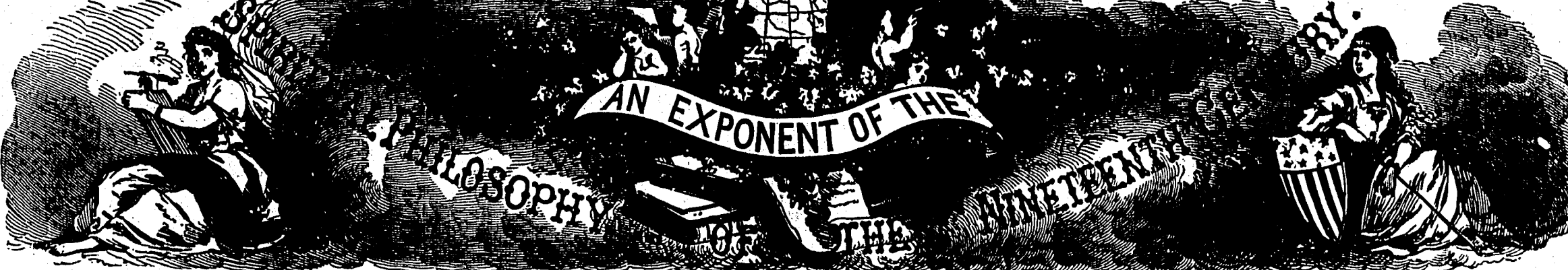


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Spiritual Phenomena.

AN ANCIENT SEANCE, AND WHAT CAME OF IT.

BY ALFRED E. GILES.

Attempts to open communication from the material world into the spiritual spheres have not always and everywhere been as free from persecution as they are at the present time in the United States. It may be well for Spiritualists now-a-days, when efforts are made to introduce Christianity into the National Constitution, to call to mind some of the consequences with which a Christian ruler visited the participants in a spiritual séance fifteen hundred years ago. The story is also interesting, because that, though quite ancient, it contains strong points of resemblance to narratives of certain modern spiritual manifestations. Gibbon alludes to it, but it is presented quite fully in Dr. Nathaniel Lardner's "Testimonies of Ancient Heathens," under the title of "A Consultation and Divination of Heathens in the time of Valens."

The séance was held in one of the Roman provinces, over which Valens held rule. Persecution for religious opinions had long prevailed. The emperor for the time being, be he Christian or Heathen, often endeavored to secure uniformity of religious opinions, by using fire, the rack, and the sword upon such of his subjects as professed a religion different from his own.

Valens was an ignorant man, of a sluggish mind, dogmatic and impatient in his temper. One of his eyes was obstructed by a cataract, but from the other, the cruel spirit within, angrily glared out, rendering more hideous his broad sanguine countenance. The weight of his corpulent body seemed to have bent the bowed legs which sustained it. His type has not yet become extinct, for specimens of it may yet occasionally be seen among the law judges, and doctors of divinity, of modern times. Valens is acknowledged by church historians to have been a Christian emperor, for he helped to overthrow Heathenism and to build up the Christian church.

It was in his reign that eight or twelve men assembled in a secluded apartment to seek from the spirit-world for knowledge of coming events. A desire to foreknow that which is to come, has not been uncommon at any time with mankind. All religions grow out of, or are founded on, this principle of human nature. They who then assembled in that retired and silent room were not Christians. They were Heathens, who believed in life after death, in communion of spirits; they loved virtue, they practiced personal goodness, and sought to perfect integrity of character in themselves; but they were not believers in imputed righteousness. The Heathen had already suffered much persecution from the Christians. These men desired to know whether or not, and when, such persecutions would cease. They knew what Valens's treatment of them had been, but what were they and others who held to the ancient faiths, to expect from him, who should be emperor after Valens? If they knew who would be his successor, then they could with some probability judge, whether or not that successor would oppress and persecute them. Such was the information they sought from the spirit spheres.

In the middle of the room where they met together, stood a tripod, made of laurel wood. Under the tripod and upon the floor, lay a broad round dish or platter, around whose rim were marked at equal distances the letters of the alphabet. From the central and under part of the seat of the tripod hung down a thread, so attenuated as to be quite invisible, looped at its lowest extremity to a massive gold ring. Powdered spices had been sprinkled upon and around the tripod and the dish on which it rested. The person who had charge of the séance was completely enveloped from head to foot, in white linen. Fine lawn turbaned his head, but no sandals were on his feet. He carried laurel branches in his hands, gently waving them, as he walked within the circle of his audience, around the tripod, and in low, mellow tones, chanted verses which he there improvised. The smoke of burning incense, the fragrance of costly perfumes filled the air, and various mystic ceremonies served to utilize the thoughts and feelings of the persons there assembled. In answer to their inquiries the prophetic response was, that the successor to Valens would be a powerful and an able man; but they were anxious to learn his name. They desired that its constituent letters should be pointed out from the alphabet which circled the margin of the dish. It was signified in reply, that if they would remain patient and quiet, the name should be spelled out before them, by the movements of the ring indicating the successive letters of his name. The circle was perfected and harmonized; its members watched the ring. No one touched it, or the gossamer thread by which it depended from the tripod. Quiet pervaded the apartment, the spectators were calm, yet their eyes averted not from the suspended ring.

Near half an hour had passed, and yet the ring hung motionless. A shade of weariness crept over the younger men, but even then—the ring began to move. Yet no hand had touched it. Gently it vibrated and swung from side to side, until it almost hung over one of the letters which margined the dish. Expectation spake from every countenance; then, at its next sweep through the air, the ring appeared to linger over the letter, so near to it, and for so long a time, that every person present felt assured that the first letter of the name had thereby, been pointed out. The ring then hung vertically, but soon, as if of its own energy, it waved to and fro, till it hung over, and pointed out a second letter; then again it became motionless. Again, as if impelled by a power within itself, the ring pointed out a third letter, and then, in like manner, a fourth was pointed out. Thus had been singled out the letters T, H, E, O, D, in response to the inquiry for the



THE DEATH OF DIDO.

THE FINE ARTS.

THE DEATH OF DIDO.

Virgil, in the fourth book of the "Æneid," records the death, by her own hands, of Dido, Queen of Carthage, the subject of which was taken by Guerino for his painting of "The Death of Dido," from which our engraving is taken. As to whether there was ever a Queen Dido of Carthage, we have only the heathen mythology by way of authority; for the early history of this once famous city, the rival of Rome, is involved in the greatest obscurity. All that is certainly known with respect to it is, that it was founded by a body of emigrants from Tyre; but of the occasion and epoch of their emigration we have no certain knowledge. The common opinion is, that Utica, also a Tyrian colony, was founded before Carthage, and that the foundation of the latter took place 1230, B. C. It is probable that the colony subsequently received fresh accessions of immigrants from the mother country; and it is supposed that one of these was headed by Eliza or Dido.

Carthage was situated on the north shore of Africa, in the immediate neighborhood of Tunis; but her destruction was so complete that its positive site was long a matter of dispute with the learned. At the period of its greatest splendor, Carthage must have been one of the richest and finest cities in the ancient world. It was ultimately triumphed over by the Romans through treachery (B. C. 146), and was left in ruins.

About thirty years after its fall, Cæsar Gracchus, by order of the senate, carried a colony to Carthage—the first that was founded beyond the limits of Italy. Julius Cæsar, on his return from Africa, settled in it some of his troops, and a number of colonists collected from the adjoining country.

During the early ages of the Christian era, it was regarded as the capital of Africa. It fell under the dominion of the Vandals, A. D. 419, and under that of the Saracens, A. D. 638, and was by them again destroyed.

Having thus glanced at the facts relating to Carthage, we will now return to the classics for what may be considered the fabulous.

Æneas, we are told, was the son of Anchises and Venus, and a Trojan by birth; but, ultimately, by the unrelenting hate of Juno, he and others were exiled from the Trojan shore, and they set sail for Italy. Juno's vengeance pursues them, and, at her request, Æolus raises a tempest. One

of the ships sinks, and the others, with Æneas, are scattered. Neptune then calms the sea, and the exiles arrive safe at an African port. Venus complains to Jupiter of her son's misfortunes, and the latter comforts her by sending Mercury to procure him a kind reception among the Carthaginians.

While going out to discover the country, Æneas meets his mother, in the disguise of a huntress, who conveys him in a cloud to Carthage, where he finds his friends whom he had lost, and receives a kind entertainment from Queen Dido, who, by the device of Venus, conceives a passion for him, and desires a history of his adventures. Æneas complies with her request, and Dido is more enamored than ever.

"Anxious cares already seized the queen;
She fed within her veins a flame unseen;
The hero's valor, acts and birth inspire
Her soul with love, and fan the secret fire."

Dido next prepares a bustling match for the entertainment of Æneas; and while in the woods, Juno raises a terrific storm, which scatters the hunters, and Æneas and Dido both take shelter in the same cave. Here they are married; and on their return to Carthage, they give way to luxurious habits, neglecting all affairs of State. Jupiter sends Mercury to Æneas to warn him of his danger, and bids him to fly from Carthage. This he secretly prepares to do.

"But soon the queen perceives his thin disguise,
(What arts can blind a jealous woman's eyes!)
She was the first to find the secret fraud,
Before the fatal news was blazed abroad."

"Base and ungrateful, could you hope to fly,
And, undiscovered, escape a lover's eye?
Nor could my kindness your compassion move,
Nor plighted vows, nor dearer hands of love?
Or is the death of a despairing queen
Not worth preventing, though too well foreseen?"

"But good Æneas, though he much desired
To give that pity which her grief required;
Though much he mourned and labored with his love,
Resolved at length, obeyed the will of Jove:
Heavens his forces; they, with early care,
Unmoor their vessels, and for sea prepare."

"The shouting crew their ships with garlands bind,
Invoke the sea-gods, and invite the wind."

Poor Dido watches all these preparations in despair, and, as a last resource, sends her sister to induce Æneas to return; but all in vain. Then Dido forms her desperate resolution of self-immolation, but, in order to conceal her intention from

her sister and the retinue attached to her court, she requests a pile to be erected for a sacrifice.

"Within the secret court exposed, in air."

When all is prepared, Dido exclaims to the

nurse in attendance:

"Go, Barce, call my sister; let her care
The solemn rites of sacrifice prepare;
The sheep, and all the solemn offerings bring,
Sprinkling her body from the crystal spring
With living drops; then let her come, and thou
With sacred fillets bind thy heavy brow.
Thus will I pay my vows to Stygian Jove,
And end the cares of my disastrous love;
Then cast the Trojan image on the fire,
And as that burns, my passion shall expire."

"Then swiftly to the fatal place she passed,
And mounts the funeral pile with furious haste;
Unheeding the sword the Trojan left behind
(Not for so dire an enterprise designed);
But when she wore the garments loosely spread
Which once he wore, and saw the conscious bed,
She paused, and with a sigh the robes embroiled;
Then on the couch her trembling body cast,
Repined the ready tears, and spoke her last."

"Then knee'd the couch. 'And must I die,' she said,
'And unrevenged?' 'Tis doubly to be dead!
Yet ev'n this death with pleasure I receive;
On any terms, 'tis better than to live."

"These flames from far may the false Trojan view;
The boiling oceans his base flight pursue."
She said, and struck; deep entering in her side
The piercing steel, with reeking purple dyed.
"Her and attendants saw the fatal stroke,
And with loud cries the sounding palace shook;
Distracted from the fatal sight they fled,
And through the town the dismal rumor spread."

Dido's sister soon hears the dreadful news, and rushes to the spot in despair, wishing that the same sword had served them both. She calls for water to bathe the wound, and tears her own garments to stanch the crimson tide; but—

"Thrice Dido try'd to raise her drooping head,
And, fainting thrice, fell grov'ling on the bed;
Thrice op'd her heavy eyes, and saw the light,
But, having found it, sickened at the sight,
And closed her lids, at last, in endless night."

