VOL. XXXII.

WILLIAM WHITE & CO., Publishers and Proprietors.

BOSTON, SATURDAY, FEBRUARY 22, 1873.

\$3,00 Per Annum.

The Reviewer.

THE CLOCK STRUCK TWO, AND CHRISTIAN SPIR-ITUALIST: Being a Review of the Reviewers of the "Clock Struck One," Charges, etc., with Recent Investigations of Spiritualism. By Sam-uel Watson. Memphis: Boyle & Chapman, Publishers, 1873. uel Watson. Me Publishers, 1873. Rev. Dr. Samuel Watson, heretofore mentioned

in the columns of the Banner of Light as a Methodist clergyman of the highest theological and social standing, finding himself sometime since, by the unerring demands of his reason and conscience, called upon to admit the truth of the return of disembodied spirits—that the excarnated can through natural laws hold intercourse with the incarnated—took occasion to do so, both verbally and in the pages of an interesting work entitled "The Clock Struck One, and Christian Spiritualist," in which he rehearsed not only his own personal experiences, and those of living witnesses known to him, but gave copious substantiating evidence and illustration from the writings of John Wesley and others of the early fathers of his and various churches, and also from many popular authors, poets, etc., all bearing the same testimony to the truth which was within them. It is needless at the present moment to again refer to the intense excitement aroused both in and out of the Church by the emittance of this strange and incontrovertible book; neither is it necessary to recall the reader's attention to the articles published in recent numbers of the Banner of Light, wherein are detailed in a clear and succinet manner the dignified action of Mr. Watson in severing his union with a Church so long his abiding place and field of labor, rather than surrender what was to him an actual verity. Some of the empty-headed, low-browed zealots who have environed with their inuendoes and creedal spleen this noble martyr to principle as yelping hounds link in the stag at bay, might profitably take a lesson from the calm, high bearing of their victim. Truly says a correspondent to the Memphis Weekly Ledger, in this regard:

"All honor to Rev. Mr. Watson, say we, and all honorable men, for his magnanimous immolation, his sublime self-sacrifice in withdrawing from one of the most popular and powerful de-nominations of the country, in which he had been an honored-official for more than a quarter of a century, and for severing the sacred ties of a cherished friendship hallowed with thirty years. And all for what? For the simple and single conviction of truth? He is worthy to be canonized with Servetus and all those illustrious martyrs of truth whose spirits shine around us like lights from eternity. In the mediaval ages martyrdom was physical; now, the heroes of truth can only suffer moral martyrdom, thanks to modern progress and civilization. It makes no difference whether his theory, or faith, or philosophy, be suffer moral martyrdom, thanks to modern progress and civilization. It makes no difference whether his theory, or faith, or philosophy, be true or false, he believes it, and freely offers himself a victim, a sacrificial victim, in vindication of his convictions of truth. He has proven him-self a moral hero, and his old Church, his Alma Mater, should feel proud of having reared such a spirit."

But the position occupied by Mr. Watson being misunderstood by many of his church, and the public generally, the gentleman endeavored to set himself right; when, lo! all his accustomed avenues of reaching that public were closed to him by the mandate of bigotry, and therefore, to speak his mind freely, he has found it necessary to issue a pamphlet bearing the title, "The Clock Struck Two," which work furnishes the subject of the present review. And in starting out in its examination, it is but due to its author to state that he has not put it forth for pecuniary gain-which charge made against him he indignantly repels-but has, of his own accord, transferred the book to the publishers, Messrs. Boyle & Chapman, from whom it must be ordered by those desiring its perusal.

The pamphlet is a clearly-printed issue of some one hundred pages, and is devoted thoroughly to the subject-matter indicated by its title-page printed above. The first critic-victim who writhes under the mental scalpel of Dr. Watson is Dr. Guilford Jones, who has reviewed the positions occupied in "The Clock Struck One" in a pamphlet of 48 pages, filled with erroneous conclusions and assertions wide of the truth. After quoting the following words of the editor of the Memphis Appeal as a true definition of his [Watson's] position, viz.: "His Spiritualism, in justice to him. we are bound to state, is not what is commonly denominated Spiritism, but a Christian belief in spirits, which he holds to be in accordance with the Scriptures, and also in accordance with the views of Wesley and Clarke, the great exponents of the teachings of the Methodist Church," Mr. W. proceeds to rebut Dr. Jones's charge that he [Watson] had put forth a revelation which was to be considered as equal to "divine revelation" as understood by the church. Mr. W. states that he gave "a faithful synopsis of the investigations made in this city [Memphis] in 1855, by twelve persons, all of whom were members of Protestant churches but three, who were skeptics," and that, in all the communications that were received, "no intimation of anything of that nature was ever given us at any time, but just the reverse. They professed to be fallible-liable to err and be mistaken in regard to many things. They simply gave us their views from the standpoint that they occupied, warning us against evil spirits, who might lead us into error."

Even Dr. Jones found it necessary to bear witness to the talents and worth of Mr. Watson. The following extract from the "Clock Struck. Two" rehearses, in the words of Mr. W., his former position in the church, and a brief history of the events recently culminating in the with-

drawal step he has taken:

ing to say. If a residence in this city and vicin- God from the patriarchal age to the present. ity as long as I have been here does not fix my reputation, nothing that can be written now of that character can affect it. I will remark, how-ever, that I not only entertained the opinions promulgated in that book, but they were published in the religious as well as secular papers over seventeen years ago. This was well known before I was first elected by the Memphis Conference; and then by General Conference, rej resenting the whole Methodist Episcopal Church South, as the editor of the Memphis Christian Advocater-How I filled this 'honorable' position does not become me to speak. I never professed to be anything but a plain, honest Methodis preacher, then or now. Suffice it to say, I was continued by the General Conference editor of that organ of the church for many years. I was then placed on the Memphis District as Presiding Elder, and was continued on there four years, which is as long as the discipline of the church would admit. I am now editing a paper by the appointment of our Bishops first, then by the election of the General Conference which met in this city in 1870, and then by the unanimous electins city in 1810, and then by the unanimous elec-tion of the Colored Methodist Episcopal Church of America This is the most difficult and deli-cate official position I ever filled. In all of these relations I have never heard of one word that I wrote, or preached anything that was not in accordance with the Scriptures and the doctrines of the church, until 'The Clock Struck One' made its appearance. Then the waters were troubled. The Western Methodist fired a 'broadside' at it. Dr. Jones gave two lengthy articles in that paper Dr. Jones gave two lengthy articles in that paper respecting it; the paper was not sufficient, he must review it in a pamphlet. Next comes the District Conference resolution, and finally the Annual Conference action in regard to it. I have 'kept silence' until patience and forbearance have ceased to be virtues. Now I hope the smoke of battle has blown over, and we can all look at the question fairly and dispassionately. Dr. Jones having declared that, by reason of

the position of its author, the "prestige of the Methodist Church is to some extent tackled on to the book," and "that the world will hold us responsible for it for whatever evil it may produce unless we strike it down," Mr. W. reiterates the statement contained in his first work, that "I represent no one but myself; no sect, party or church is in any sense responsible for what I have written," and then says: "Dr. Jones and others may attempt 'to strike it down,' but the great and glorious truth that the spirits of the departed do visit earth and communicate in various ways with those whom they have left behind, still remains."

Further and copious extracts then follow from Wesley's journal to prove that the great founder of Methodism believed in the fact of spirit return upon the "best human testimony;" also Adam Clarke, "regarded as the most learned commentator who has ever written on the Scriptures," who says: "I believe that any of these spirits may, according to the order of God in the with this world and become visible to mortals." The flippant remarks of Dr. Jones concerning

the flower-producing qualities of the soil of the other country, and also with regard to some alleged discrepancies on the part of spirit communications mentioned in the first book, are dispatched with a few forcible remarks and citations, after which Mr. Watson denies the implied charge of Dr. J. that he [W.] desired to convey the idea "that the Bible is not sufficient to convince mankind of immortality," saying, "I believe that those who believe and obey its precepts have the strongest evidence of immortality." He refers to that great mass of scientific men of the age who demand something "more tangible" than they have yet had to demonstrate that there "is a state of being after the death of the body," and says "it was to that large, intellectual, scientific class who had not been brought under the influence of the Bible that I referred."

Dr. Jones having inquired "if his [Mr. Watson's] faith remains unshaken in the Gospel that brought life and immortality to light, why should he doubt or deny its sufficiency for others," Mr. W. replies by quoting his statements in the Clock Struck One"

"I know that faith is powerful in its influence on the soul, but the time has come when ever faith must be strengthened and reinforced by actual knowledge." * * * "Having proven ctual knowledge.' as I think, that the doctrine of intercourse beween the natural and spiritual world is clearly taught in the Bible, under every dispensation and having shown it to have been the belief of the early Christians, as well-as the churches of the present time, the question now is, Can it be lemonstrated that communications are now being nade? I take the affirmative of this question. It is, as I conceive, but one step further than the universal belief of the church in all ages. Be-fore giving the reasons for my belief, it may be well to inquire, Is there not a necessity for somehing more tangible than the world has had of immortality? Is it not true that the pursuit of science has a materializing influence over a large portion of those who are engaged in such studies? Does not the human mind require to be moved by far different powers than those which rule the world of thought at the present time? Science tends to make men selfish and calculating, while religious dogmatism takes them further and fur-ther from the true and simple grounds-of faith. Is there not a necessity for a return, on the part of the churches, to the belief of the earliest Christians in direct and undisputed spirit-communion, and that it should not be regarded as at all miraculous in its nature, but a matter of ordinary experience and the sure evidence of religious faith? The world confesses to the same thing on every side. Almost everywhere is to be found a deadness of faith, and profession without practical belief. I know that faith is powerful in its influence on the soul; but the time has gome when even faith must be strengthened and reinforced by actual knowledge. This want has been fully met in my own case for nearly a score of years. It has supplied that knowledge which I so much desired, and given vital efficacy to my faith, which nothing else could have done.

This comes, too, at the time it is most needed. Its office is to redeem mankind, who are blinded by materialism. To deny the return of persons who once lived here would, in my opinion, give Doctor's conipliments, and my being to the Jewish dispensation the advantage over

believe that he designs this to be the means by which the last vestige of materialistic infidelity is to be driven from the world, and to greatly facilitate the time when the knowledge and glory of God shall cover the earth, and all flesh together see and rejoice in the salvation provided for the whole human family. I believe there is one simple truth to be demonstrated by these things; that is, man's immortality. No new revelation, no new doctrine or principle, relative to the relation between the Creator and the creature is derion netween the Creator and the creature is designed by these things. Therefore those who rely upon what they may have received as coming from spirits teaching anything contrary to the Bible are deceived. This is what I have always been taught, and is what I most sincerely believe. I cannot question the phenomena any worm than Lean are suffer factor of which my more than I can any other facts of which my senses are capable of judging. There is, perhaps, as great a diversity of opinion in regard to some things in the spiritual as in the material world. Nor could I believe what comes from the former

as readily as from the latter.

With these views, I give the facts which have come under my observation, leaving each one to exercise his judgment from the standpoint he may occupy, praying the blessing of God on all who may attach enough importance to them to read what is written, and the guidance of the Holy Spirit toenable them to arrive at the truth."

The remarkable tests of spirit-identity, witnessed by Mr. Watson through the mediumship of J. V. Mansfield, are rehearsed, Dr. Jones's statements that "the fac simile autographs were either a forgery or an impossibility" to the contrary notwithstanding, and he [J.] is called upon to account in some more connected and reasonable way than deception for the occurrences themselves, and the deductions to be drawn from

The "demoniac origin" theory for the spiritual phenomena, which Dr. Jones made the base of his operations, from which his lines were extended into the fields of hoped-for scientific explosion, air-drawn speculations and mane logic, is easily broken up by Mr. Watson-among other pungent sentences occurring the following:

"As a last resort, these things are turned over to evil spirits. I would ask him if he believes God would give power to evil spirits that he will not grant to good ones. I understand St. Paul to say 'they are all ministering spirits, sent forth to minister for those who shall be heirs of salvation.' Demon may be a good or bad spirit; but, as Bro. Jones seems disposed to look after the bad ones, I am not belined to follow him."

In Chapter II., Mi Watson reviews the grounds occupied concerning his work by the Rev. Wm. E. Boggs, pastor of the Second Presbyterian Church of Memphis, as printed in the Southern Presbyterian Review, in which the errors of Mr. W. are spoken of as existing in his first expectation through the so-called "facts of Spiritism to uphold the faith 'once delivered to the saints.' In special providence, unmasking just in the critical moment a powerful battery, with which the 'Christian Spiritualist' shall utterly demolish the strongholds of Materialism, and usher in the millennium," and, second, in. "his failure to inquire of God concerning the matter, instead of going like Saul, to the Witch of Endor."

Mr. Watson affirms, in answer, that he did "go to God" with a sincere heart, and it was in his moments of prayer, when aloof from all mortal companionship, that he received his highest evidence in the "demonstrations of the presence of persons with me (if my senses were capable of determining) which fully convinced me of the truth of spirit intercourse. I did not 'go to the Witch of Endor' at any time, nor to see any me dium or visit any circle, until these manifestations had been in my house for over a year."

Mr. Boggs, having assumed that Mr. Watson was mesmerized by Mr. Mansfield, or that in some unexplainable manner his [W.'s] mind was depleted of its secrets to aid the so-called medium tion of time from our experience that events suc in his deception, he is confronted with the query as to how information could be given him [W.] by an entire stranger concerning facts of which other. Not only time and space, but also place, he himself was ignorant, and which after inquiry proved to be true, relating to persons said medi-

The parable of the rich man and Lazarus, the old laws of Moses, etc., dragged in by the worthy Mr. Boggs in his efforts to dealer a sufficient line of battle to be, worthy of attention, are then is a landscape of spirits, forming the correspondclearly treated by Mr. Watson. With the following beautiful paragraphs on "Ministering Angels" the consideration of this chapter must be dismissed:

"The Bible distinctly says there is a class of spirits who minister to the children of men. Is it likely, then, that in selecting subordinate agencies, this, so necessary a requisite of a human life and experience, would be overlooked? Spirits now sainted, but thrillingly conscious of a past experience of sin and sorrow, and a soul in sympathy with temptations and striggles like their own, is it not more than probable that, it the economy of grace, those who are familia with earth-life, and have left many loved ones here, would be the ones whom God would permit to minister to them, instead of those abstract spirits whose knowledge and experience are com-paratively so distinct and so cold? May we not then, look among the bands of ministering spirits for our departed ones? Have we no friend there' who knew us to the heart's core-a friend to whom we unfolded the secret recesses of our nesses and deplored our griefs - who so well adapted to be our ministering spirit as such a friend? I doubt not that the relations we sus tain to each other here are to some extent perpetuated there. The poet asks-

'Can a mother's tender care Cease toward the chi'd she bare?

I answer, never, while she retains her nature and memories of her earth-life. She would fain electrify the heart of her child. She yearns to make her impress for good upon its soul, and to incident in the constitute and better life. inspire it with a spiritual and holy life."

So also to generous souls who have consecrated their lives to promote the good of their fellow-man; but, alas, how short has been the time allotted to this glorious work! A few fleeting years and the frail body moulders to its mother may be held in check by relationships too fine for

I) earth, but the soul still loves humanity and feels? strong desires to elevate mankind to the high des-tiny which awaits them. With a field greatly enlarged, with facilities increased perhaps a thousand-fold, he starts away ijion the glorious work upon which he consecrated his life while on

Think not, then, minister, father, mother, brother, sister, laboring here for man, when your sun stands on the western mountains that your day in this world is over. You have fived a human life, you have gained a human experience, the better to qualify you for the glorious future. Yours may have been a hard lot. The severe discipline and afflictions through which you have passed have but the better qualified you to sympassed have with confined humanity. You will find pathize with suffering humanity. You will find yourselves the delighted possessors of what through many years you so much sighed for—the power of doing good."

Chapters III, IV, and V, are devoted to a consideration of many important matters, such as the charges and specifications made against Mr. Watson in Conference-" Home Investigations, 'Mrs. Hollis's Scances," "Spirits Among the Catholics," etc., etc., many of which have heretofore been either published or editorially referred to by the Banner of Light.

The book is compactly written, and contains not a single phrase which is not to the point. It deserves to be made a campaign tract, and, together with its predecessor, "The Clock Struck One," which it so ably defends, should be circulated throughout the camp of Orthodoxy. Of course the old idea of the insanity of their writer has been brought out as the last resort of the Church against a spirit she could no longer chain, but the poor feint is rapidly beaten down in the following pungent paragraph from a Memphis correspondent, with which we close the present

"As for mental aberration or insanity, Socra tes, Pythagoras, Swedenborg, and all the illustrious lights of the past who lived ahead of their generation, were called insure. And at this day his [Watson's] demented (?) company consists of Architisham Whatald Deadard N Archbishop Whately, Professor De Morgan, Gerald Massey, Iliram Powers, Lord Lindsay, Lord Dunraven, Garibaldi, Victor Hugo, Jules Favre, Leon Eavre, Guizot, Kossuth, Judge Chase, Judge Lawrence, Judge Laud, Ilon. B. F. Wade, N. P. Banks, Wm. Lloyd Garrison, Senators, Harris, Fitch, Stewart, and names without number eminent for intellectuality on both sides of all the seas. Jew, Gentile, Christian, Skeptic, Pagan, Moslem and Glaour, and all creeds alike, and all earth's children may come and lay their offerings on this universal altar of natural philosophy [Spiritualism]. It is indeed, and verily, a glorious evangel that weaves a woof of hope around the heart of despair and winds its warp within the storied temple of lumortality."

The Rostrum.

On the afternoon of Feb. 9th, this gentleman gave the concluding lecture in the Free Religious Course at Horticultural Hall, Boston, on the subject stated above - his address receiving the marked attention of a large audience.

The subject being a very grave one, he wished to consider it very deliberately, as to the elements, the fallacies and probabilities which belong to our idea of it. The hereafter has been so often considered in a merely sentimental or purely selentific way, or through the agency of metaphysics, that he hoped this time to look at it apart from all three points of view. However, a suspicion of a little metaphysics must come in; and he trusted that if the hearts of his hearers followed him, he should lead them from a very dry spot to no barren place of pasture. When "the earth was without form and void," there could have been no present, no future. We derive our no ceed each other; our notion of space, because objects do not exist all together, but next to each are to be classed as human ideas, as can readily be seen by observation, and so we consider the hereafter as a place. One man imagines it as a hunting-ground, another as a celestial tract swarming with souls. To still another, who may be classed among advanced modern thinkers, it ence to those on earth. Now all these ideas have arisen from the notion of place. We imagine place, also, according to the extent of our knowledge. The earth at first was to man flat as a plate, and furnished with a dish-cover close to its edges. From the time when it was found that the dish-cover revolved, the idea of place began to be illimitable.

