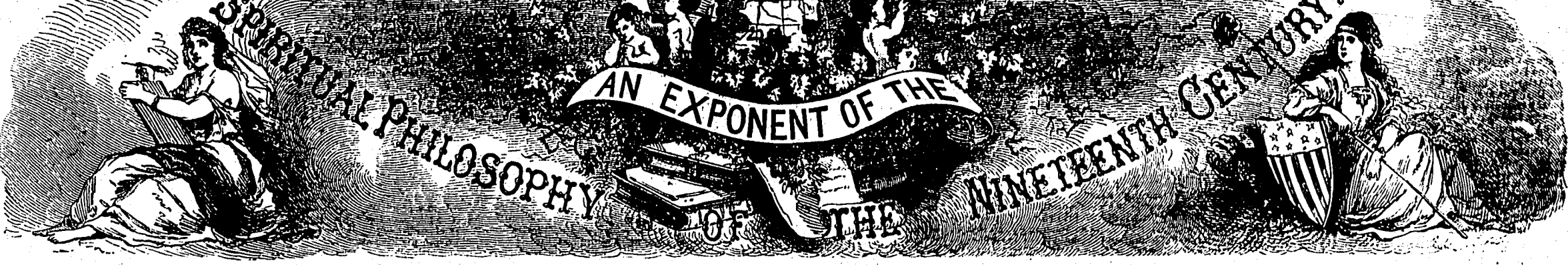


BANNER OF LIGHT.



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Literary Department.

REMINISCENCES AND EXPERIENCES OF A WORKINGMAN.

BY EMILE SOUVESTRE.
Translated from the French, for the Banner of Light, BY SARAH M. GRIMMÉ.

CHAPTER XIV. FRAGMENTS.

What the Creation teaches Man—The Mother of Washington—The Drum—Rustic Airs—The Lawyer and the Peasant.

FIRST FRAGMENT.—WHAT THE CREATION TEACHES MAN.

It is well known that most of the attempts to inspire the Indians of North America with a taste for agriculture, and to induce them to abandon their wandering life, proved incomplete, or fruitless. The French Jesuits in Canada and the English missionaries in the United States of America vainly formed, at several different times, villages of the red men. The wandering spirit which seems to be inherent in their very natures and their abhorrence of all continuous labor, have always dispersed these infant colonies. There hardly remains an Indian hamlet on this immense continent. The natives still love to roam the forests, often following the chase, or going on excursions without necessity and without object, leaving meanwhile to the women the toil of cultivating the land, and of taking care of the cattle.

In addition to the hereditary instincts which render a wandering life so attractive to the Indians, the idea that labor is disgraceful to man keeps up among them their deplorable habits. The red man, believing implicitly in the traditions of his ancestors, esteems but two occupations worthy of him—war and the chase; all other outlay of his strength he regards as a degradation.

Nevertheless, there are individual exceptions. An American missionary, Heckevelde, who published a book on the "Manners and Customs of the Indians," gives an account of one, whose industry procured for him a habitation, abundantly furnished with all the necessities and conveniences of civilized life, and which could well bear comparison with a small American farmer's. As he was one day expressing his admiration and astonishment, the Indian spoke as follows:

"When I was young, I spent my days in idleness like my countrymen, who think that work is only fit for white men and negroes. But one day, as I was sitting on the banks of the Susquehanna, I observed the sunfish gathering little stones to form an inclosure, in which to deposit their spawn. I lighted my pipe and continued to watch them, when a little bird began to sing. I turned my head and saw him assisting his mate to build her nest, whilst he continued his melodious strain. I forgot the chase, and began to reflect on what I had seen. I saw the fish gaily at work in the water, and the birds in the air, and contemplating myself, I saw that I had two strong arms, at the end of which were hands furnished with fingers, which I could open and close at pleasure; that I had a robust body, supported by two strong legs. Can it be possible, said I to myself, that thus formed, I am created to live in idleness, whilst the fish, the birds, the sunfish, who have only their mouths open, with labor joyfully of their own free will, create their Great Spirit must have had some object in view when he gave me these limbs. I must no longer be idle. Since then, I have built a good house and cultivated maize, and whilst others spend their time in dancing, and consequently suffer from hunger, I live in abundance. I have horses, cows, pigs and poultry, and enjoy peace and contentment. You see, my friend, that in order to learn to reflect and to work, we need only listen to the voice of Nature. Creation speaks as audibly to the white man as to the Indian."

SECOND FRAGMENT.—THE DRUM.

Unfortunately men seek for lessons of experience only in those important transactions which concern their fortune or their honor. They ignore the instruction which the million tongues of Nature are incessantly giving them in the common things of life. They pass unnoticed the hollows and bushes, but gaze with wonder at the mountains, the rocks, and the high trees. But these we only encounter at long intervals, and they teach us the power and majesty of God, whilst the others meet us at every step, and teach us in his minutest works his love and surpassing care. It is the part of wisdom to see and comprehend their use.

These reflections arose in my mind yesterday, as I listened to a child beating a drum. He was a neighbor's son, who possessed all the charms which naturally belong to childhood, vigorous health, a joyousness which inspired you with gaiety, and a caressing love, which filled you with tenderness. I held him in my arms on the day of his birth, and if I did not know what it was to be a father, I should say I loved him as my own son.

The other day I found him standing before a toy shop, in a paroxysm of covetousness. I took him by the hand and led him all round to see the display of beautiful toys, and then gave him liberty to select one. Imprudent permission! After a little hesitation, he chose a drum.

From morning till evening I hear him under my window, trying to imitate all sorts of military tunes. If I begin to read, he accompanies me by beating to arms. If I try to think, I am sure to hear double-quick step. If I am conversing, I am stunned with beating a retreat. It is impossible to calculate on a moment's quiet. At all hours the apprentice musician is at hand thumping on his ass's skin. Everybody is out of patience with him, and I, though quite as impatient as any one

else, dare not say a word, feeling that I am myself the cause of all the disturbance. I bought the drum. How many do the same every day—purchase trouble for themselves, and then curse the consequences of their own acts.