Having thus given certain extracts from Virgil bearing upon Æneas and Dido, our readers will now readily understand the picture here given, and how far the painter has realized the conception of the poet. We may, however, add that the Cupid in the air is probably the "winged messenger" of Mercury, bearing the news of the death of Dido to Jupiter.

expired under the cruel torture. All other persons who had been present at the mystic meeting, were secured and put to death, and their last moments, by order of the Christian emperor, were embittered with fearful bodily torments. Simondides, a young man of great learning, not a Christian, but possessed of a personal rectitude and consciousness of honor which the prospect of a cruel death could not shake, was burned alive because he would not betray his friends, who, after the séance, had then, for the first time, told him of it. The aged and wise Maximus experienced the fate which he had foretold would happen to himself; for he was sent to Ephesus, which had been his former place of residence, and there beheaded.

But Valens was not content with slaughtering only all those who had participated in, or who had afterwards been informed of, the séance. He extended his persecutions, and put to death all persons in his dominions, that he could apprehend, who bore the name of Theodorus; for it was believed that the mystic ring had pointed out that name, as the name of the next coming emperor. He resolved to thwart the oracle, to nullify its prediction, and thereby to prove the supremacy of the Christian religion over the Heathen religion. Many persons then changed their names, and rejected the names given to them by their parents, because of the imminent danger they were in. But after Valens had destroyed all persons bearing the name of Theodorus, he surmised that perhaps, that was not the name, that the oracle had undertaken to spell out. There were

names besides that of Theodorus whose first syllables were made up of T, H, E, O, D. All persons whose names began with those letters were sought out, even from distant regions, and, for no other reason on their part than having such a name; were, under the orders of this Christian ruler, put to death. Consequently, many persons were destroyed who went by the name of Theodotus, or Theodosius, or Theodulus, besides other persons, whose names had a like beginning. The historian, Sozomen, says that "throughout the whole empire, almost all who were eminent for philosophy, and many other men of letters were destroyed." Their books, and heaps of volumes treating of the liberal arts, and sciences, were burned in the presence of the judges, as being unlawful. Literary works of the heathen, and especially books treating of the mystic arts and incantations, were ordered to be brought forth for the purpose of being burnt; and severe penalties were denounced against any and all persons who should conceal them.

By this murder of nearly all the wise men of his dominions, and the almost universal destruction of their literary productions, Valens helped to establish and strengthen the self-styled Holy Catholic Church. From its beginning, in the time of Constantine, to the present time, the procedure of the Christian Church, Greek, Roman and Protestant, wherever it has secured temporal power, has been one of violence or oppression, to persons who do not succumb to it. It has but a very narrow conception of freedom of conscience.

In finishing this sketch of an ancient séance, it is proper to answer the inquiry which suggests itself, whether or not Valens, after all his efforts, thwarted the oracle, and what was his fate. It has already appeared that the predictions uttered by the Heathen sage Maximus, in reference to himself, and to those who had participated in the séance, were fulfilled. He had also declared that Valens would die by an uncommon death, and that his body would have no burial. History records that, about five years afterwards, on the 9th of August, fierce Goths, against whom Valens had waged war, surrounded a cottage in which he, deserted by his guards and disabled by a severe wound, had sought refuge. Having piled up dry fagots around his miserable place of shelter, they set fire to them, and the flames consumed the cottage, the emperor and his attendants. Thus Valens had an uncommon death, and his body had no burial.

A single other inquiry remains to be answered: Who succeeded Valens in the empire? The historian records him as the son of a distinguished military officer, whose brave and skillful conduct had preserved Britain, and recovered Africa to the Roman empire. That son—his name was Theodosius—succeeded Valens. Thus was verified the truth of the oracle, notwithstanding all the efforts of the christian emperor to annul it, that a person, the letters of whose name, so far as they were pointed out at the séance, were T, H, E, O, D, would succeed Valens.

Boston, June, 1871.

REMARKABLE SPIRIT TEST THROUGH DR. J. E. DOTY.

BY MRS. FLORA TUTTLE.

On Monday evening, Jan. 25th, at my home in Columbus, Wis., the following test was given through the mediumship of Dr. J. E. Doty, who was then residing in this town. A spirit took control, and announced himself as Mr. Jacob Burson, an old gentleman who lived in Rhinebeck, Dutchess County, N. Y. He stated that he had two daughters living there—Susan Barnes and Sarah Gilbert, and that he had been in the spirit-world six days. He urgently requested us to write to his nephew, Anson B. Dase, LaCrosse, Wis., to inform him of his death and return to earth, which we promised to do, but neglected it for several days.

On the following Sunday evening he again took control of the same medium, and among other things mentioned that we must write soon to his nephew or he would not get the letter, as he was about to leave LaCrosse. Being desirous of circulating these truths—if truths they were—or if mere fancies had been presented to us in this, willing to expose them—I that evening wrote to Mr. Dase, (of whose existence none of us had ever heard before), stating the facts as they had occurred.

On Monday evening, Feb. 8th, through the same medium it was announced that in two days we would have a letter from Mr. Dase, and there would be two "hand-writings" in it; that it would not be mailed at LaCrosse, but some place spelled with six letters. On Wednesday, two days after, we received the following letter from Mr. Dase, verifying the test beyond the power of denial:

BERLIN, Wis., Feb. 8th.
Mrs. Flora Tuttle: I was somewhat surprised upon opening your letter, to see it was from a stranger, and more surprised to learn its contents. I concluded, however, it was some Spiritualist humbug until to-day, when I received a line from my cousin informing me of my Uncle Jacob Burson's death.

I send you her letter, and must say that I will see what there is in Spiritualism by investigating its truth, if truth seems to be found in it, as it appears to be in this case.

Please give me the name of the medium that Uncle Jake came through. If there is truth in these things, it ought to be made public.

Yours truly,

A. B. DASE.

"For myself," said the great Spinoza, "I am certain that the good of human life cannot lie in the possession of things which for one man to possess is for the rest to lose, but rather in things which all can possess alike, and where one man's wealth promotes that of his neighbor."

Voltaire's dying "Down with the wretch" undoubtedly referred to the priesthood, and not to Jesus Christ, as the priests asserted. But ecclesiastics seem to delight in putting the worst possible construction upon the words of unbelievers in them.—Golden Age.

THE UPPER COURTS.

BY J. WILLIAM VAN NABER.

There is a beautiful time not far from this,
Across the River of Death,
Where the weary may rest in perfect bliss,
Where the sweet and perfumed breath
Of countless flowers floats gently along
On the air so light and free,
And the angel voices, in sweetest song,
Come over the Jasper sea.

By the golden mist from the sapphire sky,
The light of eternal day—
The scattered clouds of the midnight fly,
And all gloom is chased away.
There numberless rooms are vacant still,
And angels guard the door,
And only those can enter at will,
Who know this life no more.

And only those who have borne the cross
Can hope to win the crown—
Whose souls have skirted the shore of loss
By the river of dark renown.
Upborne by the angel's peerless hosts,
They float from life's cloudy rim,
Where the liquid music softly floats
From the harps of the cherubim.

We know the souls that have gone before
Now walk through the golden street,
Behind the pearl and the jasper door,
With silver-sandaled feet.
We know they wait in the land of light,
To welcome the loved ones there—
Where never shall come the shades of night,
But glory every where.

Free Thought.

TO "PHILO."

MY DEAR FRIEND—Austin Kent "argues" that "if there be a God of infinite perfection"—of infinite goodness—there cannot only be no other being or God like him, but that there would be no room for good, goodness, or for evil—infinite or finite. How much less "absurd" is it to talk of adding finitude to finitude than to talk of two or more infinities? When you say—"The Perfect Being must create imperfection," does the word "create" mean *add to*, or only a *division* of himself? The first would make all that is more than infinite, which is impossible. Please not use words loosely. If your God "creates" or forms by dividing himself, how can any of the parts be morally imperfect? Is *He* infinite in any sense after division? I never agree against any supposed amount of "free-agency," and admit man's accountability to himself and to others, but I assert that if men and fallen angels could be and are the responsible cause of all evil, men and good angels may have been the cause of all good. If finite beings could cause the evil, they could cause the good. There would be no need of a God to account for anything.

Friend "Philo," does it follow that because six ones can be got out of one six, that *moral* imperfection "can be found in and result from Infinite Perfection"? My "analogy" was good. In your whole article you assume a "God of infinite perfection," and on it you come to the very logical conclusion that "Evil has no real existence in itself. It is negative," &c. If evil—moral and physical—does not exist, if *nothing but good* exists, your long reply to my article was unnecessary. Your proof of the fact would have been in order and sufficient. I find evil as really and as truly as good, and this fact, to me, makes infinite good impossible. *Evil means suffering. Good means happiness.* Will you in as short a space as possible write your proof that "Evil does not exist; that it is (always) a negative"? A friend would me five sheets in proof that "suffering ultimates in an increase of happiness." I only ask in reply, does happiness never ultimates in an increase of misery? It does. Another writes—"All is good." Write your proof, brother. I will write in as good and like proof that *all is bad*. It will be satire meeting satire. A third, like "Philo," writes me—"Evil is negative to good." I wait for the proof, that I may write under it wherein good is negative to evil. A spirit said in the Religio-Philosophical Journal, "The relative tendency of all things is to good." This makes evil first, and the universe in an eternal improvement. But it implies a badness in the endless past that no sane mind can for a moment admit possible; and nothing is gained by it. For, in that case, as much as the future is to be better than the present, so much the past must have been worse than the present. I speak here of the universe as a whole. It cannot be progressive. An ancient philosopher once taught that "Darkness and evil were infinite and eternal, and light and good were finite." Our opponents are in the opposite extreme, and more than reverse this. The learned Mr. F. E. Abbot writes (in The Index), "The supreme beneficence is surely vindicated, if, from the apparent harshness and roughness of Providence, we are thus able to extract an overbalancing good." Perhaps so, if we can add the evidence that all this "harshness and roughness" is the only or the least bad means possible to the good to be secured. [Joel Moody, in his "Science of Evil," makes the necessity of evil very plain.] But this puts the necessity of evil, of suffering, of evil, of good. A friend asks if I would make God a finite simpleton? I reply, Less bad even than an *Infinite Fiend*. If a God, with the late Prof. Hare, I must insist on his goodness, though it must detract from his greatness. But I see no one personal God—infinite or finite.

Will "Philo" or some of his friends prove his position? prove that evil—moral and physical—is not as real, as much an entity as good; that infinite happiness and infinite benevolence are possible in a universe of so much misery; that is, that infinite, intelligent and conscious goodness can look on suffering with no emotions of pity; that moral imperfection can result from infinite moral perfection; that a personal and perfect God (good) can produce imperfect men or semi-devils? Man is said to be the most perfect work we know. He may or may not be better than I think him. But do any of you find him perfect in the sense in which you assert the perfection of your God? If not, how do you prove the cause to be better than the effect—the Creator better than the created? I do not find perfection in myself nor in you. Then on what grounds do we boast of a perfect parentage in God? Man is not unmixt good; then why assert the Cause to be unmixed good? *How can anything less than perfect effects demonstrate a perfect cause?* Do you say, "there can be but one Infinite Perfection"? True; (yet "one" is finite. Let that pass.) But you can no more add finitude—*anything* to infinite, than you can have two or more infinities. Infinite Perfection can no more create, make more, or add anything or anybody to itself, than it could create or make another Infinite Perfection. All that is may or may not be infinite. Less than all cannot be. If this reasoning is good, I am not responsible for its logical inferences. I confess it brings me to the assurance that mind and matter, good and evil, are eternal. As well talk of a last cause as a first cause. If man or any part of him was ever created, he or that part of him can and must

be uncreated—what has been formed must be unformed or dissolved. I believe mind and matter are the same thing in different conditions; each is eternally passing from one condition into the other. What men call good and evil are eternal, and alike a necessity to be.

When searching for the cause of our existence, does truth, humility or goodness require us to believe such imperfect, such corrupt fruit has grown on an infinitely pure and perfect tree? Possibly when man becomes ripe—more progressed—he may be better than now, but he will never cease to be liable to rot and decay—he will never be perfect—and so can never demonstrate infinite perfection. He will always be a standing demonstration that it has no room in the universe, and so cannot exist. It seems to me that men, when boasting of the greatness and goodness of their Infinite Parent, are really though unconsciously boasting of their own greatness and goodness. What more or less can it mean than "God is great and good, for I am a standing evidence of it." I have wondered why Christians, who seem to prize and desire humility so much, were so seldom really humble. Their idea of God's infinity and perfection, in view of their relation to him, cultivates their pride, and makes humility more difficult to obtain, if not next to impossible.

