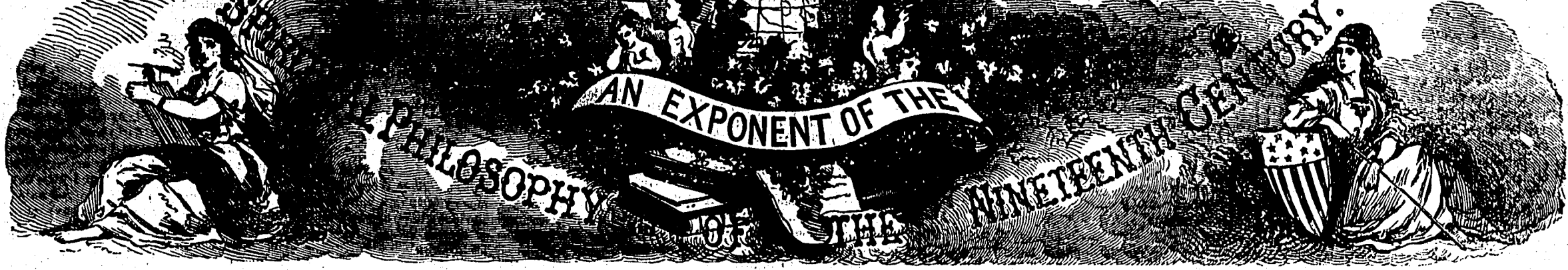


BANNER OF LIGHT.



VOL. XXIX.

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

BOSTON, SATURDAY, JUNE 24, 1871.

{\$3.00 PER ANNUM,
In Advance.}

NO. 15.

Written for the Banner of Light. FLORAL OFFERINGS.

BY JOHN J. GLOVER.

Strew ye no flowers o'er my grave,
When I have passed from earth away;
Bear ye no floral tribute forth,
To decorate my senseless clay;
Cull not the fairest, sweetest blooms
From out your care-wrought garden bed,
And lay them down to perish where
No one will breathe the fragrance shed.
What care the idling passers-by,
Who turn and look, and move along—
What benefit to you or me,
Come more than to the passing throng?
The so-called dead will linger not
Beside the heavy chains that bound
Their soaring spirits down to earth,
When liberty at last is found.
Go seek the widow's lowly cot,
The orphan's home, the couch of pain—
Go where the post-up city wall
Cuts off the view of God's domain,
Make glad the hearts of living men,
Whose skies are wet with sorrow's rain;
Strew flowers in those barren paths,
Where thorns with blood their footsteps stain.
In spirit I will read your soul,
And join you in your mission kind—
Call down a blessing from above,
And bring to you sweet peace of mind.
But strew no flowers o'er my grave,
When I have passed from earth away;
Bear ye no floral tribute forth,
To decorate my senseless clay.

SPIRITUALISM IN THE MASSACHUSETTS SUPREME COURT.

It is a Religion—The Constitution of Massachusetts does not prescribe the Form of any Man's Religious Worship—Extracts from the Argument of G. A. Somerby, Esq., Leading Counsel for the Plaintiffs in the case of Albert J. Fettel and Wife vs. Middlesex Horse Railroad Co., for damages sustained while returning from a Spiritualist Camp Meeting—Summary of Judge J. Wells's Charge to the Jury, etc., etc., etc.

Reported for the Banner of Light.

During the last week of May the trial of the above-mentioned case was continued at the rooms of the Supreme Court, in the city of Boston, Suffolk County, and was argued with great ability by the counsel on both sides—G. A. Somerby and S. S. Willson for the plaintiffs, T. H. Sweetser and Linus M. Child for defendants. Of course much that transpired was of a legal or medical nature, technical in its bearing, but several precedents were established which cannot fail to prove of general interest to the Spiritualistic public, and for that purpose their treatment is here recorded, preserving only so much of the details of the trial as will enable the reader to form some idea of the points contested.

The case continued up to Wednesday morning, May 31st, as a general engagement; the lawyers for the plaintiffs striving to establish their case, and the lawyers for the horse railroad company claiming that Mrs. Fettel and husband were traveling—contrary to the statutes in such cases made and provided—on Sunday; that they had been attending a place of public amusement, and that she was injured on her return, and so were not within the law, and could not recover damages. The defense also endeavored to prove that Mrs. Fettel had a tendency to paralysis, and had had one shock (or more) of it previous to the accident. On the morning in question the case was brought to the arguments of the counsel. The first witness sworn was Charles C. Dudley, who was summoned by the defense to prove the advertisement in the Banner of Light, of the camp meeting; cross-examined, he proved to be a strong witness for the plaintiffs, as he was on the car, and testified that, while going at the rate of some six miles an hour, the car suddenly stopped as if it had struck a stone wall, and then fell, (the forward end) he thought, some eighteen inches, throwing the passengers in a heap together. Himself and wife were strangers to all in the car.

Witness Charles A. Whitmore was then sworn for the defense to prove the character of Laura V. Ellis's manifestations—which were advertised in the Banner of Light as a part of the camp meeting services. His testimony was received after some objections on the part of the plaintiffs' counsel. The witness testified to the various phenomena which generally occur at her séances, and which are too well known to our readers to need explanation here. He could not tell who untied her, but no one was with her in the cabinet. Cross-examined, he thought that the order preserved at the tent was good—that the people, about fifty in number, were quiet and very respectable. Being asked if he thought the manifestations in the tent might be looked upon as a religious ceremony, he replied that Mr. Ellis said he gave the broadest liberty in accounting for the phenomena—persons might decide for themselves how they were done. Witness said there was nothing done differently in the tent than if it were a religious ceremony, which Mr. and Miss Ellis and some of the audience conscientiously believed in. Just as any denomination—Protestant or Catholic—might hold its meetings after a peculiar form, so he thought the exercises in the tent passed off. To offset the testimony of several medical gentlemen for the plaintiffs—who had said, to their minds, the accident was sufficient to have produced the paralysis claimed—Drs. Alton Ellis, of Boston, and Gilman Kimball, of Lowell, both of whom had given much attention to the subject of paralysis, were introduced by the defense, and testified in the main that the shock of the accident—in their several opinions—was not sufficient, of itself, to produce the result claimed—the incurable paralysis of the lady's lower limbs. To them there must be something else in the history of the case to bring about so serious a result.

They leaned to the hypothesis that Mrs. Fettel had a tendency to nervous paralysis which was known to come on and to pass away again.

Two gentlemen—one of them the Superintendent of the horse-railroad in question, then testified that nothing different was done in the carriage of passengers over the road on that day. The Superintendent examined the rails himself on Saturday previous, and found everything right. There was no special contract for carrying passengers that day. Cross-examined, it was stated that the horse-cars and wagons were the only public means of conveyance to the ground on Sunday—the steam-cars running only during the week.

After a brief questioning of Mrs. Eliza Savage, of Charlestown, with reference to an alleged report by her that Mrs. Fettel had acknowledged to having partial paralysis before the accident—to which report she was wholly unable to fix any date—Mrs. Fettel herself was carried in a chair to the witness box. She said, in answer to questions, that she was married May 20th, 1866. She did not particularly notice the advertisement of Laura V. Ellis when she read the announcement of the camp meeting; she did not attend this exhibition, but left the ground at the close of the regular services at the platform. She denied the statement of the previous witness.

TESTIMONY OF DR. H. B. STORER.

This gentleman, being summoned to the stand by Mr. Somerby to prove the religious character of the meeting, was questioned as follows: Mr. Somerby—It has been said that there was an announcement made at the camp meeting on Sunday concerning Miss Laura V. Ellis's spiritual manifestations—that she would tie herself up, etc. Did you make that announcement?

Dr. Storer—I did.

Somerby—Please state the nature of that announcement.

Storer—The announcement was made, during the meeting, that, at the close of the exercises, an opportunity would be offered to witness the manifestations taking place in the presence of Laura V. Ellis, at the tent of that medium on the ground. This notice was given in the afternoon.

Somerby—Was anything specified as to what she would do while in the tent?

Storer—No, sir.

Somerby—You were chairman of the committee. Do you believe the exercises in the tent, which you announced, to be a part of your religious exercises?

Sweetser (for the defense)—I object to the witness answering that question. I do not see that it is the slightest difference what he believes.

Somerby—I wish to show, your Honor, the character of the meeting attended by the plaintiffs.

Judge Wells—The witness may proceed, and state in a general way the intentions of the meeting.

Somerby—Do you believe these things as a matter of conscience?

Storer—Yes, sir.

Somerby—You being chairman, was there anything done at the meeting except such as might have occurred in any religious assemblage?

Storer—No, sir.

Somerby—It has been said by some witnesses that there was praying and singing and hallooing after this manner.

Storer—There was not quite so much shouting as is generally heard at camp meetings. Our meetings were very orderly and still.

Somerby—Was there any whiskey sold on the ground within the knowledge of this committee?

Storer—It was contrary to our rules, which were posted up on trees through the grove by the committee. Smoking was also forbidden.

Somerby—Some one says he heard violin-playing in the tent. Did you know of it?

Storer—No, sir. It might have occurred as a spiritual manifestation, but not for the purpose of amusement.

Somerby—Can you tell me wherein the order of services on this afternoon, upon the stand, differed from that of any public church?

Storer—No, sir; it was essentially the same.

Somerby—It has been said here by a witness that Miss Laura V. Ellis was one of the speakers on the stand. Was that so?

Storer—She did not speak from the stand during the camp meeting, nor does she ever speak in public, to my knowledge.

Sweetser (defense)—You published this advertisement?—[referring to that inserted in the Banner of Light.]

Storer—Yes, sir.

Sweetser—Did you own the land?

Storer—I did not, personally.

Sweetser—Did you act as one of the leaders? Were you one of a party who hired the land?

Storer—Yes, sir.

Somerby—Do you remember the time in the afternoon when you gave the notice?

Storer—It was when the meeting was about half concluded.

Sweetser—If you gave a notice at that time that they could have an opportunity to hear or see Laura V. Ellis, how do you know that they did not go then?

Storer—According to the rules of the committee they had no right.

Sweetser—You say that the published rule of the committee was that there should be no smoking on the grounds; but there was!

Storer—I did not see it.

Sweetser—Were you not there?

Storer—Yes, sir.

Sweetser—You won't swear that there was no drinking or smoking there?

Storer—No, sir.

Sweetser—Was the caterer's stand run by yourself?

Storer—No, sir; it was carried on by Mr. Stoddard, who paid so much for the privilege.

Sweetser—Do you say there was no one there who played on a fiddle?

Storer—I have no recollection of anything of the sort. If we had been disturbed at the stand by any such playing, I should have put a stop to it—spirits or mortals, I should have called them to order.

Sweetser—How could you call "the spirits" to order?

Storer—By disturbing the conditions, and thus preventing further manifestations.

Sweetser—What do you mean? How could you disturb the conditions?

Storer—By expressing dissent at the proceedings, and by requesting them to stop. I should appeal to them just as to a person in the body.

TESTIMONY OF JOHN WETHERBEE.

John Wetherbee, a prominent Spiritualist, was then summoned to give what facts he might know concerning the religious character of the meeting. In answer to opening interrogatories he gave his name, and said his business was that of a broker.

Somerby—Were you present at the afternoon services held at this Spiritualist camp meeting in 1868?

Wetherbee—I was.

Somerby—You will tell the jury if there was any disturbance there.

Wetherbee—There was not.

Somerby—Will you say if Miss Ellis spoke there?

Wetherbee—She did not then, and never does to my knowledge.

Somerby—Did you hear the announcement made by Dr. Storer, as to persons who might see her, if so disposed?

Wetherbee—Yes.

Somerby—Was there any other statement with regard to her?

Wetherbee—No; only that there was a chance to witness her wonderful manifestations.

Somerby—Was there any whiskey sold on the grounds?

Wetherbee—Not to my knowledge. I did not see any drunk.

Somerby—Was there any performing of violins?

Wetherbee—Not during the public services; I did not hear any.

Somerby—Were you one of those who had charge?

Wetherbee—I was one of those persons who took an interest and was prominent in the matter.

Somerby—Did you take part in the exercises?

Wetherbee—I did.

Somerby—State, as far as you know, whether or not the physical manifestations spoken of by Miss Ellis, were parts of the religious exercises.

Wetherbee—It is a part of my belief.

Somerby—Were the exercises at the meeting of a devotional character?

Wetherbee—Yes, sir.

Sweetser (defense)—Were you on the Committee of Arrangements? Were you on the grounds all the time?

Wetherbee—No; I went there at different times.

Sweetser—You say, according to your belief, the exercises were of a devotional character. What do you mean?

Wetherbee—I believe in Spiritualism—in whose interests the meetings were held—in spirits, and, consequently, in Laura Ellis.

Sweetser—You say you believe in Miss Ellis. What do you mean by that?

Wetherbee—She gets into a cabinet, and is tied or untied by an unseen power—some power outside of herself—and that power I call spirits—disembodied human beings.

Sweetser—So they can take a ring from her finger and put it on her nose!

Wetherbee—Yes.

Somerby—You call that power "the spirits"?

Wetherbee—Yes, sir.

Somerby—Do you believe in God?

Wetherbee—Yes, sir; and worship him, I hope.

ARGUMENT FOR THE DEFENSE.

At the conclusion of Mr. Wetherbee's testimony, the counsel for the defense—Mr. T. H. Sweetser—announced himself ready to give his final argument, and proceeded to sum up the case, making his points as before stated. He referred to the great danger of a jury sympathizing with a female in court, though the right might not be on her side. The burden of proof must rest on the plaintiff. She must show she had taken proper care to avoid the accident, and that she was traveling within the law. Any business contracts made on Sunday were void. Journeys made contrary to the provisions of the statute, (as he claimed Mrs. Fettel's was), put the person so traveling outside the pale of the law. Spiritualism was a something not very well defined as yet, and he thought but a few believed in it. There did not seem to be anything about it that was real. To believe that man have conversed with spirits he thought was foolish, and the matter purporting to come from those spirits is the sheerest nonsense in the world. He referred facetiously to the tying, untying and ring feats of Miss Ellis. Nobody could understand it—he could not see any use in it. He thought there were many among the Spiritualists who disbelieved in God, the Bible, or in anything. He believed we should "support religion in some form, and not the class which has the Banner of Light for its exponent." The Horse Railroad Company could not be considered as bound to insure its passengers. He could not think the accident occurred through any defect in the track, or through anything that could have been foreseen. The car had forty-eight persons upon it—the number was not illegal. The horse railroads had tried to have the Legislature specify some number, but it had refused to decide how many should be legally be taken upon a car. He wished the case treated fairly by the jury, according to law and evidence; and, treating it fairly, he could not see how they could return a verdict upon which the plaintiffs could recover.

ARGUMENT FOR THE PLAINTIFFS.

G. A. Somerby then took up his argument for the plaintiffs, from which we give the extracts below. After referring to the claim in the case for damages sustained, and his conviction at

the learned gentleman who had just addressed them for the defence had not met the points he had raised for the plaintiffs, Mr. Somerby said the questions to be considered in the minds of the jury were, the cause of the accident, the extent of damage done to the lady, and whether or not she was within the law when it was done. He then continued as follows:

"It is certainly plain to my mind that this woman was clearly within the law; that she was doing that which she had a right to be doing upon the Sabbath day in Massachusetts; that she had a right to be upon the car that day for the purpose; that she did all that she could to take care of herself; that the company were negligent, and by that negligence she is permanently injured. I wish to discuss this case carefully, and it becomes necessary for me to consider whether or not this woman had a right to be there on that day. Let us see. For the first time in my experience, I have occasion to discuss a man's religion—a woman's religious opinion. I have got to look and see what she believes.

When I talk about a man's religious opinion, I talk about something that is free as air. The great and crowning feature which distinguishes Massachusetts from the old countries is, that here a man may have any religious opinion, and no man may sneer at it. There is no law by which we can try the belief of any individual. Every man's religion in Massachusetts is respected, and no court, no man or collection of men has a right to hold it up to ridicule. Any other doctrine would dwarf a man's religious faculties, and tend down precisely what all the creeds are seeking to uphold. If a man and woman believe in God as the Supreme Being; if they go further, and believe that God is a revealer, and that these spiritual manifestations are permitted by him, or are according to his will, I pretend to say—as a debater, not as a theologian—that they believe in just what the others do; the only difference is in degree. Why, is not the bottom of all beliefs a faith in the immortality of the human soul? Is it not that a man believes he shall live hereafter, and shall see his father and mother and children, wife and friends forever? Do you not all believe this [addressing the jury], however widely your creeds may differ? All denominations are teaching this underlying truth, whatever else may be contained in their tenets; and yet this Spiritualist denomination has been held up to be sneered at because its followers go further than the others.

