lyceum is now well-equipped and well-attended. The flags and badges are beautiful. Dr. E. C. Dunn aided them in perfecting the work. He drills the children in calisthenics, and at present conducts the Lyceum exercises. It could not well be in better hands. Surly sectarists are greatly troubled about this "marching" and Sunday "prophesying." Drunkenness and prostitution are quite endurable by Melbourne Pharisees; but a Progressive Lyceum borders upon blasphemy. Though a churchful eyesore, it is to be hoped the city be spared the fate of Tyre and Sidon.

## THE MASONIC HALL RECEPTION.

Nearly two hundred ladies and gentlemen assembled in this hall on the evening of Nov. 1st, to extend their hands of welcome. It was a pleasant gathering of noble souls; hearts warm, every face was wreathed in smiles. The hall tastefully decorated with flowers and evergreens, presented a gay and attractive aspect. The exercises were varied and deeply interesting. The President, Mr. J. Hays, delivered the congratulatory address. Our first-hand response followed. Then came short, pithy speeches from Rev. Mr. Tyerman, Dr. Dunn, Mr. Bright, Mr. Walker, and others. The music, instrumental and vocal, was well executed; the refreshments richly inviting, and the conversation genial and jolly. It was upon the whole a most enjoyable evening, throwing around and over us that feeling of social life which obtains in my native land. Our prayer was, may these acquaintances ripen into friends, and may our united friendships and efforts be mighty to the upbuilding of truth.

## LECTURES AND PERSECUTION.

Heaven save sensitive reformers in all lands from the mockery of an unprincipled press, from priestly throats that vomit falsehood, and churchly tongues that delight to lap blood. "Let the eye pass." Though addressing audiences in all of the American States save two, upon the impulsive yet progressive movements of the age, I have never been so unjustly criticised, basely misrepresented and shamefully vilified as by a portion of the Victorian press. I have been burlesqued in the Weekly Punch, and pantomimed in the theatres. The abuse, commenced with the delivery of the first lecture in Temperance Hall. This was expected by some of the Spiritualists. Accordingly, Mr. Charles Bright, a literary gentleman, and far-seeing, to secure a super-short-hand reporter. And while a shiny, policy-seeking press was pouring out "gall and wormwood," to the lecture of the "vulgar blasphemer" appeared in print, entitled "Spiritualism Defined and Defended," ably prefaced by Charles Bright, and published by W. H. Terry.

The following, understood to have been written by a red-faced individual connected with the Melbourne Daily Telegraph—organ of the clergy—and appearing in the Dunedon Morning Star, reveals the animus of a large portion of the religious and secular press, touching Spiritualism and its expositors:

"If the 'Seer of the Ages' get your length in earth-life, you had better treat him well, for I can assure you, you will seldom find his equal. If his spirit should get the length of 'Arabia' before his body reaches N. Z.—I do not know the latitude of this place, viz., 'Arabia'; but I refer you for information to the 'Arabian Nights'—you should get his hide stuffed, and preserve him to posterity. The 'Ages,' I fear, shall never more look on his like again. I cannot better begin to describe him than by giving a few of the delicate epithets bestowed on this Mr. Peebles in all the newspapers, town and country, noticed by himself the other night, when relieving his 'hissing heart.' An 'impudent American,' an 'impious pretender,' a 'long-haired apostate,' a 'specious humbug,' a 'rabid lunatic,' an 'uncouth revivalist,' a 'vulgar blasphemer.' These figures of speech might be indefinitely multiplied, and yet half the truth would not be told. This 'great and good man' (Peebles) in speaking works himself up to a frenzy; while with blood-shot eyes, and rolling tongue, and foaming mouth, he tells the opinion that some 'heathen Chinese' had formed of Christianity away somewhere in the far West. He then mauls over a Yankee story about some poor youth mourning for his granny, whom he had never seen, and who came from 'Arabia' to put him on the head. \* \* \* On every occasion of his public appearance the same hysterical frenzies, the same half-crazed, wild-looking men are to be seen ready to swallow anything and everything; the more absurd the better, and the louder they cry 'The new and beautiful faith.' 'There is no God, but Peebles is a prophet.'"

In the strength of a high-toned Spiritualism giving assurance of attending angels, a man may richly afford to despise all insult, and all falsehood thrown upon him, all railing at his country, or at his spiritual convictions, from the unclean lips of priests, and the paid creatures of

darkness who scribble for the press. These pimple-faced paragraphic penny-a-liners of the Melbourne press, with more syphilis in their blood than sense in their brains, have yet to understand that Victorian journalism lacks the energy of the American, the culture of the French, and the dignity of the English press. The celebrated William Howitt never wrote a pithier paragraph than this:

"Many persons who have attended spiritual seances of various kinds, and satisfied themselves of their reality, express their surprise that the seances, as a body, remain dogmatically unvaried. Why should they be surprised? It is simply an affair of Hodge's razors. Journals, whether of news or literature, like those celebrated razors, are made to suit. So long as the press thinks it will pay better to abuse Spiritualism than to profess it, it will continue to do so; but should the writers for the press hear today, or any day, that the public is gone over to Spiritualism, they will all, to a man, be zealous Spirits the next morning. Then, and not a day earlier, nor a day later, will the press be converted. Their logic all lies in the three celebrated words: pounds, shillings, pence."

## THE JOURNALISTIC SOMERSET.

Immediately after the conclusion of our first course of six lectures in Temperance Hall, the committee resolved to take possession of a larger and more fashionable place for the second series. They luckily secured the Prince of Wales Theatre. The first Sunday there were over 2,500 present. Some were turned away for want of standing room. Last Sunday evening the proprietor opened the upper gallery, and there were full 3,000 in attendance. The chair was occupied by Mr. Ross. The platform was filled with gentlemen of standing and position in society, and the congregational singing excellent. The Melbourne Press met with a sudden conversion! It is sunny and fair now as a summer's morning. The Daily Express mentioned the meeting very handsomely. The Daily Herald said, "An immense crowd of people assembled again last night to hear the American Spiritualist expound the new religion. He was evidently in earnest, and at times eloquent." The Daily Telegraph prefaced a very fine report by saying that a "crowd filled the Prince of Wales Theatre last evening, from pit to ceiling. The assemblage was intelligent and orderly, listening to the lecture entitled 'Spiritualism becoming universal.' The Daily Melbourne Age, previous to its abstract of the discourse, says, 'The Theatre was so crowded that, even though the upper gallery was opened, many people were compelled to stand.' The report appearing in the aristocratic Daily Argus is forwarded by this mail. This transformation of the press from sneers to smiles entitles the conductors to not the least credit. The modification was forced upon them; the virus remains. The Ethiopian cannot readily change his skin, nor the leopard his spots. The press has three creed-words, 'Will it pay?'"

## "THE HUSBAND'S STRATEGY."

Such is the heading of an article relating to Mr. Farlin—clipped from a Battle Creek paper—and forwarded to Australia by the last mail. The following paragraph only concerns us:

"Mr. Farlin, it seems, has entered into an engagement with J. M. Peebles, the lecturer, to go to California on some sort of an enterprise, and thence to China and Egypt. He (Mr. Farlin) wife was in Wisconsin, and that the announcement would not be contradicted before his object was accomplished."

Mr. C. F. Farlin, whom I never saw but once, "entered into" no "engagement" to accompany me to "China, Egypt, and around the world." No conversation of the kind, according to my recollection, ever passed between us. Dr. E. C. Dunn arranged to go, several months previous to our departure, and is now with us in Australia, healing and giving seances. When wolves protect lambs, when frosts kiss to life the fading flowers, when tyrants sing the psalm of liberty, then will envious liars love and speak the dialect of truth. Will Jeremiah Brown or Dr. Spencer see that the correction is inserted in the Journals of Battle Creek, Michigan?

## THE SEASON.

A December day this, approaching Christmas. The weather, though warm, is not oppressive. Rains are frequent. The haying season over, farmers are harvesting their wheat. Mining continues on a large scale, and new mines are occasionally discovered. Deeply are we indebted to Dr. Motherwell for several drives into the country; also to Mr. Carson, a florist and horticulturist, who recently took us through villas toward the mountains. The fields and farming-lands, hedged around with sweet-brier, were under fine cultivation, and the scenery magnificent. Mr. Carson has in his fruit orchard thirty varieties of oranges, several varieties of lemons, Japanese loquats, and nearly all the European fruits. Walking through the market this morning, I saw ripe raspberries, currants, gooseberries, blackberries, plums, apples, apricots, almonds, and pears. When these Australian colonies cut themselves entirely loose from English domination, constituting an independent federation, they will develop their hidden resources, and reveal the richness of their intellectual capacities. Invited to lecture upon Spiritualism in New Zealand, I sail for this South Sea island about the 10th of next month.

Melbourne, Aus., Dec. 17th, 1872.

## THE GHOST OF THE SCHOOL-HOUSE.

BY OSCURUS.

Who is this young and gentle ghost?  
That comes in suit of brown?  
What name or title can he boast,  
Who shakes the staid old town?  
What is the business or the trade  
Of one so young and fair?  
Why mounts he to the attic's shade  
That sunny smile to wear?  
Can it a pleasure be to him  
To watch for rod and rule?  
Or, is it all a ghastly whim  
To learn the tricks at school?

These puzzling questions fill the ear,  
And rack the weary brain,  
When lo! the learned Board appear  
—And spare us further pain.  
No ghost is there, the Board declare;  
He hammers not, nor saws;  
For every sound that fills the air,  
They find at hand a cause.  
Should this be all, the fright is o'er;  
The stir was all in vain;  
That smiling face will come no more,  
No blush e'er dance again!