There was no heaven or hell till men had a sense of justice. And yet man is not capable of creating evil any more than motion. God is all the room there is, and there is no spot left for that elsewhere which you call your heaven or hell. These are but conditions of a moral state, for which you invent these names. It is, of course, plain enough, that these conditions have crystallized into very distinct ideas. Since ideas not only rule but originate, they are chiefly to be recognized in the institutions which they frame. Now, so far as the idea of a hell is concerned, it seems alarming to reflect how many generations of mankind have been thoroughly impregnated with the idea, and to think that they may have set up in their hereafter such an institution, and make a present of it to a reluctant eternity What if death should prove a strong incentive to that dying savagery of some natures, which would take heaven itself with a war-whoop, and make it a hell? There is a faint hope, however, that the majority may sometime come over to our way of thinking. What an exquisite revenge it

such fierce sport as sending souls to hell. But the point which he wished to make was a very serious one; and this irony was said with set purpose.

You cannot fail to notice how thoroughly the idea of hereafter has taken possession of the souls of men. You may say, if you choose, that it is only a word, and; to the satisfaction of the intellect, perhaps, prove that there can be no time or space in an infinite existence. But, waiving all such thoughts, the root of this universal idea is found in the human sense of justice. As in the tropies, a colony of monkeys in a tree would nelt us with the cocoanuts, so great criminals toss us disdainfully the ripened juice and fruit of our hope that retribution will somehow come. We cannot attempt to trace the subtle moral causes which lend men to crime. Science and the worldare, as yet, too young for that. But we are pained to see crime prospered, and the safeguards of soelety set at naught by some cool, triumphant offender. Justice, it is instinctively felt, must prevail; if not now, then hereafter. The sufferings of the good, which fill history with its most pathetic record; the prosperity of evil ambitions and the seemingly capricious fortunes of men in this world, all combine to emphasize in the mind the ideas of justice and retribution. He was free to confess that much of the moral nature in man was developed by experience. But this could not account for the primal fact of belief in a future.

The lecturer here took up the subject of future retribution. The theological hell, said he, of whatever stripe, is nothing but the punishment of criminals, whom the world could not reach. But the highest ideal requires that the guilty person shall be repaired as well as punished. There is no place in any theological scheme for the noble disdain of a superiority not shared by all, so should no man who feels, this grand purpose fear to commit himself to the hereafter. Coming. to the consideration of his own personal views of the hereafter, Mr. Weiss said, It is impossible to put into miserable, human language what I feel, but, beneath all schemes and notions, I am sure there is an instinctive reaching toward an hereafter of some fashion, and I cannot explain it away: To grasp this idea in its purity, start anew from the centre of the soul. The colors of the spectrum are not the only ones. So, too, boyond the lowest haze, the sharpest treble, notes; unknown to our ears, sink or rise to an unfathomable extent. As far as himself was concerned, no demonstration was either possible or necessi ry to make him believe in the fact, though he had rather receive it, vaguely than to attempt to

But the lecturer could not tolerate the idea of Rev. John Weiss on "The Idea of a extinction. He believed that the earth itself would vanish, as soon as the abiding sense of solidarity and, unity of power which we all possess. Am I, said Mr. Weiss, the victim of an illusion? No. The idea of warm, living motionbecoming haught but a useless clod is too horrible. From our little bodies, made, as they are, of the phosphates which go to make up the earth which carries us around, there escapes something not of earth, which refuses the most comfortable grave. The soul's diameter is all it can think and feel. Finally, to all of us there come, at times, tender and overpowering moments when we feel that we prist see those that have gone before. Shall like be stabbed, and not justice confpensate? No: for old familiar faces have registered in our hearts a contempt for graves. Are our friends dead? Then God is dead, and there is a reckless squandering of the best and purest affection. But the instinct of the heart must believe in the permanence of law, and that there is not in one branch of God's government waste, and in another economy. So, then, the hereafter is true, and we believe it from an instinct which cannot be disproyed.

> QUAKER AND PURITAN. BY JOHN G. WHITTIER.

Was it caressing air, the brooding love Of tenderer skies than German land knows of. GREEN CALM BELOW, BLUE QUIETNESS ABOVE, Still flow of water, deep repose of wood That, with a sense of loving Fatherhood

And child-like trust in the Eternal Good, Softened all hearts and dulled the edge of hate, Hushed strife, and taught impatient zeal to wait The slow assurance of the better state?

Who knows what goodings in their stormy way O'er jagged ice, relieved by granite gray, Blew round the men of Massachusetts Bay? What hate of heresy the blast awoke 2. What hints of pitiless power and terror spoke

In waves that on their iron coast-line broke

The Exeter correspondent of the Haverhill Bulletin says that a lady living in that village, who lost her husband not long since, quite recently had put the sum of \$350 into the Exeter Savings Bank. Strange as it may seem, she dreamed one night that she met her husband and he told her to take the money out of the batk. The next night she dreamed the same dream. If so impressed her that she told one of her boys a number of times to go and get the noney. He demurred, and then she told the other, who went and got it on Saturday. Lucky, for the cashier would probably have saved her the trouble if it had remained till Monday night. The above is a fact.

. Self-sacrifiggyis-but a saint's first step on the ladder to heaven. The higher he goes the less lie knows of it, for his will conforms to the Lord's, and it becomes no sacrifice to do whatever his great King requires.

Want of prudence is too frequently the want of virtue, nor is there on earth a more powerful advocate for vice than extreme poverty.

Written for the Banner of Light., TOLL THE BELL.

BY MAY KLNDALL.

Toll the bell, the death-knell sounding Through the stillness and the dark ; Treasures dear to earth belonging. Death has made his chosen mark.

Tall the bell'in solemn measure : Slowly moves the funeral train, And amid the silent death-march Comes the echo back again.

Toll the bell with muttled pealing O'er the grave so newly made, Tearless eyes but ill concealing That the heart within is laid.

Toll the bell, the sound prolonging, Deep and heavy on the air, Sounding in our hearts the story, Grief and death are everywhere.

Toll the bell, as guardian angels From the spheres of light above, Earthward bend in pitying kindness, To perform their deeds of love:

Toll the bell with mournful endence, Let it vibrate through the air ; Aching hearts laid low in anguish Find an answering echo there.

Toll the bell-the sun is setting, And the night of death is here, Stars arise, the night grows holy, And the God of peace comes near!

Spiritual Abenomena.

ANSWER TO A SEALED LETTER.

DEAR PANNER-No one for the same period and opportunity has received more conclusive tests, in all their various phases, in support of the beautiful spirit philosophy, than your humble servant-educated in the Orthodox school of theology, and convinced of the truths of spirit power and communication with us on this mundane sphere. Not satisfied with all the usual interpretations put upon the Scriptures by the old school theologians, and turning away sometimes with disgust at the light and irreverent manner some spiritual becturers have treated the existence of a Jesus of Nazareth, and finding it difficult to eradicate life-long prejudices formed under the force of education-1 concluded to address a father long since passed to spirit-life, through the channel of Mr. Flint, of New York City, by a sealed letter-propounding certain questions in relation to the divinity of Jesus Christ, as well as our obligations and duties to attain eternallife. The following is a rerbatim reply to the questions propounded:

TO J E : MY DEAU SOY Father is made happy to be permitted to again approach this channel, and through it, to communicate to this channel, and through you. Your better has drawn me to earth and to-ward you, and given me much strength. Dear son, your questions in regard to Jesus of Nazareth, as the especial Son of God-1 would again say, It was not the blood that ran through the physical veins of Jesus that is the soul's redeeming or saving power, but it is the principle that ran through him that is the atoning and redeem-ing element of every individual.

My son, look upon desus as a good and noble

teformer of his age, and accept the beautiful spirit which he had, and which we call the Christ-

spirit or principle.

Arctin, my son, there is no other way to atome for your shortcomings, or rather your ignorance of yourself, but to become individually united to the love-principles of Christ, by which I mean the Christ-principles enunciated in their fullness hy desus-for the principle of love to one another, is the beautiful and divine love which lies at the foundation of your ruduncital life on earth, and will ever secure you progression and destiny

No, my son, no general judgment; no breaks in the continuity of your life from conception to birth: from birth unto earth's life to the birth unto this sphere, and from this through eternity every, step follows by natural, sequence from the

preceding.
There are no fathomics gulfs to cross, no stop to retrace, no dispersion of any elements that will ever be essential to us. We shall always leave behind everything that has ceased to serve us: we shall always find the world we dwell in keeping even pace with the developments of one's spiritual nature, that we may have the full-6st and widest scope for the case joy, faculty and the attainment of every joy, FATHER. est and widest scope for the exercise of every

Dear Banner, I am advised the doctrine se forth in the foregoing epistle from the spiritsphere, is held by a large majority of the believers in the new and beautiful philosophy. But there are thousands who, like myself, while they have admitted the self-evident power and con trol of spirits, and the fact of spirit commun ion with us mortals, have found it a slow and difficult matter to overcome life-long prejudices -" bred in the bones"-from the force of education. I had previously tested the powers of Mr. Flint as a medium. But, in order to convince few skeptical friends, I placed my communication in an envelope, which they sealed with wax in five points and attached their private marks thereon, which was returned to me as sent, accompanied with the foregoing answer. Others can do likewise, and the scientific can rise to explain. Fraternally yours, J- E-Shermin, Texas, Jan. 20th, 1873.

REMARKABLE MANIFESTATIONS:

DEAR BANNER-In the early part of January - last, being in Chicago for a few days, circumstances favoring me, I was invited to attend two scances held by that most remarkable phenomenal medium, Mrs. Annie Lord Chamberlain.

There were six or eight person's present at each scance. The phenomena or spiritual manifestations were very remarkable, also very systematic, and to most of the persons present quite pleasant and agreeable. I'have at different times during the past ten years witnessed nearly all varieties of spirit-physical manifestations, such as are and have been produced through our modern media, but the phenomena that are produced or that take place in the presence of Mrs. Chamberlain are the most extraordinary that I ever witnessed.

The music is as perfect as can be produced by any thoroughly educated musician. On the occasion herein referred to, a harmonicon, guitar, and three bells were played upon in concert, tune after tune being performed as they were called for by the company. At one time there were three distinct voices heard, and all talking with the various persons present, while at the same time Mrs. Chamberlain was entranced and talking, giving medical advice to an afling person

The writing was equally astonishing. A communication was written, addressed to the Spirit-

of the Banner of Light. It was written in the dark-written rapidly on a table directly in front of me-every part of it being complete. At the time of reading it I thought that it was as pointed, terse and comprehensive a composition of that kind as I ever saw.

Although not a public medium, this lady is doing a great amount of good for the beautiful faith she represents.

If it is not spirits, what is it? Will the sarans of science answer an honest seeker after truth? Clyde, Ohio. INVESTIGATOR.

PHYSICAL MANIFESTATIONS.

EDITORS BANNER OF LIGHT-I wish to give your readers a brief account of some very wonderful manifestations which I witnessed at the house of Mr. H. M. Fletcher, Westford, Mass., Jan. 24th. The room was made perfectly dark : then all the persons present, viz. : Mr. and Mrs. H. M. Fletcher, Mr. Wheeler, Miss Susie A. Willis, of Lawrence, Mass., Mr. J. Wm. Fletcher and myself being seated around a table, joined hands. We had hardly got arranged before the table began to vibrate, and tip back and forth in this manner, answering all our questions correctly... In a few moments the table having become quiet, the guitar was placed upon it. Those present having sung one or two pieces, raps were heard distinctly upon the table and floor, lights were seen in different parts of the room, and the guitar was played upon. Then "Sweet Home" was sung, and a very nice accompaniment was performed by the invisible musician. A number penses have been \$3.25, of other pieces were sung—among them "Waitof other pieces were sung—among them "Waiting by the River"—and the music of the guitar blended with the sweet words of the poet. Very loud raps were heard on the floor under the table, as though some one was beating time. After this cach one of the spirits who had participated this cach one of the spirits who had participated to visit that part of the State. He can do well

Yours truly GEO, A. FULLER. Natick, Mass., Jan. 21st, 1873.

Manner Correspondence.

Michigan. DETROIT:-We daye received the following account, under a recent date, signed J. P. Whiting, Chairman, and R. G. Murray, Secretary of the Spiritual Association of that city, with reference to the work accomplished by W. F. Jamieson, well known to the reading as well as "hearing" public, as a faithful and efficient servant of the truth:

The labors of W. F. Jamieson, in this place, to whose teachings some of us have listened for the past three months with deep and often thrilling interest, having for the time been terminated, we deem it a cuty we owe him not only, but the all important yet unpopular cause he fear-lessly advocates, briefly to note our condition when he entered upon his engagement here, and the results of the course he has pursued, which some have regarded as ulfra in the extreme. He found us on the first Sunday morning in Qetober last a mere handful, in Good Templars Hall, which place would seat about one hundred and which place would seat about one hundred and fifty persons. In said hall a lecture on Spiritualism had been given each Sunday evening for four months prior to that time, different speakers, favorably known to the spublic, having officiated. Less than fifty heard Mr. Jamieson's first lecture. In the evening a larger number were in attendance, but the hall was not filled. The next sunday evening many came who could not gain admittance for the graves that had wearened their mittance, for the crowds that had preceded them The third Sunday night every seat was filled every spot occupied where standing room could be found, and scores came and, left, not finding accommodations within hearing of the speaker's voice. That week the use of another hall was se-cured, then seated with two hundred chairs, which were found, the first evening we occupied it, did not meet the needs of the audience, and before the first Sunday in November another hundred were added, which have been in demand at our evening meetings ever since, even amb storms and an atmospheric temperature 18° be low, zero. Our music, under the leadership of Prof. Wood, will compare favorably with that of any other choir in this city. Office fall gatherings, accompanied with music, dancing and games, have been successes, financially, and a source of real rational enjoyment to those in attendance Never before have the prospects of the Spiritual ause in Detroit been more promising; and al these results are traceable, either directly or indirectly, under the guidance and inspiring influ ence of the spirit-world, to the instrumentality selected by them, and employed by us to awaken attention, enlighten minds; and gladden hearts, both in earth and the higher life. Wherever, in this world's extended harvest field, the index finger of duty may direct our esteemed friend and teacher, we bid him a hearty "God-speed," and assure him a cordial welcome, should the wisdom that guides and the power that controls the des-tinies of mortals, bring him back to our midst.

Louisiana.

NEW ORLEANS.-Dr. William Cleaveland, magnetic healer, writes Jan; 29th: Spiritualism is progressing in this city. I have found the Spiritualists here real carnest souls, and as good as we may ever expect to find people anywhere. The society that meets in Minerya Hall, No. 138 Clio street, are just now enjoying Fannie Allyn's sermons; the hall is filled every Sunday morning and evening; they have good singing, and the members of the society are real, genuine souls, On my arrival here they opened their hall Tuesday evenings for me to heal the poor sick gratis. day evenings for me to heal the poor sick gratis, Quite large numbers came, and were treated and relieved. I shall ever remember the Spiritualists of this city for their kindness to me while

I have seen more good mediums in this city than I ever supposed there were in the southern country. None of them, however, are public mediums. The Vice President of the Spiritual Society, Bro. George W. Kendall, is a devoted Spiritualist, and his house has been open to inrestigators for the past year. So great has been the desire to see his two little girl mediums, that. he was compelled to decline the visits of friends and investigators except on Monday, Wednesday, and Friday evenings, and on these even-ings their large and comfortable parlors are filled; and, what is strange, all, skeptic and believer, go away satisfied with what they receive through the little mediums. Mabel is the eldest, and is now in her thirteenth year; Carrie is in her eighth year. The eldest, Mabel, is clairaudient and clairvoyant, and will take her school slate and place a small bit of pencil about the size of a flax seed on it, and hold the slate under the table with her left hand, the right resting on the top of the table. The spirit-friends will then communicate by writing, and will do so on any sub-

At the same table, with the room as light as can be made, when a thin shawl is thrown over the table, the spirits will play the guitar, violin, ring a bell and beat the drum, keeping time to any music that may be sung or played on any instrument. And this is done in a lighted room!

Little Carrie will then sit under the same table. with a ten-foot rope beside her, when the spirits will tie her in the most wonderful manner, and that, too, without making any noise or even moving the shawl that covers the table. Then, while her hands are tied behind her or fastened to the table, a slate and bit of pencil are put under the table, a message will be written—sometimes a

say that the half of their wonderful gifts cannot be told by any one person; they must be seen to realize how wonderful they are. Brother Kendall is a lawyer of this city; a good

speaker and writer, and would be a valuable acquisition to our list of talented speakers. I have induced him to take his little girls North this summer, and he will leave this city the first of May for Mobile, Atlanta, Memphis and Louisville, where I shall join them.

NEW ORLEANS, Fib. 3d.-Mrs. C. Fannie Allyn is drawing large and appreciative audi ences, and is putting everybody to thinking. She will remain this month with us, and we are only sorry that we cannot appropriate to ourselves her labors for a year or two: for she would, in that time, place Spiritualism upon a permanent foot-ing in this city, which no one else could hardly do; but perhaps it is best for the cause and hu-manity that she should continue to travel and

We have written for Miss Susic M. Johnson to return and lecture for us for the months of March and April, and I trust that she will do so. This lady made many friends here, and was doing a mountain of good, "Her logic can hardly be excelled, and her style is grand and attractive. 1 did not start out, however, to write an enlogy for either of these ladies. I can but say: May God

ever bless and long spare them to the world.

A. R. MILNER, M. D.,

President Central Asso. Spiritualists, La.

Minnesota.

AGENT'S REPORT .- J. L. Potter, State Agent, writes: My report for January is as follows: Places visited, Garden/City, Vernon Centre, Sterling Centre, Mapleton, Winnebago City, Albert Lea, and Bancroft; number of lectures given, 21; number joining Association, 47; I have received in collections and yearly dues, \$60,70; my expenses have been \$2.25.

by rapping, and the circle broke up. The a over there: Albert Lea will employ him a week, and other places in proportion. He can correspond with A. H. SKEMillen, Albert Lea: David H. Morse Winnebago City: Martin M. Pratt. Sterling Centre; E. P. Evans, Garden City; A. The Control of the Places, J. Control of the State, Mass., Jun. 21st, 1873. this Start they read of in the Banner of Light and

Religio-Philosophical Journal We are now snow-bound. The roads are all The Southern Minnesota Railroad has done nothing but dig snow for the last three weeks, and the prospects are not very flattering yet. I don't know when I shall be able to get away from here; am two weeks behind time now. We cannot get any mails, or send any away, so we hang on probation, not knowing whether we are elected for hell or heaven until the cars run; then we are heavenward bound, for work in the good cause of Spiritualism will win heaven for us. Many persons have been frozen to death during the month, and much of the stock has perish-

ed likewise. All say it is the coldest winter they ever saw in Minnesota.

Spiritualists of Minnesota, you have no cause to complain. If we work together and work earnestly for the right, we shall certainly win, for the truth is ours, and angels are our supporters. One spirit controlling a Wilson, or others 1 might mention, can put a thousand Orthodox to flight, and, so far as 1 am concerned, I say let them fly.

My address is Northfield, Minn. Respectfully, Albert Lea, Feb. 1st, 1873. J. L. POTTER.

MAPLE RIDGE, -A correspondent writes, Jan. 7th: The Philosophy of Spiritualism is gain: Jan. 7th: The Philosophy of Spiritualism is gam; ing ground here. Many who never had anything to say in regard to our religion are now asking, "What shall we do to be saved?" The cause of this hungering after spiritual life originated in the birth into spirit-life of "of our respected citizens, who had been an out-poken and firm believer in the philosophy of Spiritualism for twenty years, and it triumphantly sustained him through the ordeal called "death," thus refuting the Orthodox taunt that Spiritualism would do to by, but would not stand the test of death.