You who govern, whether a household or an empire, and who allure those who obey you into the barren paths of glory and renown, instead of leading them into the fields of usefulness and duty.

You who furnish to your enemies a pretext for slander which they delight to bruit abroad.

You who present to your ardent imaginations vain hopes, which intoxicate you incessantly.

You who drag peaceful men from their happy retirement to launch them into the tumult of active life.

You whose pens spread abroad at a venture praise or blame, without reflecting on what you owe to others or to yourselves.

Do you not do for men just what I did for the child? Do you not furnish a drum to torment yourselves? The sound thereof will pursue you whithersoever you go. God grant it may cause only regret and no remorse.

But now I hear my little friend weeping. For two days his father has required him to keep quiet for several hours. Disobedient to all the injunctions laid upon him he continued to beat his drum, and to put an end to the incessant disturbance his drum was broken.

A striking lesson for all of us who abuse our privileges, or take undue advantage of our position. In the end our good fortune abandons us; people's patience becomes exhausted, like the patience of my little boy's father. When our prosperity becomes offensive to the world some one arises to demand justice. Our drum is broken, the noise stops, and all we have to do is to weep.

Console thyself, poor child! What you regret will soon be replaced, but severer trials await thee, and thou wilt learn to thy cost that whoever makes too much noise in the world may expect to see his drum broken.

THIRD FRAGMENT.—THE MOTHER OF WASHINGTON.

It is said that mothers make great men, and to prove it numerous examples of illustrious men have been cited who were educated by women, from the time of the Gracchi to the present.

Perhaps justice requires us to say also that the character, the conduct, even the disposition and tastes of all men depend, in a great measure, on the maternal education they receive.

From its earliest consciousness the child derives its impressions from the mother. She, more than any other person, influences it during its infancy and childhood; she is in very deed the heaven-appointed instructress, who decides his principles and his habits. If she communicates to her son her temperaments and her features, assuredly she communicates to him no less the physiognomy of his spirit. It seems as though the germs enclosed in herself were developed more freely in the child educated under her care, and hence, according to his character, he becomes her reward or her punishment.

Among the mothers who regard their sons as the crowning blessings of their lives, Washington's certainly occupies a prominent place. Belonging to that ancient Virginian race, who were always distinguished by their simple piety, their probity and their persevering industry, she educated her son George in their stoical habits of labor and devotion. When he had attained the age of fifteen he wished to enter the royal marine, but she objected to this, because she thought he ought to live among his fellow-citizens, to labor with them in advancing the interests of his country and consecrating to her service all the powers and all the intelligence which he had received from God. This decision, perhaps, hastened the independence of America, by preserving for her service the great man who was instrumental in securing it. Had he become an English officer, Washington might have hesitated as to his duty in the great crisis, between his military oath and his patriotism. It might have been more difficult for him to decide to bear arms against England, whilst the relations he sustained to her might have lessened the confidence of the Americans in him. This fact completely disproves the oft-repeated assertion that the mother of Washington belonged to the loyalists, and that she used all her influence to retain her son in their service. American historians have exposed this falsehood, invented for dramatic effect by compilers more anxious to excite feeling than to make a simple statement of truth. It is true the mother of George was alarmed as to the result of the struggle in which her son was engaged. She apprehended that the superior resources of the English would finally enable them to triumph over their comparatively weak antagonist; but notwithstanding her misgivings, she uniformly encouraged her son in the performance of his duty.

And how could it be otherwise, when her whole life had been consecrated to the task of teaching him the preeminence of duty and usefulness? She saw George put himself at the head of the insurgents with a feeling of maternal solicitude, but without betraying any weakness. When he met with his first reverses she was never heard to utter a word of discouragement or complaint. When his day of triumph came she still preserved her wonted serenity.

The English, who were masters of New Jersey, were scattered all through the province. Washington, who was encamped on the other side of the Delaware, said to his officers: "Our enemies have extended their wings too far; it is time to clip them."

And, crossing the river, he gained a victory which saved the American Union. This news was brought to his mother by a crowd of friends, who hastened to congratulate her. She rejoiced with them in the success of her beloved country, but to the encomiums on Washington, which seemed to her extravagant, she replied with a serious air:

"This is flattery, gentlemen. George, I trust, will remember the lessons which I have taught him, and will never forget that he is simply a citizen of the Union, whom God has permitted to be more fortunate than his fellow countrymen."

When she heard of the capture of Cornwallis she did not think of the glory of her son, but she exclaimed: "God be praised! our country is free, and we shall have peace."

His marriage with a wealthy lady had made Washington one of the richest land-holders in Virginia. He often solicited his mother to live with him at his beautiful residence at Mount Vernon, but she declined, preferring to remain at Fredericksburg, where she superintended her little farm. At the age of eighty-two she mounted her horse every morning, rode over her fields and gave all the necessary directions. Her income was small, but she managed her affairs with so much economy that she was enabled to minister to the necessities of many among the poor and unfortunate. Never did a countryman whom the war had reduced to poverty solicit her aid in vain. She often repeated the proverb, "Charity always finds something in the purse which has no holes." A secret malady—a cancer, in the stomach—at last compelled her to remain in doors; but she still occupied herself with the administration of her affairs. Col. Fielding Lewis, her son-in-law, proposed to her to let him take charge of them.

"Thank you, Fielding," she said; "I shall be obliged if you will keep my books, for your eyes are better than mine, but I can still attend to the rest."

Seven years had elapsed without her seeing George, who was too closely engaged by his military duties to visit her. At length, when the combined armies were about to return to New York, Washington took the road to Fredericksburg. He sent a messenger to ask his mother how she would like to receive him, whether with a retinue or alone. "Alone," was all her reply. And the commander-in-chief of the American troops, the marshal of France, the deliverer of his country, the hero of his age, went on foot to the home of her whom he regarded, to use his own words, "not only as the author of his being but of his renown."

Mrs. Washington received her son with the most overflowing tenderness, but said not a word about the glory he had acquired. What he had done was, in her eyes, but the simple performance of duty.