But should the ghost have sleeping been  
When learned men were nigh,  
Who knows what victories he may win  
When Boards have passed him by?  
—Amedbury Villager.

There's small revenge in words, but words may be greatly revenged.

Sloth and silence are a fool's virtues.

## Children's Department.

## SUGGESTIVE STORY FOR GIRLS.

CHAPTER IV.

"That's your opinion."  
"Do you insult me, Mr. Harvard?"  
"Just as you please to term it."  
"It is a pity you had not married some one to your mind."

"So it is."  
We do not know how much longer the angry husband and wife would have talked, had Biddy not entered the room. Mr. Harvard took his hat and left the house, while Julia threw herself upon the sofa and burst into tears; poor girl, these were the first unkind words that had ever passed between them.

Long did Julia lie there; nine—ten—eleven—twelve—and no husband; the agonizing wife pressed her face against the window-pane and listened for his well-known footsteps; but in vain; then she opened the door and looked out in the night; then walking down the narrow path, and, leaning over the gate, gazed down the street. At last a sense of chilliness warned her of the danger of the damp air, and returning to the house, she retired to her room, threw herself upon her couch and tried in sleep. Where was she? why did he not come? The heart of the young wife was filled with strange and dreadful emotions. At length, when the little clock on the kitchen mantel-shelf rung out the hour of two, the well-known footstep was heard in the hall. Julia's first impulse was to meet him kindly and confess her fault, but when she saw him safe at home, her pride arose, and a remark touching the lateness of the hour was the only greeting.

This commenced an estrangement between two once loving hearts. Julia, discouraged and vexed, after trying in vain to find a better "girl," settled down into a sort of desperate calmness—ay, moroseness—endeavoring either to make herself or husband happy; while he, worried and annoyed, weary with daily care and anxiety, returned to his home, where he should have found rest and happiness, to find everything gloomy and disordered; an untidy room, a miserable meal, and frowns and sometimes unkind words for a welcome. At last he stayed from home almost entirely; his dinner was eaten at the village tavern, his evening spent over a "social glass" with a few friends in the "club-room," and after a few weeks it was reported through the village that the young lawyer, Mr. Harvard, had taken to drinking.

"Poor fellow! if he only had a little comfort at home; but his wife is too stuck up to descend to such meanness as making it so."

The sentence was spoken sadly, in a slightly sarcastic tone; the speaker did not know that Julia was walking directly behind him, and heard every word; but could one have looked into the countenance of the young wife, they would not have doubted it.

"Has it indeed come to this?" she whispered to herself, and pressing her hand over her heart and pausing in her walk; "Am I the cause of this? Is it because of my negligence that my husband is forsaking his home, and turning daily from me? Oh, the mistaken ideas that once possessed me! but for a false gentility, I might now possess the undivided affections of my husband, and instead of a cheerless, untidy home, have one of neatness and order. But it is never too late to learn; I will commence now, yes, I will put an end to this, and strive to the utmost to again be what I once was to my husband; and learn what I once despised, to be a good house-keeper."

The next morning Biddy was dismissed, and, without informing her husband of her intentions, Julia went to work; she was in good spirits, for she wished to surprise her husband with a neat home and nice supper. So she did not stop to wonder if rolled up sleeves were becoming, if a broom and dust-pan were unfashionable articles, but commenced with great energy. But Julia knew nothing of that part of housework, for in a few moments such a dust was raised as to almost blind and suffocate her, settling upon books, furniture, curtains, &c., much to her discomfort.

We will pass over washing dishes, making beds, and other things, which, however, took up the entire forenoon. Although she tried her very best, everything had a particularly slovenly appearance, and one o'clock P. M. found her, weary and almost discouraged, and the kitchen still in disorder. The sink was filled with dirty dishes, rusty knives, broken tumblers, and cold dish-water; the cupboard, with half-washed dishes, shelves covered with crumbs, spices, scraps of cold meat and mouldy cheese, which formed a very disgusting sight; the white, smooth floor covered with grease and dried food; the pretty cherry table had lost its varnish, and the stove, once so black and shining, wore a very different appearance. Poor Julia! she was very weary and almost discouraged; and, all these things meeting her view, she sat down, rested her face on her hands, and burst into tears.

But that would not do; there was nothing for supper—nothing cooked in the house but some cold, burned meat and a few dry crumbs of bread. With a heavy heart Julia took her cook-book and looked over a number of recipes.

"Yes, that will do; biscuits and butter, some nice preserves Jane made before she left, and some cookies, or some kind of cake—let me see!" And she named the different ingredients of which each was composed, and finally set to work in earnest.

Reader, if you never made a cake you can imagine how perfectly ignorant was Julia.  
"Butter, eggs, buttermilk, soda! let me see—I guess this is soda! yes, it says so on the box," and Julia proceeded to mix the aforesaid articles together; but, to her astonishment, the cake, instead of being a delicate color, was almost black.  
"I suppose it will be lighter when baked. Let me see—bake in a quick oven! Wonder what a quick oven is! Well, the fire is all out, as true as the world!" and with this soliloquy she burst into tears.

Yes, sure enough, the fire was out, every spark; and, turning to the wood-box for shavings, her flowing sleeve caught in a cup of melted butter on the table, upsetting the contents upon her dress, and breaking the dish. As she stooped to the floor to pick up the fragments, the flame of her thin dress caught on the corner of the stove-hearth, making a sad rent; and, raising her head from its stooping position, she gave it a stunning blow under the table. Almost dizzy with pain and overcome with vexation, after a half-hour of blowing and puffing, the fire began to burn. Julia placed the cake in the oven, and as she saw, according to the cook-book, it must bake







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## Banner of Light.

Boston, Saturday, March 29, 1873.

Office: 11 Hanover Street, Up Stairs.

AGENTS FOR THE BANNER IN NEW YORK: THE AMERICAN NEWS COMPANY, 10 NASSAU ST.

WILLIAM WHITE & CO., EDITORS AND PROPRIETORS.

WILLIAM WHITE, LEONARD COLBY, ISAAC R. BROWN, EDITORS AND PROPRIETORS.

ALL letters and communications pertaining to the editorial department of this paper must be addressed to the Editor, and not to the Proprietors. All communications should be addressed to the Editor, and not to the Proprietors. All communications should be addressed to the Editor, and not to the Proprietors.

## A Quarter of a Century.

Monday completes the history of the first quarter of a century of Modern Spiritualism. The event will be duly observed by the Spiritualists of Boston and of the entire country. In the great social centres, particularly the gatherings of believers will be especially worthy of the impressive occasion. These of this city and vicinity are to assemble in Music Hall on Monday evening, to mingle their sincere and joyous congratulations, and listen to some of their favorite and most distinguished speakers. In this grand overflow of fraternal feeling should be drowned forever every vestige of selfish ambition and insular prejudice, which hinders none but those who mistakenly permit themselves to be thus falsely inspired. This is the time for a glad looking back over the field of progress, and forward in faith and hope over the future, whose skies even now bend down with the fading of their rich promises. He who cannot find it in his soul to send winged praises heavenward for the precious accomplishments, confirmations and developments of the past quarter of a century, has good reason to question the realness of the belief he professes. To have come to the threshold of this glorious anniversary is to be filled with a fresh spiritual joy.

The announcement in another column will advertise the readers of the Banner of the rich treat that is in store for them on Monday, in which all are cordially invited to participate. It will be well worth crowding into spacious Music Hall to hear the voices of such men and women as Robert Dale Owen, Emma Harding Britten, Lizzie Dole, Mrs. N. L. Palmer, Mrs. Conant, Jennie Leys, and other leading Spiritualists, who will take up the thread of the history of Spiritualism and tie it to the grand events of the future, into which all human eyes are eagerly looking. Music will alternate with public discourse, and social enjoyments are to give a delightful coloring to the whole. It should, as no doubt it will, be a satisfaction of many years to look back to a personal participation in this quarter of a century anniversary. The time, too, is most opportune to let Orthodoxy of all shades and creeds see the actual numerical and social strength of Spiritualism in every country, that it may be impressed with respect for such external features of our beautiful faith as it is capable of comprehending. There can be no necessity for appealing to the Spiritualists of the country to come out now and show themselves, disclosing the growing power of the religion of freedom and the philosophy that is pledged to universal emancipation.

## The Lord's Day.

Every reader of the Banner was impressed with the discussion of Sunday laws and observances in the Liberal League, of this city, (as published in the last issue of the Banner) and the common reflections could not have failed to flow in the same channel with that which was prepared by the speakers. Some of Mr. Bartol's thoughts were exceptionally excellent, and deserve turning over frequently in the mind. The regarded worship on the first day of the week, above the other days, as but an artificial duty; not that he would abolish worship, for that he regarded as a fixed principle in humanity; but worship he considered a matter between man and man, as well as between man and God, and that sentiment would, of itself, bring men together in sympathy. Still, the fact that the expression of that sentiment changed, was one to be allowed for. Modes of worship are by no means what they were, any more than the fading creeds which one by one become formless and forgotten. Sunday preaching was only an expression of a certain portion of the religious sentiment of our time; by-and-by it will resolve itself into another phase, and the present one will pass away into the body of the history of religious dogmas. Change is stamped on all things. It is the seal of progress. There could be neither spiritual nor physical development without it.

