



### JUBILATE:

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

Reported for the Banner of Light.

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

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

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

IV.  
We have heard a sweet bird chirping low,  
So patient in brooding so slow,  
When the floating things that slept  
From their slumber had crept—  
From their slumber had wakened and crept,  
And to-morrow, the mother-bird said,  
"They will mount, they will soar overhead;  
For their sleep is now past—it is dead—  
"T is a wonder to hear,  
For the winter is dead, and the spring  
Floateth by on her magical wing;  
And the sleep they have slept is now dead—  
Quite dead—  
Jubilate!"

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

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

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

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

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

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

## The Lecture Boom.

"The Best Thing about Spiritualism."

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

Reported for the Banner of Light.

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

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

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

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

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

with unjust condemnation and senseless vituperation. The Christian sect was also at first full of discord—even St. Paul felt constrained to write to them at various parts of the country where he had organized churches—counseling the preservation of order, and reprehending some of the customs in their meetings for worship. The circumstances, the speaker said, were these: Men and women would assemble for public religious services in those primitive days, and they would suddenly become filled with "the spirit"—or spirits, if any one preferred the expression—and some would make long speeches in an unknown tongue; and some, in their own tongue, could not wait, but talked, two or three at a time, without edification. Complaints being made to Paul, he wrote, enjoining above all things the establishment of order among them; he told them not to speak in an unknown tongue, unless there was an interpreter present to tell the people what was meant; and further said he had rather speak one word in his own tongue, to the edification of the people, than a thousand words that could not be understood. This condition, which marked the Christian Spiritualism of those early days, is naturally enough extant in what is now called modern Spiritualism. The history of every sect and religion would be found to contain just such an outpouring of the spirit, and just such a trial of obedience, before that system obtained a permanent position in the consideration of mankind.

About all religions there are bad things, there are good things, there are better things, there is the best thing. Those who had heard the "Escaped Nun" recently in Music Hall, could see what she considered to be bad things about the Roman Catholic Church, and so we could, by investigation, find bad things in the history of all the churches of the past. Was it not a very bad thing for John Calvin to burn Michael Servetus because what was God's truth in his Servetus could not receive as such? Was it not a bad thing when our fathers, with Orthodox self-complacency, hanged the Quakers on Boston Common, and solemnly tried, condemned and executed as witless persons who heretofore had stood high in the community? Was it not a bad thing when they perjured themselves to these poor victims by putting them through a trial for their innocence which they knew they could not pass—telling the unfortunate prisoner that, if guiltless of witchcraft, he would sink; but if guilty, he would not; so that either way he were certain of death—because he would, but executed if he floated. The speaker had heard very many bad things about Spiritualism and Spiritualists. He had been solemnly warned concerning having any communication with them, and there were, doubtless, people trembling now, lest he should take some contamination in speaking on the present occasion, which he would never get over. [Applause.] But he was willing they should entertain such ideas—for himself, he was acting in accordance with his love for God's children, and in this regard was ready to take the consequences of his independent course. [Applause.]

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

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

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

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

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

"Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal.

And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing.

And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing.

Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things.

Charity never faileth; but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away.

When I was a child, I spoke as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things.

For as long as I was a child, I saw through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known.

And now abideth faith, hope, charity, these three; but the greatest of these is charity."

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

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

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

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

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

Mr. Cudworth then proceeded to relate some instances wherein this loving spirit, or charity, had wrought great changes in those who welcomed it. A gentleman in a reading-room, supposing he had obtained the correct version of some matter of interest, stated it in the hearing of some others present, and one of them immediately rejoined, "You lie, sir!" At once there were two men on the floor, and quite a commotion around them. Shortly afterward this loving spirit came to the first gentleman, from above, and he became a different man—so much so that when, on another occasion, and in the same place, he was assaulted, while reading, by a man who squirted a vile mouthful of dirty tobacco-juice into his face, he had self-command enough to wipe it away with his handkerchief and only reply: "Don't do that again, sir." Incredible as this might appear, it was true. The lecturer could introduce any one doubting, to the man in question. Another person, who had been abused and called anything but an honest man by a certain individual, improved the opportunity when that person was sick and forsaken by his fair-weather friends, to visit him and ask if he could do anything for him. There was no response. What hard feelings could not accomplish, a gentle, loving spirit brought to pass. The two were friends, and nothing could be said against the first which his penitent enemy would believe. The lecturer said he had had lately a similar experience, for which he was very thankful. Perhaps the man was in the audience before him. At any rate there was a man in East Boston who did n't like ministers, and especially did n't like him. But he happened to come over to Music Hall on the afternoon on which he (Cudworth) delivered his first lecture on Spiritualism, and it had been "Brother Cudworth" with him ever since. The speaker said, it is perfectly delightful to me to have such a result produced by my efforts for truth, and I desire to thank the Committee for their invitation, for if there be no other good thing in my labors here, I have at least gained one more brother. [Applause.]

