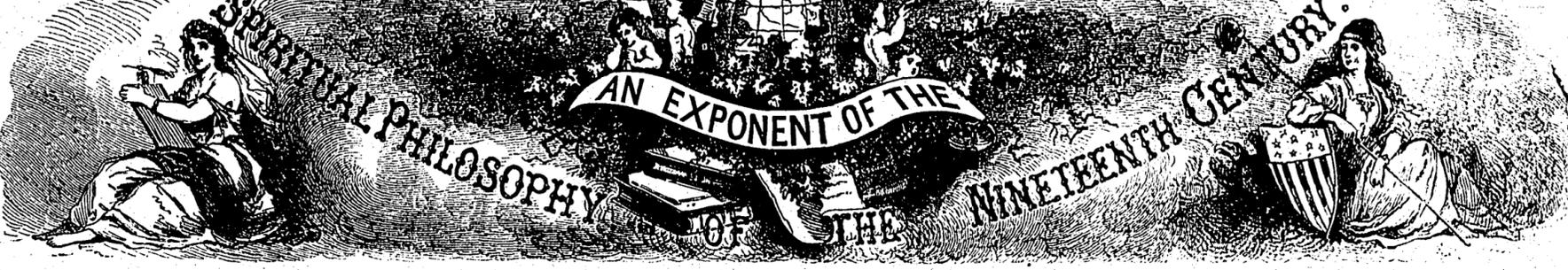


# BANNER OF LIGHT.



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## A RESPECTABLE LIE.

(An inspirational poem, given by Miss Lizzie Doten, at the close of her lecture in Charleston, on Sunday evening, Feb. 20th, 1870.)

Reported for the Banner of Light.

"A respectable lie, sir! Pray, what do you mean?  
Why the form in itself is a plain contradiction.  
A lie is a lie, and deserves no respect,  
But meretricious judgment, and speedy conviction.  
It springs from corruption—is servile and mean,  
An evil conception, a coward's invention,  
And whether direct, or but simply implied,  
Has naught but deceit for its end and intention."

Ab, yes! very well! So good morals would touch;  
But facts are the most stubborn things in existence,  
And they tend to show that great lies win respect,  
And hold their position with wondrous persistence.  
The small lies, the white lies, the lies feebly told,  
The world will condemn both in spirit and letter,  
But the great, bloated lies will be held in respect,  
And the larger and older a lie is, the better.

A respectable lie, from a popular man,  
On a popular theme, never taxes endurance;  
And the pure, golden coin of unpopular truth,  
Is often refused for the brass of assurance.  
You may dare all the laws of the land to defy,  
And bear to the truth the most shameless relation,  
But never attack a respectable lie,  
If you value a name, or a good reputation.

A lie well established, and hoary with age,  
Resists the assaults of the boldest seceder;  
While he is accounted the greatest of saints,  
Who silences reason and follows the leader.  
Whenever a mortal has dared to be wise,  
And seized upon truth, as the soul's "Magna Charta,"  
He always has won from the lovers of lies,  
The name of a fool, or the fate of a martyr.

There are popular lies, and political lies,  
And "lies that stick fast between buying and selling,"  
And lies of politeness—conventional lies—  
(Which scarcely are reckoned as such in the telling.)  
There are lies of sheer malice, and slanderous lies,  
From those who delight to peck like a pigeon;  
But the oldest and far most respectable lies,  
Are those that are told in the name of Religion.

Theology sits like a tyrant enthroned,  
A system *per se* with a fixed nomenclature,  
Derived from strange doctrines, and dogmas, and creeds,  
At war with man's reason, with God and with Nature;  
And he who subscribes to the popular faith,  
Never questions the fact of divine inspiration,  
But holds to the Bible as absolute truth,  
From Genesis through to St. John's Revelation.

We mock at the Catholic bigots at Rome,  
Who strive with their dogmas man's reason to fetter;  
But we turn to the Protestant bigots at home,  
And we find that their dogmas are scarce a whit better.  
We are called to believe in the wrath of the Lord—  
To witness damnation, and torments infernal;  
While around and above us, the Infinite Truth,  
Scarce heeded or heard, speaks sublime and eternal.

It is said—but the day-star is shining on high,  
And Science comes in with her conquering legions;  
And every respectable, time-honored lie,  
Will fly from her face to the mythical regions.  
The soul shall no longer with terror behold,  
The red waves of wrath that leap up to engulf her,  
For Science ignores the existence of hell,  
And chemistry finds better uses for sulphur.

We may dare to repose in the beautiful faith,  
That an Infinite Life is the source of all being;  
And though we must strive with delusion and Death,  
We can trust to a love and a wisdom all-seeing;  
We may dare in the strength of the soul to arise,  
And walk where our feet shall not stumble or falter;  
And, freed from the bondage of time-honored lies,  
To lay all we have on the Truth's sacred altar.

## THE DAVENPORT MANIFESTATIONS: The Imitations of Sleight-of-Hand Men; The Liverpool and Other English Mobs; The Double Form of Mediums; Wonder- ful Recent Manifestations.

BY J. D. FERGUSON, A. M., LL. D.

EDITORS BANNER OF LIGHT.—In your last number you have copied a part of my testimony to the verity of the spiritual manifestations that attend the presence of the Messrs. Davenport and Mr. William M. Fay. I notice, also, in several issues of your paper, reviews of several parties that claim to produce the same or similar manifestations without laying any claim to a spiritual cause, but merely to a dexterous use of sleight-of-hand skill. You are aware that I spent some eighteen months in connection with the manifestations in the presence of the Davenports and Mr. Fay, having introduced them before the public of Canada and England. It is but natural that your readers should look to me for my testimony in the premises, and I readily take advantage of your invitation to present my present and unchanged estimate of these manifestations. And you will pardon me, dear sirs, if I suggest that Spiritualists give entirely too much attention to the pretensions of those professed jugglers, sleight-of-hand men, not to say charlatans, who very naturally take advantage of any interest the Davenport manifestations may awaken to further their mercenary purposes as dependents upon public favor. It is a little strange to me that persons who know the truth of spirit-communion and spiritual manifestation should be affected by any pretensions of this class of men. Whatever is valuable or genuine is ever counterfeited or imitated, and in the degree of its genuineness and value. They imitate experiments in chemistry, electricity, and especially in optics. No one, on account of these imitations, for one moment denies the facts of chemical, electrical or optical demonstration. Then why should they doubt those of their spiritual experience and demonstration, merely because their proven verity so interests the public as to give these pretenders an opportunity of turning a shilling to their advantage? The false ever proves the true. When in London, England, it was my privilege to confound all the pretensions of scientists, so far as explanations of the spiritual phenomena were concerned, through the mediumship of the Brothers Davenport and Mr. Fay; and, while thus engaged, there was scarce a theatre or public exhibition of that great city that did not improvise a cabinet and present imitations of their demonstrations. Even where the most solemn tragedies were rendered to admiring multitudes, the "after piece" generally had some relation to the "Davenport Wonders." Now what did this prove? That the evidences of spirit-power, in the presence of the Davenports and Mr. Fay, had so impressed the community that it was necessary to take advantage of it, if even the most popular theatres would minister to public interest. *Oxenford of the Times, Charles Kenny and Mr. Humber of the Standard, Humphrey and Brotherton of the Post and Court Journal, Boucault, Reade, Sir Charles Nicholson, Sir Charles Wycke* and a host of other notables had witnessed in private and made known to the public the verity of the Davenport manifestations, and all London was excited over it. As a result, theatres, music halls and all places of public resort had imitators, professed explanations, &c., &c., of these marvelous facts, and, simply, because it paid to take advantage of them. Twenty-four of the *savans* of England, Lord Bury, of the Queen's Household, at their head, sought to witness the same in rooms of their own selection, and under auspices which they would direct, and from which we were excluded. Their request was granted. We came at the hour and to the place they had selected. The evidences were complete, and they gave their unqualified and positive testimony to the facts. They also bore unqualified testimony to the fact that these manifestations had nothing in common with jugglery and sleight-of-hand performances; and, indeed, the professors of these dexterous arts were invited to be present, and prudently declined.

But we are often told the Davenports were exposed in Liverpool, Leeds, Huddersfield? How so? They attempted no manifestation in either place, when it was manifest an organized mob was ready to prevent all rational or decent proceedings. How can that be exposed which is not attempted? The Davenports were mobbed and their cabinets and other property destroyed at these places; no manifestations were attempted at either. Mob brutality prevailed! That's all! At Cheltenham we triumphed over the mob, merely and alone because, in the interval of passion, we were allowed to proceed; and, although three-quarters of an hour were expended in securing the Brothers with a variety of fastenings, and the surgeon, selected by the audience, pronounced the fastening "brutal," and said no man could, without serious and permanent injury, submit to it for over thirty minutes, still they did submit; were released; the manifestations were perfect, and we, despite our protestations, were carried on the shoulders of the very men who came to brain us, in triumph as successful. Of this you do not hear in bigoted and partisan journals. Yet it is a literal fact; and it is the only instance where the mob could be so controlled as to allow the manifestations; and all the Liverpool bullies desired professedly, so far as peculiar kinds of knots were concerned, was there submitted to and used, and by their chosen representatives. A donkey can throw a railroad train off the track, and precipitate to destruction that which was bearing peace and plenty to lands waiting for supply from famine. Is there, therefore, no such power as steam? Mobs can prevent spiritual manifestations. Are there, therefore, no such manifestations as spiritual? These mobs in orderly, law-regulated England have done more to call attention to the nature and purpose of these manifestations than any single cause that came under my obser-

vation. For a hundred years, even if another demonstration were never made before the English public, these mobs will be discussed. Why mob the Davenports, or those who represented them before the public? They never mob jugglers, mountebanks, prestidigitators, charlatans, who professedly deceive and interest the public. Why the Davenports—(jugglers)? It will not do to say because the Davenports pretended to spiritual aid, for they did not. They made no pretension; offered no theory; propagated no dogma, either of religion, physics, or metaphysics. They asked only that they be humbly secured so that no action on their part could take place, and then let the public witness and judge of what followed. It was the mob that pronounced it all spiritual, and, led in its superstitious prejudices, it was so led as to prevent the manifestations.

Exposure! Never in the history of humanity was a case more clear. The Davenports and Mr. Fay had demonstrated beyond question that a power above mortal man could and did manifest itself in their passive presence. Scholars, riggers, skilled artisans, scientists, sailors—representatives of every division of enlightened society had been convinced or confounded; mobs only were left as a resort for the opposition. They did prevent, but never exposed the Davenport manifestations! That is all! In the Victoria Hotel, Liverpool, three months after the mob, I was invited to dine with some fifty of the most intelligent and reputable of Liverpool society—the dinner got up in sight of the place where that mob raged; and all as a testimony to their appreciation of my honor and truth in the premises, and of their detestation of all that was ever claimed for violence or brutal power. What, I ask all reasonable men, does a mob prove, as to the verity or falsity of the claims of any one before the public?

Allow me, dear sirs, to copy an extract from my diary, and in precisely the words there used to preserve a memory of the realizations and events of that period, in which I was called upon to meet the violence of the ignorant and brutal conditions of English Provincial Society:  
FROM MY DIARY OF 1865.  
"Liverpool, Eng., Feb. 13th, 1865.—At a séance of the press and others, our demonstrations were acknowledged and much interest manifested. Oh! I am so tired! The labor of Manchester, though successful, was very onerous. Many wise and foolish questions I had to meet, till the whole of the night was expended.  
"Feb. 14th.—A mob of honest ignorance and obstinacy, led on by designing men, who may or may not believe the manifestations veritable, but who are determined to defeat us by every means, wish to record here that although they have no taste for this kind of work and would gladly escape it, I go up to it in a living consciousness of all its power. But the truth of life sustains me, and the hand, Almighty Power! guides. If to death, I am ready; if to the unseen triumph, I am glad beyond expression.  
"Feb. 15th.—I go up to Saint George's Hall, all saying there will be a riot. My friends here seem alarmed—perhaps timid. The Davenports and Fay seem like children—indifferent; but they do manifest full confidence in me. I go up, therefore, to live or die. Oh! Almighty Intelligence, thy will is perfect!  
"Feb. 15th.—Yes, it was perfect. I stood for perhaps an hour before the storm and did preserve my calmness, and so long as I could face the raging multitude they were powerless. The storm, after a while, passed around me, and then I was brought out safe, as by a magic hand. I was ready to die? I know not, for that trial was averted. We were led in a little room within six feet of the mob that broke our cabinet into fragments and raged in fury for hours—seeking us, but finding us not—not even knowing how we escaped them. The press give me credit for "great good temper," but do not hesitate to brand our most honest, earnest efforts as the devices of scoundrels. Alas! for human consistency! The Davenports are exposed where a mob presents an exhibition! I am blamed for not allowing cruelty to those committed most sacredly to my care. Even Spiritualists are in doubt.

"Huddersfield, 21st.—Another mob, brought on by the same bullies that destroyed our prospects at Liverpool, sought our lives, being defeated in its mad purpose at 'exposure.' The mob at Liverpool found nothing in cabinet or instruments to account for what occurs whenever the Davenports enter it. English ignorance and brutality were 'exposed.' Here the police deserved credit. They did protect us and our property. At Liverpool they did not. Henceforth, the only confidence in English property—that of the hall! Have I felt fear? I know there was to be a mob in both cases, and I did not avoid it! Yet, I confess, I walked very rapidly away from the danger after I got away from the hall.  
"Leeds, March 11th.—And another English mob! English police powerless. For two hours it raged. The new cabinet smashed! One noble man, a child of the people, was made my deliverer, and that of my young friends. Here I knew no fear, although these human beasts roared, and raged around me for hours. I did all I could to arrest it—could not; and then knew it was my design, All-Wise Power, and would end in good. This child of the city, an uncultured policeman, offered to deliver me at the expense of the Davenports. I refused, assuring him I would meet their fate, whatever it might be. This touched his heart. He stood where the mob had broken a panel in the door of the room that concealed us, with a baton and a staff, and the mob commenced entering—handcuff the next! This determination saved us, for all mobs are cowards. We made our friends recognize this man, and, in private, proved to him his spiritual alliances, much to his gratification.  
"Cheltenham, March 14th.—A threatened mob; but we were allowed, under most cruel fastenings, to proceed. The mob turned in our favor, the triumph was complete, and men who showed up the clubs concealed under their clothing to brain us, were persistent in making us drunk on the heat of wine, as some recompense for their mistake. We drank, but did not indulge to excess, much to their disgust! Such is our humanity! Here nearly an hour was expended in tying the Davenports, while the most disorderly noises were kept up. An eminent surgeon pronounced the fastening 'cruel and dangerous,' saying, 'No man could submit to it without serious injury for thirty minutes!' But, amidst the raving of the mob, we were persistent in keeping us for the stage, the Davenports were released, and came forth, holding the elaborate ropes and twice in their hands. A silence, as of death, prevailed, when the committee came forward and most honorably acknowledged that they had tied the

boasted Liverpool and other knots, but the Davenports were released—they knew not how! Then the yells turned to approving recognition, and all was confusion in our favor. After order was restored, we proceeded in our ordinary method, much to the gratification of all present. As we came out of the hall we were seized and literally carried in triumph to a neighboring hotel, where, till three in the morning, tests, speeches, and responses were indulged in, men assuring us they had believed us impostors, and were ready to drive us from England or bury us in its soil.  
"Great Western Hotel, Paddington, Eng., March 16th, 1865.—The excitement of these mobs and the cruel fastenings at Cheltenham, and especially the refusal of the audience to allow the lights to be lowered while the unseen powers released the Brothers, has wrought seriously on their health. Poor Ira, noble boy, was delirious all day yesterday, and I carried him in my arms, literally, from Exeter to Paddington. We will submit to no more mobs. Fortunately, the 'Invisibles' say, there will be no more. Oh, erudite, dispassionate, philosophical, impartial gentlemen of the press! what know ye of spiritual evidences through the Davenports? That is false which law-loving Englishmen fear to allow. Sublime magnanimity! Astute reasoning! But our work is well high done among ye, and I am glad."