Reference has been made by the learned gentleman on the other side to the vagueness and mystery attending the spiritualistic manifestations; but are there not things just as mysterious in the teachings of the other sects? Who can, for instance, describe the process attending the transubstantiation? It is not a matter of demonstration, but a matter of belief. Therefore I say, take the belief of any religious denomination—and what a multitude we have!—from the strongest to the weakest—the Catholic, the Orthodox, the Swedenborgian, the Shakers or the Spiritualists—all are entitled to respect, all are alike in Massachusetts, because the words of the constitution are that a man's religious belief shall be protected.

No man has a right to sneer at what he does not understand. Suppose I was pleading for the Catholic religion to-day—who should explain all about its ceremonies? Should I, or any one else, say it is not true because I cannot describe all its mysteries? I must be governed by the fact—Do they, its professed followers, believe it? Do they act as if they do? Suppose I take the Swedenborgian—a doctrine harder to understand, even than the Spiritualist. Its followers believe in it as a matter of conscience, and cherish a belief in departed spirits, as do the Spiritualists. Go into a Swedenborgian family, and see the empty chair kept in its place, in remembrance of him or her whose bodily presence shall fill it no more! I cite these examples and make these remarks as explanatory that any man has a right to stand on and by his religious belief. Who shall judge when a man is honest and when he is not? Who is endowed with that power which shall enable him to tell, when a man swears that he believes, that he swears falsely? Who shall condemn or ridicule that which is not to be explained? There is not a blade of grass that waves upon the bosom of the earth, not a revolution of our planet around the sun, not a ray of light that illuminates the otherwise darkened air, the mystery of whose being or occurrence can be explained. What is the power which carries about these bodies of ours? No man can tell. All Christians together believe in the immortality of the soul. They believe that soul exists. The body falls away—the spirit remains; and is it a strange thing to believe that that soul which thinks and reasons and feels can communicate with earthly clay? Why, gentlemen, I venture to say—I do not care what your religious tenets—that I do not think there is a man of you who did not believe, when his mother or his children left him, that they were near him in spirit; that there is not one of you who is not often impressed to do this thing or to avoid that, and cannot tell how or why.

I stand here to defend no religious doctrine, but to show that these parties, as Spiritualists, believe in their religion—are conscientious in it; that their doctrine, by examination, is found to be kindred to other religious systems, though wider in degree; and that they have a right to believe in it. Suppose all this had taken place in a church. Suppose she had attended a service such as is agreed to upon all hands—heard singing, by a choir, of devotional hymns, listened to prayers and preaching, and then, returning home, had met with this injury. But the meeting she did attend, and from which she was returning, was devotional; its whole aspect was such. Is there any line of discrimination to be drawn in free Massachusetts against her any more than against a Swedenborgian, an Orthodox, a Methodist, or a Roman Catholic? Not—because it was

with her a matter of conscience, and she was then and there worshipping God according to the dictates of that conscience. Men have no right to arraign her. If it be a matter of conscience, I claim she had a right so to do—a right to worship God as she chose to believe.

If the parties then and there assembled—right or wrong—believed that these manifestations came from spirits, they and she had a right to say by their presence, "We believe in the immortality of the soul; we believe in this communion of friends who have left us. We may be wrong, but we believe." They may not be able to demonstrate it fully; but are the other Christian denominations better off? Suppose you ask a man to define the Trinity. Multitudes of good men have affected to believe it, but how shall it be described? And yet all who desire have a right to believe therein. If these people believed, that is all that is required. It is not a question as to how absurd or otherwise any religious system may be to an unbeliever—its integrity is guaranteed by the constitution. A Quaker, in his gray garb, entering a Roman Catholic church, may think its elaborate services mere form without a heart in them; and a Catholic beholding the Shakers as they dance on Sunday around the room, each sex separated, might consider the exhibition immeasurably profane or indescribably ludicrous. But the question in both cases is, Do they—the worshippers—believe in what they are doing? They disturb nobody. Therefore I say, without standing out for Spiritualism or any other religious system, but as an American citizen standing upon the law and the constitution, that if a man believes in Spiritualism, I care not what the form, he has a right to be defended.

The advocate then proceeded to speak of the claims of his clients to be believers in Spiritualism as a matter of conscience, and desired to know if anything in evidence had transpired to show that they had not told the truth. On the Sunday in question, Mrs. Fettel attended the Spiritualist Sabbath school in Charlestown—in which, previous to her confinement, she was a teacher—and then visited Boston with her husband (who was a practical chemist, engaged in making vinegar), to see that matters at his store were all right—which was necessary, as much loss of material might occur if the processes did not go on properly. They then went together to the camp meeting grounds in Malden. After attending the general exercises there, they went directly back to Malden, waited for a chance in the cars, and, finding it, started for home. The lady had started for and had attended the camp meeting just as she would have done the regular meeting of her society, or just as any man would have gone to his church. She attended—no she claimed—the camp meeting for purposes of worship; and when the services were over, she took the best way to get home which offered itself. Was she not to be defended in this, her just rights in the matter? In proof that camp or field meetings for religious purposes were recognized as proper to be held by the laws of Massachusetts, Mr. Somerby read from Sec. 22, Chap. 16th, of the General Statutes:

"Whoever, during the time of holding any camp or field meeting for religious purposes, and within one mile of the place of holding such meeting, hawk or peddle goods, wares or merchandise, or without permission from the authorities having charge of such meeting, establish any tent or booth for vending provisions or refreshments, or practices or engages in gaming or horse racing, or exhibits or offers to exhibit shows or plays, shall forfeit for each offence a sum not exceeding twenty dollars; provided, that a person having his regular and usual place of business within such limits is not hereby required to suspend his business."

It was evident, to his mind, that Mrs. Fettel, when she attended this legalized order of meetings, was just as much within the protection of the law as if she had gone out of her house to the hall where she generally attended. As regarded what had been said in ridicule of the spiritual belief, it must be remembered that Spiritualism was a new matter; and, like all new movements, many things would be done at the first of it which would not be done at the last of it. The question for the jury was, to consider the motives of the plaintiffs in attending the meeting, and whether if, on the 5th of September, 1868, Mrs. Fettel, in going to a place where her regular society and many Spiritualists of other towns had gone, did anything worse than if she had attended a Methodist camp meeting.

Mr. Somerby thought the statement that liquor was sold on the ground, contrary to the rules of the committee, ought not to prejudice the mind of any gentleman against the meeting, and especially not against the lady, who attended it in good faith. What was there, he asked, in this woman's going to that meeting and returning, that you would not have done if you had believed just as she did? He could not sympathize with what had been said about the announcement that, at a certain time, spiritual manifestations would be given by Miss Ellis. I do not laugh at such things because I do not believe them. I have no right to do it. Mr. John Wetherbee, a stock broker, and a man well known in financial circles, had said, "I believe these things as a matter of religion;" and so had Dr. Storer, who was a man of intelligence. Who should challenge their conscientious belief? Could any one tell him why religious services just as orderly and decorous as in a temple could not occur under the green leaves and amid the waving grasses of a cool retreat in summer? He could see no force in the attempted defence set up by the railroad corporation, that they were running illegally on that day, and that therefore the plaintiffs were also in the wrong. The defence had not succeeded in establishing that the plaintiffs went for wrong purposes, or that they did not go to the meeting as a matter of conscience; and he could not see where his clients failed to comply with the provisions of the Sunday law, which said:

"Whoever travels on the Lord's Day, except

from necessity or charity, shall be punished by fine not exceeding ten dollars for each offence.

I cannot see any word here about going to church. I claim that the constitution, as it stands in Massachusetts, is beyond all law; the law proceeds and flows from it.

Judge Wells—How far do you say that a man may travel to church on Sunday?

Somerby—As far as he desires to. I know of no yardstick by which to measure the distance. I know of no law by which a man must go to any particular town to meeting, any more than to any particular church. If there was no church of his persuasion in the town where he resided—what then? Suppose we go back to the original Puritan times: suppose a Catholic wished to attend church, and there was none except by going to Worcester, for instance; is there anything in the law of Massachusetts to prevent his riding there, and driving back the same day, if he could? These matters of conscience existed before the Constitution was framed, and are recognized by it. They do not depend upon law at all, but are fundamental. The Legislature could not pass any law contrary to the provisions of the Constitution. Hear the declarations of the Massachusetts Bill of Rights:

"1. All men are born free and equal, and have certain natural, essential and inalienable rights; among which may be reckoned the right of enjoying and defending their lives and liberties; that of acquiring, possessing and protecting property; in fine, that of seeking and obtaining their safety and happiness."

"2. It is the right, as well as the duty, of all men in society publicly and at stated seasons to worship the Supreme Being, the great Creator and Preserver of the Universe. And no subject shall be hurt, molested or restrained in his personal liberty or estate, for worshipping God in the manner and season most agreeable to the dictates of his own conscience; or for his religious professions or sentiments; provided he doth not disturb the public peace, or obstruct others in their religious worship."

And article third of the same instrument has been amended so as to read as follows:

"As the happiness of a people, and the good order and preservation of civil government, essentially depend upon piety, religion and morality; and as those cannot be generally diffused through a community but by the institution of the public worship of God, and of public instructions in piety, religion and morality: Therefore . . . the people of this Commonwealth have a right to invest their Legislature with power to authorize and require, and the Legislature shall from time to time authorize and require the several towns, parishes, precincts and other bodies politic or religious societies, to make suitable provision at their own expense for the institution of the public worship of God."

And every denomination of Christians, demeaning themselves peaceably and as good subjects of the Commonwealth, shall be equally under the protection of the law; and no subordination of any one sect or denomination to another shall ever be established by law."

I claim, from this, that it is fundamental that a man's worshipping God as he pleases, does not depend upon legislation, but as long as a man keeps himself inside the Constitution—no matter what his religious tenets—and does not disturb others, so long he is within the protection of the law.

The court adjourned at this point in the argument, to meet again next day, (Thursday, June 1st,) at nine o'clock A. M. At the opening of the sitting Mr. Somerby continued, treating principally the legal, medical and mechanical points involved in the case, and the causes of the accident; he also reviewed the evidence which had been presented. Among other points, he again referred to the claim set up by the defence, that Mrs. Feltel was a party to the illegal running of the cars, and said it had not been shown in evidence that she knew the cars were running illegally. On the contrary, it was fair for her to presume that this running was correct and legal. He spoke of the duties of common carriers, and said that, though not an insurance company, such receivers of merchandise were bound to take due care of what was given into their charge—how much more those who carried such precious freight as human life and usefulness. He claimed that sufficient care was not used by the company; that the running of heavily-loaded cars over a poorly constructed track—which the said company did not own, but only had the use of, and, consequently, did not wish to spend money on—caused the said track to spread some four inches, thereby letting a car and its load (altogether between five and six tons weight, and going between five and six miles an hour), fall forward, and stop as suddenly—to use the words of one of the witnesses, Mr. Dudley—"as if it had struck a stone wall," throwing the passengers into a heap. This shock, he claimed, was sufficient to produce the injury. He referred to the trifling complaints which she had previously been troubled with, which had been made the grand key-post of the defence, and said no importance had ever been attached to them by her people, and that no woman who was paralytic in the lower limbs (as some of the witnesses had seemed to affirm) could have gone out of the house perfectly well six weeks after her confinement. The accident followed in the course of time, and by it the lady had in all human probability lost the use of her lower limbs for life. No money could pay man or woman for the loss of bodily powers, but that was all the return that could be made, and he asked a favorable verdict, not as a matter of sympathy, but as a matter of law and of right.

SUMMARY OF THE CHARGE OF JUDGE J. WELLS TO THE JURY.

In opening, the Judge said the present action was brought for damages sustained by the plaintiff from alleged want of care on the part of the Middlesex Horse Railroad. The charge made was negligence. The first thing to be settled in the minds of the jury was, whether she had taken proper care; and, secondly, she must show that some fault on the part of the defendant was the cause of the accident. In order to recover, she must show that she suffered injury from this fault of the defendant, and from no other cause. She must also give them such knowledge of that injury as would enable them to determine how much she was entitled to recover. The plaintiff must not only show that she was on a rightful and proper journey, and traveling agreeably to the law, but that she exercised reasonable care to avoid the accident. In regard to her traveling on the Lord's Day—and it appeared, without any controversy, that she was so travelling—the defence had raised two or three points. There were certain legal restrictions on that day with regard to traveling; and one ground of the defence was, that they had no right to run their cars on that day, and that, by taking passage with them, the plaintiff became one with them in disregarding the law, and therefore could not recover. This was a case of law rather than fact; but the presence of illegality in running their cars on Sunday could not avail for the defence.

Another ground of the defence was, that the plaintiff was traveling on the Lord's Day, outside the provisions of the law. The Judge here read the statute quoted in Mr. Somerby's argument, with reference to Sunday travel for "charity," etc., and said by this law it was provided that a person making a journey contrary to its limitations could not recover; and if she [the plaintiff] was so travelling, her suit could not be sus-

tained. The plaintiff claimed that she was travelling to and from a religious meeting, and according to her religious belief. The matter depended upon the character of the meeting to which she was going. The statute reads:

"Whoever keeps open his shop, warehouse or workhouse, or does any manner of labor, business or work, except work of necessity and charity, or is present at any dancing, or public diversion, show or entertainment, or takes part in any sport, game or play, on the Lord's Day, shall be punished by a fine not exceeding ten dollars for every offence."

If, therefore, the meeting in Malden was of this character—a show, public diversion, entertainment or play—then travel to it would be illegal. It is true, said the Judge, that religious worship and religious belief are not defined by the constitution, and no man is limited at all in his religious belief, nor in his right to worship according to his own belief; and no one can say, because he dislikes or disbelieves in the manner of exhibiting this belief, or the form of any particular religious worship, that it does not come within the constitutional rights of another who does believe it to follow it. But, in order that it shall have this character of religious worship, it must be shown that the parties regard it to be a religious matter.

There is one feature of the meeting to which I ought perhaps to call your attention: In the advertisement published beforehand was a notice of certain spiritual manifestations by Laura V. Ellis, and at the meeting itself it was announced that she would exhibit certain manifestations in a tent close by, admission to which was twenty-five cents. And you have here heard the character of those manifestations. I think the facts are such that I can instruct you that that exhibition in that tent, for the purpose of gain—to which there was a charge of twenty-five cents for admission—was a show; and that all persons attending it, or knowing it to be, could be punished according to the statute. And if she [Mrs. Feltel] went out to attend that show, then her purpose was not a legal one. If, upon the whole evidence, you are satisfied that it was a show or entertainment, and not for religious worship, then it was a meeting by an attendance on which she was not entitled to recover. The Judge said it did not follow if the meeting was a religious one, that going to it was a matter of necessity; and under all the circumstances of the case he submitted the question to the jury as a fact, whether it was necessary for her to travel on that day. If means of religious worship agreeable to a man's belief were provided near at hand, a journey to some other place or town could not be classed as a necessity, but rather came under the head of curiosity; but if no such means for the enjoyment of his religious belief were provided, then the worshiper would be justified in a reasonable degree of travel for the purpose. If the jury, hearing this in mind, should be satisfied that in order to gratify her religious desires, she was reasonably necessitated to attend this camp meeting—which was one of the ways used by those of her belief to promulgate their doctrines—then it was a case of necessity, and she could recover. But if to their minds she went out there to see what was going on—to see Laura V. Ellis, or for any other purpose than religious worship, then it was not necessary, and she could not recover.