We can readily see how the thing works now. Public libraries throw their doors open on Sunday. The churches in which creeds are enshrined are not a quarter filled with worshippers. The platform is crowding aside the pulpit. And even where ecclesiastical authority retains its hold, it is by a relaxed rather than a firmer grip; by opening the stained windows and letting in the light of heaven. The stream cannot rise higher than its fountain. It is the heart of humanity that inspires the modes of public worship, and that feels not in the last half of the nineteenth century as it felt in the eighteenth, or as it will feel in the twentieth. Sunday observances are but an expression of that religious feeling of humanity. It is what they mean, what they stand for, that there should be any concern; and with changing experience and spiritual development, they must undergo endless transformations to correspond. The struggle on which the formalists have entered in respect to the sacredness of Sunday is a blind one on their part, because they do not, or will not, see the soul of worship, but are wholly taken up with its ceremonies. Did they care one-half as much for religion as for the observances which temporarily clothe it with expression, this whole Sunday question would not be thought worth another word of dispute.

## Dealing with the Insane.

There was a very good article in the Sunday Herald of this city, early this month, on the alarming increase of insane people in Boston, their treatment by the public authorities, the humanity practiced so often upon them, the disposition finally made of them, and the remedy that is waiting to be applied to their cases. It was an excellent article as far as it went on this very important subject, and timely in the extreme. The care of the insane cannot be too considerate and tender. Though often violent in their demeanor, with an ungodly reason, it is not to be imputed to them as a crime deserving of punishment. It is admitted on all sides that they are dealt with as they ought not to be; that they are thrown into inhuman and cruel hands, when they only require firm treatment united to gentleness. There is decent practical all round in this matter, or such complaints could not have an existence. The Herald cites instances of harshness and cruelty toward them which are enough to stir the blood of any reader, and ought to appeal to the common sympathies of the community with much effect. The treatment of the really insane is a problem not yet brought fairly into public discussion; but certain experiments at Worcester have led in a flood of light upon it.

But it is another side of this interesting subject that has more largely engaged popular attention of late. It is the growing practice of kidnapping persons who are perfectly sane, and treating them with all the cruelty of those who are indeed insane. This is the stigma on our much-vaunted modern civilization. For years together sane people are locked up from their liberty by persons who have hatched plots against them. They languish in prison-houses without a ray of hope, or the warning presence of sympathy. Any one is liable to be overtaken by these diabolical plots, and made a despairing, dying prisoner. The acting motive is generally cupidity, sometimes a long-unquashed revenge, and occasionally pure malice working through a wanton determination to show power. The tales which have come to our own ears from those who have been personal victims in this respect would, on rehearsal, harrow the soul. They are simply outside of every limit within which the attributes of common humanity have an existence. On the first page of this issue will be found a report of the views of Rev. William R. Alger on this and kindred subjects, as enunciated in his celebrated lecture on "Insanity and Insane Asylums," recently delivered at Music Hall, Boston.

## Mr. Abbot and the Index.

It is with unfeigned regret that we note the retirement of Mr. Francis E. Abbot from the editorial conduct and direction of the Index, which he explains at length in his valedictory, as due to causes that should not exist where an association of men are working honestly for progress and emancipation. It appears that Mr. Abbot was forced to vacate his position by a pressure which self-respect forbade him to endure; and he withdraws from a connection whose conditions more and more annual his usefulness and paralyze his powers. The great principles he has advocated with such ability in the Index ought not to be deprived of a support of such strength as he has shown himself able to give them. If it is these alone that form the inspiration and aim of those with whom he has been associated, they will take care that his place if possible be instantly made good. At this stage of the conflict with error and wrong, the hosts of fanaticism and bigotry are ready to cheer the enforced retirement of one like Mr. Abbot, as loudly as they would an outright victory.

## Jennie S. Budd in Connecticut.

A friend writing us from the "land of steady habits" in reference to the labors of this gifted lady among them, says: "Our State Association, after several attempts, were fortunate in securing the services of this remarkable medium for March, which was all the time she could give us at present; and the friends on her route are enjoying rich treats in the form of lectures, circles, private sittings, medical examinations, tests, &c. We never knew before what riches were—and in this particular phase she probably has no superior, and we have never seen her equal. Although perhaps the smallest and frailest laborer in the field, she is a most indefatigable worker, and it is evident to any one that she can only be sustained by a power entirely outside of herself. She is doing a great work and much good among us, and the many warm friends she has made, as they are now about to bid her good-by for a time, send with her their kindest wishes, and earnestly hope that, at no distant day, she may continue among us the good work she has so nobly commenced."

## Moses Hull and Elder Dunn.

A well-conducted discussion on spiritual topics took place in this city, on the evenings of Monday, Tuesday, Wednesday and Thursday, March 25th, 26th, 27th and 28th, at Burnside Hall, between these two gentlemen; the first-named of whom is well known to our readers as a perfect adept in polemical Spiritualism, and who eloquently "saith among the trumpets" of debate "Ha! ha!" even as the charger depicted in the book of Job. The sessions were presided over by Col. William B. Green, and were characterized by good attendance and perfect order and decorum.

## Andrew J. and Mary F. Davis.

As our readers are already aware, have opened rooms at No. 24 East Fourth street, New York City, where they will be happy to see all their friends; in fact, they have established a depot for the sale of standard works on the Philosophy of Spiritualism, Science, Medicine and General Reform. A speciality will be books for the advancement of the Children's Progressive Lyceum.

We are in receipt of numerous letters offering assistance in many ways. Some desire to aid in erecting a building in the city of Boston to be used exclusively by us for business purposes and public spiritual circles. Other measures are suggested to place the BANNER on a firm basis, by the friends, to which we shall refer in our next, and publish several letters upon the subject.

It will be seen by his notice on the eighth page, that our regular Western corresponding editor, Mr. WARREN CHASE, who is needed more in the lecturing field than in a bookstore, offers to sell out his establishment in St. Louis. Terms cash. Here is a good opportunity, we should judge, for some young, active man to start in trade and do well.

## Rev. Norwood Damon.

Continued, on Sunday afternoon, March 23d, the course of Spiritualist free-meetings at Music Hall, Boston, by a discourse which had for its subject the query: "Has Modern Spiritualism added anything to the previous proofs of a future life?" After a few opening remarks, the lecturer proceeded to consider the evidences of human past existence, which had been in vogue with thinking minds, previous to the advent of the modern phase of the Spiritual Philosophy. These he classified under seven heads, viz., first, the universal desire among men for continued existence after death—which he denominated as only an iron-gated flag-station, where we changed cars on the railway of eternity. Second, the great expenditure of time and force which had been put forth to fit the world to be the dwelling place for man, which would be nonsensical if he were destined to come to a lame and impotent conclusion of existence, at three score years and ten; such a course on the part of the Governing Power of the universe would be like building Music Hall for the purpose of listening to only one oratorio within its walls. Third, the present state of existence might be characterized as a beginning without any adequate conclusion, if the half-lesson learned here were not perfectly committed in a higher sphere. Fourth, matter being, as far as we could learn, never annihilated in all its convolutions, it was extremely unreasonable to suppose that changes could affect mind in such a manner. Fifth, as a general rule, the human mind was at its highest point when the brain itself had begun its decay, which could not be the case if the brain, instead of being the instrument, was the source of mind; therefore the reasonable inference was that when the brain could no longer operate, through age, or other causes, the inspiring mind existed—as the electrician was the electrician still, even though the wire were cut through which he transmitted his messages—and could go onward in the march of development. Sixth, how did we perceive the difference between right and wrong doing, and feel a coming retribution or recompense in our very bones, if there were not a future lying before us which was laden with the results of this stage of being? Seventh, the clearly proven independence of the mind or soul from the body, which might be mangled in every conceivable way, without appreciably affecting the interior being, though the process might injure the machine used for its outward manifestations.

In addition to these proofs of continued existence after death, the speaker held that Modern Spiritualism, with its gleaming, celestial light illuminating the dark valley beyond, gave two additional classes of evidence, in its tangible, ocular demonstration of the presence and continued existence of the "loved and lost," and its mental revelations, which rendered a remarkable and emphatic verification of the natural longings of the human soul. The lecture was highly interesting in its matter and delivery, and called forth at several points the applause of the audience.

## SUNDAY AFTERNOON, MARCH 30TH.

Mrs. N. L. Palmer, one of the gifted speakers of the day, though not now in the lecturing field, yielding to the wishes of her many friends, will speak in Music Hall tomorrow afternoon. Mrs. Emma Harding-Britten will occupy the rostrum the first two Sundays in April, which will close the series of meetings this season, as the hall is engaged for the use of Pairs the following six weeks.

## THEODORE PARKER.

BY JOHN WETHERILL.

The earth is marked in many places  
With rocky scratches and furrows deep;  
With rocky scratches and furrows deep  
With rocky scratches and furrows deep.  
As diamond-pointed leeches slowly creep,  
Terrible or Scriptures, with on stone,  
Humanity is fast transfused  
From the realm of the Great Unknown,  
And grows religious, speculating,  
So the moral world has "boulder scratches,"  
Made by heroic souls in passing through it;  
Prophecies and poets—bearers of despatches—  
Lights in a world that hardly knew it.  
History rich in storied names now dead,  
Some brighter shine than late Teacher;  
Today is brighter for the light he shed—  
The world with nobles just such a preacher.  
The "boulder scratch" of Theodore Parker—  
Oh, who would now that mark efface?  
Put out his light, and make it darker,  
Whose transit was a blessing to the race?  
His life, in years how short it seems!  
He lived in only one human goal  
Beligion with him was life—not dream;  
Motto was his face, his mission understood.  
The voice of history now is hushed  
That called him heretic, though sent of God;  
Full many a shrine he has crushed,  
And others safely walk where he in peril trod.