Missouri. ST. LOUIS.—Miss Susie M. Johnson, writing Jan. 29th, says: I have been lecturing here for the past month. There is considerable interest manifested, though an extreme reluctance to taking any practical ineasures to sustain meetings or anything else of a reformatory character. I sometimes feel that Thomas Gales Forster's prophecy will prove true of the Spiritualists. He said "it was a fact of history that wherever any great truth had been given to a people which hey refused to appropriate and apply to the common good, an age or era or unranges has caveceded it," and that Spiritualists would be no exception to the rule. I think the time has fully come for the test, and I fear the scourge will follow. However, there seems to be no other way common good, an age or era of darkness had sucfor the faithful but to work and pray.

Massachusetts.

AYER .- E. Myrick writes: On the 9th inst he Spiritualists of this place were much edified by the inspired and inspiring trance speaker, J. W. Fletcher, of Westford, The afternoon meet-ing was well attended: He discoursed upon the aw of compensation, as instriking contrast with the final judgment day and "eternal damnation"—the spiritual rs. the physical resurrection—the parental against the judious, revengeful Orthodox God. The hall, in the evening, was crowded to its utmost. There is an effort being made-to secure the services of Bro. F. regularly. If som scrupulous divine would denounce the move ment it would induce a discussion that would show the strength of the Spiritualists. Light and truth are increasing.

New Hampshire.

CONCORD.—E. B. Craddock (P. O. box 1167) writes: "A good medium is very much needed here, and I will answer any one who will favor me with a line. -Rooms are well arranged for doctoring or speaking, and can be had by the day, week or month. The people are more alive to the investigation of the spiritual philosophy in this section than ever before."

New York.

SOUTH COLTON.-Mrs. H. P. Butler writes: In a recent journey I met many who were interested and inquiring into the facts and philosophy of spirit intercourse, but not one copy of the Ban-ner did I see among them. It is passing strange. "No money to spare for it," is the reason given, "No modey!? And mouths recking with to-bacco! Alas for the spirit when the flesh is so weak!

The Banner of Light, the oldest paper devoted to modern Spiritualism in the world, has made its appearance on our table. The Banner and the entire publishing establishment of William White & Co., with its contents, was destroyed by fire during the Boston conflagration. The Ban ner has always been a special favorite with Spir itualists. 'A great deal of editorial talent is em ployed upon its pages; it has a wide reputation for honesty and liberality; is a large paper; and typographically is unexcelled for beauty by any publication in the country. We always find something of interest in its ample columns, and have no doubt of the firm conviction of itsellitor and its army of enthusiastic patrons, that the arc supporting a mighty truth. The Banner is 40-column felio, published at Boston. Terms \$: per year .- Denison (Texas) News, Jun. 30th.

An Edinburgh advocate, in his early days, had the name-plate of his door stolen during the night; his landlady informed him next morn ing that "they didna want for impudence, for malists of the world, being an appeal in behalf name-and often a picture is drawn. I can only they have stolen your brass."

Written for the Banner of Light. EXCELSIOR.

BY MRS. C. L. SHACKLOCK.

Look not back, the pathway leaving, Which thy feet have led astray, Forward press, the past retrieving, Waiting for the perfect day.

For the shadows lie behind thee-Shadows dark of sin and shame; Chains that shall no longer bind thee, Clouds that ne'er shall shroud thy fame, If with earnest, bold endeavor, .

They shall be thy spirit's guide. See! beyond the hills are gleaming Rays of hope, divinely bright; For thy pathway they are streaming From the fount of living light.

Thou shalt east them all aside &

Angels hover round thee ever-

All thine errors now repenting, Grieve not o'er the banished sin; Pause not for a vain lamenting, But the higher life begin!

Let the dawn which breaketh o'er thee, Fill thy soul with heavenly light; Think but of the goal before thee, Leave behind the shades of night! Mobile, Ala., 1873.

From Our New York Special Correspondent.

J. V. MANSFIELD. I visited this medium the other day for the first time. I found him in his rooms, which are filled with beautiful things, constituting a complete museum of euriosities and relics of the most interesting nature. They were neatly, and artistically atranged, each being carefully labeled with a brief statement of its history and character, Several birds of different species filled the air with their songs, and chirped a cheerful recognition to their master's voice when he spoke to

them. Among the relics was a violin, whose history interested me deeply. It was the first musical instrument ever played upon by spirit fingers. I will give a brief sketch of its history, as I know it will interest your readers: Bro. Mansfield said that, in the early days of his mediumship, his brother in spirit-life wrote, through his hand, that, if he would go and get the violin on which he played, and to which he was very much attached while in the body, he (the spirit) would play upon it. Accordingly, Mr. Mansfield made a long journey in mid-winter, and obtained it. He was then residing near Boston. Several friends were invited to a scance in the evening. The violin was laid upon the plane in the back parlor, some fifteen feet away from the circle, which was formed in the front parlor. The folding-doors were open. After singing, the violin made several attempts to arise. Finally, Mr. Mansfield told the people present of the promise his spirit-brother had made, and then requested him to fulfill his part of the contract. Then, in the light, and before the eyes of some dozen people, the instrument was taken up and held suspended in the air, while various plaintive and lively tunes were played upon it. For two years the spirit-brother continued occasionally to play upon this violin, and the phenomenon was witnessed by hundreds.

Since then, Bro. Mansfield's mediumship has been employed almost exclusively in giving-written communications. By thus giving his whole time to one special phase of mediumship, he has become the most remarkable writing medium probably now living.

I wrote some sealed questions to my spiritfriends, and the answers I received were very satisfactory, constituting excellent tests. Facts

finger rapping the telegraphic signals, and his cordial greetings of the invisible operators.

THOMAS GALES FORSTER has left this city to fill a short engagement in

Troy, He went away loaded with blessings and honors heaped upon him by the many friends he has won here during his faithful and efficient. labors the past year. I listened to his lecture the other evening upon the analogy of "Biblical and Modern Spiritualism." I will simply say that it was the best elucidation of that subject I ever heard.

The New Yorkers show their sound sense and good judgment by reëngaging Bro. Forster for another year. I shall endeavor to give you some report of the Apollo Hall meetings, which are credit to the cause. The Society had an election last Sunday. A report of officers will be forwarded soon.

DR. SLADE

is hard at work. I called on him the other day, and, while in the waiting room, a gentleman came out from having a sitting, apparently highly pleased. He said to me, "I have been a missionary in China for fifteen years, and I have just received a communication, written on the slate, from an old companion in that country, now a spirit, and that, too, in the Chinese lan-A. E. CARPENTER.

437 4th aveune, New York City, Feb. 6, 1873.

PREACHERS AND MEDIUMS.

The strongest opposers of Spiritualism are the preachers and leading members of the religious churches. Some of the preachers claim that mediums are impostors, that they are working for money, and that all good Christians should keep away from them. If compelled to admit that there are manifestations of spirit-power witnessed in the presence of mediums which the mediums themselves could not produce without assistance from spirits, they then say it is "the work of the devil!" Any person by visiting some of the best mediums-if he will lay all prejudices aside—can be convinced that we can receive communications from spirit-friends. But how can we know that preachers are not impostors and deceivers? They get more money than mediums -are not they working for money? They claim that God has, called them to preach, but they bring forward no proof to sustain their assertion. Cannot men preach dry Orthodox sermons unless God has called them to preach? Is it any more difficult to preach a sermon without divine assistance than it would be to give a lecture or make a political speech? A preacher can say that God has called him to preach, but how can we know that lie is not trying to deceive us? how can we

know that his assertion is true? Preachers before saying any more against spiritual mediums. should bring forward proof to sustain their assertion that God has called them to preach; they should prove that they themselves are not impos-Jackson, Penn.

OUR OWN PUBLICATIONS. Opinions of the Press.

PHILOSOPHY OF SPIRITUAL INTERCOURSE IS & volume from the pen of that prominent expound-er of the manifestations of a spiritual nature, An-drew Jackson Davis. The author is well known for his spirited advocacy of the doctrines of lor his spirited advocacy of the doctrines of modern Spiritualism, and he will be accepted as authority on the subjects he discusses. The tenor of this volume is perhaps fully shown by the table of contents: Truth and Mystery; God's Universal Providence; The Miracles of This Age; The Decay of Superstition; The Guardianship of Spirits; The Discernment of Spirits; The Stratford Mysteries; The Doctrine of Evil Spirits; The Origin of Spirit Sounds; Concerning Sympathetic Spirits; The Formation of Circles; The Resurrection of the Dead; A Voice from the Spirit-Land; The True Religion; with an account of the wonderful Spiritual Developments at the of the wonderful Spiritual Developments at the house of the Rev. Dr. Phelps, of Stratford, Conn.; similar cases in all parts of the country. Published by Wm. White & Co., Banner of Light office, Boston; \$1.25, cloth.

Gospels of Arabula," by the same author, giving, in scriptural form, a collection of sayings of "Saints not yet canonized." It is a next volume of 80 pages, handsomely bound; \$1.25.— Lawrence Duily American.

Golden Memories of an Earnest Life: A Biography of A. B. Whiting, by his sister, R. Augusta Whiting. Boston: Wm. White & Co. 1872. Pages, 293. Price, \$1,50; postage 20 ets. The subject of this biography was an eminent

Spiritualist, an eloquent advocate of the spiritualistic philosophy. The book is interesting reading. Chapter one opens with a brief account reading. Chapter one opens with a brief account of birth and lineage, and the inquiry, "Does blood fell?" "Not in that narrow sense in which the blue blood of royalty has been quoted to sustain the divine right of kings." "Is there not * * * * a philosophical reason for the existence in the human mind of a certain pride in and respect for honorable ancestry, entirely apart from and independent of the merely adventitious circumstances of rank and fortune?" cumstances of rank and fortune?'

As Americans, the fair authoress thinks we have gone to an extreme in our boasted equality, in obliterating all distinctions among our ances tors. Undoubtedly this is true, that we feel with the noet.

"Honor and fame from no condition rise:
Act well your part—there all the honor lies."
Although A. B. Whiting could trace his ancestry through many centuries of England's nobility, yet, in the broader and higher sense, he was entitled to high rank by the American standard. He certainly was devoted to principle, and per-formed his life-task with the power and skill of

formed his life-task with the power and skill of a master hand.

It is related in this book, that, from early child-hood, "he saw people and scenes not visible to other eyes." At night, especially, his room would seem full of these spiritual beings. When he nearly reached manhood's estate, "he was sometimes quite violently controlled, lifted in the air, and moved from one part of the house to another, but never injured in the least." At one time "the was taken up from a realining position. time, "he was taken up from a reclining position on a lounge, carried across two rooms, and de-posited upon another lounge, without once touch-ing the floor, a distance of at least thirty-five feet." This was in broad daylight, in presence

of the authoress and her mother.

Those materialists who do not believe that Philip was carried through the air, and Job lifted up by a spirit, will not believe the unimpeachable testimony of living witnesses.

The volume is replete with interesting incidents of a remarkable life, narrated in an unaffeeted style. The typography and binding are in Wm. White & Co.'s best. About one hundred pages are filled with "inspirational" poems by Mr. Whiting.- Albion (Mich.) Mirror.

THE MENTAL CURE. Illustrating the Influence of the Mind on the Body, both in Health and Disease, and the Psychological Method of Treatment. By Rev. W. F. Evans. Second edition. Boston: Wm. White & Co.

satisfactory, constituting excellent tests. Facts were stated and names given utterly unknown to the medium, and many of them I had not referred to in my letter.

I think I never realized more sensibly the natural beauty of spirit communion than I did while I sat and watched Bro. Mansfield with his left flower remains the telegraphic signals and his practice in the line of his shown a remains the telegraphic signals and his practice in the line of his left. theory is quite successful; so is that of all men right hand rapidly tracing the loving words and who succeed in powerfully addressing the imagordial greetings of the invisible operators. firmatory of his physiological theory. The volme will well repay one for its perusal.—Zion's Herald.

THE SACRED GOSPELS OF ARABULA. By Andrew Jackson Davis, author of the "Great

Harmonia," and other works. This book is a compilation from the devout ut-terances and moral precepts of the world's wri-ters, arranged in the form of chapters and verses-in the manner of King James's translation of the-Bible. In the introduction the author says: "As the sunlight of high heaven pours itself through the forests and flowers of nature, so burns and flames the sacred fire of truth through the affecnames the sacred life of truth through the altertions and faculties of every carnest, grateful mind, irrespective alike of centuries, countries, titles or circumstances." Therefore, "Saints of the past and present, whom the churches reject as sinners and refuse to canonize, are herein summoned to present new gospels in the interest of human progress."

Consequently we find in this choice selection.

Consequently we find in this choice selection, The Gospel according to the Zend-Avesta; 'The Gospel according to St. Confucius: " " Proverbs of Syrus, the Syrian," and others among the ancients; and among moderns, "The Gospel according to St. John [G. Whittier]"; "The Gospel according to St. Ralph [Waldo Emerson]"; "The Gospel according to St. Eliza [W. Farnham]"; "The Gospel according to St. Lotta [B. Wilbow]"; "The Gospel according to St. St. Octavius [B. Frothingham]," and others. Whenver reads these allowing necess will find the Whoever reads these glowing pages will find the soul uplifted and refreshed by the "beauty of holiness." And the reader cannot but feel that the Divine is a sacred and living presence in the hearts that wait and listen, no less now than when the prophet heard "the still small voice," and the son of Mary gave in rapt discourse "The Sermon on the Mount."

Sermon on the Mount."

The book is issued in fine style, and the symbol of a seroll on the cover, containing the inscription in handsome type, and gracefully poised in space by a delicate hand, is suggestive of golden benefactions from the higher life. Boston, Wm. White & Co.; New York Agents, American News Company; Orange, T. P. Bayes. Price—clo h, 60 cts.; in full gilt, \$1,00.—Orange (N. J.) Chronicle.

A. E. Newton, late superintendent of schools at Washington, D. C., has recently published a very meritorious work entitled "Lessons for Children," which is destined to become popular as a text-book in the schoolroom as well as in the family. Children should at the earliest prac-tical age, before injurious habits become fixed, acquire some definite knowledge of the wonderful structure of their own bodies and the conditions of health and usefulness in life. The Lessons for Children embrace a course of elementary instruction in anatomy and physiology, unequal ed in adaptation and in attractiveness to the young mind. All teachers and parents of children under the age of fourteen should obtain a copy of the work.—The Ithacan, Ithaca, N. Y.

A guileless Danbury man saw a beautiful chromo adver-tised "for fifty cents," and sent on the money, and recelved the jack of clubs.

TIPPING HIS TABLES:

Ramblings after a Rambler; Exposures of an Exposer; elicited by "An Expose of Spiritualism by Rev. John Gregory, Northfield, Vt., 1872."

> BY ALLEN PUTNAM. PART I.

INTRODUCTION.

A stray copy of Mr. Gregory's pamphlet of about an hundred pages has reached Boston and fallen into our hands. One copy will suffice for this vicinity. We find it composed mainly of extracts-some from the writings of Spiritualists, others from eccentrics and renegades, and still others from philosophers, pseudo or genuine-collected, commented upon and published by one who confesses that he is "somewhat prejudiced against Spiritualism by what he has seen and heard of it," and also "to a pet aversion to the whole system"-a pot which it obviously pleases him to nurture well, and allow

very full indulgence in acting out all its impulses. Our only knowledge of this compiler and commentator is derived from the pages before us. In them he manifests considerable smartness, a keen scent for rubbish, and some force in dealing random blows. His knowledge of genuine Spiritmalism, however, is so faulty that he aims at little else than such excrescences and appendages as have but slight, if any, connection with its vital and abiding parts. He has been a pains-taking collector of ultraisms and abnormalities, and exhibits a plentiful mass of them.

Mr. Gregory owns a more versatile brain, is moved at times by a more genial spirit, gets glimpses of broader views of man and Nature; and has a more sympathetic heart, than most writers who attempt to expose Spiritualism. He says, "If it should appear to the reader that I am lacking in patience while discussing this subject, I can plead that I have more of that article than the majority of mankind, who call Spiritualism'a 'humbug.'" No one will question the quantity of his patience who notices the extent of his scavengings. But scavenger work may be performed by men intrinsically very clean and good. Notwithstanding the foulness of much of the contents of the Exposé, its author may be quite a genial, good fellow, and such we imagine him to be.

The current of his remarks bears along on its surface many straws indicating the directions in which a portion of popular thought is running. We notice and use the work mainly as a suggester of prevalent misconceptions and lack of information. It omits to grapple with fundamental facts and principles, and of course provokes no attempt at refutation in the mass. It partly surprises and partly grieves us by presenting Spiritualism with only about the same fairness with which one would exhibit Christianity by collecting and putting forth prevailingly the worst sayings of the eccentric, fanatical and deluded members embraced in all the sects of Christendom (including the Mormons) as the main legitimate results of Christian faith and teachings. It surprises from its implied assumption by a sagacious man that such stuff can be either helpful to any cause worthy the efforts of one who prefixes Rev. to his name, or crippling to those whom he assails. It grieves us, because it shows induced perversion and contraction of vision, unsuspected by himself, leading a well-intentioned man along the ways of great unfairness by misconceptions and omissions, and thus to injustice.

As said before, the work consists mostly of extracts from other writers. These are accompanied by the compiler's expressions of dissatisfaction and reprobation in some cases, and of approval and commendation in others. He makes little attempt at presentation of the basic facts of Spiritualism, at analysis of them, or argument, from either them or from anything else. Purblind zeal seems to be his guide much more than clear-sighted reason.

COMMENDATIONS AND CRITICISMS.

We begin by quoting several commendable statements. Mr. Gregory says: "The sincere Spiritualist can no more help believing in Spiritualism than can the Shaker in Shakerism or the Mormon in Mormonism. . . All these people are constituted for their different shades of belief. . . . We can account for people's believing or not believing in Spiritualism, in a great measure, by the development of their organs. . . . I have charity for the ordinary men and women who honestly believe 'Spiritualism;' who are so constituted that it is almost a reality to them." "I do it" (his work of compiling his, expose) "with no feelings of hatred or ill-will against its votaries, many of whom I respect and believe to be honest and conscientious." Such statements have so much the ring of sincerity, that we take it as fair prima facis evidence that they come from a kindly heart.

We might query whether one's belief is not quite as efficient in developing particular phrenological organs, as the developed condition of the organs is in determining the belief; but we care not to discuss that point. Settle it either way, or leave it unsettled, still the author permits us to conclude that a man's existing physical and mental constitution determines what appears to him as true and what false; in other words, that genuine belief is not the result of choice, but is determined by the preponderance of evidence as weighed on each one's own mental scales. This position is ours as well as his; and it is ground on which charity can flourish and expand, From it we can see that the peculiar constitution of this author, including his phrenological development, so shapes his view of facts and principles that he honestly assails something which the believes to be Spiritualism, while those of different constitution, occasioned by more knowledge of the subject, perceive that he leaves Spiritualism proper without at-

We take pleasure in quoting other statements that indicate his kindliness. He says: "I do not propose to make an attack upon the idea that spirits have power to revisit their friends on earth-a pleasing thought, comforting to mourners. and in no way connected with rappings and table-tippings.' The "power," and, by implication, the act of spirit return is not assailed. Whether the "rappings and table-tippings" are assailed is not expressly stated; yet, since we find them asoribed to magnetism in one part of the work, and nowhere specifically censured, the conclusion seems fair that these also are not among the things attacked. This conclusion may or may not be strengthened by his distinct statement that it is the "system . . . we condemn." These two facts, then -the one that spirits return, and the other that there occur mysterious physical phenomena produced by some occult forces-are exempted from exposure. Thank you, sir, for leaving the soul and body of Spiritualism intact of your own accord, and attacking only its incidental adjuncts.