The Judge then referred to the statements made about the accident, and said the jury must judge for themselves as to whether proper care was observed by her in the car, and, if satisfied that there was, then they must see whether the defendant had exercised proper care. It was not enough to prove that an accident occurred—it must be shown by the plaintiff that said accident came about by the fault of the defendants. If, upon examination, it was found to their satisfaction that the defendants were at fault, and did not exercise reasonable care in consideration of their valuable freight of human lives, then the plaintiff could recover. In relation to the mechanical phase of the accident and the alleged spreading of the track, Judge Wells said there was no evidence that any rails were loose or broken; that the defendants were not liable for the condition of the road, as it was not their own. No legal number had ever been specified as freight for a car; it was a social right reserved to any person to ride upon a car if he could get a footing thereon. They [the jury] had no right to guess; they must, in making up their verdict, be governed by the evidence, and if they could not determine upon this point, as to want of reasonable care, they must give a verdict for the defendants.

The plaintiff was entitled to receive, if her case was sustained in the minds of the jury, a reasonable compensation for what she had suffered on account of the accident; and she must show that her injuries resulted from that accident. If she had even shown paralysis before, still she might recover damages if it were shown that the symptoms of her case had been greatly aggravated by the occurrence; the jury would then be called upon to give her damages proportioned to the amount of such aggravation.

The case was then given to the jury, who, after due deliberation, returned a verdict of \$5000 [the original claim being \$15,000] damages in favor of Albert J. and Mrs. Feltel.

Svedenborg's Philosophy.

In what lay the comfort of Swedenborg to me? In his philosophy of Continuity, which he believed in with all his heart, and never for a moment forgot—in his assurance that this world is but the shadow and an image of another and better, or his philosophy of Correspondences. When some child of promise, the prince of his house, perishes suddenly, and you take up your life from that hour, a dull, unfinished work, bereft of all motive—when the life which counts itself a failure comes to an end—when the man of thought departs with life's sunset and genius at the zenith, what does it mean? Why do we continue—that the sequel of this thrilling drama is to be found in another world. In the peculiar eloquence of Wilkinson, "Our introduction to the mineral, vegetable and animal worlds, to the air and the sun, is a friendship never to be dissolved. Stone and bird, wood and animal, are acquaintances which we meet with in the spiritual sphere, in our latest manhood or angelhood, equally as in the dawn of the senses, before the grave is gained." The child is a child still, and his education progresses.

"Oh, looking from some heavenly hill,
Or from some shade of salutary pains,
Or silver reach of rapturous ecstasies,
Do thy large eyes behold me still!"

Swedenborg will not hear of sudden transpositions, and the suicide who violates the etiquette of Nature serves out his time of probation in another sphere. As the man dies he is resuscitated. He set at naught the Church's brutish legend of a bodily resurrection, and showed forth, for the first time, the only true resurrection of a spiritual body at death. And he uttered this sublime tenet: "As the love is, so is the man"; that is, the true, substantial body. The avatars hang around the scene of his earthly treasures with the instinct of a family cat. The idiosyncrasy of the sensualist is his usual form, and his features are designed to that sole image in his mind. He is seen as a monster with a retracted nose. Ideas and images are so from the imperfections of the body, but at death the true body is emancipated. Only the beautiful in soul are beautiful hereafter. —Lippincott's Magazine.

What reason have we to suppose that beer was made in the ark? The kangaroo was seen to go in with hops, and the bear was always bruln.

Free Thought.

RELIGION.

BY LEON HYNNEMAN.

There is no word in any language whose true sense, although universally accepted, is so much misused and misapplied as that which forms the above caption. It is applied in a very general sense to theology, to creeds, to articles of faith, to theories based upon the many varied modes of belief grounded upon theology, to churches and the dogmas of churches. Not only every sect in Christendom calls its system of faith a religion, and the true article, and each considers all others as false, but the word is applied to every distinctive mode of faith, as the Mahometan religion, the Christian, Jewish, &c., &c. The word is also used freely in conversation by all classes, but mostly in the sense referred to. It is a convenient word in its misused sense to influence the multitude, who never or seldom think, neither reason, but take the dictum of others as authority. In its oral expression from pulpit, platform and rostrum, it is much used, but mostly misapplied, as it is by writers generally, notwithstanding its true sense it is universally accepted. It is not only a problem, but an unexplainable phenomenon, that for ages the multitude of mankind have accepted the misapplied expression in place of the true sense and meaning of the word; and in this age of enlightenment even men and women of intellectual culture and critical minds, in speaking and writing, view it from its misapplied usage. Religion in its true sense has no relation to, nor can its meaning be so misconstrued as being in any sense a system or mode of belief or faith. It is the antipodes of church creeds of all theologies. Religion is not a thing of words. Religion is a vitalizing principle existing in the inner divine nature of all human beings. It is the attractive cord that connects man to God, and is manifested in aspirations of the soul for a higher, diviner life. It is the expression of God in man. It is that in man which expresses his similitude to the Divine Being. It is an active principle, and not a dormant thing of faith. It is expressed and manifested in all those Godlike acts which attract man closer to his divine Original, and unfold his interior divine nature.

As the vitalizing principle of the soul, religion is a common inheritance of humanity; as God does not make any difference, but favors all mankind equally alike through the ministration of universal immutable laws, so those of every degree of unfoldment can embrace all the opportunities that the passing moments present to manifest and express religion in its true sense in every action and impulse in their intercourse with their fellow-beings. It cannot be expected that every man can manifest large munificence in giving and contributing to churches, charitable and benevolent associations; these most frequently have a selfish aim, and consequently are not expressive of the donor, being impelled thereto by his inner divine nature, and consequently are no manifestation of an act of true religion. But the world of mankind is mistaken as to the true nature of religion, and overlooks the example and teachings of Jesus. There is nothing more conclusive than that all the loud professions of the members of Christian churches is all a sham in their pretence of being followers of Jesus. They do not mean it, neither the ministers, nor those who pay them for their deceptive ventriloquies. Who is a follower of Jesus? He that gives all that he has to the poor, and lives the pure life Jesus died. Jesus was poor in this world's goods, but he manifested true religion in all his actions. To follow his example, to live according to his teachings, is to live true religion, and which is alone the test evidence of being a follower of Jesus. True Religion has its expression in kindness, efforts to please, complaisance, toleration, forbearance, sympathy, in aiding to promote the interests and happiness of others, contributing to their pleasures, and considering their welfare, their integrity, their honor, and all that is dear to them as involved in our own—in fact, in all the trivial as well as important intercourse of man with his fellow-beings.

The word religion, as misapplied by the church, is an idealism, incomprehensible thing, and hence the diversity of church creeds, and hence, also, the disputations as to claims of each being the true church; and hence, again, the antagonisms and warfare, causing more bloodshed and hatred in the world than all the misdirected actions of mankind combined, all of which clearly prove that the misapplied usage of the word religion by the churches has been and is, in effect, the direct opposite of the teachings of Jesus to love one another and to inculcate "peace on earth and good will to man." There is no church of any faith, and never has been, whose aim was to promote peace on earth and good will to man, nor whose aim was to inspire its adherents with elevating principles of morality. Hence there is no church in Christendom, and never was, whose teachings were in accord with the life of Jesus; whose members, professing to be followers of Jesus, aimed to imitate his Godlike example. And yet the professors of faith and church creeds, professing to be followers of the meek and lowly Jesus, and their church, each one claiming to be the true church, with one accord unite, although antagonistic to each other, and join in stigmatizing, and in contemptible, offensive ways ridiculing (and would persecute if they could in this land of freedom) the Spiritualists, whose divine philosophy is founded upon the immutable laws of God as manifested in the revelations of Nature, the teachings of which inculcate and inspire to a higher, diviner life, to condiliate and unite in friendship those of diverse opinions, to draw men nearer to God and closer communion with him and the angel-world; a philosophy whose theophanthropic principles inculcate peace, good will, progression in all that is good, to be just and true, to raise the standard of manhood, to enfranchise from all that interferes with the freedom and elevation of the human being; a philosophy which evidences intercommunion with the spirit-world, that conclusively proves there is no death, no cessation of the soul's consciousness, that has brought comfort and confidence to millions of earnest, honest seekers to know more of God than the church teaches, and if they will indeed live after the separation from the mortal body; a philosophy which teaches a higher morality in all that relates to the individual and his relations to his fellow men and to God than the advancing intelligence of mankind of eighteen and a half centuries had arrived to, and whose advocates, as a consequence of their knowledge of life and its uses and the certain knowledge of continuous life, conscious, active, intelligent life, when divested of the physical body, live more in harmony with their interior nature, so that they can come into closer communion with the loved ones gone before, live more in harmony with the laws of God and the laws of life, and hence there is less demoralization, less undue gratification of the sensual appetites, less seeking after worldly wealth, and making that the important end of life amongst Spiritualists than any other class of peo-

ple. The aim of Spiritualists is to progress onward and upward in spiritual life. Progress is the motto. Their thoughts are not confined to this life nor to the world around them, and, in the coming future, the awards of justice will be awarded to the noble, gifted men and women who with self-sacrificing spirit give their time and talents to teaching the divine philosophy of Spiritualism, and going here and there to spread the divine light and give comfort to hungering and thirsting souls; to the mediums whose sensitive organizations in various ways demonstrate the certainty of spirit-intercourse, and clearly prove that the individuality is not changed by passing on to spirit-life; and to the intelligences who conduct the press, to spread the joyful intelligence of the divine, comforting and elevating gospel of Spiritualism far and wide, to enlighten those whose aspirations are for a more vitalizing, a more natural and humanizing philosophy than can be found in Bible revelations or church creeds. So mote it be.

WOMAN SUFFRAGE.

MESSRS. EDITORS—Will you, in your noble paper, which is always open to the candid discussion of the great topics of interest of the day, allow a woman space for the expression of a few thoughts—perhaps new to some of the readers of the Banner—on the subject of "female suffrage?"

That a woman who is self-supporting, and who voluntarily accepts the hardships and privations endured by men in the pursuit of pecuniary independence, is entitled, if she wishes it, to the right of suffrage, I presume no one will deny. But how many of that class do we find? I think, very few. Most women are dependent for support upon the earnings of men—either on money procured by the exertions of living male relatives, or inherited from men now deceased, and earned by them while in the form. In either case, is taxation without representation unjust? Are such women entitled to the right of suffrage, owing to the possession of such property? I think they cannot, in justice, claim that they are. There is a class of women—and, I fear, a large one—who seem to think that the assertion, "I am a lady," is argument sufficient to exonerate them from all care and work in life, and to entitle them to luxuries and privileges which are unknown to their husbands, brothers and fathers; and yet many of these women are clamorous for what they call their rights, and particularly for the privilege of voting. The wife of a gentleman in reduced circumstances was lately asked to induce her three daughters to add to their father's slender income by some honorable labor. The friend who had the temerity to make this proposition (at the father's request) was met by the indignant mamma with the reply, "My daughters work? Never! What are my husband and son for but to work for us?" And this lady was a strong advocate of woman's rights. How many of the daughters of such mothers swell the throng of outcasts that pollute the moral atmosphere of our cities? Is it, then, just that women should lead lives of indolence and dependence, advancing the fact that they are "ladies" as an argument which shall secure for them all the privileges and luxuries of life, while their husbands and brothers are to accept as their share only life's hardships?

To those of my sex who are willing to lead just such lives as are led by men, to work, as far as their strength permits, at such occupations as men pursue, and are content to endure the hardships consequent upon "roughing it in the world"—to such I would say, demand, if you wish it, the right of suffrage; and you can do so consistently. But to those of my sisters from that large class who are living in luxurious dependence upon the earnings of men, I would ask, Can you show good and sufficient reasons why you should demand, as a right, female suffrage?

Yours for the truth, ELIZA A. MORTON.
Manchester, N. H.

PREVENTION OF INSANITY.

EDITORS BANNER OF LIGHT—In several late issues of "The Banner" I have seen some good articles in regard to the treatment of insanity. This is a good move, and one that deserves the sympathy and the pecuniary assistance of all friends of humanity; but would it not be well to look about for the best means of preventing insanity? If the friends of humanity would go to work in earnest, there could be a great deal done toward this end.

I verily believe that if there was a stop put to the manufacture and sale of intoxicating liquors for medical or any other purposes, this alone would prevent a great deal of insanity. Let reformers everywhere ask the Government to do this. Another good means would be by the circulation of such magazines as "The Herald of Health," "Health Reformer," "Laws of Life," "Phrenological Journal," "Good Health," and "Hall's Journal of Health," and also the Banner of Light among the people to scatter light and information among the masses.

Let all reformers and friends of humanity go to work to help accomplish the above objects; and may the time soon come when insanity and all other diseases may be done away with.

"The material basis of all reform and all progress to the grand finale of man upon this planet, is health. Individuals are sick, communities are sick, whole nations are sick. All must be cured by degrees, yet the work must begin in ourselves. Every one who does something to purify and invigorate his own person, does something for the world. Every woman who lives in the condition of health, and avoids the cause of disease, helps mankind; and those who live in violation of these conditions help to bring sickness and insanity upon posterity."

Jesus of Nazareth went about doing good. Let us all follow his example, and do all the good we can to our afflicted fellow-mortals.

Truly yours, ALEX. KING.
Linden, Davis County, Texas, 1871.

A GOOD IDEA.

EDITORS BANNER OF LIGHT—In addition to S. L. Walker's suggestions, (Banner No. 9, May 13th) I desire to add a few more, if it will not be an intrusion. First, I will suggest that your readers (or Spiritualists) send you the names of all persons in their community who are inclined to think for themselves, investigate, and accept truth wherever it may be found, so that you can send specimen copies of the Banner to those persons. Second, that you print a lot of advertisements of the Banner, in handbill or placard form, (or otherwise, if you see proper) and send some to Spiritualists in each community, with request to distribute properly, or post up in conspicuous places. The majority of the people know nothing of Spiritualism, except as misrepresented by opposers, and honestly believe it to be a "humbug" and of "the devil," and that a Spiritualist must necessarily be a dishonest or an uneducated person. They do not know that we have any publications on Spiritualism; and as Spiritualism is ridiculed so much from the pulpit, they have no desire to

investigate; or if they have, they fear the priest's censure; or if a desire to know more of the grand truths of Spiritualism regardless of priests and "brimstone," they have a poor chance to investigate, not having any publications, nor knowing where to get any.

One specimen copy, or an advertisement of the Banner, sent to each person whose name you may be able to procure, I believe will do more good than you may anticipate. It will "prove to the world that we are not only a power, but are boldly honest in declaring that power," and that we are both intelligent and respectable, thereby commanding respect, and avoiding prosecution of those who are ignorant of these grand truths, because priests and bigots have taken away their appetites for spiritual food by crying, "humbug," "mesmerism," "ignorance" and "the devil."

I have procured over six hundred names without much trouble, and will soon have more. Let us be enthusiastic, and work while it is day, for when the night cometh we may have lost golden opportunities, thereby causing us much sorrow.

Cerro Gordo, Ill., 1871.

OUTWORTH AND KNAPP CONTRASTED.

EDITORS BANNER OF LIGHT—In your issues for March 25th and April 1st, I find two remarkable discourses on Spiritualism by Christian clergymen: one by Elder Jacob Knapp, the revivalist, and one by the Rev. Warren H. Outworth. The contrast in manner and matter between the two is so marked that I feel that a few strictures might not be out of place. The discourse of Elder Knapp is in his usual dogmatic style, full of coarse slanderous allusions, having no logical merits whatever. The other is by Mr. Outworth, who claims to be a Christian Spiritualist, who finds ample proof in Scripture to prove the similarity of source and identity of phenomena between ancient and modern Spiritualism, without attributing it to the machinations of an imaginary devil.

Mr. Outworth reasons in a very logical manner, in a spirit of candor, and with evident design to arrive at the truth of the matter; on the other hand, the Elder betrays a Pharisaical spirit, a dogmatism unscrupulously reckless. With him, as with the Jesuits, the end justifies the means, hence his lying slanders for the glory of God. We read of the devil being the father of lies, of the tongue of the liar and slanderer as being set on fire by hell. Now it is logical to conclude that a person exhibiting those traits of character must have taken lessons from his father.