My friend "Philo" and the reader must see that to assume a God of infinite perfections will be no reply to this article. To demonstrate that there is no material or moral antagonism in the universe; that an opposite to good does not in any sense exist; that good is an entity, while evil is not; that good is *always* positive, and evil is *always* negative; that evil is only the absence of good; in a word, that there is nothing but happiness—nothing but good; that all such words as sickness, pain and misery, whether they refer to the soul or body, have really no meaning, would be a good reply. If any man will cease to use these words or others of like import, and permit them to become obsolete in his vocabulary, I will accept that from him as a demonstration that they have no meaning other than good. Till they do this, I have their practical confession that evil is.

AUSTIN KENT.

Stockholm, St. Lawrence Co., N. Y., 1871.

"EMMA HARDINGE ON MARRIAGE."

EDITORS BANNER OF LIGHT—I am not one of those who find fault with that gifted woman, Emma Hardinge, for having the ceremonies at her marriage performed by a minister of the English Episcopal Church. I think it was her own business; and if she had merely told her assistants to mind their own business, it would have been, to my mind at least, an all-sufficient answer. Her act required no justification, and I am sorry, as a sincere appreciator of the public services of that talented lady, that she thought it necessary, even as a "public person," to render a "public account" of what was considered by some her "objectionable act." Still more am I sorry to find that, in the rendering of that "public account," she has damaged her own cause so lamentably.

I should not have sought to occupy any portion of space in your valuable journal if I was not personally interested in the question, to an extent which I will explain before I close. I feel that I and all other English non-conformists are somewhat stigmatized by the following language in her letter, published in the Banner of Light of April 29th, 1871. I quote:

"And now, my wise and liberal-minded judges, understand that nothing but the fact that I was married by the English Episcopal form—the only form acknowledged in this country—has saved my character, my cause, the peace and happiness of my family, and my husband from expensive lawsuits."

I wish to call your attention, and that of your readers, to the words of the quotation which I have italicized. I was in hopes, when I saw Dr. J. K. Bailey's able article in your issue of May 20th, he would have noticed the expression, and so saved me from "rushing into print," as I would always rather read than write.

I am surprised that a lady of such manifestly superior education, endowments and intelligence—an English lady, and writing in England—should be led to state, as a fact, that the English Episcopal is the only form of marriage acknowledged in England! and this in the seventy-second year of the nineteenth century! No, not a thousand times no, my dear lady! Backward as our old mother country is in some things, she is not so bad as that.

I said I was personally interested in this question. Thirty years ago next month, I and my dear wife were married by a Baptist minister in Leeds, England, in the presence of the legal Registrar of births, marriages and deaths. And now, in the midst of our seven children and seven grandchildren, will the lady dare to tell us that we were not legally married, or that our marriage would not be acknowledged in England? We were by no means the first to avail ourselves of the law making such marriages in every respect as legal and respectable as those performed in the Episcopal Church. In fact, it is not necessary in England to have a religious ceremony performed at all to make a marriage strictly legal. Marriage may be treated entirely as a "civil contract" by those who so view it, and the contract can be signed, sealed and delivered by the high contracting parties at the office of the legally constituted Registrar aforesaid. This law has been in operation so long that I think I am justified in assuming that Mrs. Hardinge is almost inexorably ignorant of the laws and customs of her own country, as she is certainly incapable of intentionally throwing dust into the eyes of her American friends in order to add force to her justification. The dust has been thrown, however, and it would seem as though Dr. J. K. Bailey had been partially blinded by it, or he would not have said that her private, personal and national reasons were amply sufficient. I honor him for his able defence of the status of Spiritualists in this matter, and I felt compelled to defend the position of the great body of dissenters, secularists, free thinkers and others in England, who have nobly dared to non-conform to the ceremonies of the English Episcopal Church in this as in many other matters. Not that there is anything much more objectionable in that particular ceremony than in those now practiced by other churches; but we thought, as dissenters, we had suffered one particular church to monopolize the sole privilege long enough. And we accomplished this much in 1836, after a long struggle, and in the face of much opposition. May the time speedily come when there will be no dominant church either in England or anywhere on the face of God's earth.

It is true that at first many lordly bishops and bigots turned up their aristocratic noses at the new order of things, and talked about "free and easy marriages" and "marriages so called," but that time has long since gone by; which, by the way, makes this raid of Mrs. H.'s all the more surprising.

I think her "private and personal" reasons are good, and she did right to adopt the Episcopal form for the sake of the peace and happiness of her family, and to protect her husband from expensive lawsuits, if in danger; but to her having saved her character and her cause, I confess I cannot see it. I, for one, am in hopes she will be able to explain all satisfactorily, and that nothing will impede her great usefulness in the cause of spiritual freedom and enlightenment.

Very respectfully,

JONATHAN GRIMSHAW.

Jefferson City, Mo., May 31, 1871.

PRAYER.

BY DEAN CLARK.

An article from Allen Putnam upon this subject induces me to give a few inspirational ideas in a similar strain. The feeling of reverence or worship is an instinct of man. All races manifest it, and the form of its expression is modified by their degree of intelligence and culture.

It seems impossible that a sentiment so universal can be a mere superstition, and the heart that yearns to express its adoration of the All-Beautiful cannot be silenced by the cavillings of the intellect that deals mainly with senseless things.

The spiritual faculties are the sky-light of the soul, through which the sunlight of inspiration beams upon the spirit to quicken it. Spirituality, like all other faculties of the mind, can unfold only through exercise and cultivation; hence aspiration, or prayer, is indispensable to spiritual growth, as that is the use or exercise of this crowning mental faculty. Its phrenologic location is suggestive of its relative importance, it being the apex, the dome, the "upper chamber" into which all the mental faculties must retire to commune with the Divine.

It is the *sanctum sanctorum* of the mental temple, where the oracles of celestial wisdom address our spiritual consciousness. It is the Valhalla of the soul, where celestial visitants come to hold converse with us.

True devotion is the going into this sacred closet and shutting the door of the physical senses, that the spirit may commune with the All-Father in secret, worshipping "in spirit and in truth" the highest ideal of perfection. It is the ascension of our spirits upon the Mount, where, like Jesus, we may be transfigured in the white light of heavenly refulgence and receive the baptism of angelic magnetism that sanctifies the body and quickens the "inner man," giving us a foretaste of joys unutterable.

Prayer, as the aspiration for spirit-communion, is the true method of spiritual culture—the best means of a "growth in grace" and a knowledge of divine things; for 'tis the vehicle that conveys the soul into Elysian realms, where the spirit comes in rapport with all that is holy and divine.

If, then, we would become spiritualized so that we can enjoy the rapture of heaven, we must obey the voice of God in the soul, commanding us to "come up higher," and, heeding our spiritual intuitions, go up from "the cellar kitchen" of our natures, where the passions revel, into the upper story of the soul's temple, where heavenly guests can greet us, and where we can receive the sunshine of Divine Love which beams most warmly into our being through the crystal dome of "the house we live in"—called veneration.

As the flowers open their petals to drink in the sunlight and the dews that are distilled in Nature's great laboratory—the air, by which they are fed, so must we open the skylights, the chief avenues through which descend the baptisms that fill the well-springs of our spiritual life.

As the trees put forth their branches into the viewless air, to inhale through their leafy lungs the life-giving elements from invisible sources, so the soul must send forth its feelers—aspirations—to imbibe the spiritual essences that float in the "universal ether" wafted from ambrosial bowers above.

As the body draws its sustenance from material sources, so the spirit must feed upon heavenly manna, and the organ of veneration is "the port of entry" through which it must come, and inspiration is the "phantom ship" that conveys it to the soul's haven. Let not a sensuous philosophy blockade the highway of our spiritual commerce, nor a faithless distrust put an embargo upon the supply of our spiritual food, for the spirit instinctively implores the Divine Power to "give us this day our daily bread!"

"OBEDIENCE OF WIVES."

EDITORS BANNER OF LIGHT—Your editorial of May 20th, concerning the obedience of wives to Jesus in preference to the wishes of husbands, brings to my mind the case of Mrs. Cornell, wife of Elder M. E. Cornell, who is a prominent Adventist preacher of Battle Creek, Mich.

Mrs. Cornell became converted to Spiritualism a few months ago, since which she has been obliged to pass through a rain of fiery persecution from her former Adventist friends, who have used all means in their power to turn Elder Cornell against his wife! Their efforts have caused the Elder to labor to reclaim his wife from what he considers the "bewildering influence" of Satan, in the form of Spiritualism. Amid all this, Mrs. Cornell is firm, and more devoted in her love for Spiritualism than ever.

Now comes the hardest trial of all. He tells her that he cannot live with a Spiritualist, and will not support a Spiritualist. Elder Cornell in his printed address says:

"Spiritualism, ever making its bold advances, in the absence of Eld. Cornell from home, had even stepped over his threshold."

Now, the fact is, that Mrs. Cornell became a Spiritualist by first opposing and denouncing it. Dr. J. V. Spencer, a leading Spiritualist, was the attending physician in the family of Mrs. Cornell's parents. During those visits she broached the subject of religion, and the family united in thinking it a pity that so intelligent a gentleman as Dr. Spencer should be led astray by the "delusion" of Spiritualism. Dr. Spencer made it the rule of his life not to trust his religious views upon any one; but when assailed, to give the best reasons he has for the knowledge he possesses that Spiritualism is true. The result of Mrs. Cornell's effort to show Dr. Spencer his error was to induce her to investigate Spiritualism while at the East. I have understood her to say she visited the Banner of Light Circle while in Boston.

This is the way Spiritualism made its "bold advances" in the "absence of Eld. Cornell from home."

Mrs. Cornell was a prominent Adventist, is intellectual, and ladylike in her demeanor, and treats her Adventist persecutors with uniform kindness.

W. F. JAMIESON.

NECESSITY OF PHYSICAL MANIFESTATIONS.

EDITORS BANNER OF LIGHT—My subscription having nearly expired, I herewith remit in continuation. I cannot do without the Banner.

I am glad that your convictions remain unchanged in relation to the necessity of manifestations—physical and otherwise—and that you continue to receive and publish correspondence in relation to them. While there are those that think they have outgrown the necessity for them, there are doubtless many others who, like myself, have

no opportunity to witness them, are glad to know that others, who are more happily favored, furnish you with the facts concerning the phenomena they witness, which you, in publishing, add greatly to the interest of the Banner, and increase the faith of the but half converted.

It has been the great desire of my life to know of the hereafter—not to believe, but to know; belief did not satisfy me.

Mr. Lum says, in your last issue, "that a determined and manly self-reliance is imperatively more to be desired than even a belief in immortality." I agree with him; but a knowledge of immortality is better than both, and tends greatly to increase the former, and entirely absorbs the latter.

Mr. Lum says further, "I cannot but think that faith in man will do far more for the world than faith in spirit." Perhaps so; but will not faith in both do far more still?

Mr. Lum should see that all that is, is for good, if properly used, and that mediumship and manifestation are but the workings of natural laws, which it is both man's privilege and duty to study and understand, despising no phase, not even the least.

Mr. Davis may be none "the less a Spiritualist" because he opposes "circles as injurious and harmful in the extreme," nor Prof. W. D. Gunning, in declaring mediumship detrimental to "mental and moral health;" but, yet, if their advice is to be followed, Spiritualism is at an end, so far as any additions to its number of believers are concerned.

But everybody that reads the Banner knows that they are not right—that if there be anything "injurious in circles" and "detrimental in mediumship," it is only in exceptional cases; that the great majority are blessed by the gift, and the recipients of their favor blessed in what they witness and receive.

Allow me, then, through the Banner, to earnestly thank those who, being favored with spirit-communion through their own mediumship or that of others, relate the facts of their experience through your valuable paper, thus imparting the light they receive.

Yours truly, G. W. A.

Murray, N. Y., May 31st, 1871.