Now, sirs, any one can see that the above was never written for the public; but precisely as it is I give it to you, and leave it to make its own impression. The mobs served only to deepen the impression the manifestations had made on all serious observers; and to me and others they gave indubitable proof that an all-wise spiritual intelligence presides over and directs all that pertains to this great, divine manifestation.

Two forms of pretended exposure we dispose of:  
First, That of the conjurers or sleight of hand men. They dexterously release themselves from rope fastenings, and then rapidly throw off their coats and make, in the dark, wonderful manifestations on guitars and other instruments. The Davenports never release themselves from any fastenings. Their manifestations depend upon their passivity, not their activity. All that takes place in their presence, when securely tied with ropes, takes place when not tied, and when held hand and foot by persons selected from the audience; and from every audience, from Buffalo, New York, to St. Petersburg, Russia, for the past seventeen years. In thousands of instances, men selected by their audiences have sat between them in their cabinet, who testify amid all sorts of direct and positive displays of distinct physical power, such as playing on as many as six musical instruments, the ringing of at least three bells, the manifestation of four to twelve hands, numerous simultaneous thumpings and poundings on every part of the cabinet, and all while a disinterested witness, inside the cabinet, holding both the Davenports, has a tambourine placed upon his head, musical instruments thrummed all around him and carried to the top of the cabinet, his person manipulated from head to foot, and he, the witness, comes forth and solemnly testifies the Davenports have not moved! During eighteen months, in which time we did not give less than one thousand sittings, private and public, on every occasion always one, and sometimes two and three persons from the audience, were selected to hold the Davenports, no one of whom that did not unequivocally testify that the Davenports or Mr. Fay did not move. There was but one exception to this, and that was a frightened man at Eastbourne, England, who said: "The Davenports must have done it, for there was no other persons in the cabinet but them and himself, and he did not move." "Did you feel them move?" I asked. "No!" said he; "but who else could have done what I felt?" Sure enough, whom else? We answer, invisible but not intangible intelligences, of which, from this gentleman's own testimony, there can be no doubt.

The Davenports untie no knots. The sleight-of-hand men make a profession of doing this very dexterously. The Davenports slip no knots, and submit to have them sealed, stamped, and flour-placed in their hands, their persons held, while the manifestations take place, to prove it. The sleight-of-hand men have confederates. The Davenports have none, but allow their committees to be selected from any audience they meet. They are often unfastened, every knot untied, save the sealed one at the end of the ropes; thus presenting a fact, like the removal of the coat or waistcoat, that upsets all our ideas of physical law. To understand this, take a rope ten feet long, the ten or more knots, and, finally, tie the ends in a double square-knot and seal and stamp it; then find every knot untied but the sealed one at the end, and you have some idea of what is often accomplished in their presence, and that of scarce a minute of time. In a word, there is nothing your sleight-of-hand men do, they do. There is only a miserable, but we must confess profitable, imitation of their manifestations made by the cleverest of these men; nothing more, as many of the most distinguished of these men have acknowledged to me.

There are so-called Spiritualists, in this city, who tell me they can do all the Davenports do without spiritual aid. To such I simply reply: You know not what you say. You can do nothing they do without such aid! They imitate, that is all; and I say this having carefully observed both; and poor, miserable imitations they are, in these and all instances that have come under my observations. But,  
Second, The exposures of mobs! Here, as we have shown, there is simply a prevention of manifestations—nothing more! and generally, as in England, under most disgraceful circumstances. While on this subject, allow me also to make an extract, not from my diary, but from an address I delivered in London, to an overflowing audience, immediately after the outrages at Liverpool; and you will allow me to say, an address that was responded to by noble and justice-loving Englishmen in a manner that I must ever remember gratefully, and as an honor to human nature:  
"I stand in your midst to-night, under rather

strangely ordered circumstances, and you will pardon me for making what I regard as a demanded allusion to these circumstances. (Hear! hear!) For the past five months it has been my privilege to stand before the audiences of this great metropolis; before men of science of world-wide distinction, men of letters, known everywhere on both continents; and men of every acknowledged degree of sagacity and practical skill; and I have demonstrated, in their presence and to their entire satisfaction, the existence of a power outside of all our recognized forms of physical force. Their testimony is before the world, however a truckling press may, having acknowledged its power, now seek to deny or evade its force. It was my pride and pleasure to meet here, and elsewhere, your men of the first eminence in science, in literature, in social rank, and men from every department of practical skill; and you are the judges whether we succeeded or not in what we claimed for these 'marvelous manifestations.' (Hear! hear!) The facts presented were only rendered more palpable and undeniable under every test to which they were subjected. (Hear! hear!) And I feel that I can say in all truth and candor, that no facts have ever, in the same length of time, commanded a greater amount of attention or called forth more variety of exclamations. We have met gentility and rowdiness; learning and ignorance; crude egotism and refined practical skill; the most boisterous attempts at ridicule and violent efforts at detraction and destruction, and the most painstaking scientific examination. And our integrity as exhibitors of facts is this day unimpaired; and the facts themselves undeniable and undeniable by all who have given them a faithful and impartial investigation. They have been imitated by all the conjurers and most of the number rope-tyers of the realm. They have been denied, doubted, denounced, and then again acknowledged in almost every club, coffee and drawing-room where we have been called upon to present them. They have been subjected to the greatest variety of tests that the skill and ingenuity of this great people could desire. And the man lives not who can say he has ever proven fraud or imposition in any instance. (Hear! hear!) And we hesitate not to say that no truth has ever been more fully and honestly demonstrated than this. It is above and beyond the active agency of man in fleshly form can and does, under appropriate conditions, make itself manifest; and it has done so beyond all rational denial or doubt in the presence of the Messrs. Davenport and Mr. Fay, before all classes of the British public. (Hear! hear!) And in the consciousness of this truth, we have our reward to-day for all that has fallen to our lot to do, to meet or to bear in the relation we have sustained to these gentlemen, and to you. We have met the blindest of 'slain cleverness,' the abuse and slander of inconsiderate literatures; the doubt and suspicion awakened by the mercenary pretensions of professed conjurers; the serious and inquiring questionings of minds anxious for truth; and everywhere and always, we have demonstrated a renewed hope for humanity in the knowledge of our spiritual nature and destiny; and before heaven and earth, I fearlessly affirm that I have not deceived you, nor any; but have, without hypocrisy, exhibited an honest exhibition of truth before the eyes of all who have seen it. (Hear! hear!)—Times, of an April, 1865.

No! no! Violence, mobs destroyed our property; endangered life to the mad passion of brutal ignorance, and made order-loving men ashamed of their kind, and the degradation of many conditions of the English people; but it found no "secret springs;" no "clandestine machinery;" it was taught to expect; it made no exposure of anything but a vain attempt to overthrow established facts—facts its leaders did not, could not explain; and it served to direct attention to these facts for a long time to come.

Thirdly, But there is still another form of so-called exposure we desire to notice, as worthy of more attention than either of the two to which we have referred. It is what is sometimes seen when a light is suddenly made in a dark scene. Honest men have testified, and we believe truthfully, that they have seen, when the light was made, a form or forms which they believed were those of the Davenports or Mr. Fay, moving or in the act of moving the instruments, which suddenly fell from their hands. I repeat, I do not deny this; nay, I believe I have witnessed it myself on more than one occasion. But the great and governing fact to be recognized in all such instances is, that while such forms are seen, and in the act of moving the instruments, the Davenports at the same time are found fastened to their seats, knots and seals intact, and those whose attention is directed to their seats testify that they were motionless. Here, then, instead of an "exposure" we have a still more wonderful fact before us. The Davenports, fast bound, are found duplicated in form and power. This fact I have seen demonstrated on several most interesting occasions, and under such circumstances and conditions as did not allow of mistake. My experience and observation in this department of spiritual manifestations enables me to say, that under certain conditions the form of the medium is duplicated; under other conditions other forms are presented, and these forms are as tangible as ours, but fade away in the light, and often with injury to the medium's health. If too suddenly arrested. One wonder does not explain another; and in these duplications we have a theme of thought and observation worthy of the profoundest attention. My own personal experience in this department would extend this article beyond all reasonable bounds, and I must desist.

Allow me, kind sirs, in conclusion, to state that recently, in the sacred privacy of one of the most respectable and worthy families of this city, I witnessed not less than twelve forms, as distinct as mine or yours, and where there were but four persons in mortal form present, the medium making six of these. At the same time I have heard six voices, neither of which was the voice of any one present, singing in *alto, soprano, tenor* and *bass*, some half score of songs, no one of which did any one of our company know. And on the same occasions we were handled, conversed with and held in most interesting conversation for more than an hour, at a time; while on other occasions we have seen as many as twenty distinct, individualized faces—no one of which had any one of our company ever seen in the flesh. These faces and these forms are as tangible as our own. These voices are as audible, clear in intonation and exquisitely musical at times, as any I have ever heard. And all this

strangely ordered circumstances, and you will pardon me for making what I regard as a demanded allusion to these circumstances. (Hear! hear!) For the past five months it has been my privilege to stand before the audiences of this great metropolis; before men of science of world-wide distinction, men of letters, known everywhere on both continents; and men of every acknowledged degree of sagacity and practical skill; and I have demonstrated, in their presence and to their entire satisfaction, the existence of a power outside of all our recognized forms of physical force. Their testimony is before the world, however a truckling press may, having acknowledged its power, now seek to deny or evade its force. It was my pride and pleasure to meet here, and elsewhere, your men of the first eminence in science, in literature, in social rank, and men from every department of practical skill; and you are the judges whether we succeeded or not in what we claimed for these 'marvelous manifestations.' (Hear! hear!) The facts presented were only rendered more palpable and undeniable under every test to which they were subjected. (Hear! hear!) And I feel that I can say in all truth and candor, that no facts have ever, in the same length of time, commanded a greater amount of attention or called forth more variety of exclamations. We have met gentility and rowdiness; learning and ignorance; crude egotism and refined practical skill; the most boisterous attempts at ridicule and violent efforts at detraction and destruction, and the most painstaking scientific examination. And our integrity as exhibitors of facts is this day unimpaired; and the facts themselves undeniable and undeniable by all who have given them a faithful and impartial investigation. They have been imitated by all the conjurers and most of the number rope-tyers of the realm. They have been denied, doubted, denounced, and then again acknowledged in almost every club, coffee and drawing-room where we have been called upon to present them. They have been subjected to the greatest variety of tests that the skill and ingenuity of this great people could desire. And the man lives not who can say he has ever proven fraud or imposition in any instance. (Hear! hear!) And we hesitate not to say that no truth has ever been more fully and honestly demonstrated than this. It is above and beyond the active agency of man in fleshly form can and does, under appropriate conditions, make itself manifest; and it has done so beyond all rational denial or doubt in the presence of the Messrs. Davenport and Mr. Fay, before all classes of the British public. (Hear! hear!) And in the consciousness of this truth, we have our reward to-day for all that has fallen to our lot to do, to meet or to bear in the relation we have sustained to these gentlemen, and to you. We have met the blindest of 'slain cleverness,' the abuse and slander of inconsiderate literatures; the doubt and suspicion awakened by the mercenary pretensions of professed conjurers; the serious and inquiring questionings of minds anxious for truth; and everywhere and always, we have demonstrated a renewed hope for humanity in the knowledge of our spiritual nature and destiny; and before heaven and earth, I fearlessly affirm that I have not deceived you, nor any; but have, without hypocrisy, exhibited an honest exhibition of truth before the eyes of all who have seen it. (Hear! hear!)—Times, of an April, 1865.

No! no! Violence, mobs destroyed our property; endangered life to the mad passion of brutal ignorance, and made order-loving men ashamed of their kind, and the degradation of many conditions of the English people; but it found no "secret springs;" no "clandestine machinery;" it was taught to expect; it made no exposure of anything but a vain attempt to overthrow established facts—facts its leaders did not, could not explain; and it served to direct attention to these facts for a long time to come.

Thirdly, But there is still another form of so-called exposure we desire to notice, as worthy of more attention than either of the two to which we have referred. It is what is sometimes seen when a light is suddenly made in a dark scene. Honest men have testified, and we believe truthfully, that they have seen, when the light was made, a form or forms which they believed were those of the Davenports or Mr. Fay, moving or in the act of moving the instruments, which suddenly fell from their hands. I repeat, I do not deny this; nay, I believe I have witnessed it myself on more than one occasion. But the great and governing fact to be recognized in all such instances is, that while such forms are seen, and in the act of moving the instruments, the Davenports at the same time are found fastened to their seats, knots and seals intact, and those whose attention is directed to their seats testify that they were motionless. Here, then, instead of an "exposure" we have a still more wonderful fact before us. The Davenports, fast bound, are found duplicated in form and power. This fact I have seen demonstrated on several most interesting occasions, and under such circumstances and conditions as did not allow of mistake. My experience and observation in this department of spiritual manifestations enables me to say, that under certain conditions the form of the medium is duplicated; under other conditions other forms are presented, and these forms are as tangible as ours, but fade away in the light, and often with injury to the medium's health. If too suddenly arrested. One wonder does not explain another; and in these duplications we have a theme of thought and observation worthy of the profoundest attention. My own personal experience in this department would extend this article beyond all reasonable bounds, and I must desist.

Allow me, kind sirs, in conclusion, to state that recently, in the sacred privacy of one of the most respectable and worthy families of this city, I witnessed not less than twelve forms, as distinct as mine or yours, and where there were but four persons in mortal form present, the medium making six of these. At the same time I have heard six voices, neither of which was the voice of any one present, singing in *alto, soprano, tenor* and *bass*, some half score of songs, no one of which did any one of our company know. And on the same occasions we were handled, conversed with and held in most interesting conversation for more than an hour, at a time; while on other occasions we have seen as many as twenty distinct, individualized faces—no one of which had any one of our company ever seen in the flesh. These faces and these forms are as tangible as our own. These voices are as audible, clear in intonation and exquisitely musical at times, as any I have ever heard. And all this

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outside of any prospect of gain or public exhibition. Still, I believe that in the case referred to there is a preparation for the public, and in such form and under such conditions as will leave no doubt of the spiritual nature and purpose of these displays of intelligence and power.