Misrepresentation on ordinary topics may be passed over with a smile, but when the character of a large body of respectable people is attacked in the most outrageously reckless manner, the question might well come up, "Is the man sane?" If he is, then he is a devil incarnate, for none others could stand up and say that ninety-nine hundredths of the spiritual mediums are "strumpets." We might, if disposed, make some comparisons which would not be favorable in a moral point to the saintly Pharisees of the pulpit, to say nothing of the laity. We read further of certain characters who compass sea and land to make proselytes, and make them ten-fold more the children of hell than they were before. If we can rely on reports by the press, the Young Men's Christian Association is a case in point. They seem to exhibit signs of being imbued with the Knapp spirit of hateful bitterness—that spirit which has its counterpart in all the religious persecutions that have swept over humanity with bloodthirsty cruelty.

In conclusion, we would say to all church people who talk sneeringly of modern Spiritualism, there is much more proof of Spiritualism in the Scriptures than you are aware of; in short, Christianity rests on Spiritualism as a chief cornerstone; and if you carefully read your Bible, you will easily comprehend that ancient and modern Spiritualism have a common origin, and are parts of one great progressive whole, whose mission is to abolish the brutish, or devil-spirit, bring peace and good-will to all mankind, as well as to establish the facts of a future life. Read Outworth's lecture, if you can procure it; it will greatly aid you in the search for truth, for he of Nazareth said, "The truth shall make you free."

Batavia, N. Y.

DAVID PALMER.

UNDER THE MAPLE.

BY KATE F. OSGOOD.

The start it gave me just now to see,
As I stood in the doorway looking out,
Rob Greene at play by the maple tree.
Throwing the scarlet leaves about!
It carried me back a long, long way;
Ten years ago—how the time runs by!
There was nobody left at home that day
But little Jimmy and father and I.
My husband's father, an old, old man,
Close on to eighty, but still so smart;
It was only of late that he began
To stay in the house and doze apart.
But the fancy took him that afternoon
To go to the meadow to watch the moon;
And as fast as I argued, just so soon
He went right over it all again;
Till, seeing how set he seemed to be,
I thought, with the air so warm and still,
It could not hurt him to go, and I said,
And sit for a little under the hill.
So, lending my arm to his feeble tread,
Together slowly we crossed the road,
While Jim and his cart ran on ahead
With a heap of pillows for wagon-load.
We made him a soft seat, cushioned about,
Of an old chair out of the barn close by;
Then Jim went off with the moon and by,
While we sat silent, father and I.
For me, I was watching the moon at work,
And looking at Jack, my oldest son—
So like his father! he never would shrink,
But kept straight on till the tint was done.
Seventeen was Jack that last July;
A great, stout fellow so tall and strong!
And I spoke to the old man and said—
To see how fast he was getting along.
But father had turned away his head,
A-following Jimmy's busy game
With the maple leaves, whose bloody red
Flared up in the sun like so much flame.
His lips, as he looked, began to move,
And I heard him mutter a word or two:
"Yes, Joe? A fire in the Weston grove?
Just wait—one minute—I'll go with you!"
"Why, father," I cried, "what do you mean?"
For I knew he talked of his brother Joe,
The twin that was drowned at scarce fifteen,
Sixty summers and more ago.
"The sun has dazzled you; do n't you see
That it's a fire blazing there?"
"It's only Jim, by the maple tree,
Tossing the red leaves into the air."
But still he nodded and looked and smiled,
Whispering something I could not hear;
Till, fairly frightened, I called the child.
Who left his place and came trodding near.
The old man started out of his seat;
"Yes, Joe, yes! I'm coming," said he.
A moment he kept his tottering feet,
And then his weight grew heavy on me.
"Father!" I screamed, but he did not mind,
Though they all came running about us then;
The poor old body gave a gasp, and said,
And the twins were young together again.
Did I wonder sometimes, when I wake at night,
Was it his eyes or my own were dim?
Did something haunt, beyond my sight,
Among the leaves, and beckon to him?
Well! there comes Jim up the intervals road:
Ten summers ago? yes, all of ten.
That's my baby Jack on the pumpkin load,
And Jim is as old as Jack was then.
—Harper's Magazine for June.

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 (condensed or otherwise) of correspondents. Our columns are open for the expression of free thought, when not 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 24, 1871.

Office in the "Parker Building,"
No. 133 WASHINGTON STREET,
ROOM NO. 3, UP STAIRS.
AGENCY IN NEW YORK,
THE AMERICAN NEWS COMPANY, 110 NASSAU STREET.

WILLIAM WHITE & CO.,
PUBLISHERS AND PROPRIETORS.

WILLIAM WHITE, LUTHER COLBY, ISAAC B. RICH.
For Terms of Subscription see sixth page. All mail matter must be sent to our Central Office, Boston, Mass.

LUTHER COLBY, EDITOR.
LEWIS B. WILSON, ASSISTANT.

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The Davenport Boys—Do They Repudiate Spiritualism?

This is a question we have heard asked so frequently of late, that, yielding to a desire to place the matter prominently before the world—though standfastly rooted and grounded in our belief of their mediumistic powers—we, in our issue of May 13th, published an article calling upon the Boys to inform their friends and the public as to the present position held by them. Multitudes of those wishing that Spiritualism—and especially its phenomenal phase—might be crushed out, are constantly on the alert. At one time we are informed that these mediums, who for eighteen years have been before the public, and have been favored by the personal attention of some of the highest in intellect or political power, have been "exposed"; then, again, we are told that they are merely surprising instances of cultivated ingenuity—that by the wonderful feats witnessed in their presence are performed; that they do not claim these feats as done by spirits, "but don't tell how they are done, because it would spoil their trade." In our previous editorial we made use of the following language:

"We are satisfied, as are thousands of people, both in Europe and America, that the Davenport Brothers are mediums through whom spirits manifest in physical life; and we are yet to learn whether or not the Boys repudiate the source from whence the power is derived by which they accomplish the wonderful feats exhibited in their presence. And, as seekers after truth, without a single mercenary motive in view, we call upon these mediums to define their position, that Spiritualists may know whether they are influenced by selfish motives in denying—if they do, as is alleged—that they are aided by the spirit-world through the beautiful gift of mediumship which they possess; we will simply refer you to our card published in one of our issues of November, 1868, or to the concluding page of our Biography.

To this article we have received several replies, each to the point, but none more so than that of the "Boys" themselves:

EDITORS BANNER OF LIGHT, 153 Washington street, Boston, Mass. Gentlemen:—In reply to your "call upon these mediums to define their position, that Spiritualists may know whether they are influenced by selfish motives in denying—if they do, as is alleged—that they are aided by the spirit-world through the beautiful gift of mediumship which they possess; we will simply refer you to our card published in one of our issues of November, 1868, or to the concluding page of our Biography.

Very respectfully yours,
IRA ERASTUS DAVENPORT,
WM. H. DAVENPORT,
Per H. Keller, Agent.

Galveston, Texas, May 17, 1871.

For reference by those who may not have the paper or book at hand containing this recondensed answer, we reprint it, hoping that this article will be kept on file by the spiritualistic public as a sort of guarantee bond of good faith given to them by the Davenports, which can be exhibited whenever any one is heard reiterating this often repeated charge that the "Boys" have repudiated Spiritualism:

THE CARD.
DEAR BANNER—Before leaving Europe rumors from time to time reached us from this country that many of the American newspapers, taking the cue from their equally truth-loving brethren of the English press, were representing us as having "given up all pretensions to being Spiritualists," and that we simply claimed to be skillful jugglers. Now these statements, as ridiculous as they are false, we treated with silent contempt, thinking them unworthy of notice.

We did believe that our career as mediums for the past fourteen years was sufficient answer to all such reports, but we find that these statements, which are being daily repeated by the press, taken in connection with the treacherous and disgraceful conduct of certain physical mediums, are having an influence not only with the general public, but with many simple-minded Spiritualists. It is singular that any individual, skeptic or Spiritualist, could believe such statements, after fourteen years of the most bitter persecution and violent opposition, culminating in the riots of Liverpool, Huddersfield and Leeds, where our lives were placed in imminent peril by the fury of brutal mobs, our property destroyed, and where we suffered a loss of seventy-five thousand dollars, and all because we would not renounce Spiritualism and declare ourselves jugglers, when threatened by the mob and urged to do so. In conclusion, we have only to say that we denounce all such statements as base falsehoods.

IRA ERASTUS DAVENPORT,
WM. H. DAVENPORT,
WM. H. RAY.

Buffalo, N. Y., Oct. 23d, 1868.

The true hearing of the case is explained in the following summary of the matter, which we find in the *Houston (Texas) Union* of Monday, May 15: "The Davenport Brothers are in the habit of standing to their audiences that they have their own theory of the agencies through which their remarkable feats are accomplished, and that they leave the spectators to form their own conclusions upon that subject. One can easily see that there may be wisdom in this method, and that, if the feats are really performed by spiritual agencies, the audiences are more likely to admit the fact without the declarations of the Davenports than with them. It is known, all the time and everywhere, that the Davenports do profess to be mediums, and it is evident to every unprejudiced person who attends their performances that the public profession of mediumship is withheld for the purpose of promoting free and unprejudiced investigation."

In addition to our call on the Davenports, in order that we might be able to present a spirit's testimony in the matter to our readers, we made the following statement:

"While the Boys were in England, John King, (as he calls himself), their chief controlling influence, visited us in the early part of an evening, and related many particulars in regard to their séances in Europe—where they were to exhibit that very night, etc., which statement proved to be correct, although, at the time, neither ourselves nor Mrs. Conant (the medium) knew of their whereabouts. Now, if the Boys should decline to answer our query, we hope John King will be kind enough to visit our circle and elucidate the facts in the case."

On the Monday following the issue of the Ban-

ner of Light containing this invitation, John King did present himself at our Public Free Circle Room, controlled the organism of Mrs. J. H. Conant, the medium, and gave the following account of the case:

"I am John King. I am here to answer a query concerning the Davenport Boys. A friend wishes to know if it is true that they have gone back on Spiritualism and spirits? I answer, No, they have not. I suppose the story arose from the fact of the Boys getting weary of the trouble that was forced upon them by unwise Spiritualists mostly, in connection with that which came from bigoted skeptics. They resolved, when questioned upon the subject, to say they did not know from whence the power came. 'There are the manifestations, judge for yourselves. We do not say what it is. We do not perform these acts ourselves. We do not know how it is.' That is an honest position. They had a right to take it. They do not know. It is a mere matter of faith with them and with anybody else that is in this sphere of life. No one can justly claim to know that any spiritual manifestation is just what it purports to be. You may believe it—have the utmost faith in it, but know it you cannot till you stand behind the scenes and see for yourself, experience for yourself. Then you will know. That is all I came to say on the subject. If any one else from any quarter of the globe has any shots to fire in that direction, all I have to say is, Fire away, we shall never turn our backs on you, and I do not believe the Boys will ever turn their backs on me. We are used to facing the music."

As an evidence of the practical working of this plan of the Boys for introducing a knowledge of the remarkable feats witnessed in their presence into localities and minds where it could not otherwise go, we publish the following from an intelligent and respectable correspondent. While, as a rule, it is always best that the representative men of any new movement should unswervingly and at all times declare their faith, yet on the principle by which the Jews "spoiled the Egyptians," as recorded in Exodus, it is perfectly proper for the advocates of truth to make use of all means that are not illegal to reach the hearts of those to whom bigotry has become a second nature:

THE DAVENPORT BOYS—HOW THEY REPUDIATE THE SPIRITS.

EDITORS BANNER OF LIGHT—You raise the question, in connection with the Davenport exhibitions in the South, "Do the Boys repudiate the source of their spirit power, &c.?" I presume you will get direct answers from the boys, but I will give you a few words in answer to your question, rendering this or any other publication unnecessary.

The same question of repudiation was publicly raised when the Boys were in Milwaukee last summer. They gave two exhibitions in Music Hall. The second night the editor of the *Daily News* and Rev. Mr. Eddy, of the First Presbyterian church, were selected as committee. Mr. Eddy was formerly a sailor. He is a powerful man—a physical giant. He would tie the Boys as they should be. There was a general stamping of approval as he ascended the platform in front of the large audience. The Boys came quietly forward in their steeplechases, ready for the ropes. At this stage the News editor pulled out a small common store-twine from his pocket, and demanded that the Boys be tied with that or he would leave the platform. Mr. Eddy, the manager, in his plain, blunt way, said he would not assent to it. A wild scene followed. The News man immediately went off into the terraces, denouncing the whole thing as a clapnet and imposition. It was apparently backed up by a majority of the audience. Other speakers followed, gesticulating and denouncing furiously. Hisses and screams resounded from all parts of the floor and galleries. The police were sent for, and a general break-up seemed inevitable. At the last moment Mr. Eddy joined in the excitement, and was filled with holy horror at the amazing presumption of the young men, in asserting claims of spirit agency that belonged to the province and realms of the Eternal God! When the Elder had subsided, one of the Boys, who had been standing unmoved at his side, remarked: "The gentleman is laboring under a mistake. We have never claimed to be Spiritualists in this country nor in Europe; our performances were the work of the spirits. We simply give our exhibition, and leave it to the spectators to form their own conclusions as to the cause." The explanation operated as a charm, and the general calm was: "Let the Boys go on in their own way, and they did go on, before the performance was through. Mr. Eddy was one of the bluntest men that ever stood before an astonished audience.

The morning after, I was talking with one of the Boys at the Kirby House. "How is it," I asked, "do you repudiate spirit agency?" The young man gave me a look of pitiful surprise, as he exclaimed: "We know it's spirit agency."

Milwaukee, Wis., May 9th, 1871.

Exeter Hall.

This admirable work, which is now passing through its second edition, has become a subject of such intense interest and inquiry, that the author has been unable to longer preserve his incognito. We are scarcely astonished at this latter, as the numerous readers of a production of such rare excellence could not fail to ferret out the name of its author; so that now Mr. William McDonnell, of Lindsay, Ontario, Canada, stands confessed the author of one of the ablest and most conclusive blows that has been struck at sectarianism and the Old Theology in the present generation. The great success of this publication is due mainly to the adroit and fascinating manner in which the author has couched his arguments and massed his logic. Some of his most destructive thunderbolts are hurled with the utmost jocoseness, while, in playing with the springs of human action, his touch is at times so pathetic that we pay a hidden tribute to its power, although again we wonder at the fierceness of the grasp that makes them groan and tremble to so fearful an extent. In a brief notice like this, we cannot give even the faintest idea of the admirable plot and coloring of this work, nor can we more than refer to its delightful romance, its profound reasoning and large humanity. It must be read to be appreciated, and such being the case, we recommend its perusal most cordially to all those interested in the progress of liberal ideas and scholarly attainments. Mr. McDonnell is, we understand, engaged in writing another volume of the same liberal character, which he intends to give shortly to the world, also. We are pleased with this information, as we are well assured that a pen so profound, humane and facile cannot but be ordained to accomplish a series of glorious achievements in this day and generation.

Baltimore, Md.

A correspondent writes: "The First Spiritualist Congregation is now organized upon a stronger and better basis than ever before, and members are being daily added to our organization. We have been incorporated since 1865. Have a beautiful hall and circle room, and a harmonious band of intelligent, earnest workers in the cause, and we anticipate a large increase of membership."

"Little Things."

The above is the title of a small folio sheet published at Brinton, Pa., by a family of little girls, who do all the work on the paper—type setting, editing, etc. The subscription price is seventy-five cents a year, and Maggie W. Lukens (probably the eldest little one) will be happy to receive orders for their monthly sheet.

"J. W." among the Free Religionists.

Our friend Wetherbee has been among the Free Religionists taking notes, and has an article in the *Commonwealth*, which he heads "Birds of Prey." He considers this movement the brightest flowering of the religion of New England that has yet appeared, but that it is the fruit of the head rather than the heart. Proposing to select an extract or two from his article, here is what he says on the point just referred to:

"Boston, which of course includes New England, is a spot allowed to be thoughtfully fertile, and what is produced generally spreads and gets a hearing elsewhere; and, like the book in the Apocalypse, if bitter to the mouth, it becomes sweet generally in the belly. At the present time in this free-religious or radical movement, the heart is drowned by the high tide of the intellect. It is perfect workmanship, yea, even artifice. I admire and hope well of it, but I think it is now the play of 'Hamlet,' with something left out. Not 'Hamlet' left out. I should say the ghost was omitted; or, to express it better, in connection with the intellect, however we may express it, there is an aching void that Free Religion, with its bright stars, its intellect, its culture and its science, does not fill. If Free Religion has spoken its best or last word, the coming man is not in it. The memory of Theodore Parker forbids the thought."