MISSIONARY RIPPLES FROM WISCONSIN.

BY J. O. BARRETT.

At Madison to-day—capital of the State—a beautiful city among the lakes; it is Orthodox, and therefore aristocratic; few Spiritualists. Chief among them are Lyman O. Draper and wife, emancipated from the Baptist Church. He was the deacon when he struck for spiritual independence, such a future, such an excitement! Every article was tried to hold him and get him back, but in vain. He is sound! He is Secretary of the "State Historical Society," and ranks as first among the antiquarian scholars of America. His large antiquarian library is a world-fest of delight. It did me with all the past. Oh, that I could ponder longer over those ancient volumes! He has an immense assortment of Indian histories and relics, and of revolutionary days. That library room is a depot for antiquarian spirits. He has now gone South in quest of ancient parchments.

The capitol building is quite an imposing structure, superior to that of Boston, set in a beautiful park. Across one of the lakes is the insane Asylum, a splendid structure, retired, and is said to be well managed. With Bro. E. W. Stevens and Sister Stillman Severance, I am a committee appointed at the last quarterly meeting of the Southern Association of Spiritualists to visit this and all the other public institutions of the State, with a view to elaborate reports of their psychological condition and management. So you may expect to hear from us in due time.

With my brother, O. M. Palmer, rode over this magnificent country. His children are mediumistic. One of his daughters, we all hope, and so do her replies to such there should always be an appeal to our inspirations, and if the spirit says, "Be silent," then be silent; and if we are moved to speak, then use the "two-edged sword."

By-the-way, a fine thing is told of Sister Hayes, one of our Wisconsin mediums and speakers. After a good lecture in a town west of Madison, a representation of the church rose, and with unpolite words assailed her and Spiritualists generally. It was nothing but "filthy communications," as usual. Having thus expectorated his vile stuff, Sister Hayes was instantly controlled by her German spirit, and there publicly exposed his whole secret and domestic life. He was a whiskey-drinker and abuser of his wife. The spirit said the facts, and then advised him to "mend his pernicious habits," ere he again attempted to moralize upon Spiritualism. It was rich. The man hid his diminished head, and went home ashamed as a thievish dog justly whipped, to learn good manners.

MILTON JUNCTION.

At the humble home of Stephen Weston, a veteran Spiritualist. Last evening, after a few hours' notice, gathered a very respectful audience in the schoolhouse. The inspiration was sweet, we all stepped forward toward the "holy of holies."

A book lies beside this paper, entitled "The Critical and Explanatory Pocket Bible"—a new thing for the "brethren," and very much extolled. Its author is Rev. Robert Jamieson, D. D., Saint Paul's, Glasgow. Purporting to come from a scholarly source and so highly praised, I just opened its pages, expecting to find an improved commentary; but the first page dashed the hope for all the book. Let me quote: "Father, Son and Spirit, who were engaged in the creative work." "Created—not formed from any pre-existing materials, but made out of nothing, the heaven and the earth—the universe." "Made out of nothing!" Glad the question is settled, and that there is plenty of the "nothing" out of which to make other worlds. The author maintains that after a "period of remote and unknown antiquity, hid in the depths of eternal ages," God commenced to make the world "out of nothing," and it was done just as the Bible says, in six literal days. Twenty-four hours each. He says "they could have been finished in a moment as well as in six days." Well, why is it not done in a moment, to save loss of time? The author answers: "The work of creation was gradual for the instruction of man." Glad the vexed question of the location of the "Garden of Eden" is also settled. It was "an extensive park," in Mesopotamia, "probably." Ah! why did you use that doubtful word? You should have said, "certainly," and the church would not take it up again. The "rib" referred to is not rib, out of which a woman was made, but she was "from his side," "near his heart," "probably" out of the left ventricle, as that is the stronger side of the heart. The serpent, the temptation into which our first parents fell is not a baboon, as Dr. Adam Clark maintains, but "a real serpent," the devil spoke to Eve through him! That was terrible, but we are sorry the Bible mentions it, because tyrants have thus excused their oppression, and so "fulfilled the Scripture," by making woman enjoy her "as our author says, in 'humble subjection'."

There, enough! Reader, this is one of the "latest editions" from high authority. The rest is after the same style. So round and round we

go—the same old story! Oh! thank heaven! we Spiritualists are able to clear the tables of all this drift-wood! Contrasting our humble light with ecclesiastical darkness, we take courage and on to the battle, till all such chains are broken from human intellects!

Milton Junction, Wis., May 13th, 1871.

CONNECTICUT.

Missionary Report.

EDITORS BANNER OF LIGHT—As I have made no report for publication of my missionary work the past winter and spring, I feel obliged once more to intrude upon the columns of your paper for that purpose. And here let me state that, since my return from New Hampshire, January last, I have been kept busily engaged, doing some of the time more than I was able to. The missionary work has been carried on much as formerly. I have revisited many places, and also found my way into localities where I have never before succeeded in getting a hearing. My time heretofore has principally been spent in the eastern part of the State, there being more Spiritualists and more local societies there than in the western; but this year, thus far, the greater part of my time has been spent west of Hartford.

Collinsville I visited, and some of the clergy were present at my lectures, and the Rev. Mr. Bowditch distinguished himself by asking a few such questions as the following, viz: "Do Spiritualists worship the devil? If not, why do they pray to him?" making reference to a prayer of Lizzie Deane's, reported in the Banner of Light, in which she addressed her prayer to "Lucifer, &c., as the sun of the morning," and "Why do Spiritualists ignore the marriage relation?" and many other similar ones, not calculated to draw out any intelligence, but rather to prejudice the people against us; and, being fearful lest he had not accomplished what he intended, he gave three discourses to prove it was a delusion, and its advocates immoral and unprincipled.

South Glastenbury I visited, where I was again attacked by a clergyman of the Congregationalist order. Here I, by special request, gave one entire evening to answering questions, omitting the lectures. This had the effect to stir up a terrible excitement. There were very few Spiritualists at this place—a half dozen, I think, would number the whole; but the meetings were largely attended. The Rev. Mr. Rogers came out on Sunday with a sermon on Atheism and Spiritualism. Not knowing much about either, he said very little then, but spoke at some length of the antiquity of the Bible, denouncing Volney Hume, Paine and others who reasoned on it, and fought against its being considered authority. He reiterated all the stories that have been uttered by his craft about the death of infidels and the re-creation of Paine, assuring his congregation that Spiritualism was only a delusion, and that its mediums were agents of the devil, and, in the future, would be only the companions of fiends.

My most grateful thanks are due Mr. Wm. Miller and his estimable lady, at whose house I was most hospitably entertained, and through Mr. M. was not a Spiritualist, but a liberalist in the sense of the word, and in the midst of the excitement, that ensued he stood by me, and gave me both protection and encouragement.

Plainville I also visited, and although there are comparatively few Spiritualists there, I was invited to extend my appointments, which I did, speaking there the first Sunday in the month of June, and the next month, which lectures have been well attended, appreciatively listened to, and liberally sustained.

Many other places have been visited, and, as I have reason to hope, with good results. As to the finances of the Association, I will say that I have collected more than any since we have traveled in the State. The collections are about the same, but the individual subscriptions are much less. This movement has been sustained every year by nearly the same persons, who have grown tired of keeping it up, and this year give only one or two dollars where they used to give three or four. The amount collected each year gradually diminishes, and the collections taken in my audiences are insufficient to sustain the movement without aid from individuals who have the interests of the cause at heart. I have thought that I would never make another appeal to the Spiritualists of Connecticut, but that which was sent out for the bread of life, and our cause languishing for proper support, and know that Spiritualists are paying money to help support Orthodox churches, that are governed more by pride and aristocracy than by the teachings of Jesus, then it is that my whole being revolts. How, I ask, can we expect the other sects to build themselves up? By paying to support other denominations? No; but by bringing every available penny into their own treasury, to support themselves; and if Spiritualists would have their heaven-born philosophy become the prevailing religion, they must "go and do likewise."

Word before I close, about the discussions that have been carried on through your paper by Bros. Clark, Hull, Graves, etc., on "settling speakers." The arguments brought up by these brothers for and against settling speakers remind me of blowing bubbles in my childhood. I used to blow them sometimes, and they got to be very large, and then they would burst, and I would have some other child's bubble, and all vanish away to nothing. Now, it seems to me that this confabbing about settling speakers is a good deal like bubble-blowing, as neither speakers nor societies are likely to be benefited by it. As far as I am concerned, (and I doubt not this is the case with a majority of speakers and churches) "tentative" or "first-class," I shall settle from one week to six months or longer, just as it suits my own and the convenience of societies. It does not need any argument to show that we cannot speak for or be employed by societies where both are not authorized. Let our brothers, then, who enjoy the immense satisfaction of being reputed "first-class speakers" expend their talents on subjects of more significance than wrangling over one's ability to interest or instruct for a longer or shorter period.

Enclosed is a report of receipts, both by collections and subscriptions, from Jan. 15th to May 1st. J. E. Hinkley, Unionville, \$1.00; Wm. Dean, South Glastenbury, \$5.00; Dr. Bodfield, Bristol, \$1.00; A. T. Robinson, do, \$2.00; S. A. Horton, do, \$1.00; John Churchill, do, \$1.00; Mr. Mathews, do, \$1.00; Henry Richards, New Britain, \$1.00; Mr. Somers, do, \$1.00; total, \$14.00. Whole amount taken by collections in the different places, \$17.42.

People writing to my permanent post office will address me at West Windsor, Conn., instead of Falls Village.

E. ANNIE HINMAN.

Agent Conn. Association of Spiritualists.

Seymour, Conn., May 23, 1871.

Singular Fatality.

Many unsuccessful searches have been made for the treasures supposed to have been buried by the pirate LaFitte on some one of the islands in the Gulf of Mexico, some eighty miles from New Orleans. One of the pirate's men, when dying, gave a family named Newell, who had befriended him, a diagram and written description of the exact spot where this hoard of wealth was buried. Mr. Newell made three attempts to reach the place; but on the first voyage was shipwrecked, on the second his partner was sunstruck, and on the third voyage Mr. Newell himself was taken suddenly ill and also died. But Mr. Newell had a son, then a young man and a printer working in the office of the New Orleans Picayune, who resolved to try to accomplish what his father could not. Therefore, some three years ago, young Newell fitted out a small vessel and made a voyage to within sight of the island, when a violent storm came on and his vessel was wrecked. One year after this he made another attempt to reach the island, but was again wrecked. A month ago he fitted up another vessel, and made a third trial to obtain the golden treasure. A week ago his lifeless body was picked up near the Rigolets, floating in the muddy waters of Lake Pontchartrain, perforated by two bullet-holes. There seems to be a singular fatality accompanying the spot where LaFitte buried his spoils. Every person who has yet attempted to approach that island with the object of unearthing his treasures has met a sudden death.

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

In quoting from the Banner of Light care should be taken to distinguish between editorial articles and the communications (condemned or otherwise) of correspondents. Our columns are open for the expression of free thought, not too personal; but of course we cannot undertake to endorse the varied shades of opinion to which our correspondents give utterance.

Banner of Light.

BOSTON, SATURDAY, JUNE 17, 1871.

Office in the "Parker Building,"
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LUTHER COLBY, EDITOR.
LEWIS B. WILSON, ASSISTANT.
Business connected with the editorial department of this paper is under the exclusive control of LUTHER COLBY, to whom all letters and communications must be addressed.

Proving too Much.

When the sectaries, in their pulpits and their journals, set about the work of slandering the Spiritualists and their holy cause, they start off under such a head of the steam of prejudice that they are unaware when they have got through; and so drive on till they betray to everybody's view the evil spirit and the lack of reason by which they are blindly directed. The Methodist Recorder, published at Springfield, Ohio, has of late tried its hand at the task of denouncing the great truths of our sublime faith, not by directly assailing them, but by an effort to bring odium upon those by whom they are taught. The editor—Rev. Alexander Clark—would judge by the satisfied turn of his expression, has been trying to see how successful he could be as a humorist, for which in private his reputation is perfectly good; and he opens on Emma Hardinge for defending her marriage according to the forms of the English Church. It is certainly a curious piece of business, for a recognized "divine" to be at. One would suppose it would be the very act in her which he would most readily applaud. But instead of that, he morosely refuses to be satisfied with her any way, and, in quoting her explanation and defence of the act in the Banner, written from England, undertakes to spread the belief that the fault-finders whom she criticises are the true exponents and apostles of Spiritualism. Rather than accept Mrs. Hardinge's sharp lecture upon them as proving the moral health of the true spiritual leaders, he pitches into Spiritualism for refusing to be led by the false teachers themselves.