And you will allow me to add that the evidences of immortality reflected in the presence of the Brothers Davy and their associates are in their presence than in that of Mr. WILLIAM M. FAY, whose name is strangely left out of the recent biography of the Brothers—are as true as the God that humanity fears; and kindred evidences are multiplying all over the land, which will manifest spirit communion as plain as these heavens, and as firm as this earth, and radiate man in God. Reflections through every medium will differ—for a block of wood will cast its shadow, and certainly human organizations should not be expected to do less. Different reflections of light are made from the great motor of day; but the light is none the less true or pure. The law of spiritual power, that annihilates all space and pervades all forms, gives over a complete evidence of its contacts. Man can only reflect what he is. Impede any manifestation by the grosser obstacles of human ignorance and perversity, and it stops; but the exhaustless power of eternal life never stops. Obstructed here, it seeks more congenial channels there; and in proportion as man devotes himself above the contaminating influences that surround him, he ascends to an unending oneness with spirit-power and becomes its transmitter of immortal hope to all who will receive. Anything less than a pure desire and an honest heart will shroud in beggary all who approach.

St. Louis, Mo., Jan. 15, 1870.

### The Lecture Room.

E. S. WHEELER IN CHARLESTOWN, MASS.

We give below an abstract report of a lecture delivered by E. S. Wheeler at Union Hall, Charlestown, Sunday evening, Nov. 21st, 1869, from notes taken by our reporter:

The speaker announced as his subject, the question—"Is Spiritualism a New Religion?" and said he had been led to its consideration, from certain developments taking place among many of its representative minds, some of whom had taken occasion publicly to state that Spiritualism was not a new religion, but rather a suggestion of the possibilities of the future. Before proceeding to the consideration of the question, the speaker decided to define the word "religion." He said the greatest trouble in the past had been that the world needed a dictionary—for want of which, misunderstandings had illustrated "the impertinence of language," and to settle the meaning of words and phrases men had persecuted their brethren, and long and disastrous wars afflicted the world. In defining "religion" he did not undertake to say what meaning any individual attached to it, but intended to go back to the rudimentary formation from whence it was obtained; by so doing it would be found to be derived from *religi* or *religio*—signifying a renunciation or a recommitment of one's self, as might for example be considered the state in which those who rebelled in the South, and who had taken the oath of allegiance, found themselves—renewed to the United States government. This is religion, in the technical sense; but we put meanings into words which they did not legitimately possess, by which they become depolarized, so to speak.

To day the word Christian was just as much an abused word as any other of the class; it means a different thing to each one, considering it in the light of their faith and opinion. The word religion had lost its meaning, and it was one class well it did not understand. To some, it consisted in the observance of forms and ceremonies, and to others in the total absence of the same; some glory in the fact that they have no religion, because it means to them superstition, bigotry, and spiritual degradation. So through all forms of social life and moral and spiritual development, the word religion carries a different meaning.

The speaker defined religion to be "The perception and recognition of the Divinely True, Good and Beautiful, and an appreciation of our relationship therewith, and the natural and consequent morality." We might perceive, we might recognize, and yet fail to appreciate. There were but few who failed to perceive and recognize the fact of their relation as husband and wife, parent and child; but there was a general failure to appreciate such connection, which was manifest in the common neglect to discharge the obligations of such relationship. Religion was not only a recognition of divine truth, but an application of it to our relation with the world. And the recognition of religion rested in the minds of all those who had taken pains to investigate the matter. Religion, to many, signified a sectarian system of ethics—a moral standard for the consideration of the world, handed down to the masses through Most High channels and typified by the ten commandments which came amid the thunders of Sinai. The outcome of every system of religion is shown in the life of those who receive its mandates. We Spiritualists are not Spiritualists in the natural foundation and reason of a Moral Law as sharply defined as that of any religious system whatever—according to his (the speaker's) conception of the word—it is a perception of truth and an application as well; not only an intellectual but an emotional conviction—so that a religious man should not only know the truth and beautiful, but live them also, and do right for the sake of right.

The creeds of the past divorced science and religion, and founded dogmatic theology upon the assumed intervention of the Divine Providence in revelation on special occasions, and the working of miracles, above and beyond natural law. Many of its adherents to day denied the affirmations of Nature, though the facts of the universe are the hieroglyphs of God, and exalted their faith on the contents of Genesis and Exodus, Deuteronomy or Matthew, as suited their convenience and creed. The honorable exception among churches was the Roman Catholic, which proudly affirmed, in substance, that the church does not derive its authority from the Bible. The Bible does not make the Church, but the Church creates the Bible.

The speaker said that he might have pronounced Spiritualism to be a new religion, or a development of Christianity, but that these terms had been so far removed from their original significance as to be almost meaningless. The dictionary says religion means a form of belief. If we turn to "Christianity," we shall see it defined as that form of belief peculiar to Christians. Who should decide who the Christians were, and what was their form of belief, when every one of the four or five hundred so-called Christian sects claimed to be the true church of Christ. Under the Emperor Constantine, A. D. 325, an attempt was made to deduce from the Bible and the views of two or three hundred bishops a system of dogmas—a standard of Christian doctrine, and the decision of the Nicene Council, amended by that of Constantinople, A. D. 381, is to-day the "bond of union" between a powerful combination of emperors and bishops. The church, by its assumed amendment should give us Jesus for president, the Bible for a statute book, make an Orthodox synod the Supreme Court, a convocation of ministers do the work of Congress, with the Young Men's Christian Association as a military force. There is no such thing as Liberal Christianity. Universalists or Unitarians have no right to call themselves Christians—the thirty-nine articles forbid it—O. B. Frothingham admits it. Put Christianity in place and power, and free speech will be blasphemous, as in the days of Abner Kneeland. The speaker here alluded to the leading Orthodox dogmas, with particular reference

to the "so-called clearness of statement" which he affirmed to be "the most demoralizing doctrine ever promulgated," and said if Spiritualism had no more wholesome influence than these delusions, he would at once abandon every effort to prove it other than a mere fact, an incident, a suggestion, as had been claimed. But we must see, said the lecturer, if Spiritualism does not consist within itself, or a suggestion, as A. J. Davis has decided? As we looked around upon the people, and backward in history, we should find that every era, or civilization in every race had formed itself around some central idea, the core of a system of religion, as crystalline action in every solution only begin around some though perhaps minute foreign substance. Thus the enduring institutions of the past have crystallized around some vital thought, and having reached their perfection at the expression of that "core idea" have passed away, leaving that conception as a demonstrated truth to all coming ages. The civilizations of days gone by had all of them been founded on a religious basis, without which society and government, art and progress are impossible. Some had referred to our nation as having been founded by infidels; but they were only infidels to the sectarianism of the times—within their minds was developed that spiritual and natural religion which taught the brotherhood of man, as well as the fatherhood of God.

The speaker referred to Egypt and its symbols and hieroglyphs, telling every where of the central thought of its life—the continuity of being. He spoke of the triangular shape of the pyramids, the perpendicular, hypotenuse and base, each a "right line"—the masonic symbol of the central idea, the unbending, undeviating fact of the soul's immortality. The Egyptians believed that death had no power over the soul, and that it would return to inhabit other bodies they left behind, and hence their wondrous catcombs, wherein were kindly preserved those forms which should one day come forth reanimate to enjoy anew a glorified earth.

The speaker then referred to the history of the Hebrews and their central idea of an Infinite Unitarian Spirit, THE LORD-GOD ALMIGHTY, who was the soul of all things, and said we were indebted to it for the idea of the unity of the divine character, and a conception of a theocratic form of government, which they enjoyed, till, at their opportunity, "God in his wrath gave them kings."

These points he had referred to give the distinctive ideas of these religions. Now if Spiritualism was a new system of religion, it must in the first place develop its system of ethics, and take upon itself to speak of that which is right and wrong. Secondly, it must have a central or "core" thought or idea, and develop that, and when it has developed it, it will have placed to something higher, which we at present are unable to conceive. Let us see if Spiritualism has this "core idea." We claim that it teaches a thought which has never been distinctly embodied on earth before, a thought as clearly defined as any that has heretofore distinguished any system, scientific, theological or political, viz: the correlation and conservation of spiritual forces. Science teaches the correlation and conservation of material forces, and Spiritualism comes at last to teach the same with reference to the spirit; the correlation and divine consistency of the cosmos—the correlation and natural action of universal law, the harmony of all life, and the legitimate relation, communication and dependence of every sphere of being, as they have never before been propounded or conceived.

What did the church teach us? A raging devil, howling after mankind, arrayed eternally against an omniscient God; but the God was never able to overcome this infernal evil, even making for us must have made him, even though he had, as we are left to infer by his zealous though unsuccessful efforts to destroy him after he was made. Spiritualism teaches the activity—omnipotence of the divine thought; and while it fills hell to the brim with cooling gravel, and annihilates the devil at once, it teaches that all things move in due process of eternal law, from the greatest sun to the tiniest insect. By its sublime teachings science and religion are reconciled with each other. It is the most complete system which earth has ever known, the new system, versus the old confusion. It goes higher than the throne of an orthodox God, and deeper than the fabled infernal pit which had no bottom. Therefore we claim Spiritualism to be a system—it has these "core ideas." It came in the fullness of time, and, as was said in a former discourse, at a period when the slow march of science had fitted mankind for the reception of its new revelations.

Spiritualism has also its own system of ethics; it teaches its own morality. Some years ago the speaker, in addressing a convention of Spiritualists in Providence, had said that "as Spiritualists we had no moral sense"; in other words, that for all our words of guidance and opinions of right we were indebted to the teachings of the past, having not yet developed a system of our own. But the work had been going on steadily since. The speaker compared the ideas of the Supreme Being taught by Spiritualism with those of the Christian churches, and said that the Jewish, whom Christians worshiped by the Jewish, his own reputed chronicler, was more of a demon than a God. There is no Christian morality aside from dogmatism. If any asked the Christian if it were right to murder, he would say, "The Bible says, 'Thou shalt not kill.'" The cultivated Spiritualist would answer the same question by saying, "It is wrong, evidently, because it is contrary to the law of Nature; because it jars upon the harmonies of life. And so we have in this recognition of a natural and divine law, which is the Spiritual Ethics—the new system, which places man above the thing, and proclaims that the Sabbath was made for man, and not man for the Sabbath; a system which recognizes the purest morality in the highest expediency—not that everything we choose to do is moral, but that whatever is best for us to do is right, and whatever is right is best; for right and good are terms synonymous. Spiritualism enforces the reality of spiritual life, as it has never been before. What geography was before Columbus, what was before Spiritualism; it taught of one hemisphere and a dreary idea of another, as the Christian spoke of, and considered this world, and speculated as to the existence and character of a future state; but it was not till Columbus came that the balance of the world was restored; and so Spiritualism gives a certain knowledge of that which lies beyond this phase of life in the new hemisphere of immortal existence. Spiritualism had demonstrated an immortal life—which could be proved by those by extending it eternally, but the spirit-life, continuous and unbroken beyond the change of death. Hence we argue philosophically, that if death cannot kill the man, he will live forever. Spiritualism reveals to us much of the nature of that existence which is to come.

The speaker severely reflected on many of the abuses existing in social life, and said it was revealed by Spiritualism that many a father and mother would be greeted on the other shore by children who had never known their care here. These children, by an assumed denial of the advantages of that moral development which was essential, returned to the earth, poor misshapen germs, and filled the air of our planet with mental, moral and physical parasites—spiritual starvelings—to prey upon the life of its inhabitants—much of the sickness and trouble of our existence being due to our ignorance of the influences from the spirit-world. Just in proportion as we developed our powers of body and intellectual capacities, and expanded the faculties of the spirit, while in this world, should we prepare ourselves for a right enjoyment of that which is to come, and become co-workers with the angels. Spiritualism teaches that perfect men and perfect women going from earth-life to the land of souls, become the divine messengers of God to suffering humanity, and find heaven's happiness in the service.

Now what is the influence of these teachings upon the life of man? Spiritualism has its core idea, but that idea we must elaborate—the morality it inculcates must be applied to life in the place of that artificial standard which has been passed in the past, viz: that we must do that and so to please God. The speaker referred to the doctrine of election taught by Calvin, contrasted the degraded views of God and mankind therein inculcated with the glorious and expansive views presented by the Spiritual Philosophy, and said there was no such thing as liberal Christianity—it was all illiberal. Christianity was dogmatic Orthodox, and those who did not endorse it had better get another name.

Spiritualism was, first, to the conception of the lecturer, a fact, a phenomenon, occurring in accord-

ance with natural law; second, a science; third, a philosophy; fourth, a religion, if we pleased to call it so. All these are embraced in Spiritualism—there is no jarring of reason and science and religion within its borders. The speaker referred to the lecture delivered that afternoon by Prof. Weston, in Music Hall, Boston, where he (the Professor) "piled the Alps and Apennines of geologic truth upon the grave of ancient errors," and said that in our day a theology which was irreconcilable with science could not live; systems of ethics must be based on fact if they would hide the stinging influence of our times. Spiritualism demonstrated its every position, and thus proved itself to be the religion of fact and founded in truth. There would come again a time, it was at length here, when men should not dogmatically enforcing their position by demonstration as clearly as the axioms of geometry; when the earthquake age should return again, not a shaking of granite strata, but an upheaval of preconceived ideas and opinions, creeds and governments—then the heavens of old time customs should roll away like a scroll, and perfect harmony rule over a united universe, wherein should be one God, one faith, one hope, one commonwealth for all mankind.

The speaker closed with an inspirational poem prophesying the glories of the future.

### Free Thought.

#### "PRIDE AND POVERTY."

"I'll master good; good seems to change To ill with greatest ease; And seemt of all, the good with good Is at our purpose." It is not so, but so it looks. And we lose courage then; And doubt we come if God hath kept His promises to men."

I was forcibly reminded of the above lines, Messrs. Editors, by reading in your paper of Feb. 12th, the article entitled "Pride and Poverty." It is painful to see persons with the same disinterested aims, so utterly at cross purposes as is there indicated. It seems to me not connected with either the woman's club or the working woman's organization, but who certainly sympathizes with any and all measures which tend to the elevation and enfranchisement of woman, much to be regretted that the well intended plans which originated in the club, should have met with so unexpected a rebuff. The first intimation of any difficulty came recently from hearing a friend, a member of the club, refer to it in a manner which certainly indicated no feeling but one of unaffected regret.

Those who are acquainted with many of its members, need no testimony to their singleness of purpose, and their deep interest in all that can elevate woman. Many of them are working women in one sphere or another, many are self-supporting. Why should there be, necessarily, any antagonism of plan or purpose between the two organizations? None are idle or frivolous, or votaries of fashion, for such are not attracted to the club, nor would they find its atmosphere congenial. With a sincere desire that their sisters who may not be so advantageously situated, should have the opportunity of spending their evenings innocently, pleasantly, and not altogether unprofitably, they have procured the use of rooms in a convenient location, and some of those interested are in attendance every evening to see that those who come are not neglected.

In my ignorance, I felt an immediate interest in the plan, and in my innocence intimated a desire to be present on some occasion, only, however, to be unceremoniously snubbed by my fair friend, who curtly replied that the tyrant man was never admitted. Mentally wondering what kind of a tower would be met for such a Babel, and anxiously querying what would become of us men were such women to get all the rights they want, I meekly apologized, disclaiming any intention of impertinent intrusion, and quickly passed to safer ground.