Bro. W. is in sympathy with the free-religious movement, and was pleased with the food he got on the occasion referred to. He liked their framework—a skeleton, (it was bones more than meat,) but it was agreeable to him by the dressing he himself gave it from his own spiritual experience; and he pitied those who, from want of faith or knowledge, ignored the vital fact of modern Spiritualism; for with all the genius and sensible talk by the bright and cultivated exponents of Free Religion, there is an "aching void" that this movement does not seem to fill. In this connection, Mr. Wetherbee says:

"I remember the time when I sung the hymn, and that the aching void was filled. Ignorance was bliss. I was spiritually but a child, and I thought as a child; but, having become a man, I have put away childish things—and there is no supply there. The moment a man thinks there is not a speck of nutriment that has this filling power in an evangelical church, or in any other church resting on a special revelation, except what is foreign to it, and would exist as well out of as in the church, the moment science and common sense—which is the upper and lower stratum of the same formation) lets light into the soul, the man is at once either an infidel or a hypocrite, or both."

In this communication he does not pretend to make a report, only to give the impression the meeting made on him as a looker-on and sympathizer in part. His comments are mild criticisms, giving due credit to those bold men whose mission seems to be to prick the bubble which passes for Christianity, although they have nothing as yet to put in its place. He has faith—so have we—that the light has come into the world, but "the darkness comprehendeth it not," nor this movement either, though there is but one step between its thought and the vital fact which it so much needs to convert its dough into nutritious bread:

"The logic of Free Religion is Godless and soulless. The illusion of the church is better for the multitude than free religion, with its vital deficiency. I am not contradicting myself. If Free Religion had given us its last, best word I would turn from it with comfort. I think its mission is to lead us to religion. 'Daughter of Zion, awake from thy sadness, and put on thy beautiful garments.' It seems to be now disrobing religion—giving it a bath; soon will come perjury; then garments."

"Man cannot live by bread alone," the emotions must be attended to, as well as the intellect. With or without foundation, no one can dispute the truth of the following quotation:

"Interesting and instructive as the several addresses were, especially the essays of Messrs. Weiss and Frothingham, there was not in the whole of them so heart-touching a thought as is uttered by Ernest Renan when he says: 'If we could all of us have the privilege of meeting, if only once a year, the loved and the lost, and exchanging but two words with them, death would be no more death.'"

As will be seen in the next extract, he would not have them eat of our tree of knowledge unless they are ready for it. We can wait if they can. Few see the sun rise—later in the day all see it. So of the light of Spiritualism which is in the world now:

I would not have these men hasty, and seize a truth till it is on a diamond, and no diamond. I feel that the ladder has slipped. I feel that the comforter is now in the world; and in the ranks of free religion I think will yet appear the interpreter who will make the free religious movement a spiritual as well as an intellectual illumination. It would be policy to adopt the fact, but I should be sorry to see these men move forward with their convictions, but they cannot afford to snub the Spiritualists; for they have the fact that free religion must have to succeed, and I am certain will have."

Prof. Denton was among the speakers who made addresses on this occasion. All who spoke seemed to have had thoughtful preparation, and felt themselves to be on solid ground. But they seemed to be lacking in the magnanimity that is desirable something which is the offspring of the heart, which some men are born with, but which cannot be acquired. This does not apply to Prof. Denton, who made a good impression, as we stated in our last issue, and as the following extract will show:

"They are all cold and cultivated, but unquestionably honest. They never burn; they do not appear to want to. There was a show of enthusiasm that greeted Prof. Denton. I think it was for his reason that he said that the 'free religion words' have been and are spoken, if one will only listen."

O. B. Frothingham made an able address, and, among other things, said the time would come when praying would cease. Mr. Blake criticized the point, and was applauded, showing a sympathy of the audience with the prayerful side of the question. In reference to this, Mr. W. says: "After Mr. Blake had finished, Mr. Frothingham explained his point. He thought we were under a mistake. He meant by prayer, asking of God special favors, and that was what prayer generally meant in all the churches; that, he thought, would cease. With him it had already; but the expressions of thankfulness referred to by Mr. Blake—the elevation of soul which such expression generated in others—the belief in and practice of it, I think, in this direction, Mr. F. will find it hard to be logical. If prayer is but spiritual gymnastics, the free religionists should say so. If there is no intelligence to answer one kind of prayer, there is none to listen to the other. We know nothing of God, but we know it is natural to pray. No thoughtful man expects a miracle to be performed for his benefit, if there is not an active intelligence within reach, it is the merest sham to offer the incense of thanksgiving and adoration—as much so as to ask the other. I feel that a good word could be said in explanation and justification of prayer, and no one but a Spiritualist can do it rationally."

We know Bro. Wetherbee's views of prayer. He differs as widely from Orthodox superstition as either Mr. Frothingham or Prof. Denton. He thinks prayer is the asking, by word or manifestation, of a favor or aid or sympathy of some intelligent human or superhuman being; the struggle of human beings in this life for their own or others' good is prayer; that the asking of human beings for favors, by word or act, often makes the condition by which the aid or favor comes—as in the human form this is clear, so it must be in relation to intelligences out of the form. Conditions and dispositions being right, prayers are answered—answered, doubtless, more or less with-

out the asking. One can conceive of a prayer to the Infinite—heard or not heard, in the sense we use language; yet human beings out of the form may find in that act of devotion the condition that connects the answer with the prayer. Prayer is desire expressed in thought, word or action. There may be a superfluity, even a weakness, in addressing an incomprehensible presence; but if one feels as if Deity was not somewhere, his prayer must be, as Mr. Wetherbee expresses it, but "spiritual gymnastics." Still, there being an Intelligence above us—human in its origin, it may be, a Providence also, it may be, from our standpoint, and we may live hereafter to be a part of that unseen Providence or Intelligence—it does not make a prayer any more irrational to such or all who feel inclined, any more than it is irrational to ask a favor of a person in the form. From a spiritualistic standpoint, there is nothing irrational in the following lines from Coleridge, and would not have been if the expression had been fuller, even more specific:

"Blest spirits of my parents,
Ye hover over me now—ye shine on me,
And, like a flower that curls forth from a ruin,
I feel and seek the light I cannot see."

We suppose the good word that a Spiritualist might rationally say in favor of prayer, as suggested by our brother, would be somewhat in this direction.

Spiritualism in Saginaw.

The editor of the *Daily Enterprise*, published at East Saginaw, Mich., shows a degree of liberality and a true appreciation of the wants of the people in his community by publishing synopses of lectures on Spiritualism delivered there by spiritual lecturers. Its edition of Monday, May 22d, contained synoptical reports of all the sermons delivered the Sunday previous, including that of W. F. Jamieson on "Bible Spiritualism," from which we make one extract. Mr. Jamieson said:

"Because we Spiritualists do not believe that the Bible is a special revelation from God to man, our opponents tell us we have no right to quote it, and that it is manifestly absurd for us to use a book that we ignore to prove Spiritualism true. I answer: 1. We do not ignore the Bible. 2. We do not prove Spiritualism true by the Bible. 3. The Bible is not infallible. It is true, we do not believe the Bible is an infallible revelation. Some may say that is equivalent to a denial of the book. Not at all. We do not believe that Homer's *Iliad* or Euclid's *Elements* are infallibly inspired. Do we, therefore, ignore them? There are hundreds of good and valuable books, but not one of all dispensations is infallible. Deity. I look upon the doctrine of the infallibility of the book as far more pernicious than the dogma of the infallibility of the Pope. We should judge both book and man by their merits and demerits. But those who accept the Bible, whether as divinely inspired, or simply a reliable history of principles and events, can have no excuse for rejecting the fact of spirit communications—cannot consistently deny that spiritual beings did actually communicate to and with men; for the Bible is full of accounts of visions and apparitions."

Odd Fellowship.

The Order of Odd Fellows is composed of picked men from the ranks of the substantial portions of the community all over the country, who are of course good citizens. The Order in the United States dates its existence from the year 1810, when Thomas Wildey, an Englishman, procured a charter from Manchester, England, and founded the Grand Lodge of Maryland. The growth of the Order has been very rapid, and its members in this country now number over two hundred thousand. The internal divisions and subdivisions are very intricate, so as to puzzle the uninitiated. But the Society has pursued its course without ostentation, and having been comparatively free from scandals, it appears to have few violent enemies.

The Odd Fellows of Boston are erecting a new, spacious and elegant temple, located on Tremont street and Warren Avenue, at a cost of three hundred thousand dollars, the corner-stone of which was laid on the 13th of June with imposing ceremonies. The Order in the city and State (and some of the adjoining States) turned out on the occasion in large force, and marched through the streets in a procession miles in length. The solid men, in full regalia, with bands of music, beautiful banners, &c., attracted great attention.

The Message Department.

In this issue of the Banner is more than usual interest. Ed. H. Unlac, well known as a temperance lecturer, sends a message to his friends, in which he gives an account of his short but eventful career. Wm. Harris, formerly a school teacher, talks very plainly and pointedly to his relatives. James Riley says he was a listener to the remarks made at his funeral, and pronounces one of them "a greater humbug" than "Spiritualism ever dared to be." Annie Jamieson, formerly of Pittsburgh, Pa., explains that she is the one who caused the singular manifestations with the canary bird at her aunt's house, etc. George McPherson, of Scotland, who died in Boston, sends a message to his friends. Ellen Townsend sends a message to her mother, in Keene, N. H.

In the Questions and Answers, Joseph Lowenthal, a Jewish Rabbi, explains the origin of the terms, "endless hell" and "bottomless pit"; and Mr. Parker explains the phenomenon of the star represented in Scripture as indicating to the wise men the spot where lay the infant Jesus, and also how the spirits can take a coat off a person when the coat is sewed up in such a manner as to appear impossible.

A Fearful Scourge.

The once beautiful Argentine city—Buenos Ayres—is truly ill-fated. Latest advices represent the yellow fever as having broken out there with renewed violence, and even greater fatality than at any previous time. About the first of May the malady had almost subsided; the inhabitants, who had fled to the interior, were slowly returning, and business, which had been almost entirely suspended, was being gradually resumed. On the 13th of May the fever burst forth again, spreading with almost the rapidity of a cyclone. The deaths from the fever reached seven hundred a day, and twenty-five thousand persons had already been swept away by the fearful pestilence. All communication between the city and the outer world has been cut off, and all hope banished of abating the terrible ravages of the fever until the autumnal frosts appear. Meantime, the city may become a blank waste, and the fever subside for lack of material to feed upon.

Unhappy.

"North," the Boston correspondent of the New York National Standard, exhibits a good deal of uneasiness and spite because Prof. Denton and his remarks were received with such enthusiasm at the Free Religionists' meeting in Tremont Temple, this city. Don't worry, "North," for the people in this country will continue to give free expression to their feelings, until the priesthood succeed in getting their proposed amendment incorporated into the Constitution; but we hope that day will never come.

Movements of Lecturers and Mediums.

Mrs. Belle Bowditch, the well-known medium, can now be found at 337 Harrison avenue, Boston.

Mrs. Sarah A. Byrnes lectures in Stoneham, Mass., June 18; in New Bedford, the 25th; and Milford, July 2d.

Andrew T. Foss, the veteran lecturer, is engaged to speak before the Liberal Spiritual Association in Hudson, Mass., June 18 and 25. He will make engagements for the summer and fall within reasonable distance from his home, (Manchester, N. H.) He is one of the strongest and most effective speakers in our ranks.

Mrs. M. A. Ellis, an inspirational speaker, is in Indianapolis, and will answer calls in Indiana and Ohio. She was located in Washington as a test medium for some time, and also lectured there. The Sunday Gazette speaks of her as a clairvoyant thus:

"We are pleased to state that the success which has attended the distinguished clairvoyant, Madame Ellis, since her location in Washington, has been marked and gratifying. Madame Ellis is a lady of birth and social position, endorsed by many of the leading citizens of Washington, who have known her for many years. She is not, in any sense of the term, an adventuress, but a lady of culture and refinement, whose clairvoyant gifts are certainly extraordinary. Not one of the many hundreds who have called upon her has been disappointed. Indeed to all that large and intelligent class of people who are anxious to investigate the phenomena of Spiritualism, we commend Madame Ellis as a medium, and as one who can enable them to satisfy their doubts on the subject. Whatever may be thought of Spiritualism, it cannot be denied that, if true, it is the greatest comfort ever brought to mankind, since the mission of our Saviour. And the importance of the subject certainly demands a close and careful investigation by all intelligent and truth-seeking persons. And all such will find in Madame Ellis a lady of remarkable and extraordinary spiritual gifts."

Miss Lottie Fowler, the clairvoyant test medium, has been holding séances at the St. James Hotel, in Washington. The lady reporter of the Sunday Gazette called to see her, and after giving a description of her personal appearance, &c., closes her article with this—for a skeptic—strong testimony of her reliability as a clairvoyant:

"At this time she made some passes across her forehead, closed her eyes, and after several minutes commenced to tell the past and report the future, telling facts that could not possibly have been known to her. She made predictions that have already come true, and they were such that no human being could have known about. She was in a clairvoyant condition over half an hour, and when she came to her normal state, inquired if she had told anything. She seemed to be in a strange place for some minutes after she opened her eyes."

M. C. Connelly, of Louisville, Ky., we learn, is ready to answer calls for lectures on Spiritualism in the South or West. Mr. C. is a middle-aged gentleman of large literary experience, and is well calculated to instruct the people on the divine theme of Spiritualism. Address him, Louisville, Ky. His name hereafter can be found in the lecturers' column.

Cephas B. Lynn is ready to make engagements in the West and South during the coming fall and winter. Address him, care of this office.

Prof. William Denton speaks at East Abington, Mass., Sunday, June 25th, at five o'clock P. M.; at North Bridgewater same day, at 7 o'clock P. M.

An Independent Editor.

The editor of the *Advocate*, printed at Huntsville, Ala., permits a correspondent to furnish a column and a half of strong evidence in favor of the spiritual phenomena. In doing so, the editor frankly says:

"These perplexing phenomena are too frequent, too wide-spread, and often too respectably heralded into the world, to be satisfactorily accounted for as mere humbug. No mere deception which has been open to the most rigid examination and scrutiny of the ablest intellects of the age, has so well maintained itself as this, without exposure. It is said that there are eleven millions of Spiritualists in this country—the fourth of our whole people! Many of these are persons of the very highest culture. They are counted by hundreds of thousands all over Europe, and their literature is declared to amount to above an hundred thousand volumes sold in each year. Their monthly and weekly publications are also said to exceed those of the scientific press in this country, and all are conducted with very marked ability and liberality. Their lecture rooms and exhibition halls are full of eager listeners and spectators, many of whom go to scoff, come away 'converted' or 'dumbfounded.' The most popular and fascinating books of our lighter literature, both of poetry and prose, are full of their theories and facts. The world has been agitated within a little more than twenty years—a period of time short of a quarter of a century. And that, too, under the most withering frowns of all the churches, and the ridicule of most of the colleges and universities. They are the most ardent advocates of education, much inclined to favor the broadest theories of freedom, woman's rights, and the tenderest sympathies for humanity. Such a power is not to be sneezed or coughed down in this age of light and fair play."

Troy Progressive Spiritualists.

Under the above heading, the *Troy (N. Y.) Daily Times* of June 9th says: "This Society, organized under the general State law for religious and scientific associations, has elected the following trustees for the ensuing year: Benjamin Starbuck, Ellisha Waters, Alexander McCoy, Chas. Kelsey, J. Skinner, J. M. Brophy, B. G. Barto, W. L. Lewis, E. F. Rodgers, Wm. H. Tibbitts, H. L. Barnes, Mrs. J. J. McGowan, Mrs. J. Brown. At a meeting of the trustees, B. Starbuck was elected President, Alex. McCoy, Vice President, B. G. Barto, Secretary, and Chas. Kelsey, Treasurer. The lecture course arranged by the Children's Progressive Lyceum, beginning Sunday, Sept. 3d, was approved and adopted by the trustees, and is as follows: For September, Anna M. Middlebrook; October, November and December, Mrs. Nellie J. T. Brigham; February and March, Hon. J. M. Peebles; April, May and June, Thomas Gales Foster. The Society have rented W. D. Van Arnum's new hall—now being built on the site of the old Griswold Opera House—and will move into their new quarters about the 1st of August."