In short, this man's objections to Spiritualism are, that there are connected with it a few men whose ultra teachings are thus openly denounced; and the Banner, which gives publicity to the denunciation, is arraigned for being the organ of such a class of people. We submit that Mr. Clark does not handle the logical tools like a workman, which is the reason he has made such bloody work with his fingers. He tries to prove everything at once, and so really makes out nothing at all. But he is worse than illogical. That is a venial offence, compared with the meanness of which he is guilty in bringing a woman to account for defending her own choice of the mode of marriage. While there are so many members of his own profession, such numbers of clerical persons who are continually hauled over the coals, both in ecclesiastical and civil courts, for utter contempt of the marriage relation—it ill becomes him to set up a sanctimonious wall over the strictest observance of church methods in making that relation sacred. But we do not design to defend the defence of Mrs. Hardinge. That stands for its own sufficient explanation. Nor is the Banner in any sense responsible for the sentiments it contains or the theory it promulgates. We simply open our columns to the reception of communications from all sides, reserving always the right to exercise our judgment whether they are calculated to work public harm rather than good.

And it is the same with respect to our publication of reports of lectures and public discourses. We let all speak for themselves. They find in the Banner a freedom for the expression of their thought which they can find nowhere else. Yet we do not thereby become responsible for their utterances, nor feel called upon to defend or explain them. They are presented as a stimulus to the public thought, and that ends our direct relation to them. If the Reverend Editor of the Methodist, who evidently reads so much of the Banner as suits his personal ends, will be at the pains to read also the standing paragraph over our columns, he will discover that we do not hold ourselves responsible for the sentiments of others, as printed in the Banner. Hence the exceptions he takes to the sentiments of Prof. Denton in Music Hall, in reference to the Jewish Jehovah, are entirely inapplicable to us, and are hereby returned to their too generous owner. When we editorially think it to discuss that or any other kindred matter, it will be time enough to go at it for the views we may have expressed. Mr. Clark, in his eagerness to make out something or another, proves too much altogether.

As for talking free-love at the Banner, that is simply stupid; and in that particular we are willing to credit the editor of the Methodist Recorder with talent. But let us gently jog his defective memory. The men he denounces for their want of faith in all things, seen and unseen, are generally those who have been previously kicked out of the churches as unfit for fellowship on a rational basis, and so they think they can come over to Spiritualism, reckless in regard to their belief or morals, and take the lead and drive among genuine and original believers. Inasmuch as the Spiritualists reject all such foreign contributions to their galaxy of thinkers and speculators, it is not so plain as yet that they have got off their Orthodox badge and put on a new one. Full and entire faith in the exalted doctrines of present immortality, as testified to every day and hour by a cloud of angelic witnesses, is not specially calculated to make men immoral if they were not positively so before. These stated interruptions into Spiritualism by the castaways of the churches will never be acknowledged as an addition to our fold.

Grand Picnic Excursion.

Dr. Gardner's programme for the first grand union picnic of the season will be found in another column. It will take place at Island Grove, Abington, Thursday, June 29th. The good time is not far off.

Baltimore, Md.

The Spiritualists of Baltimore, heretofore meeting in the Correspondent Hall, have rented a new hall, which they have named Lyceum Hall. It is situated on Baltimore street, opposite Post-office avenue.

Anniversary Week.

The last Wednesday in May has been famous for years in our city as marking the occurrence of "Anniversary week," and during the one just past the various societies—Orthodox religious and otherwise—have been assembling their forces and comparing notes. We give below a brief notice of some of the reformatory meetings which occurred—want of space forbidding any extended sketches.

THE MASSACHUSETTS STATE SPIRITUALIST ASSOCIATION, as will be seen by reference to our third page, met in convention June 1st, at Eliot Hall, and was well attended and successful.

THE FREE RELIGIOUS ASSOCIATION convened at Tremont Temple, on Friday, A. M., P. M. and evening, June 2d. The sessions were largely attended, and were presided over by Rev. Octavius B. Frothingham, of New York. During the day Rev. John Weiss, of Watertown, read an essay entitled "The Attitude of Science toward Religion." Mr. Potter read letters from Gerrit Smith, William Lloyd Garrison and Rabbi Isaac M. Wise, of Cincinnati, who could not be present, but who contributed an essay, "A Modern Jew's View of Jesus," and remarks were offered by Revs. O. B. Frothingham, Henry Jensen, of England, Dr. Cyrus A. Bartol, William H. Spencer, Col. T. W. Higginson, D. A. Wasson and Messrs. John S. Russell and Dean Clark.

Mr. Clark affirmed that he was in full sympathy with the movement, and was also a radical; he was glad to hear Col. Higginson say that he was willing to go wherever truth would lead him. He believed in a natural, scientific religion, a religion that was both inductive and deductive. He believed in the spirituality of nature. All the inspiration the world had, had come from personal intelligences. The moon-grown superstitions of the past must be removed to give place to something better fitting the needs of the hour. He was a Spiritualist, and went on to define his position at some length, and hoped the founders of the new movement would recognize all the sources of truth.

In the evening, O. B. Frothingham read his essay on "Existing Evils of Dogmatism and Superstition." To his mind the greatest mistake of all—and one most prevalent among the superstitious themselves—was a belief that superstition was on the decrease, or at least had lost its ancient power over the hearts of men. It existed everywhere to-day, only its presence was not recognized as such. He spoke of the many foolish superstitions in existence among men, from the man who feared to look at the new moon over his left shoulder to the man who thought it wrong to travel on Sunday. The system of prayer as practiced among people generally, was the result of superstition. It was useless to hope to stay the effects of natural law, or to obtain something we could earn ourselves, by supinely resting upon the arm of prayer and asking for that which we must earn before it could come to us. While he did not object to prayer as an aspiration—a seeking for communion with the Divine, that the soul might be uplifted thereby—he could not see the force of the simile whereby a certain writer compared the habit of prayer to the working of a pump; if often used, ready at one stroke, but if seldom used, then many strokes were necessary to bring the water to the surface. Some one else had said prayer was a bell-ropes that rang the bell in heaven, but bell-ropes and pump-handles were too uncount for him, and smacked of superstition; he could not see how, comparing the rites and ceremonies of Christianity with those of other religious systems, its believers could look a respectable heathen in the face. To his mind the rite of baptism shows a pure case of superstition; the communion is another instance of unmitigated superstition. The idea that, as the churches seemed to inculcate, God was asleep (as of old) on Sunday, and all the elements suddenly became Orthodox to punish the evil doer on that day, was to him one of arrant superstition.

The lecturer then strained the point of his discourse, that he might give utterance to a sort of "refined" and "cultivated" contempt for Spiritualism and its teachings. In a rapid manner he proceeded to reflect upon those who, having given up their reason to the sport of airy fancies, were reaping their reward. A gentleman of property in New York, whom he knew, had been for several years conducting his business wholly by the recommendation of spirits, and the consequence was that he was nearly ruined—another year of the same experience would make him a pauper. If this scheme (Spiritualism) can be carried through, we shall have the ghostly oracular séance instead of the old communion, and the "medium" instead of the Church's "Mediator." He, however, thought it to be classed among the superstitions, which the light of reason and the love of truth would cause in time to fade away from the comprehension of man. Superstition was not dead in America. The flashes which the bold Theodore Parker and his associates drew from the murky clouds in our horizon, told of its power and influence. A baleful influence is still exerted by superstitious reverence for dogmas, and this great ignorance and illusion of evil is what the Free Religious Association primarily aims to de throne.

Prof. William Denton, who had come by special invitation of the Free Religious Association, next arose. The complexion of the audience was clearly to be seen by the long continued applause which swept through the hall, obliging him to wait several minutes before he commenced speaking. The Professor, in opening, referred to the superstitious apprehensions that existed of old among savage men regarding the phenomena of Nature, and the removal of such by the increase of knowledge and the application of science. When science should be applied as freely to the world of religious belief as it was to natural subjects, the old serpent of superstition would coil himself down in his rocky den to die. Among the other superstitions of the present day was the worship of the Bible, which could be seen on every pulpit in the land, gilded like Buddha in a "Joss house." We should never be free till we could put the Bible by the side of all other books, accepting its truths and utterly rejecting its errors. Some might ask what harm there was in believing in the Bible. Why, the Bible and those who believe in its teachings have been the great stumbling-blocks to scientific advance all along the centuries. Geology, for instance, had been kept back three hundred years by the superstitious opposition of churchmen and bigots. The Bible taught that man came here by a miracle—science demonstrated that he came in the regular order of Nature. He objected to taking the "yoke" which Jesus is represented by the New Testament as trying to put on the necks of the people—he must be free to use his reason in all things.

My friend Frothingham, said Prof. Denton, is afraid of Spiritualism; he is afraid that it will bring in a new superstition to take the place of the old. I am not afraid of any such thing. I do not know of any leading man or woman among the Spiritualists who teaches that spirits are authorities over us, or that anything that comes from them is any greater than that which comes from common, living men and women. [Applause.] I have always said that a spirit was only a man with his jacket off—the physical body resigned to decay—and as I would not accept any man, while living, as my master, I will not do it when he has passed the boundaries of my physical senses and entered the spirit-world. While Spiritualists hold this view there is no fear for them. Modern Spiritualism has done more to break up superstition among men than anything else this nineteenth century has seen. [Applause.] Spiritualism has put out hell, rendered useless the fabled plan of salvation, demonstrated the actuality of the spirit-world, proved to us the possibility of communion between that world and our own; Spiritualism has flooded the grave's dark lattice with the beams of a never-setting day, and we know that, as our loved ones live, we shall live also. [Applause.] Remarks were then made by J. Villa Blake and A. M. Powell, after which the meeting adjourned.

THE NEW ENGLAND WOMAN SUFFRAGE CONVENTION took place on Monday and Tuesday, morning, afternoon and evening, May 29th and 30th, at Tremont Temple. Remarks during its sessions were made by many who are known as lights in this field of reform; among others, Mrs. Julia Ward Howe, Mrs. Isabella Beecher Hooker, Grace Greenwood, Mrs. Lucy Stone, Lucretia Mott, Mrs. Margaret Lucas, of England, Mrs. Wilbour, President of the New York Sorosis, Mrs. Celia Burleigh, Mrs. Adele Hazlett, of Michigan, President of the Northwestern Suffrage Association, Mary A. Livermore, Senator Wilson, Rev. Gilbert Haven, Charles W. Slack, Hon. Amasa Walker, Rev. Mr. Bowles, of Cambridge, Henry B. Blackwell, Rev. W. T. Clarke, Stephen H. Foster and Charles Remond. Among other resolutions, the following were presented to the public as the sense of the Convention:

"Whereas, 'Governments derive' one-half of 'their just powers from the consent of the governed' women; and whereas one-half of 'all political power resides originally in the people,' who are women, 'and is derived from them,' and whereas the 'nation' of women 'without representation is tyranny,' and whereas the women of New England are governed without consent and taxed without representation; therefore,

Resolved, That we demand suffrage for the women of New England as their right, and protest against the disfranchisement as a relic of barbarism.

"Whereas, article 2 of the Federal Constitution expressly provides that 'each State shall appoint, in such manner as the Legislature thereof may direct, the electors for President and Vice-President of the United States;' and whereas the constitutions of the several New England States contain no restriction upon the exercise of this power by the legislatures; therefore,

Resolved, That we call upon the women suffragists of New England to organize without delay for the purpose of obtaining from their respective State Legislatures, next winter, an act authorizing women to vote upon the same terms and qualifications as men, in the presidential election of 1872.