Seriously, however, it is sad to think that through any misunderstanding or mistake such an object should fail of its highest success. When so well intended an effort is stigmatized by those in whose behalf it was inaugurated as the "patronage of public charity," must we not conclude that the whole spirit and purpose of the work has been strangely misconceived? Nothing could have been more opposed to the intentions of those who originated these gatherings, than the idea conveyed by the odious word, "patronage," in this connection, and the term "public charity" seems equally inappropriate. That any odium would attach to those who attended those meetings, could not have been in the minds of the projectors. Is there no remedy for these misunderstandings which occur so constantly, and which are such stumbling-blocks in the paths of those of all classes who are earnestly working for the improvement of man? It seems a result of the various standpoints taken by different people. We would not stigmatize it as a fault—it may be only a necessary consequence; but whatever its cause, it is no less an evil, and a formidable one. Shall we not learn to give others the benefit of the same sincerity of purpose that we claim for ourselves, and allow full freedom of method without imputing unworthy motives, even when our own views may be quite distinct from theirs?

People in different conditions in life continually misunderstand and misrepresent one another, and simply because their method of observing and conclusions receive a permanent tone and color from their differing circumstances and education. This, which is a simple fact and not an intentional fault, needs to be treated as such, needs to be always remembered, while, unfortunately, it is almost uniformly forgotten. Could it be kept in mind, we should, it appears to me, take broader and more catholic views, we should have that faith in others, so needed and so rare, but which assuredly should always be realized by those who are pursuing essentially the same object, and working for the same great purpose. S. H. A. Grantville, Mass.

#### A WORD OF CRITICISM.

DEAR BANNER—I desire to propose a few questions to Warren Chase. Mr. Chase asserts, in the Banner of Feb. 19th, that "we are in a transition state from the phenomenal and theoretical to the real and practical religion of nature and life."

Do I understand him to mean that in this "transition from the phenomenal" the demonstration of facts are to be left behind? If not, what does he mean by "transition?" In this transition something is to be left behind. Pray, what is it? Is it the telegraph poles, the wires, or the operators at the ends of the wires? Which of these instrumentalities are to be dispensed with—one, or all, in the new telegraph which is to supersede the old?

And, again, there is to be a "transition in Spiritualism as well as in all other religious theories." Then Spiritualism is a theory, is it? The writer of this has hitherto felt that he knew it to be a fact based upon science, and capable of demonstration. Does Mr. Chase mean to be understood that Spiritualism is simply a "theory, in common with all other religious theories?" Does he mean to put Spiritualism upon as shaky a foundation as that of the churches?

Further on he says: "A free religion is demanded." What does he mean by "free religion?"

Is religion anything more than "do as you would have others do unto you?" The inference is that Spiritualists deny freedom to some in regard to what constitutes "religion," and that their religion is "not free."

In closing, allow me to say one word in regard to William Miller. The Spiritualists there have made great sacrifices to erect a suitable hall for lectures, which was dedicated to freedom of thought, freedom of speech, freedom of inspiration. In doing this we supposed, if we had any religion, that the same was a "free religion." If it is not, Brother Chase will please instruct us in what constitutes "free religion," and oblige. W. P. G. ATTS, Windham, Conn., Feb. 10th, 1870.

#### DIVINE REVELATIONS OF NATURE.

TRANSLATED INTO GERMAN BY G. P. WITTO, BRESLAU.

[We this week present to our American readers an accurate translation of M. Alexander Aksikof's introduction to the first German edition of "Nature's Divine Revelations," by and through A. J. Davis. The argument is able and comprehensive, and the historical data entirely reliable, and we do not see how any candid mind can escape the conclusions arrived at by the scholarly Russian. —E. S. DEXTER.]

#### Introductory Remarks by its Publisher, A. Aksikof, St. Petersburg, Russia.

I foster too much confidence in German science, in its depth, and honest love to explore truth—whatever the direction or point of view may happen to be—to suppose for one moment that a fact which is sustained by all the power of personal and public conviction, should not attract its attention. The severe skepticism and fearless critique by which German science so gloriously did conquer its way to the general deliverance of mankind, assure me that every fact which is divested of all erroneous confusion, of all suspicion to be founded in idle imagination and charity, but offers instead every facility for investigation, will not meet any opposition for the sake of systematical obstinacy, but, on the contrary, will be well sustained, and will create such researches as the value of its object suggests. This is a duty which science owes to itself.

A young, uneducated man became suddenly a savant and author, having his first information received during a magnetic slumber, and his subsequent knowledge and inspiration untrammelled from direct intuition—the highest faculty of a human being, which was recognized as such by the profoundest thinkers of all times, but was never before manifested to such a wonderful extent. This man is Andrew Jackson Davis. I consider it my duty, as well as my delight, to direct the attention of the German scientific world to the physiological appearance, the remarkable writings and the previous career of this person, and in doing so I am full well conscious of the responsibility of every one of my words. I know that each of these is assured, and sustained by truth itself; that the factum which I proclaim is of an immeasurable range, and that nobody can reject or annihilate it, for it is even now in the midst of its continuous development and is open to the gaze of every investigator. I have shown, by the publication of his autobiography, that Davis is. I demonstrated how he thinks and writes by the issue of his work, "The Reformer"; but how he entered the world of science and intuition, the present volume will show.

The fact of the origin of this book being in every way exceptional, I considered it my duty to give every verifying testimonial by which alone a fact can be proven. The book was dictated by a young, ignorant person of nineteen years of age, in a state of magnetic trance. The objections which were heretofore made to productions of this kind, consisted mainly in the contents not being of high value, or even that their origin was not properly authenticated. In the present case the one and the other objection cannot be attempted, for it would be useless to consider the factum, if the contents had no value, and it were idle to speak of the latter if its origin were a common one. Respecting the value of the book each reader may judge for himself, and I will add a few words only at the close of the introduction. What I have to elucidate and to prove above all, is the fact of origin. To this end I issued last year the autobiography of A. J. Davis, under the title, "The Magic Staff" (Zauberstab, Leipzig, T. Wagner, 1867). Although the extraordinary contents of that book may possibly make it seem to be a scoffing and doubting criticism—far from disproving or explaining—yet I resolved to have it published for the purpose of offering a guide by which the reader might follow the author step by step from the very beginning of his career. By the aid of this compendium and of other sources, I will now chronologically give a very short survey of Davis's life to the beginning of his public lectures, and then offer the testimonials which are accessible to verify the fact.

#### I. Testimonials on the Life of Davis to the beginning of his lectures, which form the contents of this book.

- 1826—Andrew Jackson Davis is born to Samuel Davis, a shoemaker, in Bloomington Grove, Orange Co., N. Y.
- 1832—Samuel Davis moves with his family to Hyde Park, near New York.
- 1836—A. J. Davis's first school going.
- 1837—He is employed in a mill to tend the hopper; becomes a clerk at a school going; is doorkeeper at W. W. Woodworth's, a lawyer, later Member of Congress; takes to tending cattle at Dr. Hossack's.
- 1838—Works there in the fields; his father removes with the family to Ferrisburgh, to Thomas Simpson's, where his third and last attempt to go to Mr. Lowe's Lancaster school. Since that time no books were ever studied by A. J. Davis. All the time spent in those schools is not more than about five months.
- 1840—He becomes the grocery of John Lawrence; he peddles with years.
- 1841—After the death of his mother he goes with his father to the house of Jonathan Clark (Mansion Square); learns at his father's the shoemaker's trade; he becomes clerk at Ferrisburgh, to Thomas Simpson's.
- 1842—He enters, as such, at shoemaker Ira Armstrong's; he gets acquainted and befriended by Rev. A. R. Bartlett.
- 1843—Continues in his calling at Ira Armstrong's; December the illness is put in a magnetic trance by William Livingston.
- 1844—Lives with tailor William Livingston; devotes himself to the treatment of the sick, and becomes known as "the seer and clairvoyant of Poughkeepsie"; becomes acquainted with the new pastor, Gilson Smith, and has public receptions with him.

#### Public Testimonials respecting this period of A. J. Davis's Life.

- From Hyde Park, Letter of John Hinckman, where Davis's father was working. See Fishbough's Introduction.
- From Poughkeepsie, Letter, E. C. Southwick, Jan. 2, 1847, See above.
- Letter of S. S. Lapham, Jan. 21, 1847, same.
- Letter of Ira Armstrong, Jan. 9, 1847, same.
- Letter of Ira Armstrong to Prof. Bush, Dec. 17, 1840, contained in his work, "Mesmer and Swedenborg," N. Y., 1840, page 170. See Appendix No. 4.
- Letter of Rev. A. R. Bartlett, March 31, 1847, See Fishbough's Introduction, Pamphlets of Rev. Gilson Smith, entitled "Clairvoyance or Human Magnetism," exclusively devoted to the explanation of Davis's gifts. See extracts from the same in Vol. 2, "Great Harmonia," (Teacher), page 14 of the original.

#### II. Testimonials Respecting the Lectures held in the Magnetic Trance, by Davis, beginning Nov. 28, 1845, until Jan. 25, 1847; whole number, 157.

- 1845—Davis goes to No. 92 Green street, N. Y., and invites Dr. B. S. Lyons, of Bridgeport, to magnetize him, and Rev. W. Fishbough, of New Haven, to write his lectures. Besides, he nominates the constant witnesses, Rev. J. N. Parker, Theobald B. Lapham and Dr. Lea Smith.
- 1846—Wm. Fishbough's letter, dated Jan. 13th, in the New York Tribune, invites the public to see and study the phenomena, giving the names and residences of the above three witnesses. See Appendix No. 1.
- Second letter of W. Fishbough, dated Oct. 30th, to the New York Tribune, respecting the 14th and 9th planets, the description of which were given by Davis in the month of March, five months previous, and before the news of their discovery in America. He gives the names and residences of the three moral witnesses: Zornel Kinsman, W. S. Cox, and B. S. Horner. See Appendix No. 2.
- Nov. 5, Professor Bush becomes a witness of the lecture-room, in his letter to the Tribune on all that was published by Fishbough. Appendix No. 3.
- Prof. Bush's book, "Mesmer and Swedenborg," is published, in which he gives a detailed description of the lectures of Davis, and of his astounding faculties. See the above work, pages 159-206. Appendix No. 4.
- 1847—In January, an article of Judge Th. Parsons, lawyer and well-known author, speaks on the difference between Swedenborg and Davis. Appendix No. 3.
- Aug. 4th, the lectures of Davis appear in New York under the title, "The Principles of Nature's Divine Revelations, and a Voice to Mankind," with an introduction by Fishbough, the names of the constant witnesses, besides twenty-three more, which were selected amongst two hundred and sixty-seven signatures, contained in M. B. In the year 1867, the 30th edition is published.
- James Victor Wilson, a witness of the lectures, in his pamphlet, "Explanation of Magnetism and Clairvoyance," calls the book of Davis "the triumph of clairvoyance." See introduction of Fishbough.

- Aug. 10th, the Tribune brings a letter of Prof. Bush, testifying that Davis is a clairvoyant of a work of Swedenborg, which he (B.) had never read. See Appendix No. 6.
- Aug. 21st, Critique of the book in the Home Journal, by N. P. Willis. See Appendix No. 7.
- Aug. 23, Rev. T. L. Harris testifies in the Troy Budget to the authenticity of the book. See Appendix No. 8.
- Sept. 1st, Prof. Bush testifies in a letter to the New York Tribune, repeatedly in favor of Davis, and to the effect that he is a clairvoyant of the work of Swedenborg in the preface of Chapman. Appendix No. 15.
- Sept. 25, W. M. Fernald gives his testimony in the Boston Courier. Appendix No. 9.
- Sept. 4th, Prof. Taylor Lewis, of the New York University, author of "Pato Contra Athens," "The Six Days of Creation," and "The Bible and Science," testifies in the New York Observer that he was present at the lecture of Davis.
- Sept. 12th, the New York Sunday Dispatch attests the origin of the book. See Appendix No. 10.
- Mr. Ripley pronounces in the "Harbinger," this book "a wonder of literary history." See Appendix No. 11.
- The Rochester Telegraph of Truth denies the possibility of any other origin of the book. Appendix No. 12.

In October, Hunt's Merchant's Magazine finds that this work is the most extraordinary of the century, and has very important claims. Appendix No. 13.

Parke Godwin, a very prominent author, in a letter to the People's Journal in London, calls this book "an ordinary in every point of view, and known, by hundreds of witnesses, that its origin is genuine. Appendix No. 14.

Dec. 6th, the book is published by the learned editor of both the Tribune and the Harbinger, John Chapman, in London, England, together with a critical analysis of the same, written by himself, in which he develops the reasons why the testimony of Mr. Cunningham respecting the origin of the book should be accepted. See Appendix No. 16.

III. Davis makes himself the originator of his books by his entering the state of independent Clairvoyance, and becomes a remarkable author.

- The following is a synopsis of his literary career: 1847—From Dec. to July, '49, he cooperates in the journal "The Universalist," in which he publishes thirty-nine articles on different theological, philosophical and scientific topics.
- 1850—The first volume of his self-written works, "The Physicist," is published as a philosophy of health and disease. In 1863, this book has seen the 5th edition. Soon afterwards comes the philosophy of spiritual intercourse, which had, in 1865, the 7th edition.
- 1851—"The Teacher" is published, containing a moral and theosophic philosophy.
- Davis comes before the public as a lecturer, selecting as his theme the contents of his following two works: 1852—"The Approaching Crisis," which battles with spiritualism, institutionalism and Unitarianism. "The Seer," to be considered as a philosophy of the spirit.
- 1853—"The Harmonical Man."
- "The Present Age," a continuation of "The Philosophy of Spiritual Intercourse."
- 1854—"The Thoughts of a Religionist," a lecture before the Bible Convention in Hartford, 1853, 5th edition.
- 1855—"The Reformer, or Physiological Views and Virtues, and Philosophy of Marriage."
- 1856—"The Penetrator, Answers on Theo-Physiology, Individualism, Institutionalism and Unitarianism," 1860, 5th edition.
- 1857—"The Magic Staff, an Autobiography," 1867, 8th edition.
- 1858—"The History and Philosophy of Evil," 1869, 3d edition.
- 1859—"The Thinker," a history of the moving main ideas of mankind.
- 1860-1861—Davis is editor of the Herald of Progress, and publishes numerous articles.
- 1861—"The Harbinger of the Future," a lecture before the Bible Convention in Hartford, 1858, 5th edition.
- 1862—"Answers to Ever-Recurring Questions. Continuation of the Penetrator."
- 1863—Davis originates in New York the Progressive Lyceum for children. There are now more than a hundred. At the same time he originates in New York "Lyceum Manual," which had, 1865, the 6th edition.
- 1864—"Morning Lectures," Twenty discourses on philosophical topics.
- 1865—"Death and the After-Life," Three discourses.
- 1867—"The Results of the Divine Gift," a philosophy of the personality of the principle of truth. 1868, 3d edition.
- "A Stellar Key," discovery and proof of a spiritual zone, 1868, 3rd edition.
- 1869—"The Principles of Moral Places and Events."