Pardon us if we probe your logic when you say that the comforting thought of spirit return is "in no way connected with rappings and table-tippings." "In no way connected?" Pray tell us what else than the legitimate sequences and evolvements of spirit-manifestations and utterances, are the vast and rapid increase and spread of not only the idea but the faith and even knowledge that spirits do return and do comfort thousands and thousands of mourning hearts?' The Rochester Knockings, and their numerous kindred successors, have been and are opening inlets for innumerable assuage ments of grief and despair. "In no way connected?" What? Is the child in no way connected with its parents? Owing to them nothing less than its own existence, that debt constitutes a necessary and indissoluble connection. All over the land there exist thoughts comforting to mourners, which are the offspring of spirit-rappings, table-tippings and other cognate acts, and, when not restrained by unwise counsels and erroneous faiths, the comforted hearts gladly acknowledge and" honor the father and mother" of such welcome thoughts. However humble the parents of such children may be, they are the world's benefactors; so that any benevolent tongue or pen that reproaches them knows not what it is doing-its work is neither wise nor beneficent. Mr. Gregory does not reproach them, but denies their connection with comforting thoughts which are their children.

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The sagacity must be drowsy which fails to perceive any connection between cause and its effects; between parent and child; between a tree and its fruit. Comforting thoughts grow on the boughs of spirit-rappings, and the good quality of that fruit vindicates the tree.

The comforting thought that spirits return, together with the phenomena which produce that thought, are most important parts-are essential elements, are necessary constituents of prevalent Spiritualism, so that an expose of what remains after these have been dropped, is as meagre and pointless as "the play of Hamlet with Hamlet left out."

"The system" is the great offence. What is the system? The author does not explain it, but leaves the reader, if he wishes to know, the labor of inferring it from the things attacked or exposed. And what are these? Little else than a few Spiritualists-yes, a few ists, with little of the ism, are seemingly "the system" which the author attacks and condemns;

Scattered all over Christendom, spirits during the last twenty years have, been manifesting their presence among men, and proving it by "wonders and signs." The forms and modes of these manifestations and the diverse qualities and purport of world-wide spirit-teachings and influence have never been systematized; they still preserve their native distribution and diversities. Certain Spiritualists may have their limited individual systems, but Spiritualists as a body have none that we are aware of, and Spiritualism, as we view it, is not, in any proper sense, a "system." When we exclude from it the "comforting thought" of spirit return, together with the works which generate that thought, we thereby exclude any proper ism, for we exclude the most essential elements for a system of Spiritualism, when time shall have prepared the materials for its construction.

A. J. DAVIS.

An oversight of the critic in making Spiritualism a "system," while thinking and speaking of a few ists, led him, as it does many others, to make an inappropriate application of sectarian usages. He says, "As we look to the founders of the various systems of philosophy that have illuminated the world for explanation of their favorite theories, so do we look to A. J. Davis for light on the subject of Spiritualism." Had the exposer been fairly familiar with the general literature of Spiritualism, or even with A. J. Davis's own writings alone, he would have known that it is not only a principle, but a practice, with Spiritualists to call no man master—to have no needful faith in common, beyond belief that spirits do return and communicate. Each writer is understood to speak for himself alone, and any attempt or appearance of attempt to set up leadership, or to exercise strict authority over the faither habits of others, is offensive.

Though the vastly profound and comprehensive philosophy put forth and expounded through the lips of the youthful and untaught Davis, in 1846-7, embodied in manuscript more than a full year before the Rochester Knockings commenced, and published to the world in 1851, under the title of "Nature" Divine Revelations," can be properly referred to as a mani festation of what an interior human mind may see and comprehend, when eliminated from its body by a powerful magnetizer, yet that work is hardly a sample of modern Spiritualism. It is a product of simple seership.

Our author himself ascribes the origin of Spiritualism to the Fox girls, whose first recognition of the presence of unseen intelligent rappers was at the close of March, 1848. And yet the first and greatest work through Davis-specially noticed by quoting what Prof. Dods says of it-had all been written more than an entire year previous to that date. In what way, good sir, do you make that work explanatory of what did not come into existence till near fourteen month after its own completion? How?

That marvelous work, "Nature's Divine Revelations, does not claim to be the utterances of any departed spirit. It is simply the perceptions of Davis when freed from the blinding and hampering powers of the grosser body, and thus enabled to see or sense causes and effects in their more immediate connection—a condition primarily induced by a human magnetizer but subsequently coming without such aid.

Both the Northfield minister and the world at large have misunderstood the peculiarities of the Poughkeepsie Seer. He is and has been a seer, and not a medium used by spirits. His own faculties are at times so opened that he becomes a beholder and describer of truths and, scenes in the spiritual realms, so that his teachings may be regarded as his own with nearly as much propriety as a preacher's sermon is called his Davis may be and no doubt is a Spiritualist—that is, believer that spirits do control and speak and act through some other human organisms. His teachings are in general harmony with many from the spirit-spheres, and well may be, for he drinks in thought from fountains there. Taught at that higher school, he distrusts the supernal origin of much that claims to come from spirits, and has avowed and publish. ed years ago his belief, if not knowledge, that a large per centage of what passes under the head of Spiritualism originates below, and is of the earth earthy. Therefore if he, instead of his traducers, had been looked to "for light on his favorite theories," our reviewer would have seen that very much of what he himself has called Spiritualism is ignored by Davis as being such.

We by no means intend to deny that we personally, or to doubt that many other Spiritualists, as well as hosts who are not Spiritualists, have received much beneficent illumination through the Davis window, or to disparage him in any respect. We are but expressing our inability to see how any man, well informed upon Spiritualism, can be loyal to truth and fact if he presents Davis, even by implication, as either founder or authoritative expounder of it-taken as one general system-or as we prefer to speak of it, as one unsystematized and still increasing mass, waiting the future action of science and philosophy before the fullness of time for its befitting systematization can arrive.

Can the reader now credit us when we state that the author of the Exposé, after putting Davis forth as the great expounder of Spiritualism, makes not a single quotation directly from his-voluminous works, nor gives any summary or extended specimen of what they contain? After such an heralding of this seer, the reader naturally expects to be told somewhat fully what the seer has revealed to the world, and receive some comments upon the teachings, accompanied by reasons for approval or condemnation of them. Any such expectation is not gratified by our author.

We have here a sample of shunning the ism and herating the ist. But even the ist is handled by proxy, for when A. J. Davis himself is encountered, the bookmaker, monkey-like, uses the paws of another to poke him out to view and handle him. Such roguery was wise, for had the exposer used his own hands, the emanations from the bright, genial, smiling, happy Davis, might have become a soap that would soon render his hands too delicate for the work he was prosecuting. Contact with the paws he did use, belonging to Dr. Ellis, author of "Free Love and its Votaries," involved no danger of increasing delicacy.

A notable point in that quoted account of Davis, and the only one there indicative of his intellectual achievements, is that the shoemaker of Poughkeepsie beat the "Prof. of He brew and Oriental Literature in New York," viz., Prof. Bush. Such a result of conflict between such contestants reminds one of an unlearned boy who, "in the midst of Doctors," so argued that all who heard him "were astonished at his understanding and answers." Prof. Bush in his specialities ranked among the first-scholars in the country-so that if a youthful, uneducated shocmaker-heat him in literary argument, one is much inclined to suspect that the shoemaker had help from invisible sources. If Prof. Bush charged Davis with plagiarism from Swedenborg, in composing his Great Harmonia, and Davis successfully refuted the charge, then the first and most expanded allegation against him is that he was too smart for the acute and learned Professor. Davis can survive such an exposé as that, and it won't much lessen his influence or the public confidence in him as an eminent illuminé.

From the book we learn that, "Prof. Dods says: Davis has not done justice to the Bible; . . . he calls it 'Excellent

Soft Bark,' . . . and ranks it on a par with heathen bibles!" Can it be that Dods-has here done injustice to Davis? We quote directly from Davis as follows: "The word Bible signifies merely a book "-a fact known to all students of Greek, but not generally by young, iffiterate shoemakers, such as Davis was when he uttered it. He however perceived its derivation and original meaning, for he goes on to say-"it is derived from the Greek biblios, which signifies the soft bark of a tree upon which the ancients wrote their thoughts. To this was subsequently prefixed the word 'holy,' which term was employed by the Jews to express 'excellence.' Thus the term 'Holy Bible' might be rendered 'Excellent Soft Bark,' and then the world would understand their original signification." Now is it doing injustice to the Bible to give the world a succinet philological exposition of the original signification of the terms by which it is described? We fail to see it, but we do fancy that there is some injustice in opening a door for inference that Dayis used the terms Excellent Soft Bark in derision, when he was giving only sober and instructive history. And how does Davis rank "the Bible on a par with heather bibles?" It is thus: "The Hindoo has a Bible which he venerates as much as you do yours. So also has the Mohammedan and the Persian." Not an intimation is here given of the relative rank of these several bibles, but only that they are equally renerated by those who possess them -a fact which we think any one will readily admit. Fairness and jastice sometimes slip their hold upon Christian-taught minds, and leave them to the sway of their opposites.

Under the view which Mr. Gregory takes of Davis and of Spiritualism, it was natural for him to look to Davis for light on that subject. But since all that he exhibits of the light which Davis's teachings furnish is taken second-hand, and consists principally of Dr. Ellis's allegation that Davis refuted the charges of Prof. Bush, and secondly of the misleading presentation of Davis's purely historical statements about the Bible copied from Dods, who can be surprised, should the fact be that Mr. Gregory never looked into Davis's own works at all, never turned his own eyes toward that light-never scanned its revealments-never felt its warmth-knew nothing of it, and yet conveys innendoes that it is misleading and baneful? What results follow when the blind leads the blind, the whole world knows.

LIMITED RESEARCH.

A great fault apparent throughout the Expose is, that the author's search and cullings, while collecting materials for his work, were confined almost exclusively to the seum that has been brought up to the surface on the waters of Christendom, whilst the contents in the Christian cauldron have been fermenting under the action of clarifying substances which Spirifualism has been dropping into it. He mistook the climinated impurities of prevalent faiths and modes of life for their clarifying agent. The froth and seum that come to the surface are often very unlike either the mass of the liquid from which they are evolved, or the injections which bring latent impurities to the surface. They are no fair sample of what the clarifying agent is, or what the clarified product will

How far this writer has made himself acquainted with what spirits generally say amid the quiet and harmony of orderly and religious home circles, which are numerous all through the country, or with what the more religious Spiritualists write and teachs is not apparent. We think, however, that he was gleaning from a Nazareth in which he had no conception that any good could be found, and therefore sought for none, and was careful to neither see nor pick up any. The fact that he quotes most copiously the outre opinions and doctrines of a few who have diverged the most widely of any from popular theological opinions and popular religiousness, gives rise to the suspicion that either his acquaintance with the writings of the more calm, moderate and explanatory Spiritualists is very limited, or that his being, as he says, "somewhat prejudieed against Spiritualism by what he has seen and heard of it," caused him to be quite unconstituted for a perception of its less startling though more genuinely characteristic and elevating teachings and operations,

Instead of looking where the system, if there were any would be found-that is, among its fundamental facts and the general deductions from them-he made a few persons, whose range of thought is wide enough to embrace not only the fact of spirit return, but many other and some strange and extravagant things besides—he made such men and women, together with a few other persons who have practiced exceptional ways of action, speech and life, "a system," set those persons forthas the prominent part-yes, nearly the whole of an imaginary 'system," and then stretched this anomalous system, composed of peculiar personalities, so as to embrace in it the beliefs of millions of other persons, very few of whom hold any such views or follow any such courses as this exposer specially reprobates. More accurate and comprehensive knowledge might so change his mental constitution and develop in him such phrenological organs, that he could see some good existing in and destined to come out of our Nazareth.

BIGOTRY.

He makes a distinct and pointed allegation that Spiritualists are bigoted. This is true, too true. But think you that these men "are sinners above all that dwellin" America? "I tell you nay." Bigotry is so common and subtile in all sects, parties, cliques, denominations, and, cuttle-fish like, so hides itself in its own ink, that he is a more hold than prudent man who will deny that bigotry may sometimes tinge his own perceptions and bias his own judgments. Spiritualists have full enough of it; and, pleading guilty to the charge, ask for the production of a throughly qualified, a truly unbigoted man, to east the first stone at them.

We put in a plea for some leniency of condemnation in their behalf. Is all the bigotry they possess an outgrowth from their peculiar spiritual faith? The larger part of them necessarily contracted habits of thought, feeling, and expression, prior to the days of modern Spiritualism, and did this under prevalent Christian teaching, training, and example: Other influences than spiritualistic bent them to their first leanings, and generally as the twig is bent the tree remains inclined.

Most of us were early pressed over from an upright position—disqualified for the exercise of uncramped liberality of judgment. Old habits cling to man with great and unperceived tenacity. We hope the day is dawning in which any bending of juvenile mental, moral (co lattwigs out of their most kindly and liberal attitudes, will be deemed a positive wrong; a day in which all children will be not only permitted but encouraged to grow heavenward as naturally and uprightly as possible. Bigotry is a most distorting and dwarf ing trainer of spiritual and social shoots. Its baneful workings go on and are fostered within folds and gardens reputed evangelical as well as in other places.

Mr. Gregory gathers and appropriates considerable knowledge from outside the boundaries of a sectarian 'creed or the covers of a single book. He manifests very fair ability and acumen; yet he fails, as has been shown, to see any connec tion between the facts which give existence to spiritualistic faith, and the comforting thoughts which spring spontanes ously from that faith. How can any ordinary, unclouded mental vision fail of such perception? We fear that our reprover himself is subject to chronic mental glamour, which means "witchery or charm on the eyes, making them see things differently from what they really are," What is the cause of such an ailment if he is subject to it? Can it be

bigotry? We do not know. Growing knowledge perpetually modifies the mental conditions and the perceptions of truth; or, as our author entices us to say, the mental constitution. Saul of Tarsus verily thought that he ought to do many things contrary to the name of one who, in his day, was believed by illiterate and obscure fisher men, and by a few women in humble condition, to have walk ed upon a lake without sinking; to have changed water into wine; to have multiplied loaves and fishes by occult processe to have appeared mysteriously, after his death, in the mids of his old associates, who, in the night, had assembled in a room and closed its doors; to have come among them where no available aperture existed for flesh and bones to enter yes, Saul labored to expose that ancient worker of spiritual manifestations—worker of miracles, signs and wonders! yes.

an expose. But, ere long, newlight, new perceptions, change of "constitution," convinced him that the reputed change of "constitution," convinced him that the reputed marvels were positive occurrences; that the manifestations were genuine; that fishermen had precedence of rulers and Pharisees in the reception of momentous facts and traths. Thus it was of old. History may repeat itself, and the Sauls —destroyers, exposers of to-day—may yet become Pauls—build-ers-up—for glamour is a curable disease, and such results will be harmonlous with the world's experiences,

MODESTY OF SPIRITUALISTS.

"Spiritualists," says the book, "do not like to have their system held up to public gaze." If this means that they do not like to have their facts and beliefs publicly garbled, misrepresented, and shurred, it is true. But if it means that they desire to shun public observation, and knowledge of their facts, beliefs, and lives, when fairly presented, (and this is the construction which seems to have been intended,) then it puzzles us to characterize with the exact fairness we desire, a writer who ought to have made himself quite familiar with the principal contents of spiritualistic literature, and the labors and lives of the mess of Spiritualists; before he could be justified in denouncing them all con amore and with vim. and who, without having done that, or, at least, without furnishing fair evidence that he has done it, asserts that "Spiritualists do not like to have their system held up to public

For twenty years and more, Spiritualists have been laboring with no small energy, zeal, perseverance and success to put their "system" (if it is insisted upon that they have a sys-tem)—to put the basic facts of spirit return, the teachings of spirits, and inferences drawn from those facts and teachings, before the public. From the days of the Buffalo toe-joint doctors until now, their standing request has been for careful, most searching and thorough investigation of the facts on

which their faith in spirit agency rests, and to have that scrutiny made by the ablest scientists the world contains.

If we are told that it is not the facts but the "system" that they do not like to have held up to public gaze, we ask, How can a spiritualistic system be held up to view separate from the very facts which must constitute the most essential part of any proper system of Spiritualism? Had the writer said only what his exposition indicates he perceived, viz.: that some Spiritualists do not like to be held up to public gaze, we should have given full credence to the statement, for we believe that there are good reasons why some of them should dislike public scrutiny. This would be credible in relation to some members of any sect or party whatsoever, - That, how-ever, cannot well be deemed his meaning. He is too wellinformed to use over and over again the term "Spiritualists" without limitations, if he meant mainly the elutic ones, a part of whom are but parasites—thorns in the flesh of whatever body they sap. These were the anthor's favorites—these he best loved to exhibit.

The public-at least, much of it-has for more than twenty years been demanding a surrender of our positions, and we have uniformly given the Spartan challenge—"Come and take them."—Prof. Robert Hare, of Philadelphia, who had but few, very few equals in fitness and ability to apply to our facts the tests of exact science, accepted the challenge: and what followed? Just this, viz.: a positive, scientific demonstration of physical action by disembodied, unseen intelligences. Incredible! said his brother scientists. What? The eminent Dr. Hare make science prove spirit return a fact? That must not be conceded. The Doctor is a master among as—is fruth itself as a scientist—is, bold, and not dependent on popular favor. It may do for him to avow any proved facts whatsoever; but it will not do for us-dependent selentists-to avow anything that will shake the public confidence in our sanity and in our tender regard for prevalent no-tions. We must keep our eyes away from the point where the Doctor has discovered such light, and must even turn our backs to the man himself; officewise we jeopardize our bread and butter, together with all chances for professorships and popular confidence and fame. Dread of the world's sneer and the church's frown causes many scientists to play "hands off" from the facts of Spiritualism. Position-present or prospective—constrains very many men of ability and erudition from willing contact with the unpopular; yet there always are a few to whom truth is dearer than popularity or position. To smother demonstrated fact was incompatible with Dr.

Hare's reverence—for the positive teachings of exact science. She demonstrated to him and enabled thin to believe what no previous revelation ever had done: that there is life for man beyond the grave; and when she, with her ever-truthful volce, announced these glad-tidings of great joy, his fearless soul bravely proclaimed the fact. Science, by proving the facts of Spiritualism, drew him out from the ranks of bald materialists and annihilationists, made him an avowed re-ceiver and zealous promulgator of Spiritudism, and cheered his descent to the grave by giving him distinct anticipations of a glorious life beyond.