(Read by the author at the Anniversary of the Parker Funeral League in 53 West street, Boston, on the evening of Tuesday, March 25th.)

## Mental Medicine.

Under this title William White & Co., 14 Hanover street, Boston, have issued a theoretical and practical treatise on Medical Psychology, of some 216 pages, from the pen of Rev. W. F. Evans, author of "Mental Cure; or the Influence of the Mind on the Body in Health and Disease." Taking for the motto on his title page the couplet: "On earth there is nothing great but man; In man there is nothing great but mind," the author goes on, in the course of twenty-four chapters, to treat of themes like the following: "The Gift and Art of Healing"; "Qualifications of the Psychopathic Practitioner"; "Auto-magnetism or Self-healing"; "Inflaminate objects and their use in the cure of disease," etc., etc. The work is of the greatest value to all our healing media, and should be examined by the public generally, as it abounds in information of the highest importance on vital subjects, and is couched in plain and unmistakable language.

## Liberalism in Ohio.

We have received the following from a correspondent under date of Jefferson, Ashtabula Co., O., March 19th, 1873:

"We met on the 12th inst., and organized a Liberal League in this place. The subject was the list of its officers: Mr. W. H. Crowell, President; Miss Jane E. Curtis, Vice President; Mr. Ebenezer Wood, Treasurer; Miss Anna E. Giddings, Secretary. Executive Committee, Mrs. Lila B. Crowell, Mrs. Mary A. Giddings, Mr. D. D. Holmes. Please give us a place on your list of Liberal Leagues.

Yours very truly, W. H. CROWELL."

Our London files of Spiritualist papers, just received, contain much interesting matter appertaining to the cause, its progress, etc. The physical manifestations of spirit power are, it would seem, on the increase in England. We shall publish in our next several accounts of séances held of late in London.

## "Nature's Laws in Human Life."

This book should be read by all who desire an impartial record of the manifestations that are occurring at the present day. The public can form an idea of the contents of the book by the following notice which was published in the American Spiritualist when the book first appeared:

"This work is principally a compilation of facts both for and against the philosophy of Spiritualism; and such has been the author's regard for the whole unvarnished truth, that we find nothing distorted or misrepresented on either side, but an array of facts so detailed as to form a very readable and attractive book, such as all hesitating minds might peruse with profit."

Another writer says: "There is so much in this question of Spiritualism that cannot be scented, but demands honest and earnest inquiry, that a book so full and so impartial on the subject as the one under consideration, is entitled to be cordially received and widely read."

The last writer was formerly a Methodist minister.

## A New Pamphlet.

Of extraordinary interest, from the pen of Allen Putnam, Esq., entitled, "TIPPING HIS TABLES: Ramblings after a Rambler; Exposures of an Exposer. Edited by 'An Exposé of Spiritualism by Rev. John Gregory, Northfield, Vt., 1872.'" has been issued by William White & Co., No. 14 Hanover street, Boston—as per advertisement in another column. The subject-matter of the work originally appeared in the Banner of Light, and is given in present form in answer to the popular demand for it. Like everything of a literary nature furnished to the reading public by Mr. Putnam, the present work is full of interest, and bears the marks of patient and earnest thought.

## Against the World.

A volume bearing this title, from the press of Shepard & Gill, Boston, and written by Jeanette R. Hadermann, author of "Forgiveness at Last," "Dead Men's Shoes," etc., lies on our table. Its typographic appearance is tasty and attractive, and its subject-matter—a tale of fashionable experience—is arranged in a manner at once strikingly graphic and full of pertinent life-lessons. The book is destined to attain a wide circulation.

## Prof. E. Whipple.

One of the most popular speakers in the West, who closes his month's engagement in Chicago on the 30th, will speak in Worcester, Mass., during April, and Stafford Springs during May.

By our long list of obituary notices in this week's paper it will be observed that our dear friends in the earth-life are rapidly passing from us to the life beyond. It should admonish us to so conduct ourselves here that there we shall not be ashamed of our record, for we know not how soon each of us may pass through the gateway of the tomb to life eternal.

It seems that the mediums of the nineteenth century are martyred everywhere. Just now—even Bro. Peabody, in Australia, has not escaped, as will be seen by his statement elsewhere. We were told ten years ago by our spirit-friends that such would be the case; that mediums would find their greatest enemies among those of their own household. And it is even so.

We have several interesting matters on file from our active co-laborer, Moses Hull, which we shall publish as soon as the crowded state of our columns will permit.

## Invocation.

(According to an announcement in our last issue that such would probably be the case, the Banner of Light Free Circles were resumed on Tuesday afternoon last, Mrs. Conant, the medium, though weak, was able (thanks to the powers beyond the veil) to preside. The séance was opened by a very appropriate and feeling invocation, which is given below.)

"Thou Infinite Presence, who art the Father and Mother of all worlds and all souls, we come to thee this hour with our thanksgiving and with our lamentations. First, we thank thee, oh, Mighty Spirit, that we are enabled to again speak thy truths through these human lips, that thou hast returned her again to the arms of our love, with higher gifts than she ever before possessed; and we pray thee that many, many may be the truths that we may be enabled to utter through these human lips in the days that are to come. And we thank thee, oh, our Father and our Mother, that our good brother (Mr. White) is returned to health, and that again, despite his enemies and the enemies of our medium, both in the material and the spiritual, Infinite Wisdom, slowly raising their enemies, and becoming saviors over the world.

Father, Mother, for these inestimable gifts we thank thee; and while we lament over the sufferings of those that are near and dear to us, we praise thee that out of all thou hast brought forth stars that shall shine in the future, pointing to the birthplace of peace.

We pray thee for those who think they are wise, wisdom, and for those who dwell upon this planet and all others. We ask thee that ministering angels of love and mercy and truth may come unto each one, to lead them out of darkness into light. Amen.

## Movements of Lecturers and Mediums.

William Branton speaks in Stafford Springs, Ct., in April; in Troy, N. Y., in May, and in Albany during July and August. He is open for calls in the month of June and August. He has had good success in Springfield, Mass., during March. Will visit the West if sufficient inducement is offered for making the journey.

Harvey Howes may be addressed at North Bennington, Bennington Co., Vt., he having recently removed there from his residence in Fair Haven.

Mrs. Priscilla Doty Bradbury has removed from Madison, to Augusta, Me., where she may be addressed.

Mrs. M. E. B. Sawyer lectured in City Hall, New Bedford, Mass., on Sunday, March 24th, to very large audiences. In the evening the hall was filled, and many were unable to obtain seats. She speaks from the same rostrum next Sunday, March 30th.

Harriet E. Carpenter has closed her course of lectures on Social Freedom in Boston, and will speak on the same in Chicago during April. Her address is 706 St. Monroe street, Chicago.

Honore Seaver, editor of the Boston Investigator, will lecture in Salem, Mass., next Sunday afternoon and evening, before the Spiritualists and Liberals. Friends in that city and vicinity are respectfully invited to attend.

J. H. Randall will visit the central and southern portion of New York in May, as he has some engagements for lectures in that direction. Liberals and Spiritualists desiring lectures may address him at Clyde, Ohio.

Dumont C. Duke, M. D., can be consulted at the Matteson House, Chicago, Ill., the last two days in each month. Dr. W. persons is healing the sick with good success at Richmond, Va.

Lyman C. Howe speaks in Painesville, O., during April. Friends in the East wishing to secure his services for next fall and winter, should address him at once at Fredonia, N. Y.

Rev. Samuel Watson, D. D., so widely known of late as the author of "The Clock Struck One," has returned to his home at Memphis, Tenn. He sails for Europe about June 1st.

Andrus Tuttle lectures at Brunswick, Ohio, the first Sunday in May; is also engaged to speak at the celebration at Cleveland, O., March 31st.

Dr. B. F. Richardson, the blind medium, delivers free lectures at 41 Dover street, on Sundays, forenoon and afternoon, at 10¢ and 25¢ a ticket.

## New York Matters.

(Letter from our Special Correspondent.)

NEW YORK, March 29, 1873.

## LEGAL MURDER.

To-morrow Wm. Foster is to be hanged in the Tombs, to satisfy the demands of the law. Two years ago, while beastly drunk, he struck Avery D. Putnam a blow with a car-hook that resulted in death. It was a cruel, brutal thing for him to do, but he was so drunk that he was unconscious of what he had done, and no more responsible at the time than any other crazy man. When he returns to consciousness, he expresses the deepest sorrow and remorse for the crime, and declares most solemnly that he had no intentions upon Putnam's life. The jury are so well convinced of this, that they unanimously recommend him to mercy, in bringing in their verdict of guilty, believing that would save him from death on the gallows, and make his punishment, imprisonment for life. The majority of them so interpret their verdict to the Governor, under oath declaring they never would have agreed if they had supposed he would be hanged, and pleading that their intentions may be regarded, and the sentence be commuted to State's Prison for life. The most extraordinary and earnest appeals have been made from all sources, including leading clergymen, lawyers and judges, the devoted wife and family of the criminal, and even the wife of the victim; and last, but not least, a voice to Gov. Dix from the murdered man himself.

This message from Putnam was received under the following remarkable circumstances:

MRS. A. E. CARPENTER'S STATEMENT, AS FURNISHED IN THE NEW YORK SUN.