Briefly referring to the man who, upon a mountain, saw, through the mist across a valley, what seemed a monster, but which, on his nearer approach, turned out to be his own brother, the speaker thought that if those who were wandering among the bewildering fogs of ignorance and misunderstanding, and vilifying each other in no measured terms, would try to get together more for an interchange of ideas and hopes, they would discover the universal brotherhood of mankind. A loving spirit sent out would surely bring back a loving spirit, for soft words and gentle demeanor would win their way where all the fulminations of dissent and denunciation would fail. As surely as light followed darkness, he believed that Christian Spiritualism and modern Spiritualism, in the fulness of time, would accomplish this grand result of bringing all mankind into the great fold of love.

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





Emma Hardinge on Marriage.

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

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Judge Edmonds and Physical Manifestations.

In Judge Edmonds's address at the Anniversary Celebration in New York, which we published in our last issue, he makes the remarkable statement that "The physical manifestations which once so powerfully excited our wonder, have almost entirely departed from among us," and that henceforth the appeal is to be, "not to our senses, but to our intellects, our hearts, and to the reason which God has given us, and to the spirit of devotion, at once the attribute and the badge of our immortality, which He has implanted in us." To us, this appears neither true in fact nor in theory. We believe, on the contrary—nay, we know—that the physical manifestations were never more abundant or varied than at the present time. They excite, perhaps, less wonder and remark, because of the growing familiarity of the people with the possibility of their occurrence, but that they are ceasing because their office has been accomplished, of "establishing the reality of a spirit-life and the fact of a communion with it," we see no evidence. This view of the movement seems to us rather theological than scientific—more in harmony with the notion of arbitrary dispensations and supernatural epochs, than of the gradual evolution of new conditions of human life, by which communion between the mundane and super-mundane worlds, heretofore sporadic and imperfect, is gradually to become an orderly fact of human experience. The fact of communion with intelligent beings, manifesting the ordinary characteristics of human nature, is about all that has been demonstrated thus far to the common acceptance of believers in the phenomena. The subject matter of the revelations made is so varied, and often so conflicting, that neither intellect, heart, reason, nor the spirit of devotion, can respond, as to an appeal from the source of absolute truth. Individuals are thus appealed to without doubt—as they have always been by the mouth of prophets since the world began—but upon these revelations of the spirits the human race can no more rely, as authoritative, than upon Jewish, Christian, or Pagan revelations. As Spiritualists, we have before us the phenomena, which, as Judge Edmonds has shown, have occurred in all ages of human history—phenomena which now claim to be produced by human beings in a spiritual condition of existence. Their production involves conditions which we are to study in the light of modern science, aided by whatever radiance may stream upon the mind from the spheres of spiritual causation. To accept anything more as absolutely true, than the fair inductions which flow from analysis of the phenomena, mental and physical, ancient and modern—viz.: that humanity survives the death of the body, and to some degree is capable of manifesting that fact to mortals—is, in our judgment, to repeat the old error of those who lean upon the broken reed of authority. The moral law, written in the constitution of human nature, needs no sanction from the world of spirits to demonstrate its authority. "Whoever a man saith that shall he also reap," is an axiom of human reason that is as worth, as a guide to a just estimate of the future, all the revelations concerning external conditions in another world ever given to mortals. But there are no axioms in the moral sense that can enable us to understand how the inhabitants of different planes of existence can commune with each other. That belongs to the sphere of investigation, and must be learned by scientific methods. As an aid to that knowledge, we welcome the manifestations of our spirit friends, who by their employment of forces, and control of physical elements, demonstrate that correlation exists between what we call the world of spirit and the world of matter. We trust and believe that the physical manifestations will never cease, but become more varied, and reducible to study under conditions more permanent and cognizable by the senses, than what has thus far generally obtained.