Harvard professors challenged Spiritualists to exhibit spirit operations in their presence, and were gladly met. A smooth stones from the brook, slung by modern Davids is, a few simple raps upon ceilings and furniture—hit these Goliahs in the forchead. Agassiz promised to explain, before the trial should be over, how those raps were made; but he omitted to attempt a fulfillment of his promise. He and his associates, through the public press, promised to give the pub-lic an explanation: but fifteen years have since passed, and

the promise has not yet been fulfilled. A striking specimen of the hasty and obstinate resolve of is specially commended by our reviewer, who says, "Read Prof. Huxley's opinion of Spiritualism, who is an English selentist, and who, for learning and deep research, stands in the Old World where Agassiz does in the New-at the head of his profession. Huxley had been invited to assist at the investigation of the performances of a medium, and responded

sharply."
We have read that response and noticed the circumstances of its production and its spirit and implications. Our author does not explain, and his statement can hardly fail to mislead as to the circumstances. He leaves the way open for an inference that the invitation was nothing more than a casual one from a Mr. Anybody to investigate the performance of any common medium—while the case was this: Several most worthy members of that bright representative of science, learning, literature, refinement and respectability—the London Dialectical Society—invite that able board, as a board, to arrange for and make a thorough investigation of the facts of Spiritualism by rigidly scientific processes. And when The Council of that Society comply with that request, and invite their leading man in Physical Science to cooperate with the appointed investigating committee, how does be reply to an invipointed investigating committee, now does he reply to an invi-tation from that very high and respectable source? "Sharp-iy!" says our exposer. Yes, sharply? But why sharply? The invitation was from a source which could not have been irritating, for it was from the Council of as respectable a So-ciety as the world contains. What, then, did call forth his sharpness? Not knowledge of Spiritualism, for he says, in his reply, that he had attempted to look at it only once, and that in a case of imposition. He says also that, "If the phenom-em are genuine, they do not interest me. If anybody could endow me with the faculty of distening to the chatter of old endow me with the faculty of distening to the chatter women and curates in the nearest cathedral town I should decline the privilege, having better things to do." Obviously than any spiritual ones.

What was it that made Huxley sharp in his reply, and obviously discourteous to his eminent associates? Our Yankee

proclivities make us query whether he too is not "somewhat prejudiced against" both Spiritualism and Christianity "by what he has seen and heard of" both. For what is, or rather what should be the subject most commonly chattered about hetween "old women and curates"? We should subject ourselves to a charge of injustice if we assumed it to be any other than Christianity. And if we do assume that—as we do—then the "sharp" response of Huxley puts the chatter of Christian curates and Christian women on a par with Spiritualism—yes, tumbles curates and all their clerical and church relatives into the same bed with us. But do n't be alarmed, good friends, for our bed is capacious, and you will-find some of us nore gentle and bospitable than you may have imag-ined. If you and we are all equally under the "sharp" Hux-ley ban, it becomes us to help bear one another's burthens.

Huxleyism seemingly teaches the very near kinship, if not the fundamental identity, of Spiritualism and Christianity, whether the devotee to protoplasms intended such doctrine or not. We mean no disparagement of him or his pursuits, but commend both. Let matter be made to disclose all its secrets, for it has in its deep recesses nothing harmful. If Huxley shall demonstrate that he finds in its protoplasms a physical basis of life, there will still remain the questions whether life originates there, or whether it is there that life from outside of matter first exhibits its infusion into and power over it. He says he is not a materialist; and possibly he may be anticipating a discovery of life and spirit on the other side of opaque matter when he shall have opened an avenue through.

We said we were puzzled to satisfactorily characterize the course-of-our-apparently intelligent and well-intentioned author. We are so indeed. His eyes when unclouded are, we think, competent to very clear discernment, and yet he obviously failed to notice the very sharp thorn on the stem of his Huxley rose-failed to see that Huxley's sharpness was aimed at and pierces Spiritualists and Christians alike.

The facts we have been giving eliminate nearly all truth from the declaration that "Spiritualists do not like tô have their system held up to public gaze," and at the same time disclose states of mind in some very eminent men, which debar the world from the results which a scrutinizing gaze by them would procure. These remarks, we know, dim the brightness of the compliment to the modesty of Spiritualists, manifestations—worker of miracles, signs and wonders! yes, involved in the assertion that they "do not like to have their labored to give him, together with his beliefs and associates, system held up to public gaze."

Contents of this Number of the Banner. plea of a Herentier; "Posem, "Quaker and Puritan," by John G. Whittier; "Second's Peem of Toll the Reli," by May Kendall; "Ansayer to a Second of tetter;" "Remark-able Manifestations;" "Physical Manifestations;" Banner Correspondence; Poem "" Excelsior," by Mis. C. L. Shacklock; " From our New York Special Correspondent;" "Preachers and Mediums;" "Our Own Publications Opinions of the Press." Part "Tapping his Tables Ramblings after a Ramber," etc., by Allen Pulnam. Hamming arter a model.

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Hems, etc. Such Spirit Message Department; List of Spiritualist | Lecturers, etc. | Seconth / Advertisements.

Kighth / Western Correspondence, by Warren Chasgi "Prof. S. B. Brittan at Fraternity Halt" "New Publis

85 In quoting from the BANNER or Litette, care should be taken to distinguish to twent ditorial articles and the communications (condensed of otherwise) of correspond-ents. Our commiss are epon for the expression of Imper-sonal free thought; but we cannot undertake to endove the

Banner of Light.

BOSTON, SATURDAY, FEERUARY 22, 1873.

office 14 Hanover Street. Up Stairs. THE AMERICAN NEWS COMPANY, 119 NASSAUST WILLIAM WHITE & CO.,

WILLIAM WHITE. LUTHER COLRY, ISAAC R. RICH

For All letters and communications appertaining to the Editorial Department of this paper must discovered to preceive prompt attention to andressed to LUTHER COLLY. All RESINESS LETTERS should be addressed, "BANNER OF LIGHT, Resines, MASS."
All indexs or other interfer intended for Saturday's issue of the Banner of the mass of the than error for the transfer to warded us in time to arrive by Tuesday algebraseous.

The Luture Life.

The Hereafter is the deep problem that chaflenges all thoughts, bandes all scrutiny, and confuses all dreams, if man is left unassisted in the search of its mysterious truth. Without some distinct and unmistakable revelation of its shape and outline, to lift it up as the vast and everlasting fact of existence, it becomes the Sphinx to confound and appal the minds that reach forth to grapple with it to no purpose. Until Spiritualism came with its clear and welcome proofs there was nothing but questionings and doubts; anxlety and unrest, even when faith was most strongly elterished, and hope was nurtured among fond beliefs: What men have always craved for the satisfaction of their deep spiritual desire, was evidence that should be visible, audible and tangible. Nothing less positive than that would satisfy their longings, which were felt to be instincts implanted in their very nature. Christianity held out such tokens of evidence as the soul of man was then ready to accept, but they were rather a stimulus to faith than a full satisfaction of the spiritual desire. The church has turned and twisted that holy faith in many ways, and given it the expression of numerous/forms, but today they are none of them so acceptable to the human spirit as they were acknowledged t

be in the early times of its establishment. With the expansion of knowledge barcome; new race, as it were; and science and material. ism offer such powerful obstacles to much of the belief of Christianity, that it must needs be reinforced by another revelation or surrender its position. Against the invasions of science it is apparent that it could not hold its ground. It must call in an ally; and that ally is Spiritualism, which comes not to strengthen the supersti tions that have almost hopelessly overlaid the pure and simple system of Christ, but to separate the true from the false, and to permanently rec oneile Religion with Science and Reason with Eaith. This new revelation was purposely held back by a beneficent and supremely wise Power, until the time was ripe to make it most effectual: but, having arrived, it is making its way among sects and scientists with a steadiness and silence that augur for its future advancement the greatest triumphs... It is partitularly inferesting, too to note the increase of interest, among those who style themselves Rationalists, Free-Thinkers and Infidels, in the great facts which modern Spirit unlism has brought and is constantly bringing to light. These are the manifestations that utter the truth in respect to the spread of a belief without whose comforting aid this life would be but the swift trailing of a shadow from an un-

The readers will certainly not omit to peruse the discourse of Mr. Weiss, which we print on the outside columns of this issue of the Banner which may be taken as the Free Religious standpoint in respect to the problem of the Future. The speaker, it will be seen, shrinks with an instinct of horror from the contemplation of annihilated existence, and appeals to that identical instinct to confute the possibility of such annihilation. He declares that he cannot tolerate the idea of extinction. He cannot think that he and all of us are cherishing an illusion. The subtle but potent element that escapes at last from this phosphate organization, and which we call spirit because it is all that breathes life and warmth into it, "refuses, the most comfortable grave." Mr. Welss refuses to limit the soul by redefinite organization; its "diameter is all it can think and feel," and therefore it is immeasurable by any of the standards recognized of mortals. Then again-and here is where the real doctrine of Spiritualism, which is communion and impression, comes in to settle the doubt-"to all of us," says Mr. Weiss, "there come tender and overpowering moments; when we feel we must see those that have gone before." And that pressure of spirit necessity is the strongest proof its desire is to be gratified. The soul never was equipped with longings of such a nature only for

And Mr. Weiss logically sums it up by con cluding that this very instinct of the heart is standing evidence of the "permanence of law," and that there cannot be "in one branch of God's government waste, and in another economy. He is willing to accept a belief in the future "from an instinct which cannot be disproved."

The infidel view, on the other hand, though wholly material, conducts to the same conch sion. It cannot deny the profound desirability of a future life, and that is the very thing which Mr. Weiss calls the instinct that never slumbers in the heart. The Investigator has recently discussed it all in a pregnant little article, arguing for a final termination of life with the present state because it actually knows of no organization similar to the human body for the soul to exist in, but overlooking the fact that spirit may act under different conditions, and therefore through widely diverse agencies. Still, it is not our task to reason with materialism, when our own beautiful Spiritualism presents proofs that are palpable and convincing, and more satisfactory than the highest efforts of reason. The In-

vestigator, representing, as it does, the infidel class, is led to say, "The theory of Spiritualism, which says that spirits return and communicate with the living, would be satisfactory, provided the laws of Nature demonstrate the existence of life and mind independent of material organizacovered country from whose bourne no traveler

In short, Intidelity demands to see the organization in a future life which shall answer exactand, failing of that, it concludes that "there are no spirits," and, therefore, that there are none

The desire for a future existence, under what it calls "favorable circumstances," it is constrained to admit: but all that passes for nothing, elemental fibre of the spirit as it is, merely because the Investigator demands for the spirit a brain and a stomach; as if spirit had no existence prior to the organized forms which it vitalizes and abandons. The Infidel is by no ward into the future, where the spiritual grasps the material like a plastic toy in its hands. The times are alive with thought and inquiry on this great subject of the Future, and the deep desire become the prominent one, if the results of i of immortality possesses all-sects and forms alike.

Treatment of the Insanc.

In the extracts below we continue the consideration of this important subject from the editotruthful and touching sketch of asylum life is from a book recently published by Mrs. George Laint; who passed some time at the McLean Asylum, at Somerville. It is entitled "Behind the

"Here are certain grounds, bounded by highfences and locked gateways. Within them are large buildings with barred windows and snapig doors. Inside these buildings long rooms or galleries, opening on each side into bedrooms, are the homes of the patients. Here they are locked in. Here, behind the bars of these ironframed windows, they may look with longing upon the outer world. Here men of thought, culture, social calibre and business capacity, are doomed to live. Here women of intelligence, spirit a d refinement, with homes, families and the power to comfort, cherish and adorn thems are left to stagnate. How many same persons, placed under circumstances like these, could live on composedly? How many would not be made wild with the thought of the narrowed situation; The physicians or the attendants can enter but little into the real sufferings of the patient. They are so accustomed to this aggregate condition of misery, this wholesale management of human suffering, that it is to them miserly tiresome as a business, not winning their sympathy or awakening any reflection upon its actual warfare against individual and sacred ties."

And here is one of the striking personal pictures which she draws, to which the widest publie attention is invited:

"Let us look at this very insane woman. Tell us her history. 'Depressed or excited?' Strangely 'depressed'—a mistress of a happy home, a mother of a family, but fallen into sad ness, wearied, aggrieved, despondent, 'rundówn, yet harmless, gentle, tractable as a child... * * * yet harmless, gentle, tractable as a child. * * *
To-night, if not to-day, that lady will be bound; chest, arms, hands, will be compressed, tied in a sleeved corset, only it is rough, like tow-cloth, and she will be told to go to sleep. She does not sleep, and must pay the penalty. She is watched sleep, and must pay the penalty. She is watched if she turns, if she struggles to get free, if she strives to rise, if she weeps. She is reported upou, and morning comes with its accusing record written in a watch book for the physician's eye, of 'no sleep; and through grief, wakefulness, waiting, watching, bewilderment, homesickness, waiting, watching, bewilderment, homesickness, the poor woman is made more frantic with torthe poor woman is made more frantic with torand opposition to nature. * * * devil that desired to make mad a human being could invent surer means than a torture (physi-cal and mental) like this? * * * The patient cal and mental) like this ? * * * The patient may have just fallen into a doze; and by a simple catches the sound of the lantern—clink, clink, rattle, rattle, as it swings from the attendant's hand, through the long gallery, at the door of every patient, until it stops at his own; then the shadow throws its length upon the wall or celling, and then it dangles in his very face; the murky light pries boldly into his eyeballs, which are roused from their sockets in a moment; he looks at watcher and lantern in silence and be-wilderment, and the vision, having satisfied itself that he is awake, vanishes for another-hour: Thus they wake a patient up to see if he is a sleep. And this is the way in which the natural feelings are forced back into the sick and saddened

heart of the prisoner: One of the patients occupied a room, from the window of which she could look down upon the avenue leading to the house. One day she saw her husband pass from the house and proeced to untie his horse, which she also recognized, that stood at the door. She threw up the window and called to him loudly, but it was of no avail; and besides, what man would stop to listen to the cry or shout from the walls of an insane asylum? But this woman paid the penalty of asymm? But this woman paid the penalty of her anguish, for she was presently ordered from her room by an attendant who had witnessed the act, and for the rest of the day she was turned out and locked out of her room, and, moreover, threatened with a dark room below stairs, if she

did not cease to express her tribulation. And this is what the author says about the hysical force used by the attendants:

"Atthough limbs may not be broken, there is a vast deal of knocking about for such patients. A patient, in his insabity, may attack, fret, or worry another; but is the attendant who does the same liable to exemption from cruelty, or fitted for his province? But who can report upon him saye the natient? And let us invariant comsave the patient? And let us imagine a com-plaint entered by insanity against sanity. Will any authority doubt the last? And thus the contest is ended before it is begun."

- It may not be pleasant to enter into inquisitions of this sort, but it is a duty owed to our common humanity. We have never discussed this matter without a knowledge of the grounds on which our views were stated and our com-ments made. There is no further question that these asylums, first and last, are not what they were originally desired to be in the minds of charitable and benevolent people. They have been steadily and silently undergoing radical changes of character. What was meant for a hospital has been turned into a prison. A theory of kind and humane treatment has been made to yield the poisonous fruit of cruelty, till we have come to that pass, at last, where a wife or a husband can mutually plot the other's surreptitions incarceration in one of these living dungeons, and keep one another there until selfish schemes have had full time to mature and bear fruit. The book from which we have made these quotations is well worth perusal, because it throws a flood of light into the asylums and the whole asylum system. It does more efficient work for reforming it than a score of commissioners or an army of walking trustees. It is devoutly to be hoped that the Legislature will go into a fearless and thorough review of the subject on its merits, and act at once for the protection of per-

secuted and helpless human beings.

Baptismal Inhumanity.

'At the risk even of displeasing the good Bos ton clergyman who, from his pulpit soon after the fire, denounced the Banner as a "sink of iniquity," and expressed a most sincere satisfaction with the result of the fire in its case, we tion, but as we cannot perceive that they do, we shall reproduce the following editorial item from conclude that, as there are no spirits, the future the Cleveland (O.) Plaindealer, of Jan. 10th, world is still, as Shakspeare says, 'that undis- which illustrates the inhumanity of the practice of immersion followed by one of the family of modern churches:

A COLD BAPTISM - INHUMANITY. - On that

cold Monday, the 30th of December last, the rite ly to the wants of the spirit in the present life; of baptism was administered to three ladies by a minister of the Disciple persuasion in one of the towns in this county. A hole was cut in the ice, and with the thermometer down to zero the minister entered the creek, tightly enveloped in a waterproof suit, and immersed the three ladies The ladies had on their usual wearing apparel-no waterproof vestments for them. Before th no waterproof vestments for them. Before the ladies could be taken to the nearest house their hair and clothing were frozen stiff. One of them is confined upon a sick bed with the chance: against her ever recovering, and the other two are ill from the effects of their immersion. Such cruel immersions as this look, to an outsider either as if the minister had merged the bette means satisfied with his faith, then. It is too feelings of the man into his zeal, or he was a fraid material, and he vainly seeks to project it for that the religion he had imbued into the ladies would not stick, and he was obliged to thus per-form the rites to get them into his church before they backslid.

The ludicrous side of this transaction would were not so serious as to provoke indignant con lemnation. Still, nobody will omit to notice that the baptizing parson took-excellent care of his own precious health. He was waterproofed from head to toe. A pretty sort of a believer this in rial columns of our last issue. The subjoined total immersion, and manifesting such anxiety to keep dry for himself. The chill that sent such a shock to the vitals of the three women who were driven by superstitious fears into the wintry water, is just as barbarously cruel an agent for Bars." She thus describes the confinement itself: taking them out of the world before their time as the wood-pile on which the devoted Hindoo widow immolates herself to the memory of her husband.

Now this is simple fanaticism. It is not Religion in any sense. How is it any more so than the senseless worship of images, or the bowing and reverencing done to priests in vestments The letter of the Scripture is here worshiped a the Pope is worshiped by his followers. It is the passion for proselyting that must be directly charged with this wicked imperiling of human lives. Why send off money and missionaries to the heathen, when the heathen are right here at the door? Why preach so pityingly over the woes of distant Gentiles, who with their utmost cruelties would never consent to torture helpless human beings in this style? This is too bad for civilization; and we appeal to the good Boston preacher first referred to, who really is in continual need of water to cool his heated tongue, to get up in his pulpit and cry for, a stay of these baptismal proceedings until there is a change in the weather.

The Ministers and the Library.

The clergymen of Boston have held one meet ing concerning the recent opening of the Public Library on Sundays, and they intend to hold another on Monday next. At the very first go-off they balked. The trouble seemed to be, to ascertain definitely whether it was a clergymen' meeting for opposing the measure of the city government, or for simply discussing it. Rev. James Freeman Clarke was thrust out of the meeting of these sauctimonious ecclesiastics, as an incorrightle sinner. The pious brethren would have none of such as he. And they showed almost equal indisposition to the company of the Rev. Mr. Wright, whose views on the Sunday Opening question are liberal and sensible. Other clergymen also took exception to the "hard-shell" and natural let-alone process he might remain character of the proceedings; but Bro. Fulton thus the entire night. But presently his ear was on hand with his customary brimstone boles was on hand with his customary brimstone bolus, which he always feels so sure will be good for such as he can persuade to take it. On his shoulders rests the whole superstructure of the theory of sin and punishment. He it is who fights the larger rights and liberties of woman, and he it is that denounces Sunday reading as the unpardonable sin. But, with all his Christian possessions, he was never yet accused of having a Christian sweetness of temper. Apropos of this whole business, the Congregationalist comes out and praises the conduct of the Congregational Church in Lynn, for opening the church parlor for general reading on Sundays; and it thinks that if all churches would do likewise, the claws would be drawn from this monster forthwith.