An Appeal for Foster from the Spirit-World.—The following singular communication was sent to the "Sun" by a well-known manufacturer, with this endorsement: "I have only to say that the writer—Mrs. Carpenter—is a lady of education and credibility."

To the Editor of the Sun:

Sun—East Tuesday evening, while quietly seated alone in my room, there suddenly appeared close to the table, which stood in the center of the apartment, something which at first resembled a dense white cloud, but which almost instantly assumed the outlines of a human form, growing more and more distinct, until it became a beautiful woman. I saw her as plainly as I ever saw a human being in my life. The form was of medium height, the face oval, the features regular, the eyes and hair dark, and the complexion of the face earnest and almost stern. The dress was of pure white. She remained perfectly motionless, until I had time to observe everything clearly. Then she slowly extended her right hand toward the table, took up a pencil which lay upon it, and by a motion of the hand I could see that she was writing upon a slip of paper which also lay upon the table. Then the hand raised the paper and held it toward me. I grasped it, and when I had it safely in my hand the spirit (for such I believe it was) disappeared from my sight!

The gas was not burning in the room in which I sat, but the light from an adjoining room shone in sufficiently to make every object perfectly visible. I looked at the paper that had been placed in my hands, and read these words:

"In the name of Justice let John A. Dix not to take the life of William Foster! A. D. P."

This most wonderful incident occurred, as nearly as I can use words to express it, as I have related. I was at the time in full possession of all my faculties—clearly and unmistakably in my normal condition. It was no dream, no freak of the imagination, but a tangible, living reality, and it has made an impression upon me that can never be effaced.

I have only to add that a gentleman, well known to the citizens of New York, was seated in a room adjoining the one in which the circumstance occurred. The impression made upon his mind was so strong that he resolved to send the message to Gov. Dix the next morning, accompanied by a letter concerning it—which he did. Feeling that there may be those who will be interested in a statement of the facts, I am induced to give them to the public.

MRS. A. E. CARPENTER.  
437 4th Avenue, New York,  
March 19th, 1873.

Notwithstanding all these appeals, Gov. Dix decided that the safety of society could only be preserved by Foster's death, and so to-morrow he will be strangled.

Run did it. William Foster never would have thought of injuring Mr. Putnam if his worst passions had not been stimulated and his brain maddened by the hellish influence of bad whiskey.

We hear of a man who was lately executed in Illinois declaring upon the scaffold that whiskey was the sole and only cause that brought him there.

Should this be urged in extenuation of their crime? By no means. But the very law that takes the lives of these unfortunate men for the crimes committed while drunk, licenses other men to sell them rum by which to get drunk.

Capital punishment, under any circumstances, is a crime against humanity, and is utterly unworthy of the enlightened age in which we live. The injury done by committing one murder can never be retrieved by deliberately taking another life.

But I do not intend to enter into a discussion of this question. Capital punishment will die with the ignorance and superstition of which it was born, and a better use will be found for dangerous members of society than choking them to death. In the meantime let every person take warning from the death of these wretched men, and avoid the use of alcoholic stimulants in any form. Such illustrated temperance lectures as these ought to stir the members of society to arouse themselves and banish this demon alcohol, which is not only the immediate cause of nine-tenths of the murders, but is also responsible for an immense number of all other crimes.

Many another man, besides William Foster, who permits whiskey to steal away his senses, may awake to find himself the perpetrator of some equally horrible crime.

The "World" came out last Sunday with an article by a correspondent, one of seven wise men who had made the discovery that Spiritualism was a humbug, and all the mediums in New York and everywhere else unmitigated frauds.

According to their statement, some of their friends were Spiritualists, and, having allowed them to entertain the delusion for awhile, they, the expositors, had sallied forth to show them and the world generally that the whole thing was a deception.

Having accomplished their purpose to their own satisfaction, they published a report of their success in the World, and put in an appearance at the New York Conference in Apollo Hall, last Sunday, to enlighten the Spiritualists who congregated there in reference to their remarkable discovery.

The claim was made that they had discovered the tricks practiced by the different mediums, and one of their number had been able to imitate them all with perfect success.

Somehow the old Spiritualists present could not be made to see the error of their ways by the showing of these would-be expositors. In fact, a



Mr. Wolf declared that by their own testimony they had gone to mediums with lies in their mouths; that they had practiced all manner of deception, such as crawling about upon the floor and putting their hands upon persons in a circle to make them believe that the spirits did it; they had done all this, and then came before the people asking them to believe their testimony. "Mr. Chairman," says Mr. Wolf, "I impeach the witnesses," and well he might, for much that they stated was false, and the balance was colored to suit their own views of the subject. The fact was, they had been examining the phenomena with a view to expose them, and not to candidly pass judgment on the facts presented. They started with the idea of fraud, they practiced fraud, and they got fraud, and then they turn round and condemn the mediums for giving them what they themselves have created.

I have noticed always that what I have received from mediums was a reflex of my own conditions; and when I have been in the most passive and receptive states, I have received the demonstrative proofs of the presence of my spirit friends. The law is generally this: "Seek for truth and you will find it." Seek for lies and you will find them; and, while you may blame others because they appear, you will be likely to find that they are mirrors in which you have seen yourself reflected.

I would say to these persons and all others, if they are really anxious to learn whether spirit-communication is a reality or not, form circles in your own homes, invite in your friends and neighbors, sit regularly in circles; give a little time to it, and you will soon get evidence in your own household of the presence of loved ones gone before. In reference to our

**PUBLIC MEDIUMS,** whom these exponents denounce—most of them are old and tried workers in Spiritualism, and while we admit that much that is given through them can be successfully imitated, we know that thousands have had positive evidence of the existence of spirit-friends through their mediumship, and these persons are as sharp-witted, as keen-sighted, as well-educated, and possibly as honest as our seven wise men of the "World." Notwithstanding this, this report, Spiritualism still lives in New York, and *Jessie Leys* has immense audiences at Apollo Hall.

**THE PRESENT AGE** makes its appearance once more, in a new and beautiful dress, with S. B. Brittan and Dorus M. Fox in its editorial sanctum. If it was the destiny for spiritual papers to be well supported, it seems to me that this one should command the subscriptions of all the liberal reformers in the country, and prove a triumphant success. The present Age seems to fill a niche in the journalistic temple of this city that before was empty, and certainly if real merit will command the support of the people it will be well sustained; judging from the sample copy before me, it is indeed a meritorious sheet.

A. E. CARPENTER.

## ALL SORTS OF PARAGRAPHS.

Let him that scoffs at the lame take care that he himself be not lame. Whoever speaks of another's failings with pleasure, shall hear of his own with bitterness of heart.

"We publish in this issue of the BANNER OF LIGHT a highly interesting letter from our foreign correspondent, J. M. Peabody.

"The lecture delivered in Music Hall last Sunday afternoon by Rev. Mr. Dutton, should be repeated everywhere. It was able, convincing, and delivered with telling effect.

"This number of the BANNER closes the sixteenth year of its existence—the kindest year of all.

"CHIPS FROM THE OLD BLOCK"—a discourse delivered by Moses Hall, in Boston, Feb. 25th, 1873, will appear in the next issue of the Banner.

Why is an editor like an eating-house keeper? Because one caters for the rich, and the other for the body. A *Digby* adds—because each are insulted almost daily, without much if any cause, by cranky customers. We think *Digby* a little too severe.

A New York Methodist clergyman seeks notoriety by calling newspaper reporters servants of the Devil! Some people will do strange things for notoriety's sake.

The *Haverhill* Publisher of the 29th gives an interesting account of one of the seances of Master DeWitt C. Hough there on the evening previous, at Tilton's Hall, to a large and evidently appreciative audience. A communication from Mr. Currier upon the same subject will appear in our next issue.

Gentlemen—"My good woman, how much is that goose?" Marked Woman—"Well, you may have the two at seven shillings." Gentlemen—"But I only want one." Marked Woman—"Can't help it; it's a good one; sell one with out the other." Then one goes, to my certain knowledge, have been together for more than thirteen years, and I shut a gun to be so mischievous as to separate 'em now."

Mrs. Abigail Hinslaw, widow of the late venerable Seth Hinslaw, of Greenough, Mass., passed on to the spirit-land of her husband, March 25th, at the age of 84 years.

A printed statement to the following effect comes from Den Motown, Iowa: "A young woman at breakfast, the other day, said she was troubled by a dream, and continued: 'My little niece came to me last night, and said, 'Aunt, I have come to bid you good-by; I am dead.' 'I said, 'No, Aunt, you are not dead; and I told her to get up, and I said, 'I am, the repeated, 'I told her to get up, and I said, 'Good-by, Aunt, and I disappeared.' At noon, news of the death of her niece at midnight came."

**SPAIN.**—Madrid, March 24.—The bill passed by the Assembly, on Saturday, abolishing slavery in the island of Porto Rico, provides that the abolition shall follow immediately upon the promulgation of the passage. "The emancipated slaves will, however, be obliged to serve for three years with their present masters or other residents on the island, and will enjoy the political rights of Spanish citizens after five years shall have elapsed. The indemnity to be paid to the slave-owners is to be charged exclusively to the account of the Porto Rico budget.

Spiritualism thrives in Michigan.—*Boston Daily Advertiser.*

Yes, and everywhere else.

Several legal murders occurred last week in different parts of the country, and at the same time many illegal ones were reported. It is therefore evident that hanging for murder does not prevent crime. Certain and prompt punishment for murder by imprisonment for life, with the paroling power taken away from the Governor, and the Supreme Court open to any new evidence, would suit a great many people better than uncertain and long postponed hanging matches.