Resolved, That we rejoice to learn that the woman suffragists of Maine are about to organize a State society, auxiliary to the American Woman Suffrage Association, and we hereby pledge them our cordial sympathy and cooperation.

The following Board of Officers were elected:

President—Mrs. Julia Ward Howe; Vice-Presidents—Wm. Lloyd Garrison, James Freeman Clarke, Sarah Shaw Russell, Lucy Goddard, Samuel E. Sewall, Lillian Emerson, Phoebe A. Hanaford, Rhoda Peck, of Providence, Harriet K. Hunt, of Boston, James Hutchinson, Jr., of West Randolph, Vt., Armenia S. White, of Concord, N. H., Louisa M. Alcott, of Concord, Mass., Lydia Maria Child, of Wayland, John Weiss, of Watertown, Ralph Waldo Emerson, Francis W. Bird, Caroline Remond Putnam, of Salem, Rev. Amory Bastles, of Bangor; Recording Secretary—Charles K. Whipple, of Boston; Treasurer—E. D. Draper, of Boston.

THE EIGHT HOUR LEAGUE for the diminution of the hours of labor held one day's Convention at Horticultural Hall, which was well attended, addresses being made by Hon. Wendell Phillips and others.

WOMAN'S PEACE SOCIETY.—A meeting of ladies interested in the formation of a woman's peace society was held at the rooms of the N. E. Woman's Club, Wednesday, May 31st. Among those present were Mrs. Celia Burleigh and Mrs. Charlotte Wilbour, of New York; Lucretia Mott, Philadelphia; Mrs. Margaret Lucas, England; Mrs. Isabella Beecher Hooker, Hartford; Miss Sarah Grimké, Hyde Park; Mrs. Caroline Severance, West Newton; Mrs. Armenia S. White, Concord; Mrs. Mary A. Livermore and Mrs. Samuel Sewall, Melrose; Mrs. P. C. Brooks, Cambridge; Mrs. Dio Lewis and Mrs. Woolson, Boston. Mrs. Howe read letters from Josephine Butler, Moncure Conway, Prof. Seelye, Minister Washburne, and the American consul at Venice, all encouraging the work, and recommending that a world's convention be held in London as soon as it can be made practicable. Steps were taken to form a regular organization.

"Sunday Traveling"—Spiritualist Camp Meetings.

Under this and similar headings, the daily press of this city has recently given publicity to the decision in the case of Albert J. and Katie W. Fettel vs. the Middlesex Horse Railroad Company, tried before Judge J. Wells, of the Supreme Court. This was an action brought to recover damages sustained by the female plaintiff on the 6th of September, 1868, in consequence of alleged negligence on the part of defendants or their agent. The plaintiffs claim that they were passengers in a car belonging to defendants, on the way from Malden to this city, the female plaintiff occupying a seat, and that while the car was running at a fair rate of speed, the rails spread, causing such a jar as to throw her from her seat, and several persons to fall on her, inflicting the injuries complained of.

It was not denied that her injuries were very severe, resulting in a permanent paralysis of a great part of her body. The main legal point of the defence was that Mrs. Fettel could not recover damages because she was travelling on Sunday, and returning from a Spiritualist camp meeting at Malden, which the defendants claimed was a place of amusement, and not devoted to bona fide religious worship. The statute makes all traveling on Sunday for amusement illegal, and any injuries received while so doing would not be the ground of an action. Judge Wells charged the jury that "by the Constitution every one has the right to worship according to his or her conscience," and he told them to determine from all the evidence whether the plaintiff was sincere in her belief in Spiritualism, and also to decide the character of the meeting. A person has the right to travel on Sunday for the honest purpose of attending religious worship, and if the plaintiff was so doing, she was entitled to recover. The fact of an admission fee of twenty-five cents being charged, and of spiritual manifestations being conducted in a tent, was evidence for the jury as to the question of the character of the meeting.

The case was given to the jury on Thursday noon, June 1st, and they returned a verdict of \$5000 for the plaintiffs. As this is an important case, establishing a precedent that Spiritualism is a religion, by the authority of the Supreme Judicial Court of Massachusetts, we shall print in our next issue extracts from the able argument of G. A. Somerby, chief counsel for Mrs. Fettel, and also from the Judge's charge, that they may be put on file for future reference.

Beecher says the best prayer for a poor man is a loaf of bread and a few kind words.

The Indian Chiefs in Boston.

The delegation of Indian Chiefs which came to Washington by invitation of the Government two weeks ago, spent a few days in Boston last week. Tuesday evening an immense audience gathered in Tremont Temple to see them and hear them speak, which they did through an interpreter. These Chiefs represent some of the most powerful tribes, and the influence of their visit may have much to do with the future welfare of their people. Little Raven, Chief of the Arapahoes, Little Robe, Chief of the Wachitas, and Stone Calf, Chief of the Cheyennes, addressed the audience at considerable length. Little Raven closed his remarks as follows:

"Once the Arapahoes had a fine country in the West (Colorado), but the white man has driven us from there. I hope some day the white man will be just to the Arapahoes. There are a great many chiefs listening to what I say to-night, and I want to say that I only ask for justice. I am growing old, and I may die, but my children will live, and I hope justice will be done to my children if not to myself. God gave this country to the Indian, and God sent the white man here, but I don't think God sent the white man to do injustice to the Indian always. [Applause.] When I get home I shall talk to my young men, to any of them that are disposed to do wrong, and tell them to hold on and to behave themselves. I think my white brethren I have seen here have made a great talk, and that they mean what they say. [Applause.] That is all I have to say."

Buffalo Good, ("Little Robe"), after reciting the injustice practiced toward the Indians, said:

"I and my brother represent five different tribes, who have always been friendly, and who wanted to be friendly to the whites, but because we do not fight, Washington takes away our lands, and gives them to the tribes that are fighting them all the time. My people are grieved at this, and when I left home, they told me to preach hard and get some satisfaction in regard to our country; but, when I return, it will be with my hands before my eyes, and my head cast down, for I can tell them nothing new. They knew it all before I left. I, too, am getting along in years. I can't live forever, but I would like to see churches and school-houses built in my land, and would like to see my children educated before I die. [Applause.] For the white men have driven the buffalo off, and now we have got to live like white men, and so I want my white brothers to help me."

The Daily Advertiser speaks of the meeting and the obligations of the Government, thus:

"If Tremont Temple had been twice as large as it is, it would not have contained the throng of people who sought admission last night. The Temple was crowded at an early hour, and many hundreds went away disappointed after an unsuccessful struggle to get within sight of the entrance to the hall. The great audience remaining was heartily in sympathy with the objects of the meeting, and responded with earnestness and enthusiasm to every sentiment recognizing the purpose of the Government to preserve peace with the Indians and protect them with all the power at its disposal. That there is need enough for the exercise of its power, not only for the sake of the Indians themselves, but for the honor and self-respect of the nation, the cruel massacre at Camp Grant in Arizona affords terrible proof. It is very certain that until the Government uses its power to carry out its pledges in good faith, and shields from invasion the tribes whom it has taken under its safeguard, it is in no position to make new exactions from the Indians themselves. The spirit manifested by the chiefs who have been our guests for the last few days shows how earnestly the better class of Indians desire to cultivate amity and good will with the white race, with which they know from a bitter experience it is disastrous to contend. We trust that the meeting last night, and the similar meetings held in New York and elsewhere, will serve to reassure the Government, if it needs such assurance, that its policy is approved, and will stimulate to a more vigorous and unrelenting exercise of its power in the Indian country, in order that its authority may be a terror to evil-doers, to whatever race they may belong."

It now looks as though the people all over the country were awakening to a sense of the injustice which has so long been perpetrated on the Indians. For years the Banner of Light has been pressing this important subject on the public ear, and to-day we rejoice that its labor has not been in vain.

The Banner of Light for Three Months on Trial.

On receipt of seventy-five cents we will send the Banner of Light three months, on trial, to all new subscribers who remit the above sum; and will also mail to their address, free of charge, one copy of Warren Sumner Barlow's grand poem, entitled "The Voice of Prayer." The book contains thirty pages, is elegantly printed in large, clear type, on fine tinted paper, and bound in white enameled covers.

We are impelled to offer these accommodating terms to meet the generally-expressed desire on the part of many who wish to take the Banner a short time on trial. We give the book as an additional inducement to subscribe for the oldest established paper in the world advocating and demonstrating the Spiritual Philosophy.

Friends, now is the time to lend the Banner a helping hand, and spread broadcast the great truth of spirit communion and a general knowledge of Spiritualism.

P. S.—Be particular in writing plainly your name, the town, county and State where you wish the paper sent. Address Banner of Light, Boston, Mass.

Music Hall Spiritual Meetings.

The subscription list for free meetings in Music Hall next season is filling up gradually. The project is so far advanced that it is a sure thing that the doors will be thrown open free at the commencement of the next course of lectures; but more subscriptions are necessary to carry it through the season. The committee's decision that subscribers shall have reserved seats meets with general approbation. Ten dollars is the price of a reserved seat. Those wishing to renew the seats held last season can do so by applying to Mr. Wilson, at the Banner of Light office, as soon as possible, as the seats are being assigned to parties desiring them. All others who are willing to help defray the expenses of the free meetings can secure a reserved seat if they wish to.

A Clairvoyant Consulted.

The Boston Journal of June 2d reports that, a few days since, a little boy five years old, son of Mr. Wheeler, a spliner in the factory at Rookville [in Medway, Mass.], in imitation of the habit of his father to fish in the Charles River, took a rod and line, and went in quest of game. He was misled; and after a fruitless search, friends of the parents proceeded to a neighboring town and consulted one of the modern seers [Dr. Pratt, of Milford], who advised them, to look for the body of the child near a certain stone wall and bank on the river, where, at dawn of the following day, the body of the child was found, just as the clairvoyant predicted it would be.

Brooklyn, N. Y.

Our good friend, Henry Witt, Librarian of the Spiritualist and Progressive Circulating Library, has removed from 4th street to 170 South 4th street, a few doors round the corner from his old stand, Brooklyn, E. D. His Library contains a large variety of all the liberal books of the age. He also keeps a good stock on sale. The Banner of Light can always be obtained of him.

Spiritualism in England.

The London Medium and Daybreak, of May 19th, in alluding to the lecturing tour of Mrs. Emma Hardinge, says: "We earnestly wish that Spiritualists throughout the length and breadth of these islands could read the hearty sentiments of satisfaction received from the districts where Mrs. Hardinge has lectured. Our space forbids us saying more than we do, and to give all the private letters and gossip would look too much like overdoing the subject. At the same time we feel it our duty to let all know exactly how things stand—or, rather, move forward—as this tour by Mrs. Hardinge is the one great event of the kind that has occurred in the history of Spiritualism in our country. And again, Spiritualists need encouragement. Though they have in their keeping the most glorious gospel which was ever entrusted to man, they are oftentimes miserably ashamed of it, and culpably distrustful of its value and merits. Like Peter of old, they scruple not to deny their Divine Master; and, like others of the Twelve, they do not fully understand the nature and mission of the glorious light which has reached their awakening spiritual consciousness. Such being the case, it is our work to instill more confidence, trust, respect and devotion into the minds of incipient Spiritualists—inspire them with resolution to take steps to promote this blessed movement, and utilize the heaven-sent agencies that exist in their midst. We therefore herald with real enthusiasm the grand success achieved by Mrs. Hardinge in the provinces; and we rejoice to find that the longer she labors in this broad field, the results accrue with accumulating force. The interest developed passes from town to town; and if our eloquent and inspired friend could devote a few seasons to us, Spiritualism might be the most powerful religious agency in Britain. We little know the prize we hold so carelessly, nor do we estimate our traitorous culpability when we allow one opportunity to pass without taking full advantage of it in bringing Mrs. Hardinge face to face with the people."

In Memoriam.

Fannie E., wife of Hon. Geo. H. Slaughter, passed on May 14th—so we are informed by the Austin (Tex.) Daily Journal—at the age of twenty-three. The Journal further says:

"In this sudden and afflictive bereavement, society loses one who adorned it; virtue, gentleness and affection, a pattern; and a devotedly fond husband, widowed mother, and sister, a darling that bound all together in family love and harmony."