The Public Library.

The Boston Daily Advertiser of Monday morning last-one of the most respectable of our city

dailles—says;

The advantages resulting from having the content of the sale in the sale

The Boston Traveller's view of the situation : "Now that the franking privilege is abolished, and that the Boston Public Library is opened on Sundays, and that Indiana has amended her divorce laws, and that the Modocs are disposed to treat with us as equa's, we can, in this nine-ty-seventh year of our national existence, declare ourselves a free people, sir." Daily Globe of the 17th hits the nail on the

the Daily Globe of the 17th first the half of the head in this wise:

11 As will be seen by our local report, a few elergymen, or especially known to lame, met at the Melonaon, yesternot especially known to lame, the Melonaon, yesternot especially known to lame, the Melonaon, yesternot especially known to lame, the Melonaon because the city authoriday, to express have opened the Public Library of Sundays. These they should have lived in Essex County a hundred lame of the Melonaon of the Me What will Parson Fulton say in regard to the

bove? This is the "unkindest cut of all.

Master DeWitt C. Hough.

The physical manifestations of spirit-power, through the agency of this medium, are being verified more and more, as the public witness them. He held séances on Sunday and Monday evenings last at Fraternity Hall, which gave general satisfaction. The committees selected to superintend the proceedings were very impartial in their judgments, and neither the believer in the genuineness of the manifestations nor the skeptic had any reason to find fault with their decisions. Mrs. Stoddard, mother of the medium, will contract for scances at private resi dences. Address this office. [See adv.]

BOSTON'S PUBLIC LIBRARY OPENED ON SUNDAY.

BY GEORGE A. BACON.

Notwithstanding, Messrs. Editors, you gave your readers in last week's issue a timely and well-considered editorial on this subject. I desire to ask in addition just room enough to express my own sense of approval over so significant and memorable an event. The injunction to "rejoice with those who rejoice," in this matter, I can obey with commendable heartiness.

After a dozen years of persistent and consistent advocacy of this particular measure, the practical result of which is calculated to bring forth blessings forevermore, a degree of satisfaction on the occasion of its becoming a glorious fact is perhaps pardonable in one of sanguine femperament.

In the Sunday opening of the Public Library of Boston, an important victory has been gained after a severe and protracted struggle, in the face of theological fanaticism, religious bigotry and Christian intolerance, which cannot be overestimated. If any doubt that these characteristics, when organized as a single body and led by men of commanding power and splendid ability, are not most formidable opponents, let such seek to array themselves by direct issue in opposition to these combined influences, and they will speedily awaken to a realizing sense of their fatal mistake. The point gained is one of incalculable value to the friends of religious freedom everywhere, and the most practical way they cansignalize their appreciation of the fact is, in pushing forward in the same direction, demanding and securing other rights of equal importance and advantage.

Heretofore, the friends of Liberal Thought, no less than of practical common sense, have continually petitioned our City Fathers to dispense this rational boon to the people, but all in vain. Some bugbear in the protean shape of superstition always stood in the way. Last year it was the man of straw raised by Solicitor Healey, of unconstitutionality. Subsequently, as over and against the veto of lately decapitated Mayor Gaston, it was the unrighteous decision of the presiding officer of the Common Council-a lawyer by the name of Dickinson-who has also been sent to Coventry. The priests and Levites, in season and out of season, made common cause against this proposed innovation with all the material they could either borrow or pilfer. They predicted that direst evils would follow, and the terrible judgments of God would be visited upon the city, if the consummation of this event took place. They urged the supposed sacredness of Sunday and its consequent desecration; the petitioners, though of all parties and of every faith, were denounced as the special enemies of public morality; that if the Library was opened on Sunday, it. would become a moral pest-house and place of assignation; that the liberty sought by the advocates of this measure was the liberty to give up mind and body to dissipation; these, together with a long list of like miserable trivialitles and known falsities, in the way of objection, unworthy the brains of any but a double-distilled bigot of the Young Men's Christian Association stamp, were the stock in trade and staple argument of the opposition. How a single fact will cause the empty assertions of men to dissipate, even though these very parties are plastered all

over with the term Christian! What is the prospect of the city being afflicted with calamitous demonstrations of God's wrath, because of unlocking the Public Library on Sunday? what of the threatened disasters to ensue? Has Puritanic Boston committed its unpardonable sin? True, she allows thousands of tipplingshops to be open alike on the first as on the last day of the week-a fact which calls for no special complaint on the part of these self-appointed conservators of public morals; but for this intelligent City in her corporate capacity to grant the precious privilege of free access on Sunday to her vast storehouse of garnered wisdom-a privilege unrestricted by race, sex or condition, to all those disposed to avail themselves of such a blessing-this is a crime of such enormity, in the opinion of these same self-constituted conservators of public morality, as to be without a name, and not to be tolerated for a day. Hence the Council, a la Vatican, of Evangelical clergymen this week, in Tremont Temple, to devise ways and means to prevent its continuance.

From the peculiar character of the opposition of Orthodoxy to the reading on Sunday of general or secular literature, one is justified in supposing it arises from anxiety lest "our craft be in danger," which we think is the case, and it is this that gives us hope, bids us be strong and earnest for yet greater conquests in the same direction, until non-interference on the part of bigots with the educational interests of the peo-

ple is rendered an impossibility.

It may be affirmed, without fear of successful. contradiction, that whoever seeks to restrict the advantages of popular education, or tries to discourage any portion of the population from making all proper use of its opportunities, is work-ing injury to the public weal, and merits the disapprobation of all right-thinking and freedomloving souls.

In his plea for the opening of our Public Libraries on Sunday, Henry Ward Beecher, who with all his theological inconsistencies ranks first among the American clergy, truly says:

first among the American clergy, truly says:

"The Jewish Sabbath is not ours. We cannot, therefore, the Jewish Sabbath how this day ought to be kept. Creation. Provide the Sabbath how this day ought to be kept. Creation. The week is a samply a day of rest and retainment on that day; indeed, it was the one loyful, cheerful day of the week. The one of this day ought to be kept. The one of the week and retainment on that day; indeed, it was the one loyful, cheerful day of the week. The one of this day out the same work. Abstinence from work was carried to a riddentous work. But to enertain one's riends on Sanaty, to reserve the first the same of th

Such is the testimony of this popular ecclesiastic. The above extract from the pastor of Plymouth Church is valuable, because it is true. For this and its pertinency have we quoted it. It is only by the diffusion of such intelligence (the spread of general knowledge and scientific truth) that the present comparatively improved condi tion of affairs has been brought about.

The theology of the past, extending its balefu! influence over the present and athwart the horizon of the future, is the one great stumblingblock to the progress and welfare of mankind To lessen its influence by correcting its errors to dissipate its darkness by admitting rays of 1 ght and knowledge to shine unobstructedly ur- I inued review from the pen of Allen Putnam, Esq.

on it; in short, to seek to educate the public mind and popular will, in that direction at least and to that extent if possible, when they shall demand facts for fiction, science for speculation, the substitution of truth for error, the permanent and everlasting for the evanescent and perishing-becomes the one thing needful. Hence our logical advocacy for opening public libraries on Sunday, and our consequent rejoicing whenever such an event takes place.

"The Haunted School-house."

We copy the following letter from the Springfield Republican, written by Miss Lucy A. Perkins, teacher at "the haunted school-house in Newburyport," in answer to inquiries concerning an account of the affair which we published in detail some weeks ago: .

"The account you sent me is true, with a few

exceptions. When I first saw the boy, he was neatly attired in a brown suit of clothes, trimmed with braid and buttons of the same color. When I reached forward to grasp bim, he seemed not like the boy, but vapory, or, as I can only describe it, like a thin cloud scudding across the room; still he seemed to have the boy form. Reports from some of the Boston papers say I fainted; such is not the case. I knew where I Hallied; Such is not the case. I knew where I was and what I was about just as well as I know I am writing. One day I sent a boy out to hang up the brushes, etc. He was out about five minutes. After he had taken his seat, three raps came on the door of the room where the brushes were hung. He said 'Miss Perkins, can I go out and see who's there?' I told him 'Yes, and have the salock room or one 'He did so and leave the school-room door open.' He did so, and when he opened the brush-room door (I sat where I could see all) every one of the brushes, both long and short-handled, came falling off the nails where they were hung; some struck him in the face, some on the shoulders, and the broom directly on the top of his head. The dust-pan, hanging on a nail at some distance above the brushes, came tumbling to the floor with a vengeance. It then stood on its handle, then on the bottom edge, and continued on so till it entered the school-room, and then it was placed as nicely against the partition as if I had done it myself. Just as soon as I'd raise the ventilator, a black ball, like a cannon ball, would begin to roll around the attic, and make such a noise I would be obliged to lower the ventilator. One day the room was as quiet as it could possibly be, and all at once some one in the attic called out, 'Dadie Dadie thought I spoke, and said What'm? I said to him, 'Can you say your lesson?' Since the boy affair took place, the attichas been fastened up. Locks and keys are of no use, however, for there is as much walking upstairs, and sometimes the hammering and nair Once in a while sounds as of some one walking will come down the attic way, go across the entry and open the outside door, and be gone perhaps ten minutes; after it is quiet again, the door will open, and he she or it will go up-stairs. I am not a Spiritualist: never attended a sitting, in fact never had anything to do with a

tations. Why anything of the sort should take place where I am, is more than I can account for." What will Science say to this? What has Clairroyance to offer? Facts are stubborn things, however averse some people may be to believing

rson of that belief, and never saw any manifes-

The Massachusetts Society

For the Prevention of Cruelty to Animals, is out; with a circular addressed to the various School Committees of the State, offering prizes for the best compositions among the pupils upon the following subject: "Why should animals be kindly treated ?" The offer is as follows :

Twenty prizes of \$5 each; fifty of \$3 each, and one year's subscription to 'Our Dumb Animals,' to the writers of the best three composi-tions in each town and city in the State. The writers of all these will be made associate members of the Society for the year ending in March 1874. The compositions are to be handed to the School Committee, on or before the 4th of March. The Society respectfully request the School Committees to select from the compositions thus sent in, the best three, and to forward them to the Secretary of the Society, on or before March

From the number thus forwarded to the Society, a Committee will select the seventy entitled to the money-prizes, which will be paid in addition to the membership, and the copy of the paper for the year.

It is proposed to announce these prizes at a public meeting, to be held in Boston, on or about. March 26, of which due notice will be given."

Vox Populi. An editor of many years' experience said not

long since that the man was yet unborn who could write an essay or even a local item and be perfectly sure that nobody would be offended ... "people are so sensitive, you know." We have this fact demonstrated daily. In all our experience as printer and editor since 1832 we have never known such sonsitiveness in regard tonewspaperdom as at the present moment. But it augurs well for the Right, as it shows what effect 'the voice of the press" has upon the minds of the people, teaching, as it does, lessons of freedom and self-reliance, and independence of nar-row-contracted churchial creeds, and at the same time directing public opinion against wrong-doing in Congress, in our State Legislatures, and even in our municipalities. Progress is onward. Free speech and a free press-the blessing of a free government—are the safety-valves of the Republic, and are nobly coming to the rescue at this time when the god Mammon seems to rule almost supreme.

Our New Illustrated Catalogue.

Our patrons and the public generally are informed that we have now ready for issue, and. will forward, free, upon application, a list of the spiritual, reform and miscellaneous works which are published and for sale by William White & Co., at the Banner of Light Bookstore, No. 14. Hanover street, Boston, including volumes by Andrew Jackson Davis, Allen Putnam, Miss Lizzie Doten, Epes Sargent, Warren Chase, J. M. Peebles, T. B. Taylor, A. E. Newton, Henry C. Wright, Loring Moody, Hudson Tuttle, Mrs. Maria M. King, Dr. A. B. Child, Moses Hull, William Deuten and otherwathers, assure book. William Denton and other authors; popular books for the juveniles are also enumerated. Send for а сору.

THE LECTURE AT MUSIC HALL, on Sunday-last, by Mrs. J. II. Conant, through the inspiration of spirit Theodore Parker, will be published in the next issue of the Banner. A Boston correspondent who was present, writes: "Would to God that the whole world might hear and receive, as I did, such glorious truths! I want them proclaimed from the house-tops, from the valleys, from every corner of the habitable globe. If the words spoken in Music Hall last Sunday could be proclaimed from every pulpit in the land, in regard to the looseness of the marriage tie at the present time. I feel assured a reformation would be the result. God thank the speaker, an I God thank the medium through whose lips those divine words were uttered:"

Read "Tipping His Tables, or Rambles. ifter a Rambler," on our third page-a fine con-

The Plotting Priests.

[The following letter from our able correspondent, W. F. Jamieson, of Chicago, speaks for itself:] Without doubt, Messrs. Editors, you will notice the "Call" for a Constitutional-God-Convention which is to hold its sessions in the hall of

Cooper Union the 26th inst. It will, I think, be the largest gathering of the kind ever held in America. I am a regular subscriber to the "Christian Statesman," Tofficial organ of the National Reform (?) Association,] in order to keep posted. For several years I have closely watched this clerical movement. Notwithstanding the self-satisfied air with which some Spiritualists (and other liberalists) assert that there is really no danger to be apprehended from the attacks of these men, I conceive that nothing so serious has ever menaced our liberties as this same God-Jesus-and-Bible-in-the-Constitution movement. It is folly to underrate the strength of the clerireal enemies of our government. I am almost ashamed to think that any Spiritualist should be so short-sighted as to do so. I am no alarmist. I speak what I know. The Young Men's Christian Association is to Protestantism what Jesuitism is to Roman Catholicism. Of the two, the Y. M. C. Association is the most hazardous to Liberty.

I sincerely hope that Spiritualists will take an advance and aggressive position on this practical question. St. Louis, Toledo, Boston and some other places have done nobly thus far. Let no American be a sluggard so long as Liberty is threatened by her old-time religious foes! Spiritualist, how is your school? Is the Bible read there? Are not execrable hymns sung there by your children? Are you doing your duty as:athis to go on? Is it not wisdom to nip this clerical rule in the bud? Read the Call by the President of the National Christian Association, and then reflect on the coming religious war! Spiritunlists of New York City, why not attend the Christian Convention soon to assemble in your city, and out-argue the clergy? In 1869 I had the pleasure of horrifying a clerical Convention in Oskaloosa, Iowa, by dropping down among them and getting permission to participate in the discussion. I made such a graceful "courtesy" to the President when I solicited the privilege of speaking, that he probably supposed me to be a lineal descendant of William Penn.

The Call which I herewith append will afford

food for thought. It is copied from the "Christian Statesman":

THE RELIGIOUS AMENDMENT OF THE CONSTITUTION OF THE UNITED STATES—CALL FOR A NATIONAL CON-THE UNITED STATES—CABLE TO VENTION.

The question of the Bible in the public schools, of SabThe question of the Bible in the public schools, are now demanding

THE UNITED STATES—CALL FOR A NATIONAL CONVENTION.

The question of the Bible in the public schools, of Sabbath laws, and many similar questions, are now demanding attention and decisive settlement. Shall the Nation preserve the Christian features of its life? This is rapidly becoming the Issue of our day.

Many thoughtful citizens view with deep concern the assaults now being made on everything of a Christian character in our civil institutions. Not only time-serving politicians and irreligious men, but entinent officers of Government, and leaders among Christians, accepting the false theory that Government has politicians and irreligious men, but entinent officers of Government, and leaders among Christians, accepting the false theory that Government has politing to do with religion, coperate in these assaults.

All appeal against the Bible in the common schools now the false the Sopreme Court of Ohio. It will come any for the Sopreme Court of Ohio. It will come any for the Sopreme Court of Ohio. It will come any for the Sopreme Court of Ohio. It will come any for the Sopreme Court of Ohio. It will come any for the Sopreme Court of Ohio. It will come any for the Sopreme Court of Ohio. It will come any for the Sopreme Court of Ohio. It will come any for the Sopreme Court of Ohio. It will come any for the Sopreme Court of Ohio. It will come any for the Sopreme Court of Ohio. It will contain for the Court of Ohio. It will come any for the Sopreme Court of Ohio. It will come any for the Sopreme Court of Ohio. It will contain for the Sopreme Court of Ohio. It will come any for the Sopreme Court of Ohio. It will contain for the Sopreme Court of Ohio. It will come in the Sopreme Court of Ohio. It will contain the Sopreme Court of Ohio. It will contain the Sopreme Court of Ohio. It will contain the Sopreme Court of Ohio. It will not the Sopreme Court of Ohio. It will contain the Sopreme Cour

The National AS make it constitutes the common schools of securing such as Meritation has been formed for the purpose of securing such an amendment to the Constitution as will suitably acknowled an amendment to the Constitution as will Nation's existence and the minimate source of latent of the Jesus Christ as its Ruler, and the fible as the fountain of its laws, and thus indicate that this is a Christian nation, and place all Christian laws, institutions, and usages in our Government on an undentable legal basis in the fundamental law of the land. This Association invites all citizens who favor such an amendment, without distinction of party of creed, to meet in the hall of the Cooper Union, New York City, on Wednesday, Feb. 28, 1873, at 20 citok P. M. WILLIAM STRONG, U. S. Supreme Court, President of the National Association,

"Biography of Mrs. J. H. Conant"-"Flashes of Light from the Spirit-Land."

These two books cannot fail of making appre- lerica, Mass. ciative friends of any who may peruse them. They have been so thoroughly described and reverted to in past issues, that the reiteration of encomiums seems needless. The one aims to give a faithful account of the life experiences of a celebrated mediumistic laborer: the other is a sheaf of selected wheat from the harvest-field of her toil. For sale at the Banner of Light bookstore, 14 Hanover street, Boston.

New England Labor Reform League.

By advertisement in another column it will be seen that the Fourth Annual Convention of the New England Labor Reform League will be held in Boston on Sunday and Monday next, Feb. 23d and 24th; on Sunday (to-morrow) in Codman Hall, 176 Tremont street, and on Monday in the Tremont Temple, Tremont street.

Music Hall Spiritualist Free Meetings.

Next Sunday afternoon, Feb. 23d, Mrs. Nellie J. T. Brigham will deliver her last lecture this season in the above-named hall.

Mrs. J. H. Conant's lecture last Sunday afternoon attracted one of the largest audiences of the course, notwithstanding the snow-storm.

Our New York Agency

Is located at 437 Fourth avenue, between 29th and 30th streets, Mr. A. E. Carpenter, agent. Our friends will always find a supply of the Banner of Light and copies of all our publications at Mr. C.'s rooms.

"ASTROLOGICAL ORIGIN OF JEHOVAH-GOD OF the Old and New Testaments" is the title of a lively pamphlet from the pen of Daniel W. Hull, the aim of which is to present (as it does) a powerful argument against the God-in-the-Constitution movement now under the consideration of certain bigots in the United States. Circulate the document among thinking people, that they may understand the nature of this Asiatic potentate whom it is proposed to make the ruling spirit of this Republic.