"I taught him to be virtuous," she said; "glory is but a result."

She conversed with him about his old friends, calling him by his pet name in childhood, but never once inquired about the honors everywhere heaped upon the saviour of the Union. However, when they came to invite her to the ball given by his fellow citizens in honor of the conquerors of Cornwallis, she accepted the invitation.

"I have left my dancing days far behind me," said she, "but I shall be happy to join in the public rejoicings."

The French officers, who formed a part of the victorious army, were very impatient to see this extraordinary woman. She appeared about the middle of the evening, dressed in the old-fashioned costume of Virginia ladies, leaning on the arm of Washington. She received the attentions and compliments of every one with courtesy, made several turns around the room and then retired. The French were astonished at the sight of so much majesty, combined with such beautiful simplicity, which rendered her superior to all reflected greatness. Looking at her, as she went out with Washington, one of them exclaimed: "Such mothers explain such children."

Before his return to Europe, La Fayette went to Fredericksburg, to see the mother of his general. "Accompanied by one of the grandsons of Mrs. Washington," says an American Biographer, "they were approaching the house, when the young man exclaimed, 'Here is my grandmother!' The marquis then perceived the mother of his honorable friend working in her garden. He spoke of the blessings of the Revolution, of the glorious future which awaited regenerated America, and paid a high tribute of friendship and admiration to Washington. But to all his encomiums, the mother simply replied that she was not at all astonished at what George had done, because she knew that he was truly good." This ingenuous soul comprehended that all great actions spring from the heart.

La Fayette could not take leave of Mrs. Washington without asking and receiving her blessing, as if she were his own mother.

After Washington was elected President of the new born Republic, he went to see his mother. "The people," said he, "have chosen me first magistrate of the United States, and I have come to bid you farewell, but as soon as my duties admit of it, I shall return to Virginia."

"You will never see me more," replied his mother. "But go, my beloved George; fulfill your destiny; and may the grace of God preserve you." At these words she opened her arms; the President remained a long time with his head resting on the shoulder of the aged invalid, whose emaciated hands caressed his head. He wept abundantly, and could not tear himself away from this last embrace. It was his heroic mother who first regained her calmness, and who gently said "Farewell."

Her presentiment did not deceive her: she died shortly afterwards at the age of eighty-five. "During her last days," says the American Biographer, "Mrs. Washington often spoke of her good George, but never of the illustrious general." She breathed her last, recommending her son and her country to God.

The unflinching firmness of this remarkable woman was beautifully tempered by religion. She found in her simple reliance on God an inexhaustible source of happiness; and this same faith inspired that tenderness and courage which

made her a Spartan Christian. She retired daily to the solitude of the fields, and there, in the presence of creation, she held, as she expresses it, conversations with God, and ever returned home strengthened and refreshed.

FOURTH FRAGMENT.—(FOR MY DAUGHTER.)—RUSTIC AIRS.

The farmers ask each other what Jennie will do, as they point to the young girl coming from the field, her sickle on her shoulder. Jennie, herself, could not answer this question. Standing between two destinies, she does not know which to choose.

On the declivity of the mountain, clothed with a meagre pasture, stands a poor cottage, where her god-mother and William, the son of this good old woman, reside. His mother, who had long supplied the place of her own, often solicited Jennie to come and live with them. She sent frequent messages to this effect, and the son often went to try to learn her decision, and press his own suit. But Jennie still evaded a direct reply. Over and over she pondered the subject. Again and again she said to herself, "Shall I give up the splendid farm, owned by George, for the little cottage where I was brought up? Shall I exchange the pleasures of wealth for the miseries of poverty? Shall I prefer the poor fiddler of the village to the rich farmer? Shall I be the solace of William, or the luxurious wife of George?"

The young girl hesitated, but in reality she inclined, almost unconsciously, toward the gold and the pleasure. She compared the beautiful fields covered with wheat, up to the very escarpment of the mountain; the full ears of rye, which had grown even amid the stones, and concealed them with their rich harvest; the hedges scattered over the green pastures, with the three goats of her god-mother, seeking their scanty subsistence of bitter brushwood in the clefts of the rocks. And when her eye rested on the tiled roofs of the farm buildings glittering in the sun, she involuntarily contrasted them with the little cottage covered with moss, enveloped by an old ivy, which seemed to hold it suspended above the ravine.

Where will happiness be most secure? Where will the future be best provided for? Of these two destinies, the one seemed to require only the will to be happy, the other, to demand patience, devotion, and courage. Reason bade her choose the easiest life; but what whispered her heart?

Jennie's mind was filled with these reflections when she arrived at the farm. Her sickle had just been hung above the door, beside that of George's sister, who was waiting to welcome her. The two young girls were talking in a low voice, the one gay and caressing, the other troubled and unsettled.

Suddenly a well-known air floated on the breeze. Jennie started, and turned round.

Silently advancing toward the door, William laid down his sickle, and seated himself without speaking. There, in all the radiance of the setting sun, he began to play his mountain airs.

Jennie listened. At first she was delighted, then filled with tender emotions. To each of these airs some sweet memory was attached. All the images of the past rose in review before her, like birds, which, when suddenly awakened, plume their feathers, warble and flap their wings. One hand hung listlessly by her side; on the other rested her cheek, as she went over in imagination those magical years of her young life.

At first she pictured herself, weak and timid, climbing the steep ridges with the assistance of William, who supported her, and snatching with a trembling hand the tufts of grass which thrust themselves out from the fissures of the rocks, to feed the only cow her god-mother possessed. But when she grew stronger, she would follow the young boy to the pasture. He cut for her the hazel stick which served her as a crook; he lighted the fire of heather on which they roasted the chestnuts he gathered; he made an arbor of green branches interlaced, to shelter her from the sun and the rain.

Oh, how many services he has rendered her! How many sacrifices, unappreciated at the time, has he made for her! How the poverty of the son and the mother became opulent to gratify the orphan! The silver ring which she had preserved, the golden cross she held in her hand, the beautiful ribbons with which she adorned herself on feast days—all were the gifts of these early friends.