#### Testimonials Comprising this third phase of Mr. Davis's Career.

- 1847-1849—There appears in New York a journal, The Universalist, instigated by the advent of the Divine Revelations, by Davis, and especially intended to elucidate his doctrines. The editorial staff consisted, besides Davis himself, of the editors, S. B. Critchfield, Rev. W. Fishbough, Rev. W. M. Fernald, Rev. W. M. Fernald, and several other persons who were convinced of the excellence of this movement.
- 1850—Mr. William Green, in whose family Davis had lived the two years previous, confirms the testimony of Fishbough and Bartlett, that he was present when Davis composed his first self-made book, "The Physicist," without the aid of any other work whatever. See his testimony in the preface of "The Physicist."
- 1851—George H. Lee, M. D., pronounces the works of Davis the triumph of clairvoyance, and the greatest work of the age. See his testimony in the volume entitled "The Teacher."
- 1853—Rev. A. Mahan, in his book, "Modern Mysteries Explained," which is opposed to Davis, is compelled to confess that he had read at least thirty of his books. See page 465 of that work. Appendix No. 16.
- 1856—James Floyler, 156 Broadway, New York, considers Davis as one of the miracles of our time, and testifies to the complete genuineness of the origin of the book. See his testimony in the Zauberstab, page 35.
- 1857—Warren Chase testifies in his autobiography, "Life-Line of the Lone One," to the perfect honesty and astounding faculties of Davis. See Appendix No. 17.
- 1859—S. C. Foot, who says Davis lived in his family, testifies that this book before his eyes was created, and this within the period of three months. See his testimony in that book.
- 1861—Theobald Lapham, according to his work, "Spiritualism in America," published in London, from the mouth of Professor James T. Mapes, in New York, that the severest researches in the antecedents of Davis do correspond exactly with the preface of that book. Appendix No. 18.
- 1863—"The New American Cyclopaedia," by Hitley & Dana, in New York, mentions in its article on Davis and on Spiritualism the origin of this book as a well-founded fact. See Appendix No. 19.
- 1867—Letter of A. J. Davis to Mr. Aksikof. See Appendix No. 20.
- 1868—Letter of Mr. Green to the same, after twenty years of intimate acquaintance with Davis. Appendix No. 21.
- Letter of Mr. Sohtarbaum to the same. Appendix No. 22.
- 1869—Letter of Mrs. Mary F. Davis to the same. Appendix No. 23.
- Letter of A. J. Davis to the same. Appendix No. 24.
- Letter of W. Fishbough to the same. Appendix No. 25.
- Letter of Dr. S. Lyon to the same. Appendix No. 26.
- Letter of Judge Edmonds to the same. Appendix No. 27.

This now is all I have to offer to a candid reader and earnest critic for verifying and investigating the factum which we consider. To refute it a mere a priori opinion and denial will not be sufficient, but facts, at least, are demanded, of equal power; and I would feel very grateful indeed, to any one who would undeceive me, bringing the proof that the thing which I defend is not worth our while. Persons who deny the factum have but two ways open: First, Those who accept clairvoyance may say that Davis drew his book from the brain of Mr. Fishbough.—(Mr. Lyons, the magnetizer who acted principally on him, has never had the honor to be suspected.) Second, those that deny clairvoyance may contend that the book is a skillful patchwork of Fishbough & Co.—a humber of a very peculiar kind. But before such explanations (?) are accepted, I would be pleased to receive the adequate answers on only the three following questions:

First, Fishbough had to suffer for his participation in this work the most severe assaults from his religious congregation, which accused him of infidelity, atheism, materialism, &c. What benefit had he to destroy his reputation as a good Christian? See his answer in Vol. I, page 98, of the Universalist, headed: "To my friends, once for all."

Second, Pastor Fishbough never had the theological views of Davis, neither before nor after the book; and after having rendered his services of an amanuensis, he separated from him entirely. (See Universalist, vol. I, page 147, and Zauberstab, letter of Fishbough, page 74.) Fishbough was, and remained, a good Christian Universalist, while the book of Davis contains views of Deism, if not Naturalism! How could it come, then, from Fishbough's brains? Now let us suppose that even this be granted, were not all the other witnesses equally entitled to contribute their share in the book? And to whom, then, belongs the plan, the system, the editorship?—who, I pray, made in this book the well-connected and homogeneous whole?

Third, Those who imagine that the "Divine Revelations of Nature" was the deceitful doing of Fishbough and his confederates should say, Who, then, was the author of all the subsequent writings of Davis, which were promised in these same Revelations—(see page 893 of this translation)—and remained strictly true to its general principles? Who is the mysterious *nom de plume* hidden behind Davis through twenty years of continuous labor? But if he is the truthful author of his works, how can the extraordinary psychological revolution be explained that took place in him? Wherefrom came so unexpectedly the scholar and seer?

A hundred years of wrong do not make an hour of right.



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The Pope's Dogma.

The present struggle at Rome, in which the European world takes so lively a part, is over the issue of erecting the Papal authority into the form of a dogma. Is His Holiness infallible, and are his orders, decrees, and directions beyond the reach of dispute, revision or dissent? Not merely to ecclesiastical and spiritual matters does this profoundly interesting dispute extend, but to all things civil and secular, to thrones, congresses, kingdoms and republics. All men and all their interests, if the reaffirmation of this middle-age dogma is to be permitted, are to be included within the sweep of Papal authority. While the European States are emerging from the rule of feudal influence and forms to the larger government of democracy, it would seem the most unfortunate moment to bring forward a question of this sort for discussion and settlement. But Pius IX is growing very old, and his ambition is to signalize his protracted spiritual reign by some measure like this, which promises to have a permanent record in history. It is his pet theme, and for it he is willing, we have little doubt, to stake life itself.

But not only has he chosen his time for this dispute most ill, he has failed to penetrate so far to the meaning of the age as to discover that no such dogma can ever hope to take life and activity again. There is a spirit of progress abroad which all the Popes that ever sat crowned on the Seven Hills cannot jointly hope to stem. Iniquity is active everywhere. The worth of the Old is being thoroughly inquired of. It is a spirit that has within the memory of living men marched with a triumphant stride over two continents, and compassed the furthest limits of the globe. Europe is alive with its moving, searching, opening, leveling, elevating and stimulating influences. Russia frees her serfs. Poland, long dead, finds a living voice. Prussia moves forward with her enlarged ideas and determined purposes, to group a whole federation of willing States around a liberal principle. Austria is laying down the bed of comprehensive reforms that seems like the work of direct inspiration. Germany throughout revolts at going back by the dark pathway by which it has finally emerged into the light. France holds Rome up; and the very proposal to make her Bishops free of the authority of the State by bringing them wholly under that of the Pope, excites universal opposition.

Suppose such a doctrine as that of the Pope's temporal as well as spiritual supremacy to be set up, and thoroughly carried out in operation. What would be the effect on Catholics in this country, for example? They would of course feel obliged to sink their allegiance to a republican government in that of their abject submission to His Holiness. Holding the latter, they must let go the former. In such a case, what sort of citizens would they be likely to make for a free republic? The Papal authority would come in with its active interference into every relation such men bear to the communities in which they live. They would feel bound to obey the Pope in all things, whether discharging their duty to their adopted government or not. Having once taken an oath to sustain this government oar and against all others, and to renounce every form and lot of allegiance to every foreign prince and potentate, they would suddenly find themselves confronted with an order from the Vatican to turn their back on their oath and henceforward yield obedience to the Pope above everybody. We should thus see the monstrosity of the dogma illustrated in this country more impressively than anywhere else. So that, taking into view the condition of opinion here and its visible progress in Europe, the very proposal to delfy the Pope at this time is a challenge thrown down to the liberalizing and advancing forces of our age.

The Creed in Danger!

The undertone of complaint on the part of the credal societies of Chelsea, as they saw the Spiritualist lectures at Granite Hall gradually sapping the pillars of their strength, has at last come to the surface. The so-called "Evangelical" churches of that city have instituted an alliance offensive and defensive, whose action is manifested in a course of free public meetings to be held at City Hall, for the purpose of crushing out "infidelity." All that the learning and culture of the city can afford, backed up by the melody of the Choral Society—as that music, of all things else, should be used as a bait to catch the hook of bigoted sectarianism—will be put forth to oppose the course, in that locality, of our glorious, heaven-born religion of the nineteenth century. The forces are mustering; but, though clouds may momentarily dim the sun at early morning, he rises in power as the world rolls round, and Spiritualism shall grow stronger and stronger from the efforts of every opposer, brighter and brighter from every defeat.

The selfishness of this "Holy Alliance" may be seen in that, at the very outset, the "Evangelicals" are unwilling to allow any Unitarian or Universalist preachers to occupy the desk, although quite willing that Unitarians and Universalists should sing in the Choral Society to draw in hearers to their enunciations of exploded platitudes! This of course produces ill feeling, which cannot fail to end in an open revolt on the part of all liberal minds connected with this new churchial movement.

Worcester, Mass.

The Spiritualists of Worcester have resumed their meetings again, and intend to keep them up, having secured Lincoln Hall for that purpose. Good speakers will be employed, and the prospect looks favorable. There are thousands of Spiritualists in Worcester, and one good meeting, at least, ought to be well sustained. Dr. H. B. Storer has spoken there two Sundays. G. A. Peirce is engaged for March, and Mrs. Sarah A. Byrnes for May.

An Old Conflict Revived.

When Dr. Lyman Beecher came to Boston to establish himself as a preacher, it was with a distinct view to meeting the embodied spirit of Unitarianism head to head, he being put forward as the champion of Orthodoxy. The challenge was readily accepted by those for whom it was intended, and the fight waxed hot and went on vigorously for a long series of years, in which each side took and gave some very hard knocks and blows. But it was soon perceived that the sturdy defender of Puritan Orthodoxy gave manifold manifestations of his belief, under the irrepressible influence of the very creed he had come here to overthrow. Some part of his earlier earnestness, or at least enthusiasm, gave way before the force of arguments which he had never allowed a hearing in his mind before. And when he finally retired from the field, to choose another and a fitter arena for his exertion, it was not without a silent admission that he had become the recipient of valuable discipline during his period of warfare.

As for the faith he had volunteered with such confidence to oppose, that stood stronger and better buttressed, if possible, than before he had presumed to assail it. It was remarkable with what ease it threw off the arrows that were showered upon it, and how much its leading principles spread in the popular mind for having been so vigorously contested. There has been going on this past winter almost a repetition of the warlike scenes of the former times, though in a somewhat changed form. Instead of a single champion taking the field for Orthodoxy, an organized army has come and camped down before the very door of Unitarianism; and the discourses that have been preached by one side and the other are so exhaustive of what each has to say, that they have come to be accepted as about the best possible to say by either. And therefore we are to have them, in time, in published form, that the people who could not listen may have the opportunity to read, mark, learn and inwardly digest what is to be found therein.

The speakers on the Orthodox side have been such men as President Woolsey, of Yale College, represents, and included a Professor of Divinity from that institution, with certain distinguished preachers from New York and elsewhere. On the Unitarian side we have had speakers like Frothingham, Weiss, Collyer, Higginson, Mrs. Howe, and others, who were certainly as capable as any persons possible to find for furnishing an exposition of the liberal points of their belief. Thus the people get a sharp contrast of the tenets held by each side, and invariably to the advantage of liberal thought and sentiment. We rejoice at this latest demonstration, not because it makes for even the liberal crowd in the popular mind, but because from every such contest the less liberal comes off in a weaker condition than before. Spiritualism is the faith that will absorb all.

"Sunday Services" in Boston.

Under this heading several of the large Boston dailies have for some time past published, and are still publishing, in their Monday morning editions, reports of the sermons and discourses delivered by preachers and lecturers belonging to the various Christian denominations; but not a single lecture has ever been reported for or published in these journals that has been given in the Music Hall before the Spiritualist Society worshipping there on Sundays, notwithstanding these meetings have been in successful operation for several years past. The speakers, as is generally admitted by the numerous audiences in attendance, have evinced a high order of talent while treating upon subjects of the most vital importance to the welfare of humanity, and no wonder regret is manifested by our people in consequence of the course pursued by prominent city journalists. Such are reminded that these papers, which assume to lead public opinion, have invariably made it a point, when speaking of the Spiritual Philosophy, to treat it as a something unworthy the least attention, although it embraces in its ranks some of the finest minds in the city, men and women of the very highest moral culture. These journals have for years endeavored to impress upon the public mind what they term the inconsequential teachings of our beautiful natural religion; but still the glorious work goes on.

Why, it may be asked, does the press of Boston hold itself aloof upon the most momentous questions of the age which SPIRITUALISM comes to solve, viz., Do we live after death? Can we commune with our departed loved ones through media?—questions, which the past has failed to demonstrate, but which are now being elucidated through the aid of science satisfactorily to great numbers of advanced minds! It is because our teachings are not yet popular. When they become so—as they surely will—then the secular press will aver that it has always been friendly to the cause of Spiritualism; that its editors always were Spiritualists at heart—as many are, no doubt; but who do not dare say their souls are their own for fear of the influence Old Theology would bring to bear upon their devoted heads; and so Spiritualism must be tabooed for a while longer to gratify a set of creeds with large purses but a small amount of moral courage. God speed the day when the Press shall become less servile; when it shall have the independence to utter its honest sentiments, fearing not the power and asking not the favor of Church or State.

Judas Iscariot.

An entirely new interest has been recently imparted to the question of Judas's alleged treachery to his Lord, by the poem in Blackwood, recently transferred to these columns, and now published in pamphlet form and to be had at this office. The conception of the whole case is novel, and contains most reasonable, if they are ingenious, considerations in favor of the individual whom the world has been taught to denounce with inexpressible scorn for almost twenty centuries. The theory of the poem is, in few words, this: Judas did implicitly believe in the divinity of his Master, Christ, and up to the date of what is termed his betrayal was as devoted in his personal worship as even the disciple whom Jesus was said to have loved the best. He fully believed that Christ possessed all power and authority, and that he had but to order and it was done. He had seen what are termed his miracles, and been a participant in many of his mighty works. What wonder, then, when, at the close of the Divine Master's career, he saw him beset with enemies who sought his life, that he should have boldly proved his own faith by bringing those enemies to his Lord's presence, in the belief that he would instantly work a greater miracle than ever for securing his escape? This is the theory, and it is presented in a manner that makes it deeply interesting for present perusal.

J. M. Peebles in England.

We learn from the London Spiritual Magazine that Mr. Peebles has commenced a series of Sunday evening services in the Cavendish Rooms, Langham Place, Regent Street, London. Mr. P. is an attractive speaker, and we have no doubt his lectures will prove acceptable to our English friends.

Music Hall Spiritual Meetings.

Sunday afternoon, Feb. 20th, Thomas Giles Forster lectured to a large audience in Music Hall, Boston, on "Church and State." The theme was an interesting one, and was treated with the usual ability evinced in all Mr. Forster's efforts on the rostrum. We shall print the discourse in due time.

Previous to the lecture Mr. Forster addressed the following explanatory words to the audience respecting his spirit-control while delivering lectures. He said:

"My friends, circumstances seem to make it necessary that I should say a word or two in my normal condition. The question has arisen in the minds of some of my hearers in this city, I am told, whether or not these lectures are delivered by myself individually, or whether I attribute them to a foreign power operating through my organism. I wish to state distinctly that I am not responsible for what comes through my organism, except in so far as the effort and desire of living a correct and passive life—thereby profiting from a condition of spirit-control, I never have claimed the lectures given through my organism as my own, during my labors for the last sixteen years as a speaking medium, and I shall never do it while I remain in possession of my reason. Some persons may feel inclined to ridicule me for thus giving up my individuality, as they esteem such a course, and assume the part of a machine; but I had rather thus be a machine for the promulgation of truth, than occupy a more independent position as an individual, and be less the agent of good to my fellow-beings perhaps, thereby. The spirit controlling me generally prepares me beforehand by a foreshadowing of thought; I know but little, however, of what is to be said in detail. Spiritualism has given me great happiness in the past, and I am the last man in the world to kick down the ladder by which I have ascended."