Cephas B. Lynn, one of our Western correspondents, writes-"There should be a grand rally at the Mediums' Convention, in Rochester, N. Y., March 1 and 2. We have attended several similar gatherings, and have always been highly edified." We endorse fully our brother's views. The more meetings the better.

ALL SORTS OF PARAGRAPHS.

We call attention-to Rev. John Weiss's discourse Sunday afternoon, Feb. 9th, before the Free Religious Society, at Horticultural Hall, this city, on "THE IDEA OF MEREAFTER," which closed the course for the present The report, condensed, can be found upon the first

Ap-"The Clock Struck Two, and Christian Spiritualist," being a review of the reviewers of "The Clock Struck One," charges, etc., with recent investigations of Spiritualism, by Samuel Watson, will be found reviewed by the Banner of Light "reviewer" in this issue, page 1.

Those who desire the most readable books in the world should purchase those published and sold by Win-White & Co., Boston. See notices of the press in another column of this issue of the Banner.

The Spirit Indian Chief, "Sagoyewatha," reported himself from the upper bunting-grounds of the Summer-Land at our Public Circle, Thesday, Feb. 11th, and sends a communication to Senator Pomerog, which will be pub-lished in the Message Department in due course.

We have received the evidence of a new and neat venture upon the sea of periodical literature, in the shape of No. 1, Vol. I., of the WEST ROXBURY [Mass.] GA-

Mrs. Julia M. Carpenter, of Boston, one of the most reliable clairvoyants, is now located in New York for the examination and cure of disease. See advertisement in auother column for further particulars.

By reference to our advertising columns it will be seen that the popular improved (\$12) Beckwith-manufactured by a Company of which Warren Summer Barlow, the liberal poet, is President—offers extraordinary inducements to those intending the purchase of what has become to American households almost a family necessity—a sew-ZACHARY TAYLOR .- The spirit who bore this name while

a resident in the earth-life speaks upon our sixth page— though late—as a sensible man should. He says that, dur-ing his Mexican campaign, a medium in his camp often your children? Are you doing your duty as a came to him in the dead hour of the night, fully entranced, guardian of free institutions while you suffer all the spirit in control warning him of impending danger, etc., etc., and yet he did not acknowledge the fact at the time. He therefore comes now to right the wrong.

> Myer, Brigadier-General'and Chief Signal Officer, United States army, a copy of the Annual Report of his Department to the Secretary of War, for the year 1872. Thin party (to street urchin) - " Boy, what do you suppose that dog is following me for?" The youngster east a knowing look at him, and readily replied, "Guess he takes

We have received, through the courtesy of Albert J.

There are some things it won't do to trifle with; for in

WOMAN'S INALIENABLE RIGHTS. - Every woman has a right to be of any age she pleases; for if she were to state her real age, no one would believe her. Every woman who makes puddings has a right to believe she can make a better pudding than any other woman in the world. Every wo man has a right to think her child the "prettiest little bab in the world;" and it would be the greatest folly to deny her this right, for she would be sure to take it. Every young lady has a right to faint when she pleases, if her over is by her side to catch her.

Theodore Tilton has, it is said, concluded to publish a full and explicit account, showing the exact manner in which the late scandal gained currency.

SLOSH I-Plenty of this commodity in Boston the presen

The New York Commercial says snakes are said to be the death of twenty thousand persons every year in India, and that the records of Intemperance show that the number of deaths from "snakes" in New York City is, in proportion to the population, even greater.

A Portland paper asserts that a man recently walked into the office of the Zion's Advocate, in that pleasant little Maine city, and asked if Mr. Zion was in: He was referred

The new code of California establishes the equality of a wife with her husband, abolishes the legal theory that a man and wife are one person, and deplares that the two can contract with each other and sue each other the same as if they had never been married. And dusty Disky poetizes:

Miss Susan sues, and gets a man, Who holds her worldly wealth ; She sues again-because she can-And pockets all her pelf.

SIGNIFICANT. - The Traveller says that Justin Andrews, Esq., " on severing his connection with the Herald, was Presented with a very handsome solid silver pocket-flask."

A foreign medical journal remarks that the most warlike nation in modern times is vacci-nation, because it is always in arms. And dreadful badarms, too.

SHARP TALK.—In view of the recent Credit Mobilier de-velopments, Fred. Douglass thinks "there is not much langer of negro suffrage demoralizing our political morali-ty, or lowering the standard of Legislative honor."

Movements of Lecturers and Mediums.

Mrs. Nellie J. T. Brigham will speak in Banquet Hall.

W. F. Jamieson is engaged for the Sundays of March and April to lecture in Port-Huron, Mich. He gives a course of lectures at Lapeer, Mich., March 3d, 4th, 5th, 6th and 7th. Address at Port Huron, Mich., for March and April. Miss Nellie L. Davis speaks in Fall River, Mass., Feb. 23d, and in Middleboro' March 2d. Address North Bil-

Cephas B. Lynn's address for the present is Sturgis,

A. E. Carpenter has changed his residence from 5 Clinton place to 437 Fourth avenue, New York City. C. Fannie Allyn, according to our New Orleans correspondent, (see Correspondence,) is doing valuable service there in behalf of Spiritualism. There is no mistaking th fact of her active work in the cause, and during her pli-grimage we hope she will do her best to extend the circula-

tion of the BANNER in the "sunny South." Harrison G. Cole has entered the lecture field, and, among other topics, he will speak on "Demonology; or, Modern Spirit Manifestations considered as facts, as dan gers, as evidences, and as confirmation of Holy Writ, from a thorough investigation of the phenomena and doctrines of Spiritualism." For the last afteen years, Mr. Cole has been studying and preparing himself for the work before him. He has met with some remarkable spiritual experiences. He is a fluent and agreeable speaker, and is capable of entertaining an audience. His present address is St.

Johnsbury, Vt. Mrs. Annie T. Dwyer, 358 Washington street, Memphis, Penn., will accept calls to lecture on Spiritualism and wo an's emancipation.

J. H. Randall, trance speaker, will journey from Clyde, O., to New Boston, Ill., via Chicago, starting the first week in March. Friends desiring lectures may address him at Clyde, O., until March. After that date, care Religio-Philosophical Journal, Chicago, Ill.

N. Frank White speaks in Detroit, Mich., during March, instead of April, as heretofore announced. Address him at that place, instead of Port Huron, as printed in another

Susie M. Johnson, after her successful lectures to crowded houses in New Orieans, visited St. Louis. She had excel-lent audiences in the last named place. At present she is in Kansas City, Mo. Her permanent address is 64 Grand River street, Detroit, Mich.

Moses Hull speaks in Manchester, N. H., every Sunday in March. He will accept a few week-evening engagements in the vicinity of Boston or Manchester. Address him at 27 Milford street, Boston.

Those of our subscribers who may have in their possession, and to spare, any copies of No. 16, Vol. 32, of the Banner of Light, will confer a great favor upon us by sending them to us

We learn that the Liberals of Clinton, Mass., have recently organized an Anthropological Society, adopting the same constitution and by-laws as the Worcester and Fitchburg organi-

To the Spiritualists of Connecticut: My Dear Friends-1 have accepted a call from your State Association to labor with you as their Agent during March;

and as the time is so short, and I wish to have it fully occupied, those desiring my services for lectures, circles, sittings or communications, will please address me at once, at my residence, No. 4 Myrtle street, Providence, R. 1.

JENNIE S. Rudd.

Spiritualist Lectures and Lyceums/

Spiritualist Lectures and Lyceums, Meetings in Boston, —Music Hall.—Free Admission, The Sixth Series of Lectures on the Spiritual Philosophy in the above-named elegant and spacious Hall, every Sanday afternoon at 23 precisely, until April in Speakers of known ability and cloquence have been suggest. Singing by a quartett of artists. Cards sensing reserved for the balance of the term, at \$5 caching reserved to Mr. Lewis B. Wilson, Chatrian and Treasurer, 18 Hanover street. Speakers engaged: Feb. 22 Mrs. Nedle J. T. Higham; March 23, Prof. S. B. Brittan; April 6 and E. Mrs. Emma Hardinge.

Spiritualist Union,—This Society meets every Sunday evening at Fraternity Hall, 53 Washington street, for musical improvement and the discussion of interesting topics. The public are invited freely to attend.

John A. Andrew Holl.—Free Meetings.—Lecture by Mrs. A. Floyd, at 25 and 75 p. M. The audience party oxidences and proper questions of spirituality. Exceptions and proper questions of spirituality. Exceptions and proper questions of spirituality. Exceptions and proper questions of spirituality. Excepts to ask any proper questions of spirituality. Excepts to ask any proper questions of spirituality. Excepts the spirituality in the Bild Hall, will Lyceum, No. 1, which formerly met in Eloi Hall, will Lyceum, No. 1, which formerly met in Eloi Hall, will Lyceum, every Sunday, at 10½ o'clock. M. 4, bloc. See'y streets, every Sunday, at 10½ o'clock. M. 4, bloc. See'y streets, every Sunday, at 10½ o'clock. M. 4, bloc. See'y streets and the see and the streets when the Modelling and minimist child.

Temple Hall, 18 Baylston street.—Every Sanday: Morning, free circle; afternoon, Mrs. Bowditch, medium; evening, conference. Dr. C. C. York, Secretary. The Children S. Lycean meets every Sanday at 1 P. M.

In Boston, on Sunday, Feb. 16th, interesting and well-attended sessions of the John A. An-drew Hall and Temple Hall Children's Lyceums were held-the former in the forenoon, the latter at moon. In the evening Master DeWitt C. Hough gave a scance for physical manifestations at Fraternity Hall, 554 Washington street; Mrs. Sarah A. Floyd lectured to good acceptance at John A. Andrew Hall; and a public scance was held at her residence, 4 Concord square, by Mrs. Mary M. Hardy, the celebrated test medium.

An investigating circle, under arrangement of Jas. S. Dodge, occurred at Banguel Hall, Chelsea, at noon. In the evening Master DeWitt C.

Jas. S. Dodge, occurred at Banquet Hall, Chelsea. Mass., on the evening of the same day; and a social conference took place at Evening Star Hall, Charlestown, in the course carried out by C. B. Marsh.

LOWELL. — Wells Hall. — A correspondent writes, that "At 11 o'clock on the morning of Sanday, Feb. 2d, the Children's Progressive Lyceum, after going through with the usual excreises, had singing, speaking and reading by eighteen of its mornbox which were consistent. cen of its members, which were very interesting. Those participating varied in age from the little ones of six to those of mature years. Remarks were also offered by A. Plympton, James Torsey Mrs. Mary Morton, Guardian of the Group, and Henry Anson, of North Uxbridge. This Lyceum is the second one formed in the world, and what is most worthy of note about it is, that it has been kept in good working order ever since its formation."

PLYMOUTH: - Lynde Hall. - The Children's Progressive Lyceum assembled at the usual hour, and although we were having a snow storm, it did not keep many of its members away. After the opening exercises were gone through with, we had speaking by Miss Lydia Bradford, reading by Miss Abbie Robbins, Mrs. Lucretia Black-mer, and Mrs. Jessie Robbins, the Guardian, and remarks by Henry Anson, of North Uxbridge, Mass. The Society also hold Sunday evening circles in their hall, and occasionally have a sociable, in which there is a growing interest manifested. They have engaged some first-class speak ers to lecture for them, and will soon hold their regular Sunday meetings again.

The Labor Reform League Convention Will be held in Boston, Feb. 23d and 24th-Sunday in Cop-Man Hall, 176 Tremont street, Monday in TREMONT

TEMPLE-three sessions each day. John Oryls, Mrs. E. L. Daniels, E. H. Heywood, Mrs. Victoria C. Woodhull, A. B. Davis and others will speak.
MONDAY EVENING MRS, WOODHULL

will deliver her "Suppressed Speech" in Tremont Temple Mr. Heywood and Mr. Orvis will also speak. Tickets will be given to all who contribute 50 cents or more to the Treasury of the League, and can be had of James Campbell, kseller, 18 Tremont street, or at the door.

Spiritual and Miscellaneous Periodicals for Sale at this Office: BRITTAN'S JOURNAL of Spiritual Science, Literature, Art and Inspiration. Published in New York, Price 8

COURS.

THE LONDON SPIRITUAL MAGAZINE. Price 30 cents,
THE LONDON SPIRITUAL MAGAZINE. Price 30 cents,
HUMAN NATURE: A Monthly Journal of Zoistic Science,
HUMAN SPIRITUAL STATE OF THE PRICE STREET,
HUMAN SPIRITUAL STATE OF THE MERITUAL JOURNAL: Devoted to
Spiritualism. Published in Chicago, Ill. Price 8 cents,
THE HERALD OF HEALTH AND JOURNAL OF PHYSICAE
GULTURE. Published in New York. Price 20 cents.]

RATES OF ADVERTISING.

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page, 20 cents per line for each insertion.

Advertisements to be renewed at continued ates must be left at our Office before 12 M. on Honday.

SPECIAL NOTICES.

WELLESLEY, MASS., Feb. 5, 1873. My FRIEND HAMMTON-What a number of

good things you have crowded into your Common Sense Book of Poems. Send me twenty copies.

Sincerely yours, WILLIAM DENTON. Price. \$1,50, \$1,25, \$1,00, according to style,

post free. D. HOWLAND HAMILTON, Address,

Lewiston, Mc. F15.2w*

A NEGLECTED COUGH, COLD, OR SORE THROAT, which might be checked by a simple remedy, like "Brown's Bronchial Trockes," if allowed to progress may terminate seriously.

DR. WILLIS has secured an office permanently at No. 25 Milford street, and will be in Boston the third Wednesday and Thursday of every month, from 10 till 4. The following Friday he will be at Dea. Sargent's, No. 80 Central avenue Chelsea.

CHARLES H. FOSTER, SPIRITUAL MEDIUM, will visit Galveston, Texas, on the 27th of February; Houston, Texas, March 6th; Havana, 19th; Philadelphia, 29th.

SEALED LETTERS ANSWERED by R. W. Flint. Address Station D, Box 61. Office 1147 Broadway, New York. Terms \$2 and three stamps. Money refunded when not answered.

A COMPETENT PHYSICIAN.—The best and most efficient healer in Boston is Dr. J. T. Gilman Pike. He compounds his own medicines, is a mesmer-izer, skillfully applies the electro-magnetic batwhen required, administers medicines to his patients with his own hands, has had forty years' experience as a physician, and cures mine out of every ten of his patients. His office is in the Pa-vilion, 57 Tremont street, Room C. Au31.

J. V. Mansfield, Test Medium, answers sealed letters, at 361 Sixth av., New York. Terms, \$5 and four 3-cent stamps. J4.tf

MRS. NELLIE M. FLINT, Healing and Developing Medium, 34 Clinton place, New York. Hours from 10 A. M. to 4 P. M. 4w*-F22.

Dr. Slade, Clairvoyant, is now located at 210 West 43d street, New York. 13w-Ja4.

SPIRIT-COMMUNICATIONS TO SEALED LETTERS Send \$1,00 and 4 stamps. Address Mrs. M. K. C. Schwarz, Station B, New York. 6w*.Ja18.

BUSINESS CARDS.

16 Woodland avenue, Cuve and, O. Western Headquarters for al. Sewing Machines, and everything be onging to them: a so for the laust Spiritual and Reform Books, Pupers, etc. N. B.—Needles sent by had to adparts of the State.

HENRY T. CHILD. M. D., 634 Race street, Phi ad-sphin, Pa., has been appointed agent for the Ranner of Light, and will take orders for all of William White & Co.'s Publications.

A Competent Woman, the wife of an invalid Spiritual Speaker, is anxious to find employment. She is a rapid Speaker, is anxious to find employment. She is a rapid speaker, is anxious correspondent, and capacity of the speaker of the

Now York Agoncy. SPIRITUAL AND REFORM WORKS.

A. E. CARPENTER, NO. 427 FOURTH AVENUE, NEW YORK CITY, who is well known in Now England and the Middle States as an emeast worker in the cause of Spiring alism, will act as William White, & Co. 8 Agent to Realism, will act as William White, & Co. 8 Agent to Realism, will act as William (or the timine of Edglet, indeed to the Co. 18 April 12 of the Co. 18 April 12 o

LIBERAL SPIRITUAL AND REFORM BOOKSTORE.

Western Agency for the sale of the BANNER OF LIGHT and all Liberal and Spiritual Books, Papers and Magazines. Ass. Adams & Co. John Den Jens and AND PARLOR GLUES, he mass represent worth AND PARLOR GLUES, he mass represent worth AND PARLOR GLUES, DR. STORERS & AND NEGATIVE APROPRIATE POUND. SPENCE'S POSITIVE Safforery, &c. POWDERS, Congress Record lake.

No. 614 North Fifth Street, St. Louis, Mo.

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At No. 319 Kearney street (up states) may be found on sa'e the BANNER of LIGHT, and a general variety of Spiritualist and Reform Books, at Eastern prices. Also thank & Co. Science Powders, Orion & Arthur Schoneco Preparations, Dr. Storer's Nutritive Tobacco Preparations, Dr. Storer's Autritive Tobacco Preparations, Dr. Storer's Autritive Tobacco Preparations, Dr. Storer's Autritive Tobacco Preparations, Dr. Storer's Nutritive Tobacco, Cal.

D. S. CADWALLADER. 28 North 11th street. Phisade phia. Park keeps constantly for sale the BANNER of LIGHT and a general assortment of SPIRITUAL AND LIBERAL BOOKS. Papers SPIRITUAL AND LIBERAL BOOKS. Papers and Pamphiets, Spicies - Positive and Negative Powers and Programmer of Spicies and Programmer of Papers Store's Natictive Compania. Also Library from for Theoretical Library of Spicitual Books.

RICHARD ROBERTS. Buokseller, No. 1626 Seventh Street, above New York avenue, Washington, D. C., keeps constantly for sa'e the Banner of Light, and a full supply of the Spiritual and Reform Works published by William Winte & Co.

ass Larimer street, Denver, Col., Seep for sale a supply of the Spiritual and Reform Rooks published by Wil-liam White & Co. Also the BANNER OF LIGHT.

AUSTRALIAN DEPOT For Liberal and Reform Books, and Agency for the BANNER OF LIGHT, W. H. TERRY, No. 96 Russell street, Melbourne, Australia, has for sale all the works on **Spiritualism**, LIBERAL AND REFORM WORKS, published by Wittiam White & Co., Bosjon, U. S., may at all times be found there.

Bookseller, Arcade ital, Rochester, N. Y., keeps for sale the Spiritual and Reform Works published by Wil-liam White & Co. Give him a call.

Progressive Library, No. 15 Southampton Row, Bloomsbury Square, Holborn, W.C., London, Eng., keeps for sale the BANNER OF LIGHT and other Spiritual Publications.

ADVERTISEMENTS.

THE IMPROVED (42) BECKWITH SEWING MACHINE, with new Bradding Foot, and many other finportant improvements, all complete, with Hemmer, Guide,
Four Needles, &c., warranted two years—with eare if with
do your family sewing for a lifetime. Nearly ten thousand
of these marchines have been sold the past season, which,
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from dishieterested purchasers, in which they state that
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MAGNETIC PHYSICIAN. MAGNETTC DTYSICIAN.