And, when sickness prostrated her, how many nights of painful watching to snatch from death his prey! What rejoicings and thanksgivings when health again smiled upon her, tinged her cheek with roses and lent its lustre to her eyes! That rustic air William played the first day she was able to sit under the fir-trees! Another reminded her of the first feast where they had danced together; a third, of the return of the shepherds from the mountain, and the joy of the young man at seeing her again; all recalled some touching scene in which the god-mother and her son seemed to be her guardian-angels.

Play on, play on, William! Each of these airs teach her that the tenderest emotions, the most exalted happiness, are not purchased by wealth. Play again, William! for now she remembers that thou hast followed her from infancy to womanhood like her shadow; that thou hast ever been her kind protector, and that she had promised that thou shouldst never leave her. Play over, William! for behold the tears begin to flow over her blushing cheeks. The souvenirs of the heart have triumphed over the glittering attractions of gold, and to-morrow thou wilt not return alone; to-morrow thy mother will embrace two children.

FIFTH FRAGMENT.—THE PEASANT AND THE LAWYER.

Cities, like men, have their individual characteristics. Manufacturing or commercial, learned or frivolous, they reveal, by their physiognomy, the nature of their inhabitants. Traverse Rouen, Lyons, Brest, Strasbourg, and look around you; everything that meets your eyes will be a revela-

tion of the tastes and habits of the inhabitants. Their history will be found, so to speak, written in their streets.

This is remarkably striking in the city of Rennes. On beholding its grand edifices with their magisterial air, its magnificent squares with the grass peeping out through the pavements, its solitary walks, scarcely ever traversed except here and there by a few thoughtful readers, we immediately recognize the capital of the old Duchy of Brittany, where the Parliament formerly met—the city of students, whence issued all the learned youth of the Province; for gravity prevails in the whole aspect of Rennes. The city looks calm and severe as a tribunal of justice, and, indeed, it is the high school of law. There you find its temple, its high priests and its most fervent worshippers. People resort there from the furthest parts of Brittany, to obtain information and seek counsel. To go to Rennes without consulting a lawyer appears as impossible to a Breton as it would have appeared to a Greek to pass the Temple of Delphi without consulting the Pythones.

This was literally true toward the end of the last century, and it is equally true now, especially with the peasants, a race become timid through oppression and accustomed to take every precaution to insure their safety.

Well, it happened one day that a farmer named Bernard went to Rennes to conclude a bargain. When he had finished his business he found that he had several leisure hours before he started for home. How should he employ them? was the question he asked himself, and at length he made up his mind that he could not do better than to go and consult a lawyer, Mr. Potier, of Gormondy, of whom he had often heard, and whose reputation was so great that when he undertook a lawsuit it was considered as already gained. The peasant inquired his address, and went to his house in the street St. Georges. The clients were numerous, and Bernard had to wait a long time. Finally his turn came and he was admitted. Mr. Potier motioned him to be seated, laid his spectacles upon the desk, and then inquired the nature of his business.

"By my faith, Mr. Lawyer," said the farmer, twirling round his hat, "I have heard every one speak so well of you that, as I found myself here in Rennes, I thought I would improve the opportunity by coming to consult you."

"I thank you for your good opinion, my friend," said Mr. Potier; "but without doubt you must have some lawsuit on hand."

A lawsuit? Nay, verily, I hold them in utter abhorrence, and never has Pierre Bernard had an unpleasant word with a mortal soul.

"Perhaps, then, you wish advice relative to the settlement of an estate—a division of property."

"Excuse me, Mr. Lawyer; my family and myself have never had anything to divide, seeing that we all eat out of the same kneading trough, as they say."

"Then it is some contract, some purchase, or sale?"

"Ah well! Indeed I am not rich enough to buy, nor poor enough to sell."

"Well, then, what do you want with me?" demanded the astonished lawyer.

"I told you, Mr. Lawyer," replied Bernard, laughing loud from sheer embarrassment, "I want to have a consultation, something, of course, to pay money for; because I was here in Rennes, and it is always well to improve opportunities."

Mr. Potier smiled, took pen and paper, and asked the peasant his name.

"Pierre Bernard," replied he, delighted to find that he had made himself understood at last.

"Your age?"

"Nearly forty years old."

"Your profession?"

"My profession? Ah, yes—what—do you mean what is my business? I am a farmer."

The lawyer wrote two lines, folded the paper, and handed it to his strange client.

"Is it already finished?" exclaimed Bernard.

"Well, don't you have no time to grow mouldy as some people have. How much shall I pay you for this consultation, Mr. Lawyer?"

Three francs.

Bernard gave the money without making any objection, bowed and took his leave, enchanted that he had profited by the occasion.

When he arrived home it was past four o'clock. He was tired from his journey, and he entered the house resolved to rest. However, his hay had been cut two days, and was completely dry. One of his boys came to inquire whether it should be brought in.

"This evening?" asked the farmer's wife, who had just come in to welcome her husband. "It will be a crying sin to go to work when it is so late; to-morrow you can bring it in without fatiguing yourself."

The boy remarked that the weather might change; that the team was all ready and the hays all piled. The farmer's wife still objected, saying that the wind was in a fair quarter, and that it would be impossible to get the hay in before night. Bernard, who was listening to this dialogue, hardly knew how to decide, when he suddenly remembered the paper given him by the lawyer.

"Stop a minute," said he, "I have a consultation in my pocket; it is by a famous man, and I paid three francs for it. This ought to relieve our embarrassment. Come, Theresa, tell us what tune he sings, who read anything."

The farmer's wife took the paper and with some hesitation read these lines:

"Never put off till to-morrow what you can do to-day."

"That's the very thing," said the farmer, struck with its being so apropos. "Quick! bring the team! call the girls and the boys, and we will get in the hay!"

His wife still urged some objections, but Bernard declared it was not worth while to pay three francs for a consultation and not make use of it, and that he must follow the advice of the lawyer. He set the example by putting himself at the head of the laborers and working until all his hay was safely housed.