Complimentary Benefit to J. H. Powell.

On Monday evening, June 12th, a number of the friends of this gentleman assembled at Elliot Hall, Boston, to listen to his valedictory address previous to his sailing for England. Dr. H. F. Gardner presided. Mr. Powell is in poor health, and expects by a return to his native land to regain the lost treasure. He hopes to sail in the Cunard steamship "Tripoli," which leaves Boston Tuesday, June 27th.

Spiritual Growth in the West.

Spiritualism is being discussed and allowed a fair hearing in quite a large number of the secular papers of the West. This is undeniable evidence that the people are demanding more of the facts, and less of the slanders, in regard to the great truths of Spiritualism.

Spiritualism in Court.

Of course every one will read the report of the trial on our first page. Spiritualism, legally speaking, has gained an important point.

STAMMERING CURED FOR LIFE BY DR. N. A.

New Publication.
THE AMERICAN ODD FELLOW for June is one of the numbers ever issued. It contains eighty pages of interesting and instructive reading matter. Published by the A. F. Association, No. 90 Nassau street, New York.

1. To rescind the vote establishing a scale of prices.
2. To report a series of resolutions for the consideration of the spiritualistic public.
3. To organize a Bureau of Intelligence; all speakers favorable to the movement being desired to send to the Secretary, George A. Bacon, Boylston Market, Boston, their names and address, terms of speaking for Sundays and day evenings, their attendance at funerals, locality where they were willing to engage themselves to lecture on the East, West or South, so that the means of formation might be made as complete as possible.
4. To accept the resignation of the President, (J. W. Ladd) which vacancy was afterwards filled by the election of J. W. Ladd.
5. To adjourn, to meet at the Walden Pond Camp Meeting, Aug. 12th.

Geo. A. Bacon, Secretary

U. S. currency and postage stamps received at par. A
HERMAN SNOW, P. O. Box 117, San Francisco, Cal.

For Clairvoyant, 1 Oak street, Boston. Sw—Su

Message Department.

Each Message in this Department of the Banner of Light was spoken by the Spirit whose name it bears through the instrumentality of

Mrs. J. H. Conant.
while in an abnormal condition called the trance. These Messages indicate that spirits carry with them the characteristics of their earth-life to that beyond—whether for good or evil. But those who leave the earth-sphere in an undeveloped state, eventually progress into a higher condition. We ask the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or her reason. All express as much of truth as they perceive—no more.

The Banner of Light Free Circles.
These Circles are held at No. 138 Washington Street, Room No. 4, (up stairs), on Monday, Tuesday and Thursday Afternoons. The Circle Room will be open for visitors at two o'clock; services commence at precisely three o'clock, after which time no one will be admitted. Seats reserved for strangers. Donations solicited.
Mrs. Conant receives no visitors on Mondays, Tuesdays, Wednesdays or Thursdays, until after six o'clock P. M. She gives no private sittings.
Donations of flowers for our Circle Room are solicited.
The questions answered at these Circles are often propounded by individuals among the audience. Those read to the controlling intelligence by the chairman, are sent in by correspondence.

Invocation.

Oh thou who art the one God over us all, and Supreme Good, before all religions, before all creeds, before all faiths or beliefs, thee, and thee alone, would we worship and adore. And it is here, oh Supreme Good, we would bring thee our best efforts, and would ask of thee stronger light and more clear comprehension of what is required of us. Should we find thee in the flowers, we shall worship thee there; should we find thee on the mountain, whose craggy summit kisses the cloud, we shall worship thee there; should we find thee in the valley, where violets bloom, we shall worship thee there; and wherever we find thee, oh Supreme Good, there we shall build our altars, offer our sacrifices of good deeds, and worship thee. Thou hast given our souls great revelations of thyself, and yet we are in ignorance. Thou hast unrolled the scroll of Nature for our good, that we may learn, through Nature, of thee, and yet we are ignorant. Day by day we pray unto thee, oh Supreme Good, for more knowledge, for more of thy truth that shall be comprehended by us; and day by day thy blessings come. But in all humility and deep contrition of soul we confess that they are not always appreciated by us. We sometimes murmur when thou dost bless us, when thy love is extended toward us in sickness and in death. But touch us then, in all the manifestations of life, and what men call death, thou art with us, blessing us. And thus, and thus alone, shall we come nearer to thee, and become in every sense devoted worshippers of the one God over all. Amen. Feb. 14.

Questions and Answers.

CONTROLLING SPIRIT.—If you have questions, Mr. Chairman, I am ready to hear them.

Q.—Why, how, and when did the idea of an endless hell originate?—and where is the bottomless pit?

A.—There are as many theories concerning the origin of hell and the belief in endless punishment after death as there are groups of mind calculated, fashioned, organized to believe in such a theory. Each group theorizes upon it in accordance with its own special development; but I believe that the idea originated with the early tribes of men, who were babes in their intellect. In the young days of this planet—the earth—the savage, looking out upon Nature, perceived that the storm overpowered him; that he could not resist its force. Fire would burn him, water would drown him, the sun's rays would scorch him. Hand in hand with the beautiful revelations of Nature and Nature's God went these wild revelations through the tempest, through all these violent convulsions of Nature that the early tribes of men so much feared. They perceived that this was continuous. So they began to theorize upon it; and they at last determined that there was a spirit of evil predominating in the storm, and a spirit of good predominating in the calm. They invested these two powers with equal power. They theorized still further, saying the good spirit is to receive our souls when we depart from this life, if we have succeeded in pleasing that good spirit; if not, the bad spirit receives us. And as storms are eternal, we have always seen exhibitions of them, and we believe they belong to eternity; so whosoever falls into the dominions of this bad spirit can never be liberated therefrom. And so the legend grew. It was handed down, or rather forward, through the ages, until all Christendom embraces it, and it becomes one of the fundamentals of the churches. The bottomless pit?—and where is it? Situated about thirty-six miles northwest of the Nile. It is merely a lake, the centre of which no plummet has ever yet sounded; and it constantly emits a vapor strongly impregnated with sulphur, and at certain seasons of the year it is poisonous. Nothing can live in its waters, and the air for miles around, at certain seasons, is impregnated with this poisonous vapor. From the existence of this lake came the idea of the bottomless pit; for the ancient Egyptians believed that it led directly to hell; that it was, if you please, one of hell's gateways. An ancient writer, in speaking of it, speaks of it in that way precisely, and gives his readers to understand—that is, if they believe with himself—that it does absolutely lead to the infernal regions. Now, any enlightened, reasoning mind must see the fallacy of all such reasoning—must determine this notion to be but a picture drawn from ignorance. But if we carry this enlightened reason with us into the churches and religious denominations that are scattered throughout the earth, we shall find by comparison that there is about as much truth in this ancient theory of the bottomless pit as there is in nine-tenths of all the theories pertaining to Christendom; for they have, nearly all of them, been deduced from some such foolish theory, some such ancient legend. Nearly all of them, I say, and science, like a two-edged sword, is beginning to cut away the rubbish, and beginning to show enlightened minds the foolishness of such a faith.

Q.—(From the audience.) I would like to inquire the name of the writer that treats upon the subject of that lake.

A.—Well, Josephus speaks of it.

Q.—When did man first learn that he had a soul to save?

A.—It is impossible to tell. We do not know.

Q.—Is there really any danger to the soul at any time?

A.—I do not think there is, from the fact that the soul is of God, and therefore indestructible. I have no fear for its safety.

Q.—Can you give us any information in regard to the steamer "Tennessee"?

A.—No, I cannot; except that it is believed with us that your fears are groundless.

Q.—Can the intelligence, at this time, form a correct opinion in regard to the coming government of France? whether a monarchy, an imperial government, or a republic?

A.—We do not know how correct we might be

in assuming any one of these positions, but the one which we have assumed is this: that France will, for the present, be governed by an imperial government. She is not ready for republicanism; and indeed, if she were, situated as she is in the heart of monarchial Europe, it would not be permitted. Feb. 14.

William Harris.

I wish to reach some of my former relations who are more dead than I am. In speaking of me, they say I am dead; but my experience of the matter is, that they are the most dead. I have learned, since my departure from this life, something what life means, and of its value; and I think the very best investment that any one can make for themselves is to buy stock in the bank of heaven. It pays large interest, and never fails to declare a dividend when the soul deserves it.

One of my family, in speaking of modern Spiritualism, questioned in this wise: "Of what good is it? what will it do for us? Will it tell us how to make money? will it point out the way for good investments? will it inform us when we are in danger?" And I, being present and listening to that conversation, have thought it best to come here and state to them the very best investment that they can make is in the bank of heaven; but it is first necessary, before paying one's capital out in any direction, to ascertain concerning the status of the corporation. Now the only way to do it, is through modern Spiritualism. It can't be done in any other way. My family may sneer; modern Spiritualism towers above them, and defies all competition in the way of giving knowledge from the other life; no religion has ever done it, none ever can. I have been induced to return, speaking as I have, by my old friend, Dr. Kildridge, of Portsmouth, N. H. I was teacher of the Boys' High School, William Harris, by name. If my friends see fit to still cast slurs in the direction of what would be to them of the greatest service, namely, Spiritualism, if they would look into it, I shall continue from time to time to return, and as I was never known to be very lenient toward what I considered to be a gross injustice when here, I shall not be at the present time. If they choose to let reason ascend the throne and guide them, aside from all prejudice, I will do all in my power to aid them, to bring them light, and to come so near to them that they shall no longer cry humbug. Good-day. Feb. 14.

Annie Jameson.

I am from Pittsburgh, Penn., and my name was Annie Jameson. I lived here fourteen years. I had a typhus fever, which resulted in an abscess here. (In the right side of the throat.) I died the same day it broke. I have been trying, since I died, to let the folks know that I can come back. I went to my aunt's house, and I could do things better there than I could at home, because my cousin Nettie is a medium; but they don't know anything about it—they don't believe in Spiritualism at all. [What is your aunt's name?] Galbraith—Mrs. Evelyn Galbraith. They don't know anything about it, and I thought I would come here and say it was me that did some things. It was me that let the canary out; and when I saw how bad they felt, it was me that brought it back. [Did it escape into the air?] Yes; I let it out through Nettie's mediumship; not with Nettie's hands at all, because she was asleep. "Were'n't they surprised when it came back—and all the more surprised because the cage was in the room where the doors and windows were all shut. I brought it back at night; I brought it back the third night. But you see, I opened the window, and the cage hung in the sitting-room up stairs, and the windows weren't fastened, and if they had been I should have unfastened them. I did not take the bird through the glass, nor through the side of the room. I opened the window and sent him in. [Where did you keep the bird for two or three days?] I didn't keep him at all; he kept himself. [Where was he?] In a neighbor's house? No, he was in the house; he was in the shed most of the time; he would fly out in the daytime. [Did you keep watch of him all the time?] Yes, I knew where he was; but I didn't think of bringing him back when I let him out, until I saw how bad they felt, and I remembered, too, that it was Uncle Charlie who gave him to Nettie, and he was away, and sick, and they thought so much of the bird; then I could not bear to have him stay away, so I went after my beauty. And now I want mother to know that I can come, and I want them to form a circle at auntie's house, and see what I will do. They will see what I can do; I know I can do a great many things, and I will learn them more than they have ever known all their lives. You see, I always said I was going to be a teacher when I was here; I don't like to give up the idea. I shall teach them, if they will let me, if they will come to my school.

Now if they want to learn all about how I took the canary out, and how I brought it back, just form a circle, and I will show them all about it. Feb. 14.

James Riley.

I have just come from my own funeral, and I may be here a little too soon; but I had promised myself and others, if I should find this "monstrous humbug" true, I would come back. [Did you consider it a humbug?] I did. I have received communications from members of our family and other friends, but I never believed any one of them; I thought you got them up. [You must have thought us very smart.] Yes, I did; but I find that I was greatly mistaken, and my friends as well, being in the dark, I am anxious to enlighten them. These words, which have just been said over my body, I pronounce the vehicle of a more monstrous humbug than Spiritualism ever dared to be, even to the heart of the greatest skeptic. The words were these: "He sleepeth till the voice of the Saviour shall arouse him from his slumber and call him to himself."

Now I was no more there, in that dead body, than I was here at that time; but I was standing with the company taking notes.

Feeling the weakness incident, I am told, to a first return, I find it best to retire; but not without saying I am to come again. James Riley, of Boston. (Given at ten minutes past four, Feb. 14.)

William Pitt Fessenden.

A question has reached me in my new life. Thinking this the most proper place, and, in fact, the only place where I can come in answer to it, I am here this afternoon for that purpose. The question is this: "What does Senator Fessenden think of the Chopping bill from his new life?" He thinks precisely concerning it as he did when here; and as my views are well known to the friends who have called upon me, it is not necessary to rehearse them here. Feb. 14.

Séance conducted by Joseph Lowenthal, a Jewish rabbi; letters answered by "Cousin Benjamin."

Invocation.

Thou Spirit of Peace, we invoke thy blessing this hour; and we pray thee to plant the green

olive of truth within the conscious lives of these mortals. And we pray thee to fold thy soft white wings over those nations here at war, so that the hell of war may go out forever from the earth. We pray thee to come so near to these human hearts that are here, bowed down by the cares of this life—who are weary and heavy laden—that they shall feel refreshed, and feel that heaven hath indeed come nigh unto them. We pray thee to visit the sick and the sorrowing everywhere; and by thy legion of angels do thou minister unto the needs of human life forever and forevermore. And may thy kingdom be soon so firmly established on the earth that no soul will be found that seeks war with another soul, and all shall dwell in peace and shall repose in the kingdom which belongeth to thee, which is of heaven, and therefore peaceful. Thou art our Father and our Mother, and we will trust thee, love thee and worship thee forever and forever. Amen. Feb. 16.

Questions and Answers.

Q.—Will woman suffrage be likely to prevail? and if so, will the result be beneficial or otherwise?

A.—Since this question, which is agitating the world so extensively, is of necessity, it means something more than appears upon its surface. It means success—success in freedom, in liberty, not only for one-half the race, but for the other half. Being a necessity, written in the laws of Nature, its ultimate must be good, and not evil.

Q.—Please explain the phenomenon of the star represented in Scripture as indicating to the wise men the spot where lay the infant Jesus?

A.—If phenomenon it is, which we very much doubt. Every living soul comes into terrestrial, physical life under the direct influence of some one or more of the heavenly bodies you call stars. Jesus was no exception to this natural law. He was born under the direct influence of this same star, and as his spiritual progenitors—now mark the assertion—his spiritual progenitors were well versed in the science of astronomy, they had taught this science to some extent to his earthly progenitors, and had given particular instructions to his mother concerning the conditions under which he would come into this world, and for what purpose he was to come into this world. So when the decree went forth from the ruler, after the birth of Jesus, for the destruction of all the male children, the guardian spirit of the mother said unto her, Arise! take the young child and go unto such a locality; follow such a star; and when you are under the direct radius of that star, there stop and abide until the voice of the angel shall bid you hence. And again these same spirits appeared unto the shepherds as they watched their flocks by night, told them to go forth seeking for the young Saviour, and informed them that such a star should guide them, and when they should come under the direct radius of that star, within a certain sphere they should find the young child and its mother. The result is well known to all Bible readers. There is a legend concerning this star; it is this: that it only appeared in the heavens upon the birth of Jesus, and that at his death it disappeared. This is partly true and partly false. That it had an existence among the celestial worlds prior to the birth of Jesus, is a well-known scientific fact; that it did not go out of existence at the death of Jesus, is also a well-known fact. It simply changed its orbit—went from a material orbit to one more spiritual. Astronomy has it that the star appeared again after a series of years—ninety-two, I think. It is a mistake; another star occupied the position that that star occupied at the time of the death of Jesus, but not the identical star that occupied it at the time of his death—by no means. Now there is nothing at all miraculous concerning the birth of Jesus or the appearance of this star. The people of those days—and particularly the Syrians—were in the habit of consulting the stars and making their movements in conjunction with the movements of certain stars. They were to them as guide-boards, to point the way either to good or evil. But when the facts of these days are handed down to you of the present day who know less of that science than they knew—generally speaking, you know less of that science than they knew—then it becomes a miracle, and something out of the ordinary course—an unnatural or supernatural circumstance; but in reality it is merely a manifestation of natural law, as capable of demonstration as is any other phase of natural law.