Mr. Forster is to be commended for his candor in giving the invisible intelligences credit for what he considers their share of labor in producing the able lectures given through his mediumship. It does not strip him of his own well earned reputation as a man of ability. There are other lecturers in the field who would be better appreciated were they as outspoken as Mr. Forster in this particular.

We are pleased to notice by the following card that Mr. Forster has been well appreciated during his visit among us:

Messrs. Editors—Will you allow me the use of a small space for the purposes of a general apology? I have been lecturing in Music Hall for six Sabbaths. During this period I have received, in Boston and its vicinity, the most unbounded courtesy and kindness on the social plane—much more, that it has been utterly out of my power to respond by my presence to the very many invitations extended me by the numerous friends who have been thus partial. Hence I desire, through you, to assure those friends that a part, with regard to some of them, I cannot possibly comply with the frequent invitations to call that I received; and I therefore trust, that after this explanation, they will generally hold me excused, until at some future period I shall again have the gratification of returning to New England. But I feel, however, of what it is to be said in detail, to evince my appreciation of their kindness by a visit to each. THOMAS GILES FORSTER. Boston, Feb. 28th, 1870.

Next Sunday.

PROF. WM. DENTON will lecture in Music Hall at 2 1/2 o'clock. During his engagement the Professor will speak on a variety of topics of vital interest to all. He is one of the most radical thinkers of the day, and his lectures "tell," every one of them. His theme next Sunday will embrace the important question, "IS SPIRITUALISM TRUE?"

The Davenport in San Francisco.

A letter just received from Ira E. Davenport, informs us of the arrival of the Brothers and Mr. William Fay, in San Francisco, "safe, but not sound." The writer states that they left Omaha Jan. 28, after the most complete success in nearly all of the large cities and towns of Pennsylvania, Ohio, Illinois, Kentucky, Missouri and Kansas; in many places the halls and theatres not being of sufficient size to admit all who desired to witness the phenomena through the instrumentality of their physical organisms:

"After leaving Omaha, (says the writer,) nothing unusual occurred to us, with the exception of being stuck several times in mud, and once in a hole, and that in consequence of the Union Pacific Road—until we arrived between Aspen and Evanston, some ninety miles east of Ogden, and there I had an experience for the first time in my life which I never wish to have again. About three hours previous to this all the passengers aboard the train in which we had secured our berths were removed into another heavy train, already crowded, consisting of three ponderous Pullman cars, and four others, besides the engine, tender and the baggage car. At the time the passengers were removed, I overheard several of the railroad men say that it was very dangerous to put such a weight into one train, but that they were obliged to obey orders. I was also told by a gentleman that he heard the engineer state that as we were behind time, he would run fast enough to take the train in on time, or ditch every car behind the locomotive. As the train was going at the rate of twenty miles an hour and all the passengers were crowded into another heavy train, on rails laid upon pine wood, over an artificial embankment, fully thrown up at the height of fifty feet, it is not difficult to conceive that an accident might happen. Five cars crowded with passengers were thrown forty feet down the embankment, and from fifty to seventy persons badly wounded, and several killed. The train was crushed, and taken out from under the cars by the passengers. My wife was considerably bruised, as also were several others of our party, including my brother's wife, and Mrs. W. M. Fay. I am of the opinion that all who visit California by the Union Pacific Railroad, stand a very fair chance of losing their lives or limbs, and that it is a matter of time when San Francisco, and all caused by unpardonable carelessness on the part of those in authority. We commence a series of public sances here, on the 7th, and from the sale of reserved seat tickets, anticipate an immense success."

The Chronicle of the 8th Inst. devotes a column to the séance alluded to above, treating the proceedings with commendable fairness. It says, "Platt's Hall was crowded to its fullest extent, all of the sitting room and most of the standing room being occupied."

The Wrong Box.

The Corresponding Secretary of the "National Association" for engraving the recognition of the Bible on the Constitution of the United States, has had the unexpected politeness to forward to us the call of the Association for a National Convention, with a request that we should "notice" at our "early convenience." Certainly. We do make haste to say that this scheme is the offspring of a handful of narrow, illiberal and bigoted minds, as unfit to rule a State as they are incapable of framing a free constitution. We further think that this ill-judged movement is calculated, if pushed far enough, to hasten the time when the country will find itself plunged in a boiling sea of controversy about creeds and beliefs, to which a war like the Thirty Years' War of Germany will be but a faint parallel. We likewise denounce this movement as the mere stepping-stone of certain self-righteous persons, who are hoping, in time, to turn our general politics into this narrow channel, and to rise themselves to place and power. We see no possible good which such a movement can accomplish, but, on the contrary, a great deal of harm. It is an impudent proposal to seriously make in this day of the world, because it assumes that one man, on account of his peculiar creed, has a superior right to rule another who refuses to hold any such belief. More reasons need not be given, though they are abundant enough. We hope the Convention will prove, as it deserves, a miserable failure.

Notice to Correspondents.

Those of our friends having occasion to forward communications to this office for publication, are particularly requested to direct them to the editor, as no other person has control of this department of the Banner of Light. We call the attention of correspondents to this matter, because certain persons with whom we are not connected in business, and never have been, would have it understood that they are associated with us.

Spirit Impressions Heeded—Delivery from Starvation the Consequence.

The following narration, which appears in a London Journal and known to be authentic, "is interesting and valuable," says a cotemporary, "showing as it does the importance of yielding to the impressions of duty which are often made upon the human mind, quite independently of any operation of its own powers." The article is headed "Providential Deliverance." We designate it Spirit Deliverance, as being much more appropriate, for no doubt the facts in the case, which resulted in the delivery from starvation and death of the shipwrecked mariners, were solely attributable to the influence of the immediate spirit friends of the unfortunates, who impressed the captain of the ship to steer for the Island of Ascension. Such "impressions" are of daily occurrence among Spiritualists. But to return to the narrative. The writer says:

"The date of the occurrence is not given, but as it took place before the Island of Ascension had any inhabitants, we cannot consider it very recent. The island belongs to Great Britain and is situated about 280 miles northwest of St. Helena. Admiral Sir Thomas Williams, a straightforward and excellent man, was in command of a ship crossing the Atlantic Ocean. His course brought him in sight of the Island of Ascension, at the time uninhabited, and never visited by any ship except for the purpose of collecting turtles, which abound on the coast. The island was barely discerned on the horizon, and was not to be noticed at all; but as Sir Thomas looked at it, he was seized with an uncontrollable desire to steer toward it. He felt how strange such a wish would appear to his crew, and tried to disregard it, but in vain. His desire became more and more urgent and distressing, and foreseeing that it would soon be more difficult to gratify it, he told his lieutenant to prepare to "put about ship," and steer for Ascension. The officers to whom he spoke ventured respectfully to represent that changing their course would greatly delay them; that just at that moment the men were going to their dinner; that at least some delay might be allowed.

But these arguments seemed to increase Captain Williams's anxiety, and the ship was steered toward the uninteresting little island. All eyes and spy-glasses were now fixed upon it, and something was perceived on the shore. "It is white—it is a flag—it must be a signal!" And when they neared the shore, it was ascertained that sixteen men, wrecked on the coast many days before, and suffering the extremity of hunger, had set up a signal, though almost without a hope of relief."

Essex County (N. J.) Woman's Suffrage Association.

On Wednesday evening, Feb. 16th, 1870, a meeting was held at Library Hall, Newark, N. J., which resulted in the organization of an association for the establishment of the legal and political rights of women, under the above title. The meeting was called to order by Lucy Stone, who nominated U. S. Commissioner Whitehead as Chairman. This action being ratified he took the chair, and offered a few preliminary remarks. Mrs. Churchill, of Providence, R. I., made a speech, which was frequently applauded, after which a series of seven resolutions were reported from the committee, the gist of which is contained in the seventh, as follows:

"Resolved, That we recommend to the consideration of Congress at an early date the joint resolution introduced by George W. Julian, March 15th, 1839, in the House of Representatives, proposing the following amendment to the Constitution to secure woman suffrage:

ARTICLE XVI.—The right of suffrage in the United States shall be based upon citizenship, and shall be regulated by Congress, and all citizens of the United States, whether native or naturalized, shall enjoy this right equally, without any distinction or discrimination whatever founded on sex."

These resolutions were unanimously adopted, after which remarks were made by Mrs. Wilbour and Lucy Stone, and the Committee on permanent organization presented a lengthy list of officers, among whom we recognize the names of Mrs. Mary F. Davis, President, and Miss Frances E. Love, Corresponding Secretary. After some further remarks by Mrs. Celia M. Burleigh, of Brooklyn, the meeting adjourned.

New Subscribers.

Since our last report, the old patrons of the Banner of Light have been working for us in good earnest, and forwarded one hundred and six new subscribers. We thank our friends, whose names we give below: A. E. Carpenter sent three new subscribers; "A Friend," twelve; J. G. Scribner, one; Mrs. A. H. Gardner, one; G. D. Baker, one; Chas. A. Elliot, one; Wm. H. Mann, one; Wm. Taylor, one; Cordelia Lawrence, one; P. Hayward, one; I. Canlkins, one; H. B. Hoadley, one; Asa Fenn, one; Dr. L. Hudspeth, one; Geo. West, one; J. Polworth, one; S. M. Wormer, one; W. S. Foster, one; Job Ross, two; Lita Barney Bayles, one; R. C. Paul, one; E. Roy, one; Dr. F. G. Ray, one; W. H. H. Gesham, one; B. L. Doane, one; Mrs. S. Jackson, one; Geo. Wilson, two; J. F. Humphrey, one; Mrs. B. F. Fuller, one; J. Crosby, one; G. Ferguson, one; H. Blood, one; W. G. Raymond, one; Thos. M. Peters, one; Mrs. M. Libby, one; C. H. Jones, one; Jos. J. Strong, two; L. Leonard, one; E. F. Stocum, one; J. M. Sartwell, one; Mrs. C. C. Hayes, one; Z. Glazier, one; Abel Goulding, two; J. M. Pintard, one; W. Town, one; E. M. Perkins, one; B. F. McCollister, one; Jesse Gilbert, one; E. H. Eddy, one; W. Kimball, one; T. Rodgers, one; S. R. Keese, one; J. C. Eckler, one; A. T. Fos, one; Mrs. E. A. Ramson, one; D. Cargo, one; M. Pentoney, one; J. W. Mansfield, two; R. Arnold, one; Wm. Winter, one; L. K. Cooney, one; A. B. Clark, one; M. Packard, one; Mrs. S. H. LeFevre, one; E. P. Wilson, one; Mrs. A. S. Ormsbee, one; Dr. W. Persons, one; A. O. Arnold, one; Benj. Jaeger, one; Geo. W. Mead, two; S. K. Hall, one; I. P. Walrath, one; E. S. Davis, one; Mrs. N. P. Ciose, one; Mrs. H. M. Jacobs, one; Sol. Maker, two; T. A. Rogers, one; H. Sisson, one; N. D. Green, one; W. Richardson, one; Mrs. M. J. Wilcoxson, one; Mrs. A. A. Cothell, one; S. B. Gaylor, two; J. M. Oze, one; M. C. Shepard, one.

Death of Anson Burlingame.

A telegraphic dispatch was received, Feb. 23d, at the State Department from Minister Curtin, communicating intelligence of the death of Hon. Anson Burlingame at five o'clock Tuesday morning, at St. Petersburg, Russia. Mr. Burlingame was Envoy Extraordinary from the Chinese Empire to effect treaties with the Western Powers, and had nearly completed the object of his mission. He had just arrived in Russia. He possessed talents of a high order, and as a diplomat he had few superiors. He was a member of the United States Congress for many years prior to being sent Minister to China. His death at St. Petersburg on the 23d of February, the anniversary of Washington's birthday, closes the brilliant career of a remarkable man. He had not finished his great work, but we doubt not he had so far perfected it, that his labors will not have been in vain. Mr. Burlingame leaves a wife, two sons and one daughter. In his domestic relations he was most happy, and in his social circle his personal loyalty won the hearts of all who knew him. Mrs. Burlingame is the daughter of Hon. Isaac Livermore of Cambridgeport, Mass.

Emma Hardinge in Washington.

We translate the following from a late number of the Washington Columbia, a German paper, which favors the spiritual movement:

"A wonderful phenomenon is Mrs. Emma Hardinge; there is but one opinion concerning this among all visitors to 'Harmonial Hall,' even among the most decided opponents of the cause she advocates. Her improvisations on religious, philosophical and scientific subjects, given to her mostly by skeptics, and her replies to the most difficult questions are, as to style and spirit, masterly rhetorical efforts, which need not fear criticism. If Mrs. Hardinge were advocating a less unpopular cause than Spiritualism, all the papers would teem with laudations of her talent, for it is our deliberate opinion that she is superior to any woman who has yet appeared as a public speaker in this country. As regards her personality, she is not of a masculine character, like a good many progressive women of our period, but though conscious of her powers, withal womanly, modest and full of grace. Her noble bearing and her plain but rich and well chosen toilette, might serve as a model for our fashionable damsels, who have become lost in the labyrinth of artificiality. How the good old author of the 'Seeress of Prevorst,' if he were yet living on earth, would adore a woman like Emma Hardinge!"

A Proposition—Our Free Circles.

Our friend, Dr. Wm. B. Fahnestock, of Lancaster, Penn., in renewing his subscription to the Banner of Light, encloses an extra dollar, as he says, "to aid in sustaining your free circles, which, I think, are doing much good, and I feel that they ought to be continued. I have for some time been thinking of a plan which, if carried out, would enable you to realize your wishes in the above direction to the full extent of your desires. It is simply this: If every Spiritualist in the United States would pay you a certain yearly amount—say from ten cents up to any amount they might be pleased to subscribe—you would then have no difficulty in accomplishing the end in view. I will myself engage to pay a yearly tax of fifty cents for the above purpose. Let us see how many who take your valuable paper—the Banner—will do so likewise."

The Bible in Public Schools.

The Springfield Republican, in commenting on the recent decision of the Supreme Court of Ohio, in favor of teaching the Bible in public schools, says: "We are not surprised at this decision, and probably a majority of the courts in the country would decide the question now, in the same way. But it is none the less true that the opinion is gaining ground that the reading of the Bible in our schools is not essential to their efficiency, and that it had better be given up rather than excite the hostility of any class of citizens to the public school system. How soon this sentiment will be in the majority we cannot say, but it has many champions already, and they are not confined to any particular class in society, or to any one doxy in religion."

Massachusetts State Spiritualist Association.

By a published call on our fifth page, it will be seen that this organization will hold its annual meeting at the Melancon, Tremont Temple, Boston, on Wednesday, March 21, 1870, commencing at half past ten o'clock A. M. There will be three sessions—morning, afternoon and evening, during which good speakers will address the audience. As it is absolutely necessary that some measures be taken to sustain the truly efficient missionaries now in the field, it is hoped that Spiritualists generally will comply with the call of the officers, and make this meeting a successful one, both as regards numbers in attendance, and pecuniary assistance to the cause. Admission free.

Physical Manifestations.