The event proved the wisdom of his conduct, for the weather changed during the night, an unexpected storm burst over the valley, and on the morning at daylight they perceived that the river had overflowed the meadow where their hay had been. The harvest of the neighboring farmers was completely destroyed. Bernard was the only one who had saved his hay.

This little experience gave him such faith in the lawyer's consultation, that from that time he adopted it as a rule of conduct, and, thanks to order and diligence, he became one of the richest farmers in the country. He never forgot the service rendered him by the lawyer, to whom he carried every year, as a token of gratitude, a couple of his handsomest hens; and he used to tell his neighbors, when they talked about lawyers, that next to the commandments of the Church, what he had profited most by was the consultation of the lawyer.

[To be continued.]

From the New York World, April 27.

TESTIMONY OF F. T. BARNES.

Examined by Mr. Gerry.—Q. Where do you now reside?
A. No. 438 Fifth avenue.
Q. Have you, at any period during your life, devoted yourself to the detection of humbugs, so called? A. Yes (great laughter).
Q. In connection with that, did you ever have anything to do with Mr. Mummer? A. Not personally.
Q. How long have you known him? A. Ever since I was born.
Mr. TOWNSEND—I object, on the merit.
Mr. GERRY.—Q. How long have you been acquainted with him in reputation, in connection with these photographs? Mr. TOWNSEND—I object, because it cannot be matter of public knowledge.
The COURT—It is introductory.
The GERRY—The witness has said he had no personal acquaintance.
Mr. TOWNSEND—I object to having the question put, because it is intended for the public. It is the common thing in the world for counsel, when they know a case well, to ask questions of immaterial matters, for the purpose of circulating them through the papers.
The COURT—It makes no difference how irrelevant a question may be, the counsel has a right to put it, and have the opinion of the court upon its admissibility.
Mr. TOWNSEND—The question has been put to the witness, and he has answered it; he said not personally; he said that he has no acquaintance, except by reputation; the non-acceptance of which can become dead with the fact.
The COURT—The question can be asked.
Mr. GERRY—State, if you please, when you first became acquainted with Mummer by reputation as a photographer?
Mr. TOWNSEND—That is objected to.
The COURT—I cannot see what injury the question does; the next question perhaps will follow, what he knew of him; I can see what injury that will do.
Mr. GERRY—If it is an improper question; are we bound to run the risk of whether it is material or immaterial?
The COURT—I do not know where the risk lies; he answers the question.
Witness—I think it is seven years since I have known Mummer as the original taker, so far as I know, of spirit photographs. I published a book upon the subject six years ago; I—
The COURT—Stop. You must not volunteer anything until the question is asked.
Q. (By Mr. Gerry.) Did you have correspondence with Mummer on the subject?
Mr. TOWNSEND—I object.
The COURT—If the correspondence can be produced, if they can prove it to be in his handwriting, it may be shown in evidence.
Mr. TOWNSEND—Your Honor has been close to me alluding to Mummer's gallery; I cannot say that I would allow them to bring letters seven years old.
The COURT—If the correspondence is in Mummer's handwriting, it can be produced.
Mr. GERRY—My first question was for the purpose of ascertaining whether such correspondence took place.
The COURT—If there is any of Mummer's letters on your possession? A. I think they were burned with Museum; perhaps I may have them in my possession. I have searched for them, but cannot find them, and I think they were burned in the Museum.
Q. State, if you please, the subject matter of those letters as far as you are able to remember their contents?
Mr. TOWNSEND—I object; this is going a little too far.
Mr. GERRY—It is proving the contents of the lost documents.
The COURT—He does not know that they are lost.
Mr. TOWNSEND—He thinks they were burned in the Museum; he knows for them and cannot find them; that is evidence of the loss.
Mr. GERRY (to the witness). Q. Have you searched them? A. I have, and have not been able to find them; my own opinion is that they were burned, as they were burned in the Museum business.
Q. You wrote connection with Museum business? A. I wrote to Mummer.
The COURT—Did this correspondence relate to the subject matter of this investigation?
Mr. TOWNSEND—My objection goes further. There even had been a communication with Mr. Mummer, there was evidence that this was the Mummer. If the purpose—
The COURT—If the counsel will locate him—
Mr. GERRY—I can do so at the introduction.
Mr. TOWNSEND—I object to the introduction of any answer to the question to remember their contents; it is general, besides the specific one.
The COURT—I have suggested the mode to pursue.
Mr. Gerry to witness.—Do you remember where these letters were dated from, and where at the time the person whom you corresponded resided?
Mr. TOWNSEND—They were dated in Boston, and the Mummer whom I wrote was then in the employ of Bigelow & Kennard, as an engraver.
Mr. TOWNSEND—I object, because the communication went to another person, and then to Mummer.
Q. Do you remember the first name of the gentleman?
I do not remember it.
Q. Did you ever see him subsequently in this city? Never, until today, to my knowledge.
Q. Did you send any correspondence to him? A. Yes, sir.
Mr. TOWNSEND—All these questions are objected to.
Mr. GERRY.—Q. Were those letters dated from a other than Boston? A. No, sir.
Mr. GERRY—Now, I propose, for the purpose of saving time, that I suggest to the testimony of Mr. Mum in regard to his connection with Mr. Mummer; prosecution can establish that the two are identical, that all that is necessary.
The COURT—I do not see that you have connected them.
Mr. GERRY—Then I shall connect it by exhibit number ten.
The COURT—Who put in the exhibit?
Mr. GERRY—By the people, and admitted; it reads in litigation by William H. Mummer, of Boston, Massachusetts.
Mr. TOWNSEND—I object, because the Webster came to Massachusetts, but he did not always reside there.
Mr. GERRY—He has impressed upon his advertise ment that he is a Boston man.
Mr. TOWNSEND—Where they are going upon their evidence.
The COURT—The court admitted it as evidence.
Mr. TOWNSEND—How can you prove it, by their own doing?
The COURT—They prove that they were given to people who went there. I have admitted it.
Mr. TOWNSEND—I object.
Q. Did you send any correspondence to him? A. Yes, sir.
The COURT—If you please, the substance of the correspondence. A. I wrote to Mummer that I was publishing a book exposing humbugs of the world (great laughter), and that I wished to expose the humbugs of the spiritual photographs; that he had originated the thing, and wished to purchase from him anything he had got, and I wished to purchase some of the pictures to exhibit and also to give a collection of them in my book humbugs; he gave me, and I paid \$2 or \$3 for them; once I saw a photograph Jewett & Co. made a long time ago, and they were exposed to express the appearance of Napoleon Bonaparte and the roll of the sea; also of "Henry Clay," "Colorado Jewett," and others. The photographs were taken from figures of Napoleon Bonaparte, they present precisely the same features as the real Napoleon Bonaparte.
Q. What was the title of the book? A. "The Humbug of the World."
Q. Were the materials contained in the chapters on "unl Photography?" Absolutely stated. A. They were, as my knowledge was concerned and relating to this.
BQ. Did you call at Bogardus's gallery yesterday? A. Yes, I do.
Q. Do you believe in "books?" (Great laughter.) Yes, I do. (Renewed laughter.) I saw many when I boy. (Continued laughter.) It is only necessary to let them see them. (Laughter.)
Q. Did you state that you had seen a picture that took up the gallery? A. I went in to ask him if he could sell spiritual photographs, as I would like to have my likeness with the spirit in the background, but I told him that I did not want to have any humbugging in the matter, (laughter.) He said he could do it. I told him that I was a long time ago, and he gave me liberty to do so. I investigated about the plate glass, went into the room and saw the process of pouring over the first after it was placed in the nitrate of silver bath, then put in the camera; there was a little break upon the surface, so that the casting was not perfect. The photographer had made a bad copy, and that of the de Abraham Lincoln came also upon the glass. (Great laughter.)
Q. Is that (showing the picture)? A. Yes, that is it. (Renewed merriment.)
Q. Did you detect the mistake?
As soon as I came into the dark-room.
Q. Did you detect the mistake in which it had been made?
A. No.
Q. Were you conscious of a spiritual presence? A. I do not feel anything of that sort. (Great laughter.)
The COURT—You testified that Mr. Townsend—how long have been in the humbug business? A. I have never before never took money from a man without giving him the value of four times over. (Laughter.) These pictures exhibited I did so as a humbug, and not as a reality like this man who takes \$10 from people.
Q. Did you state it to be a humbug? A. It was believed.
Q. All these humbugs that you have taken money you tell the people at the time that they were humbugs. A. I never showed anything that did not give them their money's worth four times over.
The COURT—Is that a remarkable curiosity and a reality, without the preparation, or disguise, or humbug, or deception, it in the world; it was exhibited as a curiosity at least a head in Pittsburgh and Cincinnati, and there I bought it. Was it what you represented it to be? A. I bought it as a curiosity, (laughter), but I say that I was representing it to be a humbug.
Q. Was it actually a woolly horse? A. It was actually a woolly horse. (Burst of laughter, which were checked by the court.)
Q. Was it not a horse woolled over? A. Not the slightest bit. I did not wish to enlighten the public upon it. (Merriment.) The horse was born just as it was, and there was no deception about him in the world; was nothing artificial about it and I was happy to draw the people, but there was no deception about take my oath. (Laughter.)
Q. Did you intend to lead you to humbug the community?
A. No, sir, by no means; by no means.
Q. Do you mean to say that the horse was in its state? A. Exactly; just as it was born.
Q. Was it naturally a woolly horse? A. It was. (ter.)