Q.—Has the Bible and its teachings or the arts and sciences contributed most to the civilization of men?

A.—To some sensitive ears it would sound like blasphemy to say what we shall be obliged to say, in order to speak the truth, in order to stand by the facts as they appear upon the record of time. The arts and sciences have been the great lever in human progress in all ages. The Bible may be compared to the brakes upon this great car of infinite progress—perchance it might have run too fast had it not been for the Bible.

Q.—Can you explain how the spirits can take a coat off a person, when the coat is sewed up in such a manner as to appear impossible?

A.—In the first place, it should be understood that there is nothing solid in Nature; that there is a space between all particles; that the adhesion does not make solidity. It only reaches a certain point of attraction, and therefore holds the particles in a near relation to each other; but there is a space between them all. This being true, the process of disintegration is very easy, very simple. Many of the inhabitants of the spirit-world are excellent chemists, and they understand the laws governing in all material things exceedingly well; and they who produce this class of manifestations for the furtherance of knowledge among you upon the earth, further inform themselves with the special view of taking advantage of the law of attraction and repulsion. The human will, when backed up by intelligence and knowledge, is superior to all things and laws—it is the law of all laws, and is capable of penetrating all conditions and of making all subservient to it. If I should wish to take off your coat, even though it should be a seamless garment and woven upon your body, I should not go to work by the ordinary process, but I should first darken the apartment, in order that the magnetism proceeding from the human eye might not absorb the chemical condition I might wish to use. In that case I should either bandage all your eyes or darken the room so you could not see; then I should immediately envelope the coat in a condition which, if you could see it, would appear like steam. It would penetrate through all the interstices of the coat, and disintegrate the particles at once; but it would hold them, at the same time, in solution. By the force of my will I should determine that these particles should be attracted to myself or any part of the apartment I might designate. As soon as these particles were apart from the chemical influence or power that I had thrown around them, and exerted through them, they immediately resume their former position; or, in other words, the law of attraction would again begin to act, and all these particles of matter would assume their proper conditions, and the coat would be a coat

intact, just as it was before I chemically acted upon it. Then, when I wish to put the coat on again, I simply go through the same chemical process; I disintegrate the particles, and I then envelope the subject who is to wear the coat with another condition, chemically speaking, which acts in harmony with the law of attraction, and the coat, or the particles composing the coat, must be attracted in their original position upon the subject, in consequence of the chemical condition with which I have surrounded the subject. Therefore, you will see, it is from beginning to end a chemical experiment, which you will all be capable of demonstrating to your entire satisfaction when you shall stand behind the veil. Feb. 16.

George McPherson.

It is fifteen days since I parted with a body worn out with consumption. I was born in Scotland; I died in Boston, Mass. I have some relatives in Scotland who are seers. I have appeared to them since I died here, and have caused them some strange feelings, because they did not know I was dead, and because, too, they thought spirits of the dead only appear to those who are living when they are unhappy and desire help. This is not true. Modern Spiritualism knows better than that; and I would advise the spirit-seeking part of my family to investigate this, and get rid of some of their old notions and get some new ones. I am happy, and satisfied with the new life, and nothing on earth would induce me to return to dwell here permanently again, if I could help it. My name, George McPherson; age, twenty-eight. Feb. 16.

Edward H. Uniac.

The question, "If a man die, shall he live again?" I have solved; and through the process of death and the resurrection in the other life, it has become knowledge. I sought for it when here in the body, but failed to obtain it. I was a man of destiny, as I suppose the whole human family are; but they can only declare themselves to be so as they become conscious of its truth. Using the words of one of America's best poets, I have to say that "the world was my foe ere I knew me." The conditions or tendencies of evil seemed flung around my earthly life, and held me powerless in their grasp; and I struggled hard though I might, it was all in vain—I must walk in the way marked out for me by the stern destiny over which I had little or no control. My friends used often to ask me, "What makes you so?" and I could only say, "My God, I do not know."

I was born in the capital of Ireland. I came to this country in early youth, and became established with my family—my parents—in New York City. For a brief period of years fortune seemed to run quite smoothly with me. I finished an education, and became admitted to the bar as a counselor-at-law, under the statutes of New York State. I practiced to some extent, and with most excellent success. But about that time my father died, leaving me in possession of \$32,000. Soon after his death I contracted an ill-assorted marriage; and from the possession of money, together with the evil conditions that grew out of this ill-assorted marriage, seeds of dissipation ripened into flower and fruit. I became a drunkard, and in an almost incredibly short space of time I found myself penniless and in the gutter.

But I still retained my faculties—those that were natural and those that were the result of education—intact. I was taken from the gutter by my friends, and stimulated to a better course. I saw nothing in the practice of law that would favor a better course; on the contrary, everything to induce a downward course in life. This is not true in every one's case, but it was true in mine. I therefore abandoned the practice of law and applied myself to the study of medicine; but I very soon learned that I was out of my sphere, so I abandoned that; and I again went into the gutter, and again I rose from it by the influence of kind friends.

One day when I was recovering from an unwanted fit of inebriacy, a well-known temperance lecturer visited me. He said, "My friend, you have a good heart." I said, "Yes, I hope I have—what there is left of it." "You know the course you are pursuing is one of evil?" "Yes, but I pursue it because I am obliged to." "Well, allowing that to be true, you do not profess that every one else is obliged to pursue just the course that you have?" I said, "I do not know what is true of others; I know myself." He said, "Let us take a fairer view of the case of other people; they who, like you, have a tendency toward infamy. And, taking this fairer view, let us believe that you may be instrumental in saving many a soul from the gutter." "Well, how?" I said, "By going on to the rostrum and becoming a lecturer in favor of temperance." "Why, me?" said I, "just out of the gutter?" "Yes, you," said he; "it seems to me that this is the proper field for you now. Will you try it?" "Yes, I will try it. But," said I, "supposing my evil genius should determine that I should get drunk just before it was time for me to go before the audience to give a temperance lecture—what then?" Said he, "We will believe that your evil genius won't go so far as that." Said I, "You may believe what you please, but I have no faith in myself or in my evil genius." "Very well," he said, "let that happen as it may; you have promised." "Yes," said I, "I have promised." "Well," he said, "I have an appointment at such a place,"—naming the place—"and I propose that you shall fill that instead of me." "Very well," said I, "I announce me. I will fill it if I can." Said he, "I shall expect you to fill it." I answered, "Expect what you please; I will do what I can toward filling it."

The appointed time came, I filled the appointment, and, as I afterwards heard, to the entire satisfaction of a large and intelligent audience. I could speak from experience; I could relate instances that were a part of my own life; I could warn drunkards from my own standpoint; and there I had the advantage over many brothers in the lecturing field.

Well, I continued as a public lecturer in the cause of temperance nearly up to the time of my death; yes, up to that time, with occasional intervals of going down hill, of descent into the gutter, of coming out of the gutter and going on to the rostrum and preaching temperance. A strange paradox, but the truth nevertheless. This same evil genius, or power of destiny, if you please, led me into many other mistakes in life, or into conditions which, if I could have avoided them, I should have experienced at least less sorrow. The last days of my life in that strange physical compound, my body, were passed in Boston. The occurrence of a disappointment which made a deep stab into my better nature, again made me a vulnerable subject to the demon intemperance, and, though I struggled harder than ever, I went lower than ever, and finally, through the influence of morphia and alcoholic spirits, my spirit took its final leave of that strange physical compound, its body, and entered the realm of causes, from whence I could study the conditions under which I had existed in mortal life, and could know, for a positive certainty, why I moved as I

did move, why I lived the life I did live. I do not make this appeal in extenuation of my faults; I do not desire to exonerate myself from one single sin; but, in justice to my God and myself, I have to say that I lived in just accordance with the law of my nature, and I could do no different. Viewing my life, then, according to this light, I trust that my friends will still continue to pity and not condemn, and that my enemies will withhold their judgments until they, too, can stand in the world of causes and behold themselves as angels of light behold them. Feb. 16.

Ellen Townsend.

I am Ellen Townsend, of Keene, N. H. I was eleven years old. My father was Nathaniel Townsend; my mother, Mary Elizabeth. I had two brothers, George and Henry. I died of diphtheria. I was sick five days. And I only wanted to know I didn't go a great way off; I come home every day, and I go to school, and I have a great many things now that I used to want here, that I could not have, and if she was where I live I should like it a great deal better than living on the earth.

Old Uncle Jacob likes money just as well as ever he did, but he can't get it, and that makes him unhappy, so he don't like here at all. He was an awful old miser—he was. He would not give you a cent to keep you from starving. Well, he is just the same now, but he is getting his punishment, for he can't get it—he wants it, and can't get it—and he will be in that condition till he sees how foolish it is and wants to get out of it, and then there will be plenty to help him—but he doesn't want to get out of it, and he is thinking all the time of some way to get it, but he can't. [Have'n't you told him he could n't?] A great many people have told him so, but he thinks they only do it to aggravate him. [Can he control his own fate that he used to have?] Oh, no, and that makes him awful unhappy, and he can't. It is all scattered, and it makes him feel dreadfully. Mother will know all about it; she knows what an awful old fellow he was. Good-by. Feb. 16.

Séance conducted by Theodore Parker; letters answered by William Berry.

MESSAGES TO BE PUBLISHED.

Monday, Feb. 20.—Invocation: Questions and Answers: Alice Dilworth, of Baltimore, Md.; Jonathan Harris, Jr., of Boston Highlands, to friends; Senator Lane, of Ohio, to friends; Kate Stoughton, of Windsor, Conn.
Tuesday, Feb. 21.—Invocation: Questions and Answers: Henry Winer, of Albany, Oregon, to friends; Ella Estelle Libby, of Boston, to her mother; Andrew Gray, of Portsmouth, N. H., to his mother; Mary Ann, of Charity of the order of St. Joseph, New York City.
Wednesday, Feb. 22.—Invocation: Questions and Answers: Thomas Garrett, of Wilmington, Mass.; John Riley, of New York, to his wife; Eliza Smith, to Charles Smith; Eliza A. Frazier, of Boston, to her mother; Johnny Gardiner, to Mr. Joseph Lyon, of Boston; John Doherty, of Boston, to his brother.
Thursday, Feb. 23.—Invocation: Questions and Answers: Maria Roche, to the Sisters of Charity; Boston; Edward Fox, to Mrs. L. B. Wilson; Commodore Steele, to a friend.
Friday, Feb. 24.—Invocation: Questions and Answers: Sidney Willing, of Franklin, to friends; John Hilly, of California, to his son; Emma Trickey, of New York City.
Saturday, June 1.—Invocation: Questions and Answers: Capt. E. A. Strong, of West Newbury, Mass.; John Riley, of Boston; Mary Seale, of Townsend; Alice Appleton, of Scranton, Penn., to her mother.
Sunday, June 2.—Invocation: Questions and Answers: Mary Wier, of Nantucket; George D. Prentice, of Lynn, to her grandfather; Rufus, of San Francisco, Cal.; Henry C. Wright.
Tuesday, June 6.—Invocation: Questions and Answers: Orono, Mary Evalina D. W. of Eastport, Me., to friends; Patrick Milton, to his mother.
Thursday, June 8.—Invocation: Questions and Answers: Samuel Bailey, to William G. Haskell, of Galesburg, Ill.; Thomas DeWolf, of Canada, to his son; John Melville, of New Orleans, to Capt. William H. Standish.

BANNER OF LIGHT: AN EXPOSITION OF THE SPIRITUAL PHILOSOPHY OF THE NINETEENTH CENTURY.

PUBLISHED WEEKLY
AT NO. 138 WASHINGTON STREET, "PARKER BUILDING," BOSTON, MASS.

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ADVERTISEMENTS inserted at twenty cents per line for the first week, and fifteen cents per line for each subsequent insertion.

All communications intended for publication, or in any way connected with the Editor's Department, should be addressed to the Editor.

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All Business Letters must be addressed: "BANNER OF LIGHT, BOSTON, MASS."

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Warren Chase, Corresponding Editor.

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THE WINDING PATHS OF POLITICAL PARTIES.

An outsider, viewing political parties only darkly through a glass, we find it extremely difficult to determine what are the principles of any great party; and if we find out what they are this year, it is no evidence that they were the same four years ago, or will be even one year hence. The old Whigs said of Martin Van Buren that his course was like the fox, that "when the hound was on its track, he could not tell whether it was going south or coming back." As much may certainly be said of either of the present great political parties of our country.

A few years ago, when we were engaged with others in adopting resolutions and policy for the Free Soil or Republican party, we all protested against interference with State rights, and maintained the jurisdiction of each State over its internal policy, in which we claimed the right of slave States to regulate their domestic affairs, and of free States to do the same; and hence we all denounced the fugitive slave law, which was adopted and enforced in the free States by the Democratic party, and which we all called an encroachment of the national government on State rights. But the party in power had its own way, and, as many said, trampled on the constitution and sovereignty of States. Now that party, having lost control of the national government, and falling back on States which it controlled, as the Republicans did then, has completely changed front, and occupies precisely the same ground on this question that its opponents did at that time, while the other party, having gained the national power, have also quite as fully changed their party policy, and are crowding, by constitutional amendments and congressional enactments, the national policy into refractory States.

It seems to us that a man who settles upon principles of governmental policy for the country, which he conscientiously believes to be right, cannot follow the windings of any of the parties, but will find himself facing first the one and then the other, if he keeps a straight and consistent course. We have long since become satisfied that the leading politicians of both great parties in our country are actuated more by desire for success and official power than by principles of righteousness and the best interests of the whole country. The founders of this government were honestly and earnestly interested in securing the best government for the people, and unselfishly labored to that end. But now we have become a rich and mighty nation, and office is wealth and power, ambition comes in, and chances for speculation corrupt many good men who are morally too weak to resist the luring temptation, and our government is switched about by the changing policy of parties and partisans, too many of whom are without principle, but not without political influence and official power.

We had faith in Abraham Lincoln. We knew him well, and believed him honest and unselfish and void of pride in ambition, but only proud of aiding the cause of justice. But we saw the surroundings, and feared for him and the country when the war should end as it did, and as we knew from the first it must, in the success of the government. But by one of those mysterious events which our Christian brethren sometimes call providential, he escaped the trial that awaited him, which fell on other shoulders. We pitied Andrew Johnson, and it will take half a century for this country to do him justice. He was too honest for a party politician, and too weak for the presidency at the time it fell to his lot. At some other time he would have passed off as well as many others have and will, and with as good reputation.

Our country has passed that trying ordeal of civil war, if such thing can be, and now we have only political party Presidents, and, of course, whichever party elects its candidate has the executive as a President of the party, bound to carry out the policy of its leading and ruling politicians. However shifting and whiffling may be the policy of a party, we can expect nothing more of its executive than to obey and carry it out if he can. It is doubtful if our country can elect a President, but there is no doubt of the ability of one or the other of the parties doing it by fair or by foul means. We dread the great quadrennial monsoon that must pass over our whole country next year, and we feel confident that both parties will trim their sails to catch the popular breeze, and sail into office by the votes, if possible, with little regard to the issues of great principles or the best interests of the people. It has become too much a scramble for office, power and place, and too little a question of principles.

FLUCTUATIONS AND EXCITEMENT.