Dr. J. B. Ferguson, who has probably paid closer attention to the physical phase of the spiritual phenomena than any other man of his high character for learning and ability in the country, has written an article (which will be found on our first page) on the above-mentioned subject, with especial reference to the Davenport mediums. We commend it to the thoughtful attention of our readers, and particularly to those timid Spiritualists who are so easily scared at the bigot's senseless cry of "humbug," or the feeble imitations of the genuine manifestations. Its careful perusal will open their eyes to the truth, and strengthen their faith.

Mrs. Margaretta Fox Kane.

This lady, we learn from the Universe, has commenced holding circles for investigators at the Universe Lecture Room in New York city, on Sunday evenings. At a late meeting at that place one hundred and fifty questions, concerning names, dates of births, deaths, etc., and other test subjects were asked by a dozen different persons, and answered correctly by raps. This fact rendered the hypothesis of skeptics—that the medium gathered the necessary information in advance of a sitting—infinately absurd.

"The Pioneer."

The above is the title of a large sized and neat-looking folio sheet, just started in San Francisco, Cal. Emily A. Pitts Stevens, editor and proprietor. It is devoted to the "interests of human rights," which it advocates in an able manner. We notice among its writers the name of Mrs. Fanny Green McDougal. She is a brilliant writer, and a believer in the Spiritual Philosophy. An interesting story from her pen is running through the paper. The enterprise is worthy of success, and we trust the Californians will see that it is fully sustained.

Hospitaller Hall.

For about a year past, meetings and public circles have been held at this hall, the expenses having been defrayed by an admission fee. Since the demise of Mrs. Pearson, the principal medium in attendance, the audiences have somewhat decreased. It is proposed, therefore, to open the doors free to the public, thus giving all an opportunity of attending these meetings. It is also proposed, so we are informed by the managers, to distribute the Banner of Light gratuitously to strangers who may be present.

Lowell, Mass.

Cephas B. Lynn spoke to large audiences in Lowell, Sunday afternoon and evening, Feb. 20th, at Wells's Hall. He reports a strong movement going on there in favor of Spiritualism, and that the Lyceum is in good condition. He leaves for the West this week on a lecturing tour.

We call attention to the card of Mrs. Jeanne Waterman Danforth, who, after a suspension from labor for a number of weeks on account of sickness, has resumed her practice in New York. She is a good clairvoyant and magnetic healer.



Message Department.

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

Mrs. J. H. Conant. While in an abnormal condition of the trance, these Messages indicate that spirits carry with them the characteristics of their earthly life to that extent whether for good or evil...

The Banner of Light Free Circles. These Circles are held at No. 158 WASHINGTON STREET, Room No. 4, (up stairs), on MONDAY, TUESDAY and THURSDAY AFTERNOONS...

Invocation. Bring us nearer, oh God, nearer to thee, that we may tune this wondrous harp of our being in unison with thy law...

Questions and Answers. CONTROLLING SPIRIT.—If you have questions, Mr. Chairman, I am ready to consider them.

Charles Todd. [How do you do?] I am well, and that's what I should not say the last time I spoke to you.

John Roberts. In the year 1810 I came to this place in the ship "John Adams." I was sick on board ship, and as I continued to grow worse, it was thought best, on putting into port, for me to go ashore...

John Roberts. My name was John Roberts. I was second mate of the ship. I was born in London, and seemed to inherit a spirit of restlessness from my father, who was a seafaring man, and never easy when on the land.

John Roberts. For the last four or five years I have been trying, by various means, to hunt up my family, to learn something about them, and I have succeeded pretty well. They are all still on the earth, yet have made many changes.

John Roberts. The question of property, which was settled about fifteen years ago, and to the dissatisfaction of my family, I have to say, was justly, rightly settled. Here in this life we are prone, as far as the property of this world is concerned, to see almost always in one way, and that way is upon the largest share of the property.

John Roberts. [What is your age?] I was forty-three at death.

—the body's change, you mean? [Yes. Do you wish this message sent to any one?] I have a hope of being able to send it myself, because I have recently come into communication with one who receives it regularly. I know not how, I know it is received in their family, but through that family I hope to reach my own. Jan. 3.

Florence Vining. I am Florence Vining. I was born in Buffalo, but I died in Knoxville, Tenn. Died?—I don't recall it. I had stayed on the earth a month longer, I should have been ten years old. I was going to have ever so many presents on my birthday, but I did not stay. I haven't been gone two years yet. I have most; when the holidays are over I shall have been gone two years. [The holidays are past now.] Are they? I want to send my mother a happy New Year; and I want to tell her, too, that Uncle Horace came here yesterday—come to live where I do, yesterday. He was in Germany—went there to get cured, and he died, and he is in an awful way to come back. He is, and he can't right away. So I told him I'd tell the folks he was there, and that was, too, and that he'd get it, and he'd be in something of a Mother-will-forgive-it. I know, but then, she might as well know it. [She will get a letter, I think, before this reaches her.] Get the letter first? That's too bad. I wanted to tell her first. [Probably the friends with whom you are connected will inform her.] Oh, yes, I know the news is on the way; but I thought I'd get there first. Well, I come here first.

Florence Vining. Well, Uncle Horace says that the will can be found among his effects all right, and he has left everything all straight, and he hopes there will be no unpleasant feelings. I know who has got something, and that's old Uncle Jesse. He was awful poor, and he was a cripple, and had nobody to take care of him, none of his friends, and I know my Uncle Jesse left him something to take care of him with. He is a poor old man; he is real old, and he is a cripple, too. I suppose some of the folks won't like it, but my mother will, because she was a Christian; but I suppose some of them won't like it; but he has left him ever so much. I could tell everything in it if I'm a mind to. I know just what my mother's got, and all about it. [What does your uncle say?] Don't suppose he cares; I do not know. He only said, "Take care, take care."

Florence Vining. I wish I could go to my mother, and I want her to go where I can. There ain't anybody there that I can use. [Perhaps she will come this way.] Well, if she does, I wish she would go to some of the folks, and I'll be in an awful way to say something to her. [To the spirit.] Well, that's just the same. He said he was very anxious. Ain't it just the same? [It is expressive.] Well, that's the way to say things when you want people to know. And old Uncle Jesse will have a New Year's present, won't he? I'd want to come again, I can, can't I? [Oh, yes.] Oh, tell mother there's nobody sick here in this world—nobody sick like as they are here. It seems so nice not to be sick. I was awful sick while I was sick. But I am well now. Tell mother, won't you? [What is your mother's name?] Like mine, Florence. [Will she get your message?] Yes; and I know how, too. Old Uncle Jesse—[Does he take the paper?] He is a funny old man. He says a great many funny things, and sends me a lot of papers, and nobody understands him, but he said the angels did, and that's enough. I send him a Happy New Year. And Uncle Horace sends him one, and he hopes it will be of much service to him, bodily and spiritually. Good afternoon. Jan. 3.

Charles L. Ford. I wish to tell my parents and friends that I am happy and satisfied with this new life. Although it is not exactly what I supposed it would be, yet it is a change for the better. I have now no suffering body to clog the spirit. I have now every faculty adapted to its own life in the spirit-world, and I like it very much. I feel a reflex of the weakness of the old body on returning here. I lived here between nineteen and twenty years, and I have only been a conscious, disembodied spirit—that is, disembodied so far as the physical is concerned—since the 25th of Dec. They said I died of consumption. I suppose I did. As soon as I got a little better acquainted with this new life and gain a little more confidence in myself, I shall hope to return and give some evidence of a future life that will satisfy you. Charles L. Ford, of South Boston. Good day. [Do you perceive the presence of your mother here?] Of course I do; it is through her life, in part, that I come. I shall be stronger and better able to give something more satisfactory when I come again. Jan. 4.

William Wallace Hutchins. I am William Wallace Hutchins, of Jersey City. I died of ship-fever at Rio, in August last. I was a believer in these things, and I promised an old uncle of mine, who is one of the worst enemies that Spiritualism has, that if I crossed the shining ether first without coming back and, if I were, give him some notice that would make him believe. The last time we met I went to him to ask a favor, which he said he would willingly grant if I would give up that moonshine faith in Spiritualism. I said, "Uncle, you might as well ask me to give up my soul. I could do it just as well. I might say to you I renounce all faith in modern Spiritualism, but I should lie if I said it, because I could not do it. I have had evidence that to me is indisputable, and so far as mortal can know anything about the other life, I know that spirits can return and communicate, and I have full faith to believe that I shall do the same some time."

William Wallace Hutchins. "Well," said he, "I cannot think of granting you the favor you ask, unless you pursue such a phantom as 'very well.' I said, 'will you grant me this favor—keeping our present conversation secret, so far as my asking a favor of you is concerned?' He says, 'I will.' 'You will never divulge it to anybody?' 'No, never.' Now I am going to tell what the favor was I asked, and if he has kept his word of course he has told nobody, and if he has not, of course he has lied. If he has told nobody, then only himself and me knows anything about it, therefore it must be that comes back here telling of the circumstance, or he has told it to some one else, consequently, he has told a lie. Now I don't believe he has lied. I believe he has faithfully kept his promise. The favor I asked of him was four thousand dollars. I wished to liquidate a debt of my father's, and did it with any of my family to know anything about it till it was all done. I wanted to dispose of the case before I could get ready money of my own. So I asked the favor of him, and because I was a Spiritualist, he declined to give it.

William Wallace Hutchins. Now, with all the light of the new life upon which I have entered around me and before me and above, I return testifying in favor of modern Spiritualism. It is a truth. My coming proves it. So far as I am concerned, I care not whether my stubborn old uncle believes or not. But so far as the cause is concerned I do care, because I think if he was enlisted in its favor he could do a great deal of good. He possesses physical and spiritual qualities that the angel-world and the world of matter has need of in this new philosophy. Now all I ask in return for coming here, of him, is that he will give the subject a proper amount of thought and investigation, and if, after that, he is still of the opinion that it is false, that there is no truth in this modern Spiritualism, I shall be very much mistaken; for I believe that an individual of his calibre of mind cannot investigate honestly this philosophy without acknowledging its truth. This same good uncle is much interested in the science of the stars, and he said to me just as we were parting, "Don't forget your promise to return and convert me if you go first." "Uncle," I said, "I do not promise to convert you, but I do promise to return." And he adds, "When you come back tell me if any of the stars are inhabited by beings like ourselves." Now there are those in our life who would be pleased to bestow just such information upon him with regard to his favorite science as he desires, and give it in such a way that he should be capable of demonstrating it to his entire satisfaction by his own system. If he will only call upon those who would be glad to assist him from our life, he will not call in vain. He can make the appeal through your humble servant. I shall be glad to aid him. There are means all over the land by which I can go to him. I would suggest that he go to the medium they call Foster. I have seen him in New York, and I will there meet him, and if I fail to convince him here that I have returned, I will try not to there. Thank you, sir, for the way you give us to come back. Jan. 4.

William Wallace Hutchins. Our Father, who art in heaven, we believe in thee, as the almighty presence and power that will finally deliver us from all evil, that will finally gather us to the Kingdom of peace and everlasting truth. We believe thou art not only able, but willing, to save each solitary soul, and that thou wilt save each one. We believe in thee as the almighty father and mother of mind and matter. And we believe that it is our business to ask for what we need, for what we desire, and it is thine to bestow, if it pleaseth thee. And we believe that we should not only ask with our lips, but with all the powers of our being. Not alone in words should we invoke thy blessing to rest upon us, but by deeds through every hour of our being. And oh, our Father, thou divine power of wisdom and love and truth, if we are wrong, oh lead us aright; if we dwell in the shades of error concerning thee, oh give us truth, and overshadow us with thine own spirit of light and wisdom. Our Father, we believe that there is a paradise of purity and truth for every soul, that it will finally reach that paradise, and become supremely happy in thee. Oh Infinite Power, if we are mistaken, do thou inform us. If we are blind, oh give us sight. If we are deaf, oh let us hear. If we are lame, and stumble in the way of life, oh give us strength and help. Thou Infinite Spirit, whom the soul instinctively loves, and only fears when educated, we praise thee for all thy blessings. We praise thee for the sunshine of life and for its shadow; and we ask thee, oh living Spirit, that thou wilt still continue to dwell in our conscious being, making us feel thy nearness to us, and therefore to feel safe in thee. Oh, Lord, we are glad that we do not believe in an endless hell. We are glad that we do believe that we must work out our own salvation, though it be with fear and

trembling. We are glad, our Father, that we do believe that we must be saviours unto ourselves, that our own good deeds and divine aspirations must save us. Father, Spirit, let thy blessing descend upon each solitary soul. Give unto each what they most need, and finally gather us all to the Kingdom of peace and truth, in the wondrous and beautiful hereafter. Amen. Jan. 4.

Questions and Answers. QUES.—Will the controlling intelligence ascertain if John E. Lewis is in the spirit-land? If so, say to him that Dr. Andrew Stone, of Troy, wants to hear from him, either through the Banner, or through Mr. Mansfield, or both. He belonged in Pennsylvania, and was a soldier, and it is supposed he fell in the war. A.—I will seek for him. Q.—Please explain the following—Matt. xlii: 32: "Whosoever speaketh a word against the Son of Man, it shall be forgiven him; but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come." A.—Words spoken against physical life may seek and obtain forgiveness, for, but words spoken against the Holy Spirit Infinite we cannot be forgiven for, because the Holy Spirit, within ourselves will not forgive us till we have paid the uttermost farthing in repentance therefor. But sins committed against the Holy Ghost, the Infinite Spirit of Truth, there is no forgiveness for, and why? Because the Judge situated within the divine and inner consciousness of every soul will not forgive the soul for sins committed in that direction. The soul must pay the penalty, must be arraigned before the bar of its own infinite justice, and there it will be condemned and not acquitted. But this condemnation does not consign it to eternal punishment by any means. It condemns the act, does not forgive us for it; condemns it, and, in the condemnation, we have received in our hearts, the fruits of inner and outer lives there comes the handmaid of remorse, of spiritual suffering, that is in itself more keen, more terrible than any physical suffering. The bar of God, that is situated in the inner and divine portion of every soul, is the place where each one is called to answer for all the mistakes that it makes in the outer life. And there is no appeal from that justice. It is the highest court that we can be carried to. That sin which has been called the sin against the Holy Ghost is a sin against the highest light of our being, and if we set aside that light, if we fail to live up to its divine teachings, we must suffer the consequences, and we can find no forgiveness—not in physical or spiritual life, and we must pay the penalty. We cannot escape till the uttermost farthing has been paid. Q.—Is there a personal God? A.—In one sense there is; in another there is not. In the sense that every soul that worships God at all worships him through form, there is a personal God; but in the sense that God is an all-pervading principle of life, there is no personal God. When the soul conceives of God it conceives of him as a person, as a something having form, and that the form of intelligence. God may be said to have all forms, and, therefore, to possess an infinite number of personalities. He is personified in the rocks, in the waves, in the ocean, in the air, in the leaves of the trees, in the flowers, in our thoughts, in our every act. Since God is in all things, in all forms, perhaps it would be better to say that God is possessed of an infinite number of personalities. Q.—Was the rain withheld or sent in answer to the prayers of Elias, as recorded in Scripture? A.—I should say not, because God's laws, either through Nature or man, are not changed by reason of our prayers. Jan. 4.

Hannah Greenleaf. Will you say that Hannah Greenleaf, who died in East Haven, Conn. twenty-three years ago this month, desires to communicate with her children? Was sixty-seven years old. Good day. Jan. 4.