NEW YORK SPECIAL CORRESPONDENCE.

BY MARY F. DAVIS.
NATIONAL EVANGELICAL SUNDAY SCHOOL CONVENTION.

The third of a series of National Sunday School Conventions has just been held in Newark, N. J., composed of delegates from all parts of the United States, Canada, and Nova Scotia. The first was held in the old Chatham-street Chapel in New York City, as early as 1832; the second in Philadelphia, 1859; the third in Newark, April, 1869, and the next is appointed to meet at Indianapolis, in 1872.

This gathering naturally followed in the wake of the "National Christian Convention," which met in New York City in the early part of last winter. It is a movement in which all the Evangelical denominations have united, and their object is to put forth new and heroic efforts for the spread of old theology. To one who has been through the "valley and shadow" of Orthodox belief, and struggled up from that blackness of darkness into the light of the new day, there is something appalling at sight of such an assembly as for three days filled the largest church in Newark, for the purpose of devising ways and means to fasten more securely the chains of bigotry and superstition on the young and rising generation. "Early conversions" were especially advocated and illustrated. It was said "that while old sinners were hardened and stubborn, the hearts of children, under the heat of revival influence, melted like wax in the burning rays of the noonday sun." Alas! the poor little ones! What shall save them from this crushing mental slavery? What, but the sweet, pure lessons of spiritual truth which the Children's Progressive Lyceum has in store?

Intense enthusiasm prevailed throughout that vast audience. Between two and three thousand people were in constant attendance, among whom were six hundred delegates; and speeches were made, earnest, eloquent, and full of fervor, by teachers and superintendents, Bible class teachers, infant class teachers and pastors, while such men as Rev. Stephen H. Tyng, Senior and Junior, and Rev. Henry Ward Beecher, lent the inspiration of their wit, wisdom and cultured oratory to enforce the importance and urgency of the work proposed. And what is this work in its ultimate, but the establishment of a Republic of bigots! One woman, and one only, appeared upon the platform—Mrs. Heath, of Kansas. Tremblingly but very sweetly she presented the claim of womanhood to recognition, and mildly protested against the purely masculine tone of the meeting, and the utter ignoring by the speakers of the value of womanly and maternal influence in promoting the spirituality of Sunday schools. Very faint applause greeted the fair speaker at the close of her remarks; and one fashionably dressed young lady exclaimed in undertone, but with much force, to another who sat near: "I don't believe in it!" "No!" said the other indignantly, "she is out of her place!" Such was no doubt the sentiment of a large majority of the audience, though, having won her place, Mrs. Heath's name was by courtesy attached to the list of Vice Presidents. How different this from the proceedings of Spiritualist Conventions, in which women are offered honored positions, and are welcomed to an equal opportunity with their brothers for addressing the assembled multitude!