The dallas say there is a "ghost" located at a police station in New Bedford, that his midnight perambulations about the premises frighten the officers on duty, etc. It is accounted for from the fact that one Lindsay Poole hanged himself there ten or a dozen years ago.

Several mercantile gentlemen of this city, admiring the qualities of Miss Mary A. Keyes as displayed in saving several of her comrades at the late fire in Hanover street, have subscribed to give her a full mercantile education.

## Our New York Agency

Is located at 437 Fourth avenue, between 29th and 30th streets, Mr. A. E. Carpenter, agent. Our friends will always find a supply of the Banner of Light and copies of all our publications at Mr. C.'s rooms.

## GRAND CELEBRATION

OF THE  
Twenty-Fifth Anniversary  
OF THE ADVENT OF  
Modern Spiritualism,

IN MUSIC HALL, BOSTON,  
Monday Evening, March 31st, 1873,  
Commencing at 7 o'clock.

**FREE ADMISSION.**

The Spiritualists of Boston and vicinity and their friends are invited, one and all, to assemble in the above named spacious hall, Monday evening, March 31st, for the purpose of commemorating the Twenty-Fifth Anniversary of the Advent of Modern Spiritualism, in a manner worthy of the occasion. The Committee has made arrangements for a choice entertainment, to consist of

**Addresses and Vocal Music,**  
from talented and popular speakers and musical artists, who have generously volunteered their services.

The Scholar, Statesman and Writer,  
**HON. ROBERT DALE OWEN,**  
will make the opening address, in which he will briefly review the progress Spiritualism has made during the last quarter of a century, but especially during the past few years, both in this and in other countries.

Addresses will also be made by

Mrs. Emma Hardinge-Britten,

Miss Lizzie Doten,

Mrs. J. H. Conant,

Mrs. N. L. Palmer,

Miss Jennie Leys,

And others, if time permits.

Selections will be sung between the speeches by

Miss Annie Vose, Soprano;

Miss Julia Thomas, Contralto;

Andrew Metzger, Jr., Tenor;

J. C. Turner, Bass;

Accompanied by Miss Fannie Crossman on the piano.

Friends, a glorious intellectual feast awaits you; come in good season, and fill the hall to overflowing.

Doors open at 6½; exercises to commence at 7 o'clock.

Per Order of the Committee,

PHINEAS E. GAY, Chairman,

LEWIS B. WILSON, Secretary.

## The Celebration

Of the Twenty-fifth Anniversary of the advent of Modern Spiritualism, which occurs on Monday the 31st, and which is to be commemorated in Music Hall, will be confined on Tuesday evening, April 1st, in John A. Andrew Hall, corner of Essex and Chancery streets. It is designed to make this an informal social meeting for the reunion of Spiritualists. The exercises will probably consist of singing by children of the Lyceum, short speeches, and close with dancing. A small admission fee of 25 cts. will be charged to defray the expenses.

Chairman of Committee of Arrangements.

## Celebration at Northfield, Vt.

The Spiritualists of Central Vermont will commemorate the Twenty-fifth Anniversary of the advent of their faith by a grand rally at Northfield, on Monday afternoon and evening, and also Tuesday morning and afternoon, March 31st and April 1st. Good speakers engaged, and the best of singing talent. Those who have no friends in the place can get board and lodging at moderate cost. Return checks furnished by the Vermont Central Railroad to all who pay fare one way. Friends, come and meet with us.

## Spiritualist Lectures and Lyceums.

MEETINGS IN BOSTON.—*Music Hall.*—Free Admission. The sixth series of Lectures on the Spiritual Philosophy, by the distinguished and popular lecturer, Rev. Mr. Dutton, at 25 o'clock, on Monday, April 1st, at 7 o'clock, on Tuesday, April 2nd, at 7 o'clock, on Wednesday, April 3rd, at 7 o'clock, on Thursday, April 4th, at 7 o'clock, on Friday, April 5th, at 7 o'clock, on Saturday, April 6th, at 7 o'clock, on Sunday, April 7th, at 7 o'clock, on Monday, April 8th, at 7 o'clock, on Tuesday, April 9th, at 7 o'clock, on Wednesday, April 10th, at 7 o'clock, on Thursday, April 11th, at 7 o'clock, on Friday, April 12th, at 7 o'clock, on Saturday, April 13th, at 7 o'clock, on Sunday, April 14th, at 7 o'clock, on Monday, April 15th, at 7 o'clock, on Tuesday, April 16th, at 7 o'clock, on Wednesday, April 17th, at 7 o'clock, on Thursday, April 18th, at 7 o'clock, on Friday, April 19th, at 7 o'clock, on Saturday, April 20th, at 7 o'clock, on Sunday, April 21st, at 7 o'clock, on Monday, April 22nd, at 7 o'clock, on Tuesday, April 23rd, at 7 o'clock, on Wednesday, April 24th, at 7 o'clock, on Thursday, April 25th, at 7 o'clock, on Friday, April 26th, at 7 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mand, "Thou shalt hate and execute criminals, especially murderers." I think not! [Applause.] I believe any true disciple of Christ had rather believe he would trace his spirit in these lines: "Thou shalt not hate the criminal, but pity and strive in all possible ways to redeem him." [Applause.]

The awful increase of insanity shows that there must be something fatally wrong in the state of society at the present day, and calls for a fuller study of the whole problem of its cause and prevention. In Great Britain, in 1841, there were 20,000 insane persons, which was an average of one in 800 of the population; in 1871, twenty-seven years after, there were 56,000, or an average of one in 100. At this rate, soon all would be mad together, and if we could only build asylums in sufficient numbers, there would not be enough sane one left outside to look after the rest. [Laughter.] The reason of this increase may be briefly referred to the changed modes of life between this and other ages. In ancient times, life was more restricted and simple than now; men depended upon their immediate occupations and surroundings for most of the salient points of interest to the mind; but the tendency of the present is to increase thoughts and ideas; the railroad, the telegraph, the fast printing press, have operated to throw open to the humblest intellect (if it will but enter) the gates of the world, and the tension and strain upon the population is becoming too heavy a load. Ancient life was also more active as regards bodily exercise, while the tendency of modern times is to the cultivation and wide diffusion of mental desires, prejudices, hatreds or aspirations, the constant repression of which acts upon the nervous system till it is overthrown; morbid thoughts and extreme self-consciousness, if not indeed insanity, being the sad results. Then, indeed, the intense ambitions of our present social state, where all men are the rivals of all other men in business or other relations, tends to induce this same extreme and dangerous self-consciousness, which destroys the tone of the brain and breaks up that harmony of action in which sound health only can exist.

I trust that all this haste and hurry of events, and the correspondingly anxious concentration of thought, are but the attendants upon a transitional phase of civilization, and I hope that the time will come when a great circulation of co-operative sympathy shall be established whereby all will be attracted together, and the whole shall be the representative of the parts, and the parts shall blend harmoniously in the stable equilibrium of the whole. That is the tendency, I believe, of civilization, and will be the ultimate achievement of science.

In the meantime the question arises, What can be done to cure, or at least benefit, the unfortunate victims of mental maladies? And this brings me to the third and last topic to which I ask your attention on the present occasion, bearing in mind what has been said regarding the nature of insanity—as a loss of balance, a subjection of the whole nervous system to some part—we will now turn to the treatment of the insane in the asylums, and will contrast that which is done (which ought not to be done), with that which ought to be done (which is not done) in the interests of humanity. In the first place the tendency is to crowd the insane in large numbers into great castles of agony and terror, growing constantly larger and larger, where affliction is hidden from the gaze of society and sorrow forgotten. In a single instance in Great Britain fifteen hundred demented ones are herded together in one asylum. The agglomeration of such vast masses of morbid states in the whole gamut of disorder, madness and disease, must be productive of evil, and only evil. The speaker said that Dr. Connolly had borne witness that human life could not furnish any condition so malignant and frightful as that of a madman or number of them of all states of disease—plunged into one of these vast receptacles of disorder. And yet, when a man is intoned in his present state, you cast him into one of the direct confusion to harmonize him!

Again, the patients have too general treatment, when each case really demands special study. Two or three physicians, with three or four or five hundred patients—every one of whom through routine it is made a point to visit every day—cannot of course give to each new case the care and investigation which it rightfully demands. The attempt is put forth at first to classify the new patient, as to whether he be a mania or the dangerous, or imbecile order or not, and his symptoms are afterward watched from day to day, but without sufficient time being allowed the physician to take up and unravel the intricacies of this disturbance in the unwinding thread of human life.

The third great evil and wrong in our asylums is that economy is made the first consideration in all things: economy of expense, of sympathy and care. The first consideration ought to be the comfort and cure of the patients; treating each one's case on its own peculiar merits. Those in authority should ever make use of the best means, or openly confess that they cannot be got, and not mislead the public with the idea that everything is furnished and done in the asylums for the comfort of the insane, when comparatively nothing is really done there in this direction.