Antonio Cordeza. My father want me. He say, "Come back, Antonio." [Who is your father?] He is Antonio, too—Antonio Cordeza. He lived in New York. Is this New York? [This is Boston.] I played for the people (making motions as if turning the hand-organ and playing the harp.) I play to get money; I go with him. [What did you play upon?] Harp. I go to him. He is a medium. I go to him and he say, "Antonio, speak to me by paper; tell me there; it cheer my happy; tell me there, are you happy?" I be happy. We all here—five now, and he left. His eyes are wet, and his heart is heavy. I died—I have cold here (in the lungs).

Antonio Cordeza. Say Antonio is happy. His eyes will be dry, and his heart will be lighter when he hears I come here. I go to him, and he say, "Antonio, go there; tell me there." [Does he get the paper?] Oh, yes. [Give your age?] I was nine summers here, and four where I come from. Jan. 4.

Invocation. Thou Great Spirit, who art the eternal of being and mind, we would have no prophet, priest, or oracle between our souls and thee; but coming face to face with thy greatness, we would ask thee to bless us; coming face to face with thy goodness, we would praise thee; acknowledging our weakness, we would ask thee to give us strength; acknowledging our ignorance, we would ask thee for wisdom; acknowledging our blindness, we would ask thee for sight; and oh, thou Infinite Spirit of Love, teach us to love; give us, our Father, thy holy spirit, which will quicken us in our goodness, and will finally redeem us from all evil. That we are in thy keeping, oh, Infinite Jehovah, we cannot doubt; that we ever have been in thy keeping, we cannot doubt, for around us, on every side, are tokens of thy love toward us. We are reminded every hour of our being that thou art right unto us, caring for us. Oh, Infinite Life, we believe that we are a part of thyself; we believe, our Father, that we shall exist throughout an endless future, and that there is much for us to do. Oh, strengthen us in thy duty, and enlighten us in wisdom, and clear away, our Father, the clouds from the horizon of our being; and make us to understand thee more perfectly, that we may worship thee more truly. We pray thee, oh Infinite Spirit of Life, to send messengers of good will to those who mourn in the flesh. Oh, wipe away their tears, or change them to gems of hope; lift up those who are down-trodden, our Father, and give unto each soul the assurance that it is in thy keeping, and therefore safe. May thy Kingdom of divine love be felt by every soul, and acknowledged by every human heart. Oh, take away the fear of death from human life, and clothe that angel with garments so radiant that human sense must instinctively worship and love the angel. Father, hear our prayers, and answer as it seemeth best to thee. Thou art the Infinite Spirit of Life, caring for us all, our Father, make us to feel in a divine and holy sense that thou art never absent from us. For thine is the Kingdom, and the power, and the glory, forever. Amen. Jan. 6.

Questions and Answers. QUES.—Is the spirit, on leaving the body, in an unconscious or semi-conscious state? A.—No two souls are born into the spirit-world under precisely the same conditions. Some are immediately conscious on entering the other life; others are semi-conscious for an indefinite length of time; others are totally unconscious, till roused by the exertions of friends in the spirit-world. Q.—It is said that the spirit changes its body in the future life. What is the body of the spirit? A.—It is made up of elements which are the result of the circumstances or conditions through which the soul is called to pass. Every thought in the spirit-world has an objective form of some kind; every desire has a form as tangible to the spirit as are those that are tangible to your human sense. Q.—Did the apostle Paul make any mistake when he spoke of the body of the spirit? A.—I am not conscious that the apostle made any mistake. I am at a loss to know what you refer to. Q.—Did he not speak of a spiritual body and a natural body? A.—He certainly did. The natural body I believe to be the body physical, which is the result of nature, or the earth, if you please. It belongs to the earth—has come up from the earth—is one of its productions. But the spiritual body is an outgrowth of thought, of condition, of experience, such as belongs to the soul, the spirit, the thinking part. That spiritual body, although it is of itself spiritual, is at the same time material, because all things are that which have an objective form. The spirit and the spirit the same? A.—To me they are one and the same. The English language is so ambiguous it is almost impossible to convey correctly one's ideas through it as a vehicle. One person uses a term in a certain sense, and another uses it in another sense; consequently we grow widely apart in conversation, when in thought, in spirit, in reality, we are one. Jan. 6.

George K. Elton. It is twenty-one years since I left my friends in England, hoping to find health and strength in America. It is seventeen years and five months since my spirit ceased to wrestle with the flesh, and passed out to enter upon the duties of another and a higher life. I had inherited the seeds of consumption from my mother, and, like all consumptives, I had expected a long life. Hope was largely active, and I had not a single doubt but what I should return to my native land and friends again, renewed in health and strength. But there is a Divine Power that seems to dispose of us as it pleaseth, not once taking counsel with us as to what we most desire. But it is well; for in our ignorance we should most likely ask for those things which would prove most disadvantageous to us.

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George K. Elton. Now I would have my brother and sister lay aside all foolish prejudice in this matter, and seek earnestly to know whether it is true or false—avail themselves of whatever means they are able to seek, whether they find or not, it is their business to seek; and if, after seeking, they find it, according to their reason, to be false, proclaim it as such; but if they find it to be true, proclaim it as such; if opportunity offers, I shall communicate with my friends as I come. It does not offer, of course I cannot. My name, George K. Elton, son of John and Elizabeth Elton. Jan. 6.

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Daniel Morrison. Stranger, I am not any way used to any of these things. My name was Daniel Morrison. I am from Central City, Colorado; that is to say, I must hail from there, though I did not die there.

I died about four miles west of Madison Lodge Creek. I died in the camp of an old Indian, called, by the whites, Jessop. His Indian name is as long as from here to yonder. I could not speak it. I was myself on friendly terms with the Indians. I always spoke a good word for them whenever it was necessary, and I won the displeasure of all my friends, nearly, on account of it. They all said it would sometime pay the penalty of my rashness, but some rashness would have my soul, if I was permitted to see at all. And now they say that I was murdered by a red-skin. Just as false as hell. Beg your pardon, stranger, but it is so. I was shot by one out of a band of settlers who had recently come that way who hated me for my good will to the Indian. They knew it would be said that the Indians done it, so they should get clear. But how happened it that I was taken into the lodge of an Indian and carefully tended, with the hope of saving my life, if the Indians intended to murder me? Now I don't want to single out the man who fired the lucky shot—it was lucky for me—and give him a name. I can, if it is necessary. If it is called with the favor he knows who he is. He is satisfied with the favor he knows, and has no disposition to harm him in it at all. I only want to vindicate the Indians, so far as I am concerned. I don't know but that they scalp scores of white men on the plains every day; but I know they didn't harm me. I am speaking for myself. I know I always received kindness from them, and I know I always gave it, and I come back from the other life feeling just as I did before I died. I want my friends, and particularly my brother, to know that I am just the same in belief that I was before death. It makes no sort of difference to me what they believe. I know where I stand, and they do not know where they stand. They stand on a plank that may go out from under them any time. They have never lived with the Indians as long as I have. I have lived with them more or less for sixteen years, and know all about it. I know their bad Indians and good ones, and the same is true of us. No use saying they are all bad. I know better. How was it with old Raven? What did he do? Why, he had a white woman in his camp that was brought there—had been captured by some of the Indians, perhaps—he did not know how she came there, but found her in his camp on returning from the hunt. He tried his best to restore her to her friends, but did not know where they were. So shortly after that, some of the whites had murdered some of his people—some of the young braves—and he knew that he could not restrain his people from wreaking their vengeance on this poor white woman. They were many, and he was only on his feet for a few days. I know he lived with them as long as I have. I know he lived with them more or less for sixteen years, and know all about it. I know their bad Indians and good ones, and the same is true of us. 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want her to do so. I want her to have done with thinking of the right and wrong of the rebellion...

Scenes conducted by Rev. Joseph Lowenthal; letters answered by L. Judd Pardee.

MESSAGES TO BE PUBLISHED.

- Monday, Jan. 10. - Invocation: Questions and Answers: Amos Head: Capt. John Collins, to his wife; Clara Burnett, to her mother...

- Donations in Aid of our Public Free Circles. N. Gilbert, Mill City, Nev. \$ 75 W. E. West, Washington, D. C. 1.00...

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MRS. LIZZIE ARMSTEAD, TEST Medium, 53 Washington street, Circles Thursday and Sunday evenings, 7 1/2 and Friday afternoon at 3. Private communications given daily from 10 to 12 o'clock. Mar. 5-1w

MRS. A. BABBITT, TRANCE Test and Business Medium, 100 Hudson street, corner of Oak, Boston. Circles Wednesday and Sunday evenings. Jan. 8-13w

LAURA H. HATCH will give Inspirational Mediums every Monday, Wednesday, Thursday, and Friday evening, at 8 o'clock. No. 10 Appleton street, first floor on left from Berkeley, Boston, Mass. Terms 25 cents. Feb. 12-4w

MRS. L. W. LITCH, TRANCE Test and Healing Medium. Circle Tuesday and Sunday evenings and Wednesday afternoon. 91 Sudbury street, room No. 18. Mar. 5-1w

MRS. A. S. ELDRIDGE, Medical and Business Clairvoyant, has removed from 33 Irving street to 6 Shawmut street, Boston. 3w-1w-Feb. 19.

MRS. S. J. YOUNG, Clairvoyant and Magnetic Physician, having returned to the city, can be seen at No. 19 Tremont Row, Room 1.

MRS. M. A. PORTER, Medical and Business Clairvoyant, No. 8 Lagrange street, Boston. Feb. 12-4w

MRS. M. M. HARDY, Test and Business Medium, No. 33 Poplar street, Boston. Circles Thursday and Sunday evenings. 3w-1w-Dec. 18.

SAMUEL GROVER, HEALING MEDIUM, No. 13 Dix Place (opposite Harvard street). 13w-1w-Dec. 11.

MRS. OBEYDREDLEY, Trance and Test Business Medium, 41 Essex street, Boston. 6w-1w-Feb. 19.

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Photographs of "White Feather" - The well-known guide of Mrs. Katie B. Robinson, late of Lowell, Mass. are for sale at the BANNER OF LIGHT BOOKSTORE, 158 Washington street, Boston. Price 25 cents.

Miscellaneous.

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READER, you may consider this a sort of spread eagle heading, but I mean every word of it. There has been here, when your system is racked, a...

RHEUMATIC PAIN, and you cannot even turn yourself in bed, or sitting in a chair you must sit and suffer, in the morning wishing it was night, and at night wishing it was morning...

NEURALGIA. When every nerve in your being is like the sting of a wasp, stinging the most venomous and hot poison around your heart, and driving you to the very verge of madness; When you have the...

SCIATICA. (that I have just got through with,) that most awful, heart-withering, most strength-destroying, most spirit-breaking and mind-weakening of all the diseases that can afflict our poor human nature...

LUMBAGO, lying and withering in agony and pain, unable to turn yourself in bed, and every movement sending a sharp knife through your back, how well we feel relieved in a few days is not the greatest Medical Blessing of the Age, tell us what is!

DIRECTIONS TO USE: You will take a table-spoonful and three spoonfuls of water three times a day, and in a few days every particle of Rheumatic and Neuralgia pain will be dissolved and pass off by the kidneys.

Manufactured by DONALD KENNEDY, Roxbury, Mass. Wholesale Agents - George C. Goodwin & Co., M. S. Burr & Co., Hunt Brothers & Bird, Carver & Wiley, Gilman & Bro., Wood & Potter, Reed & Cutler, Boston; W. F. Phillips, Y. W. Perkins; Joseph Hatch & Son, Providence. At retail by all druggists. Price \$1.50 per bottle. 21w-Jan. 8.

TURNER'S TIC-DOULOUREUX, OR UNIVERSAL NEURALGIA PILL! A SAFE, CERTAIN, AND SURE CURE FOR NEURALGIA, And all Nervous Diseases. ITS EFFECTS ARE MAGICAL.

AN UNFAILING REMEDY FOR NEURALGIA FACIALIS. Nervous affections of the face, such as neuralgia, tic-douleur, and the severe cases of chronic neuralgia, affecting the entire system, its use for a few days affords the most astonishing relief, which rarely fails to produce a permanent cure. It contains no material in the slightest degree injurious. It has the unqualified approval of the best physicians, and is, in every part of the country, gratefully acknowledged by its never-to-be-forgotten victims, and restores the falling strength.

Devoted, as its name imports, to the advancement of Spiritualism, the paper is addressed to the advanced Spiritualist and thoughtful investigator alike. THE AMERICAN SPIRITUALIST has received the highest commendation of all parties, either selling Machines under that name to the full extent of the law, unless such proceeds were obtained from us or our Agents. Do not be imposed upon by parties who copy our names and use our names and other worthless Machines at a less price. 4w-Feb. 12.

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A MIDDLE-AGED WOMAN, to aid in the domestic department of a Boarding School. One having a daughter to educate will find a harmonious home, and good application to the office of the BANNER OF LIGHT. Jan. 29.

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EUREKA-I HAVE IT! SEND ten cents and two stamps for my circular, and I will send you a copy of my "Satanic Slave," "The Spiritualist's Encyclopedia," "Enneads," "Satanic Hittions," or a splendid "Steel Engraving," size 20x24, of the President or a prominent General. Ladies can make from \$2.00 to \$20.00 per day, and no inferior work will ever-day be done. Articles above are not for sale, but offered as an inducement to send for circular. Address, SARAH E. LAMBART, 4 Winter street, Boston, Mass. Feb. 19-3w

THE SPIRITUALIST IS the only newspaper on SPIRITUALISM published in Great Britain. It is a scientific journal, and contains all the latest news relating to the progress of the movement in England. Price three pence. Published fortnightly by Mr. E. W. ALLEN, Ave Maria Lane, St. Paul's Churchyard, London, E.C. The SPIRITUALIST may be ordered through any importer of English newspapers.

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J. WILLIAM VAN NAMEE, Clairvoyant, makes examinations of lock of hair. For Terms, particulars, &c., address, E. M. H. S. Y., 110 N. 3rd St., St. Louis, Mo. 3w-Jan. 29.

ODD BACK NUMBERS of the London Magazine, for 1869, are for sale at the BANNER OF LIGHT BOOKSTORE, 158 Washington street, Boston. Price 25 cents.

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Miscellaneous.

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Send for a Circular, and in ordering, be careful to mention the number of the style wanted. Let it be remembered that all these various styles, though differing in power and in elegance of exterior, have the same thorough workmanship, the same characteristic sweetness and richness of tone, and the same facility of expression. Each instrument is perfect to the extent of its capacity. Full examination of the qualities claimed is earnestly solicited. The manufacturers also would be pleased to exhibit the testimonials they have received, unsought for by them.

PRINCIPAL MUSICAL AUTHORITIES, establishing the character of their Instruments beyond all question or cavil.

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PHOTOGRAPHS OF ONIETA, Indian control of J. WILLIAM VAN NAMEE, as seen in spirit-life by Wella P. Anderson, Artist for the Summer-Land. For sale at the BANNER OF LIGHT BOOKSTORE, 158 Washington street, Boston.

Photographs of A. J. Davis. JUST received, a fine photograph likeness of the author and his wife, Mrs. A. J. Davis. Price 25 cents. For sale at the BANNER OF LIGHT BOOKSTORE, 158 Washington street, Boston.

DR. A. H. RICHARDSON, Healing Medium, No. 95 Main street, Charlestown, Mass. 4w-Feb. 26.

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