How is this mighty tide of modern bigotry to be met? In the United States there are 500,000 teachers of Orthodox Sunday schools, and they are imploringly urged, in "the name of Jesus," and by all the considerations of fear and hope, to redouble their efforts to "increase the spirituality and religious efficiency of Sunday schools." Dr. Tyng defined "Spirituality" to mean "the Evangelical, religious aspect of the Sunday schools." Hence to strive to increase this would be to labor for the "conversion" of every scholar. How shocking this misinterpretation of a beautifully significant word, and how mistaken the zeal of those really devoted workers for the elevation and salvation of the world! "Let us never rest," said one, "until all the children in the United States are brought into the Sunday schools, and converted to Christ."

How can we bring to bear a counteracting influence against this deadening superstition? Not by indulging in personal animosities and private bickerings, nor by bringing to the platforms of our great Conventions the spirit of criticism and strife. While the advocates of a dark and dismal theology meet in a spirit of brotherly kindness, and often all the hard and repulsive features of their creed by the noble charm of culture, and those gentle courtesies of manner which make common life poetical, let our "advance guard," who have a religion that is garlanded with beauty, and glows with the light of eternal truth, trail its glory in the dust by unmanly and rude behavior, and vituperative speech in the great assemblies of Spiritualists. While the believers in total depravity and the endless wrath of Deity, labor with desperate zeal for the spread of their monstrous creed, let us, who see the Divine in the human, and rejoice in the universal Fatherhood of God and the ministry of angels, work with no less fidelity for the universal diffusion of these holy, heavenly, soul inspiring, joy giving truths. And when the time for our next NATIONAL LYCEUM CONVENTION shall arrive, let us meet "with one accord in one place," with hearts at once receptive to sacred, celestial influences, and warm with that holy love for the precious little ones of the flock and regard for their highest spiritual interests, which shall lead to the clear vision of wisdom in their behalf.

BROOKLYN LYCEUM EXHIBITION.

On the evening of April 27th, the Children's Progressive Lyceum of Brooklyn, L. I., gave a "Social Entertainment" at Sawyer's Hall. This is a neat, handsome assembly room, and on the occasion above mentioned it was tastefully decorated with appropriate symbols, among which the "flag of the free," which is also our Lyceum banner, held a prominent place.

The hall was early thronged with beautiful children, clothed in raiment suggestive of the angelic beings whom they represented; and a large audience was in waiting filled with eager expectancy, which was not doomed to disappointment. The exercises were conducted with admirable promptitude and great success, by Mr. A. G. Klipp, Lyceum Conductor, Mr. J. W. Bradford, Musical Director, and Mrs. Bradford, Guardian, assisted by loving and faithful officers, parents and friends.

Besides recitations, dialogues, comic pieces and songs, there were two original plays introduced of extraordinary merit. One was entitled, "The Secret of Happiness," by Mrs. H. H. Demarest. It was intended to show the utter barrenness of a selfish life, and the beauty, joy and comfort which spring up about the path of those who live for the good and happiness of others. The Lyceum teachings were well introduced as promotive of usefulness; and the influence of guardian angels on the seeking soul was beautifully illustrated by pictorial scenes, charming tableaux,

and the soft and soothing sound of music from songsters invisible or dimly seen.

The other original play presented some of the best characteristics of the modern spectacular drama without any of its repulsive features. It was entitled, "Meeting of the Fairies," and was written by Mrs. A. E. Cooley, who, like Mrs. Demarest, is connected with the Lyceum, and both have lovely children in the Groups. "Queen Silverwing" was seated, when the curtain arose, in regal state, glittering and gorgeous, amid fairies, sprites and gnomes, all delicately draped and flower entwined; and in succession, she called on the "Queen of the Sea," "Aurora, Queen of the Morning," "Moonbeam, Queen of the Night," and "Larkspur, a Mischievous Elf," to reply to her royal questionings. The opening and closing chorus, and the "Song of the sea-nymphs," were excellently rendered, and the whole fairy pageant was a vision of beauty which it is delightful to recall. The Musical Director, J. W. Bradford, composed the music for both this play and "The Secret of Happiness." The Brooklyn Lyceum, after struggling through varied and severe trials, shows by the talent and enthusiasm exhibited at Sawyer's Hall, that it now has every reason to look forward to the most encouraging success.

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KEEPS FOR SALE THE BANNER OF LIGHT AND
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of this paper is under the exclusive control of LUTHER COLBY,
to whom letters and communications should be addressed.

Our New York Agency.

Having removed our bookstore from 544 Broadway, to the establishment of the AMERICAN NEWS COMPANY, 121 Nassau street, they will hereafter act as our authorized agents. The well known enterprise and energy of this popular firm is guarantee enough, without assurances from us, that those who may have occasion to deal with them, will at all times find them prompt in the fulfillment of their engagements.

They will keep for sale all our books and the Banner of Light.

We trust this change of location will commend itself to our New York friends; and we can but entertain the hope that they will use their influence to extend the sales of our various publications, to the end that the great and glorious truths of the Spiritual Philosophy may rapidly reach the masses.

What is the Use?

From this side and that the question keeps coming up from those who say they would believe if it could only be answered satisfactorily—"What is the use of Spiritualism?" When asked in the doubting spirit, it cannot in reason be expected that any answer will be satisfactory. So much depends on the temper in which we address ourselves to subjects that require certain conditions that we shall comply with, mentally and spiritually, before we can have an answer at all. For example, the obstinacy with which some men demand that Spiritualism shall tell them how to make money, how to win worldly position and honors, and even how to compass a mean and base revenge on their enemies, before they will consent to subscribe their faith in the sublime teachings, illustrates the utter impossibility of their believing at all on conditions of their own unreasonable or selfish imposing. The idea is, that so rich, so priceless a gift to man is to be questioned of its practical usefulness, as if what was most exalted and most truly spiritual were not always the most purely practical. That was the fault with the Harvard professors—they insisted on laying down their own terms; and it has been the fault with the British savans and scientists, concluding with Prof. Tyndall in his correspondence with Mr. Home. Earthly-minded persons are simply eager, and even resolved, to have Spiritualism turn a private crank for themselves, to make money, discover lost property, furnish news in advance, and tell fortunes generally, or they declare not only that they will have nothing of it, but that it can be of no good to anybody.