The deceased was born in Ohio. Her father removing to Texas, and dying, left the family in necessitous circumstances, so that the daughter was obliged to make use of her musical attainments in Austin as a means of support. We are told:

"For a time she gave music lessons in the Blind Asylum. No duty or task could have been more delicate, or required more discretion and varied talent. Her success was very marked and gratifying in that dark realm where every ray of sunshine is a blessing. Long will her ministrations as a teacher of music and promoter of happiness among the groping subjects of blindness be remembered. It was in this angelic mission that she was first seen by Col. Slaughter, who was charmed by her happy manners and admirable labors and duties. * * * We have no words to offer to assuage the tide of sorrow, to stanch the wounds of the bleeding heart of husband, widowed mother, and sister, whom we have just left at the grave of the departed. To God and time, the Refuge and the healer, we commit our friends in their unmeasured tribulation."

With a heart full of sympathy, we would add, may the consolations of a knowledge of an inseparable reunion with the loved one beyond the gates of the grave be with the stricken ones.

The Psychopathic Institution.

During the recent Massachusetts Spiritualist Convention, held in this city, a resolution was handed to a member of the Committee on Resolutions, expressive of the interest felt in the projected Psychopathic Institution on the plan proposed by Prof. Mead; but, from some inadvertence, it was not brought before the Convention. It was considered a proper means of making its claims and merits more fully known to friends of the cause at distant points, and the Chairman, Bro. Denton Clark, and many sympathizers subsequently expressed their disappointment at the mishap. The need of this institution is becoming more and more apparent, and it should be opened at the earliest possible date, that its blessings may be diffused throughout the land. Friends, send your subscriptions to this office, or to P. E. Gay, 1142 Washington street, or Allen Putnam, 426 Dudley street, Highlands. No money will be called for until a sufficient sum is subscribed to insure the undertaking.

Christianity versus Judaism.

As we go to press the telegraph announces that a vast conspiracy has just been discovered among the Russian (Greek) Christians of Odessa, to murder the entire Jewish population of that city. The conspirators were to assemble, armed and in force, on a given day, and, at a preconcerted signal, were to fall upon the defenceless Jews and put them to the sword without mercy. The plot was by some instrumentally revealed to the Jews, who communicated the information to the authorities, at the same time imploring their protection. Measures were at once taken to defeat the movement by the aforesaid authorities. Verily Christianity has changed much since the time when Jesus said to Pilate: "My kingdom is not of this world; if my kingdom were of this world, then would my servants fight."

Extensive Flood in New Orleans, La.

The daily papers contain accounts of a disastrous break in the levee at a point called Hogan avenue, Friday night, June 2d, by which twenty-five hundred houses were inundated, and a loss incurred of half a million of dollars. The waste of waters extended as far as the eye could reach, broken only by the tops of trees and lines of houses and streets. The marine hospital and the Hotel Dieu, with the patients, were surrounded by water. The inhabitants of the inundated portions suffered not only from water but from thieves. A committee is collecting aid now. The canal company, which is represented as having given the right to certain parties to remove earth from the levees to fill up vacant lots, will be sued for damages. The break was stopped on the 5th of June.

New Book by Mrs. Adams.

Our readers will be gratified to learn that Mrs. J. S. Adams has in preparation a new work designed expressly as a gift book. No care or expense will be spared to present it to the public in an exquisitely beautiful style. It will be ready in ample time for the holidays.

The spirit messages on our sixth page are interesting, especially little Andrew Leekle's, who recognized a lady in the audience who had known and befriended him when in Scotland.

Banner of Light.

THE WEST.

Warren Chase, Corresponding Editor.

Office at his Spiritual, Reform and Liberal Bookstore, 601 North Fifth street, St. Louis, Mo.

Copies of the Banner of Light, including back numbers and bound volumes, can always be had at this office.

"THE HOLLOW GLOBE."

We have received the remarkable and anticipated book with the above title, and a kind request to read it, from the author, who took umbrage at our notice of his circular sometime ago. The work is mechanically finely executed by Bro. Jones, of the Religio-Philosophical Publishing House, Chicago, and contains four hundred and forty-seven pages. The introduction is mainly an urgent request for the reader not to stop there, but to pursue the work and form a judgment on its merits. The first fifty pages are devoted to a brief review of history and the introduction of great events at their appointed time, closing with the opportunity of purchase of Alaska and the discovery of the thermometrical gateway to the poles of the earth, which are yet, however, only on maps and in the heads of a few navigators, but of which we have no doubt, after seeing the maps and hearing the lecture of Mr. Bent, of St. Louis, one year ago. We confess we never could see the wisdom in purchasing the snows and icebergs of Alaska until this book revealed it—if it has, and if it is to be made the great highway over which railroads are to be chartered to the inside of our globe. We are of opinion there will be no objection to a wide margin in land grants for such roads.

Chapter II. very ably reviews the theories of an open polar sea, accepting the fact and accounting for it on a more rational basis than any other theory we have seen. It reviews the road-way theories of Capt. Bent, Commodore Maury, &c., and we confess it is a most rational examination of the whole subject, including the coral beds of the North and the maelstroms of the Norway Coast.

Chapter III. is devoted to the nebulous theory of geology and the internal fires, which the author attacks with the same arguments he uses against hell fire, but we think, not as successfully. The uselessness of the fires is his strongest argument, and that is not a scientific one. His argument of cold water in deep sea soundings is no new one, as it has been met and overcome by the ablest geologists, and does not disprove the internal fires by any means; and his most reliable objection in the Artesian well of St. Louis, which, he says, found its borings two degrees colder below the three thousand feet than at that point, is of little importance, since the thermometrical reports from that well were not made for scientific purposes, nor with sufficient accuracy to establish or refute any theory, and they are not considered of any importance by the advocates of the nebulous theory, who were aware of all the author of this book has gathered from them. As he has no other scientific argument or evidence, we are compelled to adhere to the igneous theory, notwithstanding the waste of material and time in condensing the surface matter for the use of man and beast. Chapter IV. is devoted to volcanoes, and although the attacks upon the igneous theory are of little account, and mainly shifts of argument, yet the author has one important objection (the quality of fuel), and he has certainly a more plausible theory of volcanoes than that heretofore adopted, which may be true even with the nebulous or igneous theory. The study of volcanoes is one of exciting interest, and, as yet, no satisfactory conclusions have been reached as to their causes. Chapter V. is a very well written treatise on earthquakes, with a surplus of useless and pointless attacks on the igneous theory, toward which the author seems to have a particular spite, evidently feeling that it must be battered down by argument for want of facts.

Chapter VI. is well filled with close, clear and cogent reasoning on the forces in Nature, and, as the author has no theory to attack, he makes his subject interesting, although he offers little that is new except the idea that the aurora borealis may be the social dance or war dance of spirits in a brighter light than our atmosphere, and, as nobody knows what they are, we cannot say he is not right.

The next thirty pages are devoted to gravitation, and although the reasoning is good and arguments quite sound, there is nothing new to us in it, and the subject is left just where it was taken up, in obscurity, except so far as it is attributed to spirit or spirit forces.

Chapter VII. treats of the sun and solar light and heat, and of course finds a theory that will supply the inside of our "hollow globe," since the author, in this chapter, introduces the hollow for the purpose of lighting it. We confess the theory has a beauty in it as well as an economy, and, if, Columbus-like, some navigators can sail in there and return with trophies, we have no doubt that a colony can soon be found to emigrate and settle on the public lands inside our globe.

The remaining half of the book is a well written argument in favor of the author's new theory of an inhabited inside to our earth, and the theory is as well sustained without facts and discoveries as was the Copernican or any other theory before being proven by discoveries. We are not sure that our earth is not a great whale with many Jonahs in his belly, and spouting the aurora borealis from his North Pole nozzle; and may be that Dr. Franklin and his crew have gone in and are yet exploring the inner seas and islands of this living monster, which has light and heat, soil and foliage on his inner surface. We can safely venture the assertion that if this book is extensively read, as we hope it will be, some enterprising Yankee sailors will soon seek the snout at the North Pole, and sail in if they can, whether they return or not. On the whole the book is well worth reading, and has much good sound sense and clear reasoning, although entirely critical and theoretical, attacking others and defending its own theories.

SEVERAL QUESTIONS FOR CHRISTIANS.

Since this is nominally a Christian country, and claimed to be such by Christians generally, who also claim the benefits of civilization, we feel disposed to hold them to account for the moral and social condition also. Hence we ask them why the carriage horses in our large cities are so much better housed, fed and cared for than the children of the poor, when the latter are claimed to be all God's children in a family of one parentage and heirs of salvation, or may be if proper efforts are made to save them by the churches? Why are the children of the poor so grossly neglected, while the children of the rich are as frequently ruined by luxuries that would amply supply the former with all the comforts of life, and make them vastly more moral and religious? Why are the multitudes of worthless dogs in our great cities allowed to devour the food the poor children need for support of life? Why do the

churches pander to the pride and folly of the rich, and neglect the welfare of the poor, whose souls are as precious in the sight of God? Why is so much money sent off and wasted on the foreign heathen, when we have so many heathen among us? Why do not the churches unite and remove intemperance, tobacco and poverty, which are the chief causes of crime, and are mainly the causes of so many souls being lost, as they represent, in this life and the next. If they have no power to do it with God and religion on their side, then certainly Christianity is a failure, and needs to be superseded. If they have power and do not use it, then they are unfaithful servants, and should be set aside. By attending to these few items the moral and religious standard could be raised five hundred per cent., and crime nearly blotted out of the land. Instead of doing this practical work, the churches seem to us to be wasting their substance in riotous living, and in seeking a selfish gratification of pride and respectability—creating and elevating a foolish and wicked standard of morals and religion, that is a curse instead of a blessing, stimulating selfishness, and neglecting the welfare of the poor and needy. If the poor children were cared for, even as well as the pet animals of the rich, we should soon see the benefit in the lessening of crime and improved moral tone of society. Intemperance could be stopped at once by the churches if united.

The Liberal Christian, one of the ablest papers in this country devoted to Christianity, has a sermon translated from the French of Voltaire in a late number, from which we clip the following brief and truthful extract, and hope soon to see some equally truthful extracts from Thomas Paine and other liberal authors:

"But the emblem of the Deity were one of the first sources of superstition. From the moment that we made God in our own image, the Divine worship was prevented. Having dared to represent God under the figure of a man, our wretched imagination, which stops at nothing, attributed to him all the vices of men. We regarded him as a powerful ruler, and we charged him, immediately, with the abuse of power. We extolled him as proud, jealous, wrathful, vindictive, capricious, a pitiless destroyer, stripping one to reward another, without any reason but his own desire. All of our ideas are of a tyrant, a despot, a conqueror of scarcely anything except by subtilties. Thus, when the earth was covered with tyrants, we made God the first of tyrants. This was better, it is true, than when the Deity was represented by emblems drawn from animal and vegetable worlds. God then became ox, serpent, crocodile, lion, and lamb, bellowing, hissing, howling, devouring and being devoured."

Superstition has been so terrible among all nations, that, if there were no monuments still existing, we could scarcely believe that which is related concerning it. The history of the world is the history of fanaticism."

The Religious Free Press, is the title of a new religious paper sent out from Cincinnati, which city certainly needs it, if any one does, since it is Bible-bound even in its schools through the sectarian influences of the judges of its courts of law. The editor says while he is a Christian, his paper will be rather a religious than a Christian paper, and open to the honest opinions of all parties on religious questions without apology. This is certainly a step in advance of any and all Christian papers with which we are acquainted, and we sincerely hope it may be able to maintain this advanced position and be a truly religious paper, and not a Christian paper at all, for certainly, if there is any term in religion that is wholly sectarian, it is *Christianity*, which distinguishes the believers in Christ, of all grades, from other religious persons. The Christians have not till very lately been willing to admit that any person could be religious who was not a Christian, but this new paper comes boldly up to the standard of the Index on this point. Success to it.