The Paris Commune.

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

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

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

The French Fair.

We know it is an ungracious matter to say a syllable in derogation of a charitable project directed anywhere; but we are compelled, in consequence, to protest, in terms of unmistakable plainness, against the French Fair, now in its second week in this city. At the time we write these words it has collected of our citizens over fifty thousand dollars, which large amount is professedly to be distributed among the needy peasantry of the French provinces overwhelmed by the disasters of war. We feel deeply for them, and would do all in our power to help them, because we recognize and act upon the doctrine of universal fraternity. But, in the first place, we are to bear in mind that it is asserted, on good authority, that England and the Continent have already taken care of the sufferers in France by the war, having furnished them with all the provisions needed for their present relief. In the next place, the priests of the ruling church in France already hold one hundred millions of dollars' worth of property collected from these same people, whose sufferings are used with such power in appealing to our sympathies to-day. If the people are indeed in such a state of want as we are told, and it is so urgent as to justify an appeal to us, of Boston, to take one hundred thousand dollars from our pockets and give to them, we assert that it is high time the rich Church of France shelled out some of the immense wealth it has been steadily absorbing from the population, and devoted it to the practical illustration of that divine charity which it solemnly professes and preaches. We think this Boston French Fair is a good deal more a thing of fashion than of necessity or principle. How difficult a matter it would be to get up a similar Fair, at which our finest society ladies would engage to be present, to aid that meritorious and humble charity, known as the North-east Mission! Who would take hold of such an enterprise as this for the sake of helping the sewing women, of feeding the very poor, or of providing properly for those one-armed and one-legged soldiers, who make all true patriots feel a sense of humiliation by grinding hand-organs in the public streets? Let us look at home first—not out of selfishness, by any means, but in order that we may have it in our power to do what devolves on us afterwards. This French Fair has a look amazingly like the practice of taking up collections in our churches for foreign missions, of which it is said, by competent authority, that it takes three dollars to get one dollar to the place where the donor wishes it sent. We have heathen in abundance at home, and our first duty is to take care of them. We have poor people in abundance—the poor who are continually becoming poorer, and whose care justly devolves upon those who have been more prosperous in their store than they. French heathen, or French poor—this is not the time when we are either able or obligated to help them. We have all we can do right about us, if we are set on doing it. This telescopic sympathy looks a little suspicious, to say the least. We see poor sewing-girls, earning of hard task-masters scarcely enough to keep body and soul together, walking through cold and wet, from a weary day's work to a distant home, while their rich employers, made so by these poor, unpaid female workers—will lavish money on this French Fair, put in for every raffle, and enjoy a wonderful name for liberality and every related virtue. This is nowhere near right, and we think it ought to be corrected before we are asked to send money off to France or to India. It is by no means from any lack of deep sympathy for the suffering French, who certainly would not suffer if their own money, even a small part, were returned to them by the scheming politicians and wily priests who have "feathered their nests" at the expense of the people for the past twenty years. But charity ever begins at home. We have plenty of calls for it at our very door, and France is already well provided for.

English Church Establishment.

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

Abominable Doctrine.

No wonder thinking people are leaving the ranks of Old Theology and joining the army of Spiritualism, when such stuff as the following is uttered from the pulpit and then circulated throughout the country by the Philadelphia Tract Society: FIRE OF HELL.—Said President Edwards, in a sermon to sinners, "God holds you over the pit of hell, much in the same way as one holds a slider, or some loathsome insect, over the fire." "The infinite might, and majesty, and terribleness of the omnipotent God, shall be magnified upon you in the ineffable strength of your torments. \* \* \* When you shall be in this state of suffering, the glorious inhabitants of heaven shall go forth and look on the awful spectacle; \* \* \* and when they have seen it, they will fall down and adore that great power and majesty."—Tract No. 24, published by the Pres. Board of Pub., 821 Chestnut street, Philadelphia.