We find this very fault developed into its fullest proportions in an editorial article in a San Francisco journal—the *Daily Call*. The editor apparently would lend belief to the reality and significance of the phenomena, if they would but tell him something that he wants badly to know! How does he know that such premature intelligence is proper for him? It is assumed that a spirit must necessarily know and see everything, or certainly all that it wishes to; but it remains to be shown that there is any foundation for such a notion, and hence those who hold it without the slightest proof are themselves convicted of being in fault, rather than the spirits of whom they expected what is not permitted them. The editor of the *Call* would believe, we repeat, if he could make it consistent with his prejudices, desires, and previous notions so to do. He would believe, for instance, if the spirits would apprise him of what is passing in the mind of President Grant, and of his future intentions. He wants to know who, out of a large army of office seekers, promises to be the lucky man. He desires information which he does not possess of current events. He wants to know what is this moment going on in Europe and Asia.

To quote direct: "They (the spirits) can only tell us of past events, known to ourselves. Now to what does such information tend? It can neither make us wiser or better. We cannot conceive how it can make us any happier." But he should be very certain of all his past experience, and that he has garnered every lesson which it teaches and every proper reflection which it excites, to say so dogmatically that to be told of the past, in the light of the present, does not make a man wiser, better, or happier. And furthermore, it is the most hasty and superficial of views, to think that what is spiritual, being what we commonly style "mysterious," is necessarily something having an existence in the future. There is no future to the spirit. It is all a vast, profound, immortal present. The disembodied spirit disdains to go on the crutches of our weak, fortune-

telling plan of life, but exists in the eternal Now, acts in the passing moment, sees what is around to its utmost capacity, and implicitly believes and trusts. If mortals did the same, there would not be that wicked, wasteful waste of life, with all its fine forces, that we are compelled to witness now.

Of the effect of Spiritualism, however, the editor of the San Francisco daily alluded to is very clear, from his personal observation. Whether the spirits answer his curious inquiries to the general satisfaction or not, his frank testimony shows that their communications are yet so successful in breaking through the crustaceous coverings of the old creeds, and in letting in light upon the mind and soul, that a general demolition of what has hitherto been esteemed orthodox in religion is certain to take place—in fact, taking place already. Assuming that the strength of Spiritualism lies in its "mystery," he admits that it holds out "the promise of a more comprehensive hereafter" than do the creeds; and there is where it makes trouble for the latter. "It promises," says the editor—"a progressive hereafter—a future life, in which the being of to-day can go on from bad to better, or from bad to worse, according to its inclinations. It makes an individual the controller of his own fate and fortunes through all hereafter, so to speak. . . . It is undoubtedly fast undermining faith and confidence in existing religious creeds, and, if it progresses the next ten years as fast as it has the last decade, it will be as great a spiritual power in the land as any of them. Men are beginning to manifest the same tendency to run after new spiritual creeds that they do to essay new experiments in politics. This is an age of revolution throughout the civilized world—revolution in matters religious as well as secular, matters spiritual as well as political. What it will all end in, the Lord only knows. But whatever may be the result, Spiritualism is bound to play its part in the religious revolution."

The Davenport Mediums.

The great success which attended the séances given by the Davenport Brothers and Mr. William M. Fay at the Music Hall in this city, week before last, induced them to comply with the general request to remain another week. Consequently the spacious hall has been well filled every evening except Wednesday during the past week. Séances were also held Wednesday and Saturday afternoon. The *Journal* speaks of one of the séances as follows:

"The Davenport Brothers gave their fifth exhibition at Music Hall last evening in presence of a large audience, the body of the house and the first tier of balconies being well filled. The exercises were essentially the same as on the previous evenings, the same unaccountable and unexplainable things, the mysterious appearances of hands, etc., taking place as usual, all the various phases being supervised by a committee of four gentlemen selected from the audience. There was also a dark séance, at which a new committee officiated. Two of the latter were Mr. John H. Selwyn and Judge Putnam. Mr. Fay's hands were tied as on previous occasions, the instruments were thrown about in a decidedly promiscuous manner, and Mr. Fay's coat was removed, his hands being discovered a moment or two to be tied as securely before. Mr. Selwyn placed seals upon the knots which they could by no possibility be untied without subsequent discovery, and other means to detect the slightest movement on the part of either Mr. Fay or one of the Davenports, who also occupied the stage, had been taken from the first, but notwithstanding these precautions, the knots which they could by no possibility be untied without subsequent discovery, and other means to detect the slightest movement on the part of either Mr. Fay or one of the Davenports, who also occupied the stage, had been taken from the first, but notwithstanding these precautions, the knots which they could by no possibility be untied without subsequent discovery, and other means to detect the slightest movement on the part of either Mr. Fay or one of the Davenports, who also occupied the stage, had been taken from the first, but notwithstanding these precautions, the knots which they could by no possibility be untied without subsequent discovery, and other means to 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bad! I tried so hard to come. Tell pa not to feel so bad. It keeps me away. [I will write and

the 1990s, the number of people in the world who are undernourished has declined from 760 million to 600 million. The number of people who are malnourished has declined from 1.1 billion to 800 million. The number of people who are obese has increased from 100 million to 300 million. The number of people who are overweight has increased from 100 million to 300 million. The number of people who are obese and overweight has increased from 100 million to 300 million. The number of people who are obese and overweight has increased from 100 million to 300 million.

take care of them? Hardly, hardly. Would your Phillippes or your Garrisons house one of them in their own house? They talk about giv-

front with the same wooden slats, the arm, of

to convey it was then through any of the vehicles

them in their own house. They can't afford to