After a brief suspension the PRESENT AGE comes back to us, laden with good things, and rich in promises of future punctuality. The Age was and is too good a paper to die out thus prematurely, and we hope it has at last reached a sure and substantial basis, so it can do the work for which there is so much need, and which no other can do for it. There is room enough and work enough and time enough for us all, and we welcome with joy every good and faithful worker in the field. We always most heartily endorse the Woman's Rights part of the Age, and we are glad to see its unwavering endorsement of the great reforms of the age, in all of which we feel a deep interest, and most especially in this one of righting the wrongs of woman, and removing the restrictions that have so long circumscribed her sphere.

TESTIMONY FROM THE OTHER SIDE.

An able Christian writer, in a letter to a Christian paper, writing from Michigan, says:

"The revival, which two months ago was so noisy in this State, has quite subsided, and already our so-called converts are returning to the world, and forgetting in their secular interests and joys, their days of hallucination. The liberal, Orthodox ministers generally kept clear from the excitement, and discouraged it. They will be likely to reap its best harvests, as the people find how vain and needless was all the strong crying, and how baseless the futulation and the bigotry."

Our younger brother, and long a fellow-laborer in the spiritual field, F. L. Wadsworth, in his note withdrawing his name from the lecturers' list, says business utterly precludes his attending to outside lecturing, etc. We have always supposed this was inside lecturing; but his excuse reminds us of several we read in the New Testament, where marriage and other causes prevented certain persons from attending to more important matters; and we fear Bro. W. will some day find he has got into the wrong boat or out of the right one.

The following is a specimen of the slurring and scandalous manner in which the Missouri Democrat speaks of any effort of woman to attain to an equal and equally responsible position with man, and yet it will often claim to be in favor of woman's rights:

"Inn country has a new-fledged doctor in petticoats, Miss Mary A. Wadsworth, M. D. She flouts a New York sheepskin in the faces of 'brute' members of the profession."

SUMMER.

The summer, the divinest summer burns,
The skies are bright with azure and with gold;
The marigolds and the nightingale, by turns,
Amid the woods a soft enchantment hold;
The flowering woods, with glory and delight,
Their tender leaves under the air have spread;
The waning air, and their alleys bright,
Doth softly fly, and a light fragrance shed;
The nymphs within the silver fountains play,
The angels on the golden banks recline,
While great Flora, in her bright array,
Hath sprinkled her ambrosial sweets divine;
Oh, else, I gaze upon that beautiful face,
Oh Amoretti! and think these sweets have place!
—Lord Thurloe.

When you see a man with a great deal of religion displayed in his shop window, you may depend upon it he keeps a very small stock of it within.

Marrying a woman for her beauty is like eating a nightingale for its singing.

INTEMPERANCE AND THE LIQUOR TRAFFIC.

BY CEPHAS B. LYNN.

Seers, inspired thinkers and illumined intuitionists may continue to affirm that no such thing as evil exists; and yet we are confident that, so far as this earthly life is concerned, sin, in divers forms, is a positive potency—a reality. One of the most palpable phases of evil in the world to-day, and one to which a greater number of sins are subordinate than any other, is intemperance.

Few people have any idea of the vast amount expended annually in this country for "drinks." What a fearful revelation the following "statistics" contain:

"In 1860, there were 88,000,797 gallons of spirituous liquors distilled, and 5,115,140 barrels of fermented liquors brewed, worth \$739,020,579 at retail prices; while the value of all the flour, cotton goods, boots, shoes, woolen goods, clothing, and books, newspapers and other printing produced in the United States was \$910,000,000. The time lost by drinking, cost of crime, pauperism, litigation, etc., would make the total expense at least \$1,250,000,000. The civil and diplomatic expenses for 1860 amounted to \$11,066,138.14. Thus the people tax themselves \$728,000,000 more for liquor than the cost of the United States government in ordinary times. It is estimated that there are 180,000 licensed retailers; which, at twenty customers each, would make 3,600,000 tipplers. One out of thirty every year becomes a confirmed drunkard; hence 93,574 confirmed drunkards are annually manufactured in the United States, which would form a column, in regular marching order, of twenty-six and one-half miles long. Fully prepared statistics of the New York Prison Association show that in that State there were, in 1863, 21,242 licensed liquor shops; there were at the same time about 6750 churches. In 1867, the official report gives the value of the retail liquor sales at \$1,483,491,863; that is, equal to \$43 for every man, woman and child in the country. This is equal to half the entire national debt, and more than ten times the total value of all the church property in the United States. Mr. Delavan estimates the total value of intoxicating drinks in France, during the year 1865, equal to \$1,516,546,000. Careful estimates in the United States show that 90,000 persons annually fill the drunkard's grave; 100,000 men and women are sent to prison; 200,000 children to poorhouses and charitable institutions. The army of 600,000 drunkards would make a procession of over 10,000 miles long, or nearly one-half the circumference of the globe. This immense army annually receives 60,000 new recruits from the ranks of the moderate drinkers."

Therefore, how do you deal with such a terrible scourge? Do you treat persons addicted to the excessive use of intoxicating liquors kindly? Do you recognize them as brothers and sisters? Or do you see from them as though they were demons?—or do you treat them contemptuously, and denigrate them as fools?—or do you go from contempt to anger—as perhaps you changed from pity to contempt—and violently denounce the occasional inebriate, even as a villain, who is a disgrace to society, and who has no claims upon generous hospitality, or tender regard, or anything like true love?

Come, give us some information; tell us all about it. Do you "grade" drunkards? Do you have the "bad," the "very bad," and the "not very bad"? Is the individual who goes without drinking six, seven, eight or nine months, and then, in consequence of ennui, or something else, falls into two or three weeks' dissipation—is he put down in the same category with the man who founders in the awful miasm of intemperance week after week, month after month, and year after year? Do you think it justifiable to hurl the venomous epithet, "hypocrite," at yonder young man, because, after ten months of pure life, exalted aspirations, and really meritorious labor, he happens (for the want of a sweet, peaceful home, perhaps, or because there is a lack of reciprocation of friendship or love from certain quarters) to get intoxicated, and then rouses up from his sin, and resolutely seeks the better way?

If this young man stays down in the slime, you do not think it right to say, "There! he has gone back to his native element," do you? We should think not; for there, in characters of living light, stands the era of his sobriety. When there, he was himself; when there, he was in the "element" ordained by God. Then, according to this idea, the rousing up from dissipation, the reaffirming of allegiance to the good, the beautiful and the true, is, instead of being indicative of "hypocrisy," a manifestation of the Spirit that should elicit smiles and benedictions rather than frowns and half-mothered curses.

Were drunkenness confined entirely to the low, the vulgar, and willfully vicious, the problem of a "cure" would be easier of solution. But it is not so. Among the educated, the highly cultivated, and the really spiritually minded, can be found those who do have seasons when an unrestrained resort to alcoholic stimulants seems a necessity. Now it will not do to cry "fool," "criminal," and "hypocrite," to a class of minds that give the causes for nearly all the phenomena known to man; that mount up to starry worlds, and reveal the mighty secret of the aerial march of stellar systems. No vile epithets do not cover the ground, under such circumstances.

From all humane minds, persons under the influence of liquor receive a pitying look and a kind word.

THE CURE.

Professedly, the Christian Church is the custodian of the charities of the country, and the center from which reforms should emanate. But we look in vain for haughty, sleek, oily, well-fed priests to buckle on the armor of martyrdom, and introduce something new. We look in vain to Temperance Conventions for some plan to assist those who have fallen into the abyss of intemperance.

The first National Temperance Convention was held in Philadelphia, in May, 1833. Twenty-one States were represented, and four hundred delegates were in attendance. Chancellor R. H. Walworth presided. The Convention decided that the traffic in intoxicating liquors, and the use of the same as a beverage, was morally wrong. Up to the sixth National Convention this ground was affirmed and reaffirmed.

Gough's style of preaching Temperance is on an emotional basis, the same as Orthodoxy. At first, Gough was successful in making converts; so was Orthodoxy. In time, Gough's sensational stories, repeated so often, lost effect; the audiences have been appealed to in that way too long, consequently no moral result is secured, and lo! our fast young man walks from the temperance lecture direct to a bar-room. Just so with Orthodoxy! Once it thrilled men—the tale of Jesus's suffering—but now they go out and sin with his history ringing in their ears.

Wild harangues will not answer the purpose now, in any reformatory movement.

The Sixth National Temperance Convention was held in Cleveland, Ohio, in July, 1868; Hon. W. E. Dodge, President. Here, for the first time, the demand for legislation upon the subject was persistently made.

Prohibition is a stupendous failure; and not only that, it is a stupendous swindle, also.

Where, then, is the cure for drunkenness? You cannot convert the intemperate man by imitating Orthodoxy, and getting up revivals, and in the

wild ecstasy of the moment, influence some poor fellow to sign the pledge, only to break it within the next hour; nor can you drive intemperate people into sobriety, as you would drive a herd of cattle from one enclosure into another.

Modern prohibition creates drunkards, instead of reforming any. Every regular drinker will have his usual supply anyhow, and that multitudinous family who always want to do what they are forbidden, will drink out of spite, sheer spite. No! neither sensational lecturing nor prohibitory laws will bring in the millennium now. What will? We answer, Science; and we talk about "science" with all humility.

Gough laughs about English gentlemen asking him to show the effect of liquor on the "tissues," etc. Gough may laugh, but that "tissue idea" strikes at the very root of the matter. Science, by the slow, minute and precise processes of induction, demonstrating to the inebriate the deleterious and fundamentally destructive results of an excessive use of liquor on the system, will work a reform that nothing else ever can. And how? You must come to his moral, his emotional nature at last, before a cure can be effected, says one. True. But when it is fact first, cold, hard, tangible fact, devoid of emotionalism; when the emotionalism is evolved by the contemplation of this fact, then the result is permanent, and the man is saved.

What do we learn from science relative to drunkenness? Science blesses us in this matter, as she does in everything else. We learn first, that drunkenness, with the great majority, is a disease, and not a crime; and second, that instead of contumely and harsh treatment, the drunkard needs medication and tender care.

Science leads us on still; and why not cooperate with her? Why not have confidence in that system by which, through physiology and anatomy, we understand the mysteries of our physical bodies, even to the very processes of digestion? And more wonderful still, we are learning all the time, day by day, concerning the distribution and re-distribution of the nervous forces of our external being.

It is a scientific fact that when arsenic, antimony, or any other poison in small quantities is taken into the stomach, an adroit or false inebriation is created by Nature, in order to protect the delicate mucous membrane of that organ. The use of liquor is followed by the same result; and this false membrane, all inflamed, and in extreme cases, covered with sores, causes a continued thirst to torment the individual, and so he drinks, and drinks, and drinks.

Now what must be done? Why, restore the stomach to its natural condition! Can it be done? It can. How? By destroying this false membrane. How is that done? By medicine? Who has the medicine that will accomplish such a result—do you know? We do. His name is

DR. C. C. BEERS.

Reader, please do not think that this is a mere newspaper "puff" for Dr. Beers. It is no such thing. We are not engaged in that line of business. We chronicle facts, honestly, earnestly, and sometimes prayerfully. Dr. Beers's medicine is endorsed by Wendell Phillips, Hon. Thomas Russell, and other distinguished gentlemen. We can most conscientiously direct those suffering under the terrible evil of an overmastering desire for alcoholic drink to Dr. C. C. Beers. And to those who have friends, or fathers, or brothers who are slaves to the demon, Rum, we say, write to Dr. C. C. Beers, Boston, Mass., enclose a three-cent stamp, and ascertain the facts in relation to this medicine. It has cured thousands. The estimate is that eighty per cent. of those who take it are cured.

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It should be distinctly understood that Spiritualism is not a religion; that they have individual opinions on it, and that they are not afraid to express those opinions upon any subject. Mr. Davis has a perfect right to criticize what he considers "errors" in Spiritualism, and we have the right to call in question the errors of Old Theology; and both know there are plenty of them.

Andrew Jackson Davis has fallen from grace! "If he does," we are told, "the term medium, with all its kindred, is applicable to himself and claims the same honors as he has accepted as having been made to him solely through clairvoyance. This is terrible, and is only to be explained on the theory of a writer in the *Spiritualist* of the 10th of June, 1871, who says:—*Clairvoyance, a rich mine of useful knowledge*