Liberality vs. Bigotry in Philadelphia.

The Philadelphia Sunday Dispatch of April 9th contains the following pungent paragraph from the pen of Col. J. W. Lewis: "Allow me to thank you for your little article in last Sunday's issue, condemning the recent sectarianism shown at the Mercantile Library in ordering the removal of the Spiritualists' Journal—the Banner of Light—from the reading-room. If prohibition is to be the order of the day in that heretofore well-conducted institution, I would suggest that it be wholesale. If a city abounding in secret societies, like Philadelphia, can calmly contemplate the verbosity of a sheet like the Christian Cynosure—opposed to all secret societies—which occupies a prominent place in the room, it is quite unlikely that a scientific and moral-toned paper like the Banner of Light will prove offensive."

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

Cure of the Insane.

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

Another New Book.

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

London Spiritual Magazines.

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

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

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

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Mr. Peebles in New Orleans.

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

The text was taken from Matthew, "Judge not," etc., was impressively read, and its sublime lesson, in the unqualified language of the Apostle, fairly imparted; but we failed to discover any bearing which the ensuing discourse had upon it. The speaker is obviously a cultivated and scholarly man; by his own declaration, too, he has received from the old-fashioned theological platform—or, he may say, addressed from it, and as a compromise, we may write it so. He presented in the discourse a few of the pretensions of Spiritualists, with which the readers of the Times are all familiar; they were presented forcibly and ably, but, after all, theologically, by Mr. Peebles, the Divine attributes deducible from his manifestations in Nature, was eloquent and impressive; so defining death, and the illustration of the orange-paring; the proof of immortality attainable through the exercises of our reason, and the demand for proofs more tangible from the life beyond; the episode of the mother whom faith over the shining corpse of her dead would not avail, but who demanded to be assured of what was known; the illustration of superior wisdom at the death hour, in that ancient, ugly, ill-tempered, scornful, old spiritualist democrat, Socrates, who, when asked where he wished to be buried, said, "Where you please, if you can catch me," meaning that he was a spirit, and ignoring wholly the hideous old carcass—which anecdote of Socrates, by the way, we take to be a spiritual production—were fine passages of elocution in respect to thought, language and delivery, and entitled Mr. Peebles to rank respectably with theologians of our day. Some of the analogies presented were eminently pleasing. No demonstration of more logic could be better or more forcibly put than that by which the speaker aimed to prove "all angels to have once been men—the angel being the fruit flowering in the heavens and man the seed planted on the earth." His analogies were apt and pleasing; and so Mr. Peebles was effective in illustrating the truth through many passages of his discourse, the advantage of merging belief into knowledge, or not resting upon faith, however exalted or inspired, but walking in the spiritual sunshine, conscious and contented and settled.

Opportunity and Reciprocity.

A Convention will be held, under the auspices of the New England Labor Reform League, in New York City, May 6th, 7th and 8th, commencing with a discussion on Trades Unions, in Cooper Institute, Friday evening, May 5th. Albert Brisbane, Horace Greeley, Mrs. E. C. Stanton, Thomas J. Durant, M. M. Pomeroy, Josiah Warren, S. P. Andrews, Mrs. V. C. Woodhull, John Orvis, J. W. Browning, S. S. Foster, Mrs. E. L. Daniels, L. K. Joslin, Edward Palmer, M. Drury, Susan B. Anthony, Charles Moran, E. H. Heywood, William West, John Sney, William Hanson and other speakers are expected. Admission to all the sessions, free. The Convention will meet at 2½ and 7½ o'clock P. M., Saturday the 6th, and at 10½ A. M. and 2½ and 7½ P. M., Monday the 8th, in Cooper Institute; at 10½ A. M., and 2½ and 7½ P. M., Sunday the 7th, in Tammany Hall Opera House.

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

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

Notice to Subscribers.

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

Cora L. V. Tappan's New Book.

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

Lynn.

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

Sacramento, Cal.

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

New Music.

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

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

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