In the next place I complain that these sad retreats are made doubly repulsive by their being converted into prisons—far, far more prisons than hospitals. High walls, keys and bolts at every turn, keep up the illusion of fixed confinement for crime, rather than temporary retention for purposes of cure. Why, sometimes a patient, in order to obtain a little walk in the open air, has to pass through eight or ten doors, in each of which the key grates with a harsh and melancholy sound. It is fearful! The sternest and most vigilant watch is kept up at all times and at every point, to such an extent that a universal and chronic sense of suspicion and fear belongs to the sphere of an asylum where charity and love should be the predominant principles. A patient invited to go a few days for a rest in some quiet country retreat, is astonished and terrified to find himself a helpless prisoner, confined with bolts and bars from freedom and hope. There is no reason for this state of affairs save the traditional rule of these institutions. It is enough to make a sane man mad! [Applause.] The more he complains, the worse for him, every new complaint being set down as additional evidence of his aberration and madness. It is a cruel wrong in most cases to imprison the insane. Friendly kindness and persuasion are generally sufficient, and have failed only in the rarest instances of correctly governing the subjects of insanity. To be freed from the terrible pressure of a forcible coercion, would be the divinest boon to

the majority of these unfortunates. None should be committed to prison simply because insane; they should be confined only when dangerous to themselves or friends, and when confined, it should be in hospitals if possible of their own choice, but never as prisoners. The speaker was of opinion that ten times the liberty now allowed in our asylums could be beneficially given, and hoped that the day would finally arrive when the asylum system would itself give way to a better state of dealing between man and man concerning the subject of insanity and the insane.

Again, not only are asylums abused by making prisons of them, instead of hospitals, in the treatment of the insane, but a darker use sometimes converts them into veritable prisons indeed. There are many cases where persons not insane are wickedly committed by fraud, and held in the spirit of incarceration there. What abuses may not be expected under such a state of things? I do not impugn the integrity of the trustees of our asylums, but where the numbers to be attended are so vast, and the system of routine is so firmly rooted, the opportunity for abuse is frightful, even under the most careful surveillance on the part of the managers.

That perfectly sane persons have been frequently incarcerated in these prisons, is a fact too patent to admit of denial. In July, 1872, an article was published by Dr. R. W. Parsons, Superintendent of the New York State Lunatic Hospital, in the Psychological Journal, wherein it is stated that "since the year 1847 no less than one hundred and twenty-five persons who have been committed to the New York Lunatic Hospital as insane, have been discharged as perfectly sane." During a single year forty persons have been discharged from American asylums as not having been insane at the time of their admission. "That is authority which would seem quite to the point. One of these cases, according to the speaker, was that of a man who was induced to sign a check for his savings in favor of some person who had rendered nothing in return; he was confined at the instigation of said person receiving the money; was discharged after several weeks' incarceration as not insane in the full sense of the term; went to the individual who had defrauded him of his property and demanded his money, and was immediately re-incarcerated as a lunatic through the influence of that worthy personage. Several other parallel cases the speaker had in his mind, proving that the arrest and virtual imprisonment of persons of property by interested parties was a perfectly feasible plan. The State of Massachusetts says through its laws that if a man be incarcerated in an asylum he may have judgment passed upon his condition provided he will demand a writ of *habeas corpus*. But how is he to get it? The man is perfectly helpless if the principal of the asylum sticks to it that he is insane. The man is locked up as securely as if in a prison, denied access to friends, and surrounded by keepers and others already prejudiced against his sanity by all the power which traditional usage brings in its train. More safeguards are needed, for once inside the asylum every presumption is against the patient, and there is virtually no help. It would seem that a law upon the statute book should carry with it also the means of its own enforcement.

The speaker favored the inauguration of a reform in the management of asylums, whereby men who understood correctly the business for which they were engaged, should be chosen for visiting trustees. Those now occupying that post were, in the majority, mere *dead heads*. [Applause.] He desired to use the word with out giving offence. They came hurriedly acquiescent through all the departments, took the word of the physicians without a murmur, as of supreme authority, and would give no ear to the complaints of the patients, who had a right to expect from them sympathy and assistance. There should be a board of visiting trustees, who should have the freedom of all the asylums at all times. The more wealthy, the more respectable, the higher the social position and intelligence of the trustees, the less fit they are for the duty laid upon them, because they impose upon the public through their supposed importance and acumen. What is needed is a class of intelligent men who will look at things not from the fashionable view, or through the prejudices of steady routine and fixed custom, but upon their merits at first hand. [Applause.]

The deadly idleness and monotony which prevail in our asylums induce a condition not only unfavorable to cure, but which is the fruitful parent of added forms of disease and aberration. Visitors from outside, who go in by chance, and see each man in his place, say how charming and beautiful it is; but let them be subjected to the same stagnation, the same unbroken, monotonous round of duty for a week or a month, and their charm would be lost to them. The patients, left to themselves, to the action of every morbid fancy or passion, and the reflex action of the atmosphere of suspicion which surrounds them on every side, cannot fail of wandering further from that harmonious action of bodily and mental functions which it is the avowed purpose of the hospital to restore.

The next thing objected to by the speaker, in the treatment of patients in our asylums, was the total suppression of the individual will to the dictation of others, whereby he is forced to do everything in accordance to rule, and in obedience to prescribed and unyielding forms. The will was the weak point in the insane, and it was of the greatest importance that it should be strengthened by cultivation. The will, representing the *consciousness* of the brain, is disturbed or lost. It needs to be revived. Give him something to choose; let him do what he desires, if he does not do harm. The speaker favored some plan, such as gymnastics, military drill, etc., which should break the deadly monotony and awaken the dormant powers of the individual, thus giving vent to the accumulated nervous energies which, if not thus guided off in safe channels, made their appearance eventually in explosions and outbreaks which, under the present system, met at once with the most violent and barbarous repression, which was the worst thing which could be done. If a straight jacket were put upon a man, and his hands tied to his side, when he was being wrought upon by the overstimulated nerve-centres of his being, the harmonious coordination sought to be brought about would fail of being attained; the pressure would increase with mathematical precision, and it was a wonder if the superexcited patient did not die under the murderous outrage.

Take a poor fellow whose pulse is at one hundred and forty a minute, who has not slept for eight days, and tell him to keep still, and what is the result? He says he cannot. What then? Instead of endeavoring to calm his feelings, to

soothe his terrible agitation, he is seized and held forcibly, while his strength is sufficient to fire two or three powerful men, or bound in some immovable position, which, under the circumstances, is enough to kill him. It is a murderous outrage which can be witnessed as still in vogue in our best asylums. The speaker did not rehearse these scenes to the prejudice of the honest intentions of the heads of these institutions, but they were inevitable as long as, under the present system, one man was placed at the head of several hundred, and so much had to be left to the attendants, who, instead of receiving a proper and systematic training for their work, or possessing any adequate knowledge of the simplest disease, were mostly raw men hired at twenty-five dollars per month from the surrounding country. Instead of this violent repression and prison-like discipline and confinement, a spirit of kindness should be brought into play. Perfect freedom should be allowed the friends and relatives to see the patients, and they should be allowed, as far as is safe, to go out at will. Open the windows and draw up the curtains; let in the light and fresh air; and, above all things, do away forever with the chronic suspicion and terror which surround and pervade these institutions, and bring in a system for the amelioration of the patient where rule and usage will no longer supersede thought and action, and formality take the place of soul! [Applause.]

Dr. Légrand-Du Saulle, of Paris, a celebrated French physician, author of some fourteen works on the subject of insanity, has said in one of his volumes, published in 1871, that "the doctrine of the classification and cause of mental diseases has made immense progress in the last thirty years, but the doctrine of their cure is still in the background." Many more of the insane can be cured, I believe, and that rapidly, if the physicians will consent to make a clean slate of the traditions of the past, and resolutely abandon the beaten paths of unimproved routine. The first step to a cure, the speaker considered, would be a regular and disciplined life which should stimulate the patient to self-exertion in the desired direction; walks in the fresh air, the enjoyment of gardens, and whatever else might be calculated to develop the latent powers of religion. This was lamentably missing in the present system, where, abandoned to their own morbid imaginings, the patients found their world in long, dim corridors flanked by doubt and distrust and canopied with fear and repression. At Somerville, it is customary to furnish, by way of amusement for the patients, one ball in a month, for six months in the year, during which the inmates, accustomed otherwise to stillness and quiet, were suddenly precipitated into a startling maze of glaring lights, whirling figures and exciting music. This the speaker thought was of no advantage to those under treatment, because of the shock inevitably attending it, which disturbed and aggravated their symptoms, instead of allaying them. If the plan were followed of giving them music and dancing half an hour, twice a day, it would tell, and some good results would be produced. [Applause.]

The motto written over the door of every asylum should be: "Earnest to cure, reluctant to retain." But in the opinion of the lecturer the one which would most clearly convey the operation of the present system would be: "Obedient to routine, anxious to retain to the last possible moment." Another difficulty in the case was that the form of medical practice with reference to the insane was so widely different from that applied to any other grade of sufferers, that it led to the establishment of a glass spirit, which naturally brought on a conflict between the superintendents of the asylums and the professional gentlemen outside. The superintendents take the position of defenders of their patients in our criminal courts, and deserve great credit for their divine work in this particular. But they are addicted to too great an extent to prejudice against practicing physicians outside their jurisdiction. The speaker thought one of the bad phases of the present hospital system was the denial by the constituted authorities of the entry into our asylums of family doctors, whose presence was desired by those who perhaps had been accustomed to their treatment for years; this was wrong, and in some cases resulted in extinguishing in the breast all hope of recovery. If the patient has a family physician, and desires his presence, he should be allowed to visit him. This elopement spirit had attained to such dimensions that the doctors making insanity a specialty had withdrawn themselves from the great American society of medicine, in establishing one for themselves.