That there is a sufficient cause for the highly-excitable and passionate condition of the people everywhere, we have no doubt; and if the cause were known, we believe it would also account for the unstable condition of our climate also, if not for the earthquakes and tornadoes which have of late become so frequent. The social, political and religious epidemics are probably caused by the same electric and magnetic changes that convulse the earth and air of our globe. The terrible state of affairs in France, on which the whole civilized world looks with surprise, is owing to the more excitable nature of the French people, who have long lived and revelled in the passions rather than in the intellect; and the late unparalleled convulsions in our own country, from which we seem hardly recovered, and Central-American conflicts—all show that some great change has taken place. What it is, and how it is to affect the future, we do not know, but at present it seems to warm and quicken the baser and grosser passions more than the higher and nobler faculties of the mind. It may only reach them first and affect them sooner, but only temporarily, after which the intellect may be also quickened, and the race rise out of its destructive wrangling, and out of the fith of tobacco and strong drink. It may purify life and elevate the affections and passions, and a new order of social and political equality may soon succeed our tottering institutions of discord and inharmonious. In no department of life is there as much trouble as in the marriage relations of parties, and the marriages and divorces as rapidly balancing each other in number, and the term of marriage harmony is shortening every day, with a rapid increase of murders and suicides growing out of the relations of the sexes. People are wondering what we are coming to, and many of the wild and reckless men who do much to shape legislation are secretly discussing the policy of abolishing marriage altogether; and if our "strict constructionists"—who would tighten divorces and make marriage a religious obligation, in which the wife

is a slave to the baser passions of the husband—are not very cautious, they will carry their schemes so far that the opponents of any marriage law will succeed. The stringent legislation on the subject of slavery made the slave an equal with his master in civil and political rights sooner than either were prepared for it. This was accomplished not by mildest and kindest means, but by the bloodiest and most cruel. It would be wise for us to avoid all similar modes of restoring to woman her equality with man, both in and out of marriage—which she must surely have—and equally wise to avoid a similar mode of putting the laboring poor in possession of their just rights in comforts and enjoyment of the wealth which their own hands and heads produce.

A princely mansion stands up town, clean, sweet and elegant. The woman that scrubs and cleanses it lives in a dark, dirty hovel, some rods beyond the stable—the slave-wife of a drunken husband, and mother of his six little children begotten in drunkenness and lust, without love, where she drags out a most miserable existence, with her only hope in her children, which she tries to bring up without the bad habits of their father, but which she can hardly do, since they inherit as much from him as from her, and are legally more his than hers for obedience and service, and since he owns her as well as the children. The mansion she scrubs is occupied and enjoyed by those no better than she is, and not half as deserving, since their hands never touch the scrubbing-brush and mop-stick, and they live in idleness and luxury, able and capable of employing means to prevent any unwelcome children in the house, and although not socially and sexually happy generally, are able to carry to the world of fashion and pride all the signs of domestic happiness. It is a question whether the poor woman has not some more rights in society and life than the mere pittance she gets for the scrubbing, and whether her children have their just dues in the heartless world of competition.

NEW YORK CITY.

A correspondent of the Missouri Democrat, in footing up ten years' changes in New York, gives a graphic description of the city, and no doubt truthful as well as fearful. He says:

"Scores of cooks in New York receive larger salaries than the governor of Missouri. Men roll down Broadway to their offices in costly carriages, with liveried drivers; old men and young not a few, but many, ten years ago, every body walked down town; now it seems that fashion has invaded the counting-room and office. So extended is this spirit of extravagance and display that it is not confined to the wealthy alone; the habits and style of one class are imitated by the next, and men with frequent fashions circles with moderate incomes are called upon to exercise a surprising ingenuity. Fashionable couples, with drivers in livery, surround the Brevoort House and other exclusive localities, and the young and old snobs, at a cost of ten dollars per week, ride down Broadway to their offices, and back again at night, in equal grandeur with the nabobs of the surrounding country. But their perb jewelry are hired for balls and parties by the night. Dinner dishes, attendants and guests are supplied by contract. Young men and snobs of mature years, who move about in faultless attire, and preserve the exterior of fashionable requirement, at night enter the doors of fashionable counting-rooms, hotels at these places, and those on straw beds in curiously constructed pens.

The contrast between New York to day and New York ten years ago, in every description of extravagance and luxury, is marvelous; and sensible men with moderate incomes fly in dismay from the modern Babylon to the simplicity and security of the surrounding country. But the poverty and crime of New York is the same. Five Points and other localities, which the congregated poverty, vice and crime had made notorious, have given way before the march of improvement, and broad streets and business houses have supplanted vile, dark alleys, and the blackest, gloomy hovels at these points. But their late occupants have only changed their quarters; and block after block, for miles and miles, in narrow, stifling, filthy streets, stand the tall, unsightly tenement houses, or the smaller and still more squalid hovel of the poor. Among these lurk the murderers and thieves; here dark deeds are meditated; here the basest crimes are committed; here is the vilest and most abandoned population on the continent—men and women so hideous in form and feature that they hardly seem to bear the image of humanity. It is an element as vile and as dangerous as that which has just reduced Paris to ashes. And over this smouldering volcano the great city sleeps.

We have seen all this, and more, of the horrible state of society in Gotham, and regret to be obliged to say St. Louis is drifting into the same channel of two, or rather three classes—the really wealthy and luxurious few, the poverty-stricken but honest poor laborers, and the class, larger than either, that live between the two, and rob and steal from both, and often make great display of wealth and fashion that they have borrowed from those who did not lend to them. There are so many advantages in a great city that we prefer to stay in one for business, but confess to its ruin of nearly all young persons who are raised in its society.

Letter from Washington.

DEAR BANNER—Again I have to report the successful termination of another year. Our Society—the First Society of Progressive Spiritualists of Washington, D. C.—held its fourth annual meeting in its comfortable and convenient hall, on the evening of Tuesday, May 30th.

The reports of the various officers were presented and adopted, and again the Society shows a clear balance sheet, every cent of its obligations having been fully discharged.

After having served four years as president, I felt that it would be much better for the Society to have an entire change of officers. In this opinion my good brother, George White, the late vice president, fully coincided, as also did our secretary, Bro. Levi Loomis. We therefore declined accepting any office in the Society for the coming year. The election resulted in the choice of the following officers: Col. Miller, President; Charles F. Herrins, Vice President; O. R. Whiting, Secretary; R. Roberts, Treasurer; M. Coolidge, Chairman of Finance; John B. Williams, Janitor. The proper authorities will send you the programme for next season, as soon as their arrangements are completed. With best wishes for the Banner,

JOHN MAYHEW.

Matters in Europe.

Since our last issue, nothing of a particularly startling nature has taken place in Paris. The National Assembly, June 8th, abrogated the law proscribing the Orleans priories, by a vote of 494 to 103, and declared valid the election of the Duc d'Aumale and the Prince de Joinville by a vote of 448 to 113. They are to be allowed to return to their political rights—which step is expected in time to bring about the long coveted ascent of the throne.

The Bonapartists are hopeful and active. The friends of the republic as it is represented at Versailles, seem at present to desire its continuance. But three differing forms of government are engaged in pressing their claims upon the people. Jules Favre has resigned as Minister of Foreign Affairs.

The damage to Paris from fighting and conflagrations is estimated at 800,000,000 francs. Six million francs' worth of merchandise was burned, exclusive of the docks due to Villotte and warehouses.

The remains of the rebel shop Darboy and many of the priests who fell victims to the Commune have been buried with great pomp.

The fortune of Miss Bardett Courts, recently raised to the peerage by Queen Victoria, is estimated at £10,000,000. She has given to charitable purposes no less than £5,000,000.

SOUTHERN LOCALS, Etc., REPORTED FOR THE BANNER OF LIGHT.

LOUISVILLE, KY.

Never shall we forget our journey of two months (April and May) with the Spiritualists of Louisville. Worn and weary with continuous itinerant labor, we went among them. Most genial was the greeting we received. After all, there are many joys in the itinerant's life. But still, it is a life of extremes. When you are happy you are tremendously happy, and when you are hard-worked and afflicted with ennui, you go to the full limits of the law in your weariness and woe.

We arrived in Louisville, March 29th, just in time to attend a

LECTURE ON MEDIUMSHIP.

By Mrs. Wilcoxson. This good sister lectured for the Spiritualists during the month of March, giving universal satisfaction. Her discourse on "Mediumship" called out a very respectable audience. Mrs. Wilcoxson affirmed, at the outset, that mediumship was fundamental to Spiritualism. She then went on to say that she owed everything to her spirit-friends; they had blessed her, and made her what she was. She said she had implicit faith in them; not that they were infallible, but that, through experience, she had always found them truthful, and so she should ever heed their admonitions, and seek to carry out their plans. Our sister also averred that she considered that true inspiration would only come to those who, by prayer and meditation, and pure and holy lives, proved themselves worthy of standing before the world as evangelists of a new theology.

Listening to Sister Wilcoxson, we ceased to wonder either as to the cause of her continued fidelity to Spiritualism, or her moral heroism, or the secret of those beautiful and practical inspirations that have fallen from her lips during the years of her public ministry, blessing the people and resurrecting them into the delightful ways of spiritual life and light.

Our good sister is humble. She is not full of egotism. Believing in the spirits, she subjects herself, in a certain sense, to them; consequently she is inspired, and preaches a living gospel, not a cold, hard, dry, crispy, combative system—no, not at all.

The doctrine of individualism has so inflated a certain class, that, were it in the economy of things for them to be presented to the highest archangels of the celestial world, they would not take off their hats to the exalted ones. Their minds, full of conceit and pomposity, affect contempt when one talks of an abiding faith in the spirits, and they say, "Really, we have outgrown all that."

Now we detect fanaticism; science is one of our saviours; but still, at the same time, we do feel that faith in the power of the spirit-world to do for us, is the groundwork of our religion. And he who is prayerful and full of a spirit of trust, who is humble, who is self-abnegating, who says, if a speaker, "Dear spirit-friends, may words of wisdom and inspirational power be given me today! I ask this not for my own glory, not that I may be petted and flattered, no, not that; but, on the contrary, that the great gospel of angel-presence and rational religion may be presented in the best manner to the people. For the sake of principle may I be successful to-day"—he who can occupy this position may feel sure that victory awaits him, and also that his power for good will increase day by day. "He that humbly himself shall be exalted." That's it! there is true theology in that statement.

Reader, let us seek this humility. We can be humble and prayerful, and all that sort of thing, and yet be strong in our individual power.

Mrs. Wilcoxson concluded her lecture by referring to the scientific aspect of mediumship. She hoped the time would soon come when media could possess the knowledge requisite to an harmonious development of their powers.

THE SPIRITUALIST SOCIETY

Holds its public sessions in Welsiger Hall. The meetings are largely attended, and the subject of Spiritualism is a matter of general discussion throughout the city. The clergy, with their accustomed ability (?), have preached upon this latter-day Revelation. They consider it a dangerous thing—something to be feared—something, in fact, directly from Satan, an individual with whom they have long been acquainted; consequently they exhort their hearers to shut their eyes to the facts of mediumship, to settle down into the old ruts, and, like themselves, crystallize into first-class mummies.

Now, this is not ranting fanaticism. It is a fact that some of our American clergymen dictate to their people with all the pomposity of the Romish priesthood; and it is contemptible to see free Americans so docile and obedient—such slaves!

The evangelical clergymen of Louisville have done their best to kill Spiritualism, but it will not die. Another thing: the clergy are frequently astounded to learn that preaching against Spiritualism is really distasteful to their hearers.

Rumor has it—and on good authority—that a few of the evangelical ministers in the city are decidedly favorable to Spiritualism. But these poor men dare not utter their soul-convictions while in the pulpit. Oh, the bondage of the Christian pulpit! Oh, the bowing to fashion! The preacher has the light, but he dare not let it shine; and the people—a great many of them—possess it, but they dare not tell the minister! And so the church worship of thousands is a stupendous swindle all round; for preacher, and congregation, and the choir, and the little boy that "blows" the organ, all know better.

The Rev. Mr. Heywood, pastor of the Unitarian Church of Louisville, is the only clergyman in the place who has given Spiritualism fair treatment. The Spiritualists all entertain the highest regard for Mr. Heywood. For nearly thirty years this gentleman has preached liberal Christianity in Louisville. He has fought a good fight, and has come off conqueror. The Spiritualist Society and the organization over which Mr. Heywood presides are the only religious gatherings in Louisville that are at all identified with modern thought. The other organized religious bodies strive to extract from the erratic historic records of old civilizations the spiritual food that shall satisfy the unbounded demands of those who live in this blessed land of America.

The lecture season for the first half of the present year closed May 27th. Meetings will be resumed next October, and the prospects are good for a renewal of the delights that always characterize gatherings of progressive minds. The managers of the meetings have been fortunate enough to secure the services of our good brother, James M. Peebles, during the month of October. Mr. Peebles is of the constructive sort; and that is the kind that a great majority of those who are already converted to Spiritualism desire and need. But then, the spiritual platform furnishes every known type, and all, beyond doubt, are essential to the complete, though—lamentable fact—unseen unity.

Mr. A. B. Whiting is a great favorite with the

Louisville Spiritualists. His lectures call out large audiences. Controlled by spirits who trod the earth far down the mystic ages, his utterances abound with deeply interesting historical facts. And then, his argumentative powers are of a high order. He demolishes old superstitions in a most artistic manner, and presents the lofty ideals of Spiritualism to the human mind in their stead. Brilliant inspirations, too, bless our brother. People sit electrified by them. Bro. Whiting lectured to the Louisville Spiritualists two months during the past season.

Miss Nettie Pease, one of the editors of the Present Age, gave great satisfaction to the Louisville friends during her two months engagement as lecturer. We heard many speak of her with the utmost kindness, and we know that memories of her beautiful inspirations will long dwell with the people.

Mrs. Addie Ballou lectured one month, and gained many friends in consequence of her bold radicalism. Although the Louisville friends are quite decided in their tastes, yet they never dictate to their speakers. Mrs. Ballou did a good work in Louisville.

We have before mentioned that Mrs. Wilcoxson was one of the lecturers for the Louisville Spiritualists this last season. With the rest of the speakers that were favored with a call to Louisville, she is profuse in her exclamations of gratitude toward the friends for their kindness to her.

All things considered, the season of lecturing on Spiritualism, just closed, in Louisville, has been highly successful. True, things in the financial line, as is the general rule among Spiritual Societies, might be improved. A few, in most of our societies, have to foot the bills. A large majority do nothing but growl. No one suits this. This one is too radical; that one too conservative.

It is a curious fact that these growlers are always the first ones in the hall, and the last to leave it! They always get the best seats, too. And many of them are so fully developed that they regard the contribution-box with perfect indifference. The most eloquent plea for money falls—well, not on their ears. It is discouraging to an aspiring orator to observe these things.

Many are discouraged at the discords manifest among Spiritualists. They talk of giving up, of ceasing in the work of spiritual emancipation. We are not discouraged as yet! We are full of faith and hope and fire! Yes, fire the fire of the spirit! We believe that all these discords will finally cease. A beautiful peace will yet overshadow Spiritualists. Where base contentions now reign, heavenly redemptives at last shall prevail. And in that day of order, now about to dawn, we shall receive greater inspiration, diviner baptisms, and come into a holier fellowship with the gods.

MEDIA.

There are many excellent mediums in Louisville. It was our purpose to mention them, and to speak of their gifts, in detail. But, somehow or other, we have introduced other matter into our letter. Perhaps we may carry out this idea at some future time.

We must, in closing, call attention to the fact that Mr. Levi Dinkelspiel, formerly a law practitioner in Louisville, has recently entered the lecturing field. He speaks in the unconscious trance condition. Thursday evening, April 24, it was our good fortune to listen to an address from this brother, delivered in Welsiger Hall, Louisville. It was a rich treat to us. Besides being an admirable speaker, Bro. Dinkelspiel is so fortunate as to be a medium for slate-writing, and other manifestations. Societies should give Mr. Dinkelspiel a call. He is a young man, but, as the saying goes, youth is no crime. Who will take the places of the old pioneers? Soon, the brave veterans will pass on! Young America, touched by the divine power of Spiritualism, is determined to perpetuate the ideas of Spiritualism; and the spirits, sanctioning the idea, are putting young men and women into the field, in all parts of the country. Give them a hearty welcome, Spiritualists. Mr. Dinkelspiel's address is Louisville, Ky. See his name in the lecturers' column.

CEPHAS D. LYNN.

Spiritualists of Eaton Rapids and Windsor, Michigan.

The friends of Eternal Progression of Eaton Rapids and Windsor, Mich., and vicinity, will hold their First Quarterly Meeting, on the 1st of June, at the residence of Mrs. A. A. Pease, in the city of Eaton Rapids, at the hour of 8 o'clock, P. M. The subject of the evening will be "The Origin of the Spirits." Bro. A. A. Pease will be present to address the meeting. Friends are invited to come from a distance. Prof. Bailey will be present to sing and play the organ. Come, friends, and we will have a good time in keeping the wheels of progress rolling. June 1st, 1871. A. A. Pease, President.

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