The spirit of investigation was not to be repressed, neither was the pride of acquired learning and experience to be held as culpable, but the speaker would have these great special departments of science—which should be cultivated to the utmost—meet once each year and compare views, to the improvement and widening out of the conceptions of their disciples through such mental contact, that all might be coordinated together in systematic harmony. This is the great desideratum. The human race, if ever brought to its redemption, will be brought there by the universality of points in which all can agree. Science is the one thing in which all who know it agree; the laws of mathematics are the same to the Christian and the Pagan, the bond and the free, the rich and the poor. Beginning on that centre of universal coordination, the particular knowledge developed by each specialty, blending with all the rest in a harmonic sum, will at last bring the whole human race into one family, one solidarity, in which the redeeming power of the whole will operate in every component atom. [Applause.]

THE MASSACHUSETTS TACHYGRAPHIC SOCIETY held its annual meeting Wednesday, A. M., March 27th, in the committee room of the Wesleyan Building, 33 Broad Street, Boston. Not only the interests of Tachygraphy, but also of Philology and allied sciences, were discussed. The following officers were appointed: President, Rev. Wm. S. Bartlett, of Chelsea; Vice President, Wm. M. Olin, Esq., of Boston; Recording Secretary, Charles Colburn, Esq., of Boston; Corresponding Secretary, Rev. David Philip Lindsay, of Andover; Treasurer, Dr. E. U. Jones, of Taunton. Members of the Executive Committee, besides the general officers, Messrs. B. F. Burnham, John W. Day, E. H. Leeman, Wm. B. Murphy, A. F. Norris, and Misses Elizabeth W. Poole and Alice S. Read.

WM. WHITE & CO.—Enclosed find eight dollars, which please accept for the benefit of the publishing department of the Banner of Light.

FRIENDS OF THE BANNER.

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In adversity is the seed of well-doing; it is the nurse of heroism and wisdom. Who that hath enough will endeavor himself to have more? Who that is at ease will set his life on the hazard?

## The West.

Warren Chase, Regular Correspondent.  
Office at his Springfield, Reform and Liberal Bookstore, 614 North Fifth Street, St. Louis, Mo.

### A BUSINESS CHANCE.

Being desirous of traveling for a few years, I am induced to offer for sale the stock of Liberal and Spiritual Literature and Business Books, which I have built up in St. Louis in the last ten years by a liberal extension of catalogues, efficient advertising, and by which four thousand and trade is now established. The stock is small, being confined entirely to the above class of literature, with a library, &c., but is well selected and cheap. This is a valuable opportunity for a young man with a small capital, whose heart and head are devoted to the liberal cause, to build up a permanent, profitable and successful business, for the St. Louis market is large and growing, and he need not go to such a great distance to secure a market. He need only go to the Springfield, Reform and Liberal Bookstore, 614 North Fifth Street, St. Louis, Mo.

Warren Chase lectures in Cairo, Ill., April 1st; in Chicago, Ill., May 4th and 11th; in Chester, Mo., May 21st, 22d, 23d and 24th, at Bro. Moore's hall, and will attend the Annual Convention at Sturgis, Mich., in June.

### BOOKS! BOOKS! BOOKS!

Our friends living in or visiting St. Louis are requested to call at 614 North Fifth Street, and examine our new and complete assortment of Liberal and Spiritual Books and Pamphlets, and all the liberal and spiritual papers.

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HENRY WARD BEECHER IN ST. LOUIS.

We were absent, and did not hear this distinguished divine in St. Louis; but his first lecture, on men and money, was fully reported, and we carefully read it to detect the points of interest, and ascertain, if possible, whether he was on the side of God [the people] or Mammon, and we were not disappointed to find him on the right side whenever the issues were fairly stated; but he was wary and cautious on many points, and not bold, clear and decisive, as we have been in many speeches on the same general subject. He says, however, that when the issue comes between the people and monopolizing corporations that are absorbing the wealth of our country, and using it to oppress the poor, he shall not hesitate a moment to take his place with the people. We have long seen this issue coming, and sounded the alarm in both political and religious lectures, as well as with the pen; and he evidently sees it, also, as we do. The mighty corporate monopolies, both State and national, are fast coiling around the sources of wealth and industry, and trying to control the elements of subsistence, and thus to hold the power of wealth and starvation in their hands. The people of this country will not long submit to this. We have long foreseen that our markets, both foreign and domestic, are being overladen with interest-bearing bonds and stocks that will never be paid, and we fear a revolution will some day set most of them aside, as our old revolution did the continental currency. The people of this country are already too well educated to be crushed into poverty by any form of tyranny, and, having escaped the hereditary laws of England, that hold estates in families, to be saddled with a worse system in soulless corporations that never die, never divide, and never work for but always against the poor and the producing classes. On this point we are glad to find so able an advocate as Mr. Beecher, even though he qualifies his statement with the assertion that he is not a Socialist nor an Internationalist, although he could not deny the necessity of social reform nor of international reform. We have no objection to unpopular names when there are great truths and important reforms connected with them.

The speaker approves of the union of manhood and money when both go together; and when the latter does not destroy or dwarf the former; and in this relation he does not object to great wealth; but when it is in the hands of misers, and ruins body and soul, he calls it an evil; and when it is in soulless corporations, we count it not less so.

We are well aware that our great improvements could not be carried out except by the government or by corporations created for the purpose; and, since we have chosen the latter, we must insist on legislative control and jurisdiction so far as to protect the people and the holders of bonds for the money that constructed them. It is a very good specimen of money without manhood when a corporation waters its stock by issuing two or three times the original cost of the property; and uses it to enrich its stockholders either with high salaries or perquisites. The use Stewart, of New York, makes of his wealth, we are inclined to accept as a case of money and manhood combined, and probably the wealth will dissolve soon after his death.

### SOUTHERN ILLINOIS.

This section of the great State of Illinois has been known as Egypt since its first settlement, which was largely by a class of white people from the slave States, who, although as poor as the slaves, and nearly as illiterate, were inveterate negro haters, and, although escaping from the curse of slavery that had disgraced labor and reduced them to a social equality, still they were the most strenuous advocates of slavery or the extermination of the black race.

This section, lying south of the Ohio and Mississippi Railroad, has the best climate and a greater variety of resources than any other portion of the State. It was but little known before the Illinois Central Railroad penetrated it and opened to settlers from the North and East, and to the markets of the North and South, the timber, minerals and fruit to which the soil and climate are peculiarly adapted. The north half of this section is the best winter wheat land in the State, and the south half the best fruit region. Opening the St. Louis and Cairo short line Railroad, via New Athens, Centerville, and Pinksenville to Du Quoin, where it takes the Illinois Central, opened the wheat fields of Randolph County markets and a fine farming country to those who want to raise wheat or stock; and these valuable lines of travel also bring the most extensive coal mines to market, and will soon open other mineral resources which have lain latent until Yankee labor and enterprise brings them to light. The timber of this section is of very great value, and goes largely to the prairies north as well as on the Great River at the junction of the Ohio and Mississippi, where the Illinois Central Railroad terminates, or rather where it connects with other roads that lead to Galveston via Little Rock, Ark., and to New Orleans via Memphis, Tenn., and to Charleston, S. C., and via Chattanooga to the East. The Illinois Central is the first great road built in the West, running north and south for any great distance, and the wisdom and great

importance of the work has long been established. It has been of immense value to the State, and especially to this Egyptian section, which is fast losing the qualities that gave it the name. Many settlers pass over, or by, this region, and do worse than they would to buy out some of these old settlers, many of whom are anxious to get away from the schools and enterprise of the Yankees.

### POLITICAL.

Our personal friend, N. W. W., of Lawrence, Kansas, takes exception to the part of our brief sketch of the Kansas political ferment over the Pomeroy and York excitement, so far as it applied to York. We know nothing personally of either of the men, and care little about their reputations. The former is not a political power, and we only noticed the excitement as a casual observer of passing events, and cited the facts of what we call treachery, where a man pledges himself to vote for another, and takes money and leaves the party with that understanding, and does not do it, but betrays the party, whatever the motive, and however much good it may do, and however many may endorse it or take part in the plot, to us it seems to be treachery, and we would sooner go to prison than do an act of that kind, and we would never vote for or trust a man that would do it, with all due deference to the opinions of others. We have no defense for Pomeroy, and none for York, and no room for reviewing Kansas politics or politicians, but we are interested in the spiritual and industrial prosperity of Kansas.

### "OUR CHILDREN."

This bright and sparkling little volume from the pen of that "ready writer," Mrs. H. F. M. Brown, and from the press of Wm. White & Co., bears the outside and inside marks of a work that is much needed, for there are in our country thousands of families that do not want to feed the minds of their children on the stale stories of theological literature for children, such as are supplied in immense quantities by the popular publishing houses. In this little work we have rational and appropriate matter for the young readers; and presented in an attractive style. The name of Mrs. Brown is a sufficient guarantee to all who know her as so long the editor of the Lyceum Banner and of several works already before the public. We anticipate a good demand for this deserving book, which, if realized, will be followed by others from the same source, and on more extended subjects for youthful readers.

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New Testament.

The Gospel of the Birth of Mary. In the works of St. Jerome, a father of the Church, who died A. D. 420.

The Epistola of the Virgin Mary. A collection of the Birth of Christ, and the perpetual Virgin Mary, by James the Lesser, Cousin and Brother of the Lord Jesus, chief Apostle and one of the first of the Christians in Jerusalem. Polesius brought the text to the printer's press, and it was printed in 1520.

The Gospel of the Infancy of Jesus Christ. This is the oldest Gospel, a second edition by St. Jerome, which in 1520.

The First Gospel of the Infancy of Jesus Christ. Printed by the University of Cambridge, in 1520.

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