TS successful in curing Consumption. Heart Disease, Kervast Debility, Liver Compaint, Dyspeisa, Weak, Eyes, Bromehills. S-xinal Weakness, Rhemmarksii, Headathe, and all kinds of Weak and Lam; Lemmarksii, Headathe, and all kinds of Weak and Lam; Lemmarksii, Headathe, and all kinds of Weak and Lam; Lemmarksii, Headathe, The Andrews of the State of

MARCY'S SCIOPTICON

Magic Lantern Slides. TOR Homes, Sunday-Schools and Lecture-Rooms, he is L'unrivaled. Brilliant and easy to show. Cheedars free, Catalogues (Ocents. SCIOPTICON MANUAL (Revised edillion), 50 cents. L. J. MARCY, 1340 Chestunt street, Philadelphia, Pa. 4w-Feb. 22.

THOMAS MARSH. BOOKSELLER ALD STATIONER, No. 46 Beach Street,

BOSTON, MASS. MAGNETIC PAPER. D.R. J., WILBUR. 460 West Randolph street, entits discussed by Magnetism, applied personally, or by means of Magnetized Paper. Trial paper sent by mail. Only 25 cents.

DR. G. W. KEITH hereby notifies his friends and patients that he is obliged to relinquish his Eastern practice during his stay in California, so large a proportion of letters to him being stolen on the-way.

2w*-Feb. 22. MISSES HELEN GROVER AND LIZZIE I 111 CROSBY, Heating, Business and Test Mediums, No. 336 Fourth avenue, New York City. Magnetic Treatment. Examinations from Hainor Photograph.

James Flak, Jr., Instinces control of Miss Grover, additional Flak, Jr., Instinces control of Miss Grover, advises on Instinces by letter as well as personally. Terms, vises on Instinces.

Vises off distribused by Record as wear as personant Feb. 22.

M. R.S. R. K. STODDARD AND SON. MAS.

M. TER DEWITT C. HOUGH, the Physical Press Management of Sciences and Monday evenings. Feb. 23 and 24 are prepared to make arrangements with solved and are prepared to make arrangements with solved press of the Physical Phy

JUST PUBLISHED-FIRST REVISED EDITION. We have just published a new and revised edition of A. J. Davis's Astro-Philosophical back entitled

"A Stellar Key to the Summer-Land," Giving the Scientific and Philosophical Evidences of a Substantial Existence after Death.

DIDSTRICT HE EXISTENCE ALTO HEALTH HAVE THE STORES, AND THE BLANDSTEEL BLANDSTEEL BLANDSTEEL BLANDSTEEL BLANDSTEEL BLANDSTEEL BOSTON, MASS, 2011. ANOTHER EDITION NOW READY,

In order to meet the demand, we have just issued another edition of the sequel to the ''Stellar Key,'' which is almost universally known as

DEATH AND THE AFTER-LIFE. Giving a plain and consistent account of Society and Scenes in the Summer-Land.

No investigator's library is complete without these compation volumes. The reduction in price of the "Stellar Key" will enable every one to possess himself of these convincing and consoling books, convincing and consoling books.

Price in francisch binding, and uniform with the Stellar Price (Stellar, 25 cents, postage 12 cents; paper 50 cents, postage 12 cents; paper 50 cents. Control of the publishers, WM, with the publishers, WM, WHITE & CO., at the BANNER OF LIGHT BOOK, STORE, 14 Hanover street, Boston, Mass,

I Will Come to Meet You, Darling. Answer to "Will you Come to Meet Me, Darling?" Song and Chorus, Music by B. Shraft. Pr co 90 cents, postage conte

Childhood's Happy Hours.

Soug and Chorus. Words by George C, Irvin; music by B. Shrail. Price 35 cents, postage 2 cents. Home is Heaven on Earth. Song and Chorus. By B. Shraft. Price 30 cents, po 2 COMB. FOR SA'C by WM. WHITE & CO., at the BANNER OF LIGHT BOOKSTORE, 14 Hanover street, Boston, Mass.

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Cabinet Organ

Lacks one of the most useful, attractive, and valuable arteles with which it is possible to furnish it; which would be an attraction to home itself, furnishing armsement of a pleasing and elevating character; and which might be made the means of acquiring a most useful and incrative accom-plishment, as well as a source of health and happiness. Since the vast improvements in these Organs in the last

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EACH Message in this Department of the Banper of Light we claim was spoken by the Spirit of the angels. My mother says, I am to tell my who leave the body suddenly, and an whose name it bears through the instrumentality of ather that my Uncle William is in the spirit friends mourning and almost in despair? 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 Freyternity Halla 551 Washington stricet, on Tuesday, Wednesday and Thursday Afternoons. The Hall will be open for visitors at two o'clock: services commence at precisely three o'clock, after

which time no one will be admitted...

Z-S' The questions answered at these Scances
are often propounded by individuals among the
audience. Those read to the controlling intelligence by the chairman, are sent in by correspond-

147" Donations of flowers for our Circle Room solicitied.

Mrs. Conant receives no visitors on Tuesdays,

Wednesdays or Thursdays, until after six o'clock, T. M. She gives no private sittings. SEALED LETTERS .- Visitors at our Free Circles

bave the privilege of placing scaled letters on the bable for answer by the spirits. First, write one or two proper questions, addressing the spirit questioned by his or her full name; then put them Anan envelope, seal it, and write your own ad-dress on the envelope. At the close of the scance the Chairman will return the letter to the writer.

swers to questions propounded by writers must permitted to visit an unworthy mortal like mynecessarily be brief, the spirit addressed always writing its answer or answers upon the envelope containing the question or questions. Questioners should not place letters for answer upon our circle table expecting lengthy replies, otherwise they will be disappointed. WILLIAM WHITE, Chairman.

Invocation.

Thou Great Unknown, who filleth all worlds and yet forever chideth the scalpel of human search, we, thy children from Time and Eternity, would worship and adore thee. And as the sea shell sings of its ocean home, and they who listen know that it is a song of truth, so would we, thy children from the eternal shore, sing our song of truth; and may they who listen be comforted Oct. 14. and strengthened thereby.

Questions and Answers.

Controlling Spirit.—If you have questions, Tshall answer.

Ques .- [From a correspondent.] What effect does vaccination have on the human system; How is the violence of the disease called smal pox modified by vaccination? .

Ass-It is a fact demonstrated beyond dispute, that the introduction of this virus inoculated into the human system by the ancient and modern process of vaccination, is a positive evil, and for this reason: the human system is a combination of poisons of itself. Now, then, the introduction of a foreign poison can do nothing else than to engender inharmony, than to throw the system off of its natural balance, and thereby to set all these natural poisons at work in the wrong direction. It matters not whether the vaccine i taken from the cow, or whether it has been run through the human system; there is but little difference. We should give that of the lower animal, certainly, the preference.

Q .- Does the human system contain naturally an element similar to small pox matter, upon which the vaccination acts? $A = N\alpha$. I have never-learned that such is the

ease, and therefore have to answer in the nega-

Q.-Of whom was the Prophet Isaiah speaking when he wrote the lifty-third chapter of Isaiahsome one who had preceded him, or some one who was to come after him? or was it Christ that he forefold in his prophecy?

A.-We do not know, therefore cannot give an intelligent answer.

Q.—How do spirits perform what appear to mortals mechanical impossibilities; viz., the plac ing and removing of a closely fitting fron ring on a medium's wrist; or the removing of a coat from the person, when the hands are field together?

A .- It is a scientific fact, demonstrated in the long ago and in the present, that there is nothing solid in Nature, that all the particles or atoms composing an objecture distinctly separate, each one from the other. Returning spirits, most of them, are quite accurately versed in certain subtle laws of chemistry, by which they sunder the particles composing the object, be it an iron ring or a cont, and remove it in that sundered state. When they wish to replace it upon the medium again, they as quickly restore these particles to their former position. To the chemist who understands this, it is as easily done as it is to diride the gases composing your water.

Q .- Are potted plants in sleeping-rooms detrimental to health? If so, why?

A .- Yes, they are; because with their many million mouths they take up the natural nutriment or vitality of the atmosphere, faster than the human possibly can. They rob the air of its life, and leave it to you in a state not adapted to

Q.—Do mental and moral diseases ever originate in the soul?"

A .- The soul, as I understand it, is ever intact from disease; and it can in no sense be affected by disease. The soul may be compared to a gem, ever fresh and pure, as it am from the Infinite Source of purity and life. The soul is of God, and ever godly. It matters not whether the individval, in outer life, sinks to the lowest depths of grime, or whether it stands upon the highest round of the ladder of fame and honor; the soul, *s a soul, is ever good.

Q.—Was the God of the Jews anything more than a myth?

A .- Oh, yes. The God of the Jews was the highest representation of the Eternal Unknown Soul of the Universe and all Universes that the Jews were capable of understanding. Every people and every soul has its own ideas of God, and these ideas always correspond to its own growth, to the state that it occupies mentally and morally in the human scale of being.

Hudson Tuttle Crane.

My name, sir, was Hudson Tuttle Crane. My mother says I lived on earth four years. She died when I was five days old, and I have been with ber three years, next month. My mother named me for a man who wrote a book that my mother admired very much. The book was called "The Arcana of Nature." My father lives here on

Message Department. to all these things; but she hopes that my return may soften his heart, and cause him to look, if, perchance, he may find some good in the return world; that he died to-day, in Frankfort, Germamy; and if he, my father, will think it worth while to turn his attention occasionally to these things, he will receive much to make him at ere it can be happy. It must wait for time here ther-in heaven. Good-day, sir.

Zachary Taylor.

and the darkness comprehends it not. The light ", clear," what does that mean? of this modern Spiritualism shone very brightly, ... A - You are to understand this: that the spirits at different times, in my pathway, but I did not answering the letter cannot clearly define the comprehend it. I scarcely thought it worth try-equestion-it is not clear to them-that it may be ing to comprehend, and yet I received benefits written clear, but they do not see it clearly, from it, such as I should have been eternally. There are many reasons why this may be so grateful for. During my campaign in Mexico, 1 One may be the condition of the medium, with had on my staff a medium. He would come to reference to the magnetic condition of the letter miroffen, in the dead hours of the night, fully or the writer; another, the condition of the spirit entranced by those who knew what they were igiving the answer; another may be, the condition about, would warn me of danger, and point out; of the atmosphere of the room; another may be ways by which I was to be successful; and some- the condition of your minds as a whole or taken times, much against my own reason, I was forced separately; but when the answer comes "not to accept the truth of the warning, forced to clear," you are to understand simply this: they profit by it. Sometimes it tallied entirely with do not get a clear look at the question, therefore my own reason; and to that power, and that can give no answer. alone, I owe my safe return to my native land. Q .- Do spirits who are to become re-incarnated But I did not comprehend it. I never once considered that God Almighry had sent his angels | death, so called? to me, and that I ought to fall on my rebellious knees and thank him for his guardian care, and that I ought to feel confidence in these angels, It should be distinctly understood that the an-) and to thank them that, under God, they had been self. When the toesin of this spiritual movement sounded throughout the land by various means, I was where I could see better and understand more clearly the whys and wherefores of this spiritual movement; but I have never ceased to regret-and I do not know that Lever shall-my the truth of statements made therein. ingratitude, and my consummate blindness with reference to those who so kindly guarded me, regardless of my ingratitude; and I hope that my spiritual experience may be a warning to all who are ungrateful to the world of souls for what they do for them, for I assure you if you've got a soul big enough to stand on the point of a needle, you'll feel it in the hereafter. And now, a word to that officer, whose name I cannot recall who is still on earth-he doubtless will recall the circumstances I have related-1 would say. Let me communicate with you. For some reason unknown to myself, I am not able to. Lask that you call me to you, and I will do what I gan toward repaying you for my base ingratitude when here. Zachary Taylor, Oct. 14.

> Elizabeth Caswell. My name was Elizabeth Caswell. I was born in Alfred, Mc. I lived nine years in Lewiston, Me., and eight years in Lawrence, Mass. I flied of typhoid fever, last February. I wish to communicate with my mother. I want her to know that I am happy, and that her religious faith and the faith of her fathers is all wrong—all wrong. She believes that my spirit is buried in the ground the resurrection day; and then, if I am found the mistakes it makes, yet it will finally become vaccination? I have not been vaccinated since taught in this beautiful life.

1 VI want to speak to my mother. I want her to know that God is Love. She has often told me that she wished she could believe in the doctrine of the Universalists-that God is Love: I want her to do something better than believe in it-1 want her to know it. If she will only give me the privilege of communicating with her, I think I can give her that evidence which will bring her knowledge. Elizabeth, to Eunice Caswell.

Oct. 14. g

Senned conducted by Zeblar; letters answered by "Spring Flower."

Invocation.

All hail, thou Mighty Spirit, who ruletly us in wisdom, and leadeth us in love, we ask that thy kingdom may come unto those who are ready to receive it. We ask that the shadows of superstition and doubt and fear may pass away. And even as the shades of night are lost in the glowing arms of day, so may these spiritual shades be lost in the effulgent light of modern Spiritualism. We ask that they who believe in these truths, who in their hearts sing the song of freedom from error and doubt and fear, may join the angels in their grand hallelulah over the annihilation of Death, for Death itself is dead. Oct., 15.

Questions and Answers.

QUES.—[From a correspondent.] Some weeks since, Dr. Moriarty; controlling the medium, used words similar to the following: "I venture to say that I could introduce a person in the worst stage of the small pox into this room, and not one should be affected by it," He further. more stated, that physicians know, or should know, how to render contact with small pox harmless. Now, this knowledge, if possessed, should be scattered broadcast, and not restricted to a few. Can you give it?

Ans.—Dr. Moriarty complains that your correspondent has wrongly rendered his words on that occasion: that he did not say that a case of small pox could be taken into the room, and not one be liable to take the contagion, without first premising conditions. Your correspondent has left those out, which makes a great difference. The Banner of Light is the spirits' mouthpiece, and they who wish to know what the spirits teach, must read it. It goes all over the world. Your correspondent must read it, and could ask

for nothing better in this direction, we think. 🕟 Q.—What do the spirits think of those who try

machine? A.—Yes, because the elements or powers profrom Mother Nature.

earth, and my mother says he is greatly opposed | saic ideas of divine things, and substitute Pagan ideas in their places?

A.—No, emphatically, decidedly no. Q .- (From the audience.) Are spirits happy who leave the body suddenly, and find their

A.—No, because there must, of necessity, be a reflex action from the sorrow of the friends upon the spirit, and it must outgrow these conditions peace with himself, with the world, and our Fa-1 to heal the wound of separation ere it can be Oct. 14. happy, thus annulling, you see, the old idea of immediate happiness after death.

· Q.-When a question is asked by a letter laid Spiritual light often shines in the darkness, upon the table, and the answer given is "Not

ever become conscious of spiritual existence after

A .- Yes, because the spiritual consciousness is never suspended. It is suspended often with reference to material things, but never spiritually suspended.

Q .- Does Hudson Tuttle's work, the "Arcana of Nature," consist of truths given from the spirit-world, or is it simply his own composition? A .- It consists of truths from the spirit-world. - Qr. The reason I ask the question is, because I heard the spirits, at a former scance, deny

A .- Yes; and so I might deny the truth of many statements there, yet, taken as a whole, they are truths that are given from the spirit world—a grand volume of thoughts which all Spiritualists should read and own; but spirits composing the spirit-world have differences of opinion, just as you do here. They are not all of one mind.

Dr. Dwight.

I was a practicing physician for many years, at least more than half a century, in Portsmouth, N. II. I have been requested to come to this place by a person who was, from year to year, a patient of mine whenever she needed medical attendance.

Now she tells me at the outset that she is no Spiritualist, and that she don't want her name or herself to be mixed up in any way with Spiritualism, but she does want to be enlightened with reference to her precious self. Just like her! And she says, Doctor, if the dead can return, you can come; and perhaps if you do put in an appearance at that place, with an answer to my question which I shall write and enclose in my desk, I shall believe something in Spiritu-With my body, and that it will remain there until falism, and, I think, enough to abide by your deeision, if you will be kind enough to vouchsafe worthy of immortal life, I shall be resurrected; if it to me. And now for the question, which is not, I shall find a place among the danned. This prefaced in this way: "I am sorely in trouble is all wrong, and I don't want my dear mother to with reference to the prevalence of small poximize to the spirit-land so ignorant of the truths have a great dread of it, and would rather be an concerning the hereafter. The soul is destined in hillated than to die with it. Now would you to be happy. Though it suffers for a time for all advise me to put myself through the process of happy. That is the destiny of all-so we are you vaccinated me in my childhood or early vears. I have read in the Banner of Light, and in some medical journals, articles against vaccination, and they have impressed me so strongly that I am really in-fear of it; but I am, at the same time; in fear of small pox. What shall I

do, doctor ?! Mary, you place me in a very peculiar situation. You first tell me you do not believe that I can come back, and then you tell me that you want to keep clear of being mixed up with Spiritualism. I don't see how you can, Miss Mary, if you have any faith that it is I, your old doctor, who has returned answering your question. But waiving all your inconsistency, I'll inform you that you have had the small pox yourself, for I myself took you successfully through it. At the time I gave it another name to prevent the panic that I knew would ensue if it were known that the small pox was in that vicinity. So give yeurself no unensiness with reference to yourself. If passing through a regular course of small pox would not act as a preventive, in your case, vaccination certainly would not; and although I favored it here, and I could reckon. up a long list of those I have vaccinated, yet I should denounce the practice as being injurious, from my present ascended state. [Addressing the Chairmanij I am, sir, simply Dr. Dwight, coming to a lady residing in Portsmouth, N. II., who has called for me.

Minnie Strong.

I am Minnie Strong. I was the daughter of Capt. William Strong. I died at Yokohama, Japan, in August last, of fever. I was ten years old. My father believes that when the body dies, the soul dies, too, and there's nothing left; and I am come back to be his teacher. He said, when I died, it was the finality of the thing that distressed him. If he had any hope of ever meeting me again, he would be reconciled to it. Now, I want him to know that he is just as sure to meet me again as he is sure to take his vessel home safely to New York City; and he will do that. He is not at Yokohama now, but he is off on a foreign voyage. He is at Antwerp now.

And to mother—she thought that she saw me about a week after my death. She did-she did; and if it had n't made her sick. I should have come again. Good-by, sir. Oct. 15.

Sam Rogers.

Things are somewhat changed since I lived here in Boston. Then the parsons told us that we had got to lay in the grave until the general to invent machines that will produce perpetual resurrection-day; then, every bone should come motion? Is it nossible for such to succeed in to its bone, and we should take possession of the bringing out a self-acting or perpetual motion same body again. I always rebelled against it, and do n't think I ever did believe it. I wanted a better body after I got rid of the one I had. I ducing perpetual motion are in the air, and if was n't at all satisfied with the old idea of taking the proper machine was constructed, all that up with the old thing again, after it had all gone would be necessary would be to give it air, and it to dust. Now, some of my folks want me to would take care of itself to all eternity; but it come back and give em some proof that these should be understood that the particles, or atoms, I things are true. I was back, and sent 'em a mesor ingredients, (if you please,) necessary to con- sage, ten years ago. It seems to me they are structing such a machine, are not yet evolved the ones that have been laying in the tomb, and not me; for, as nigh as I can reckon about my-Q.—Did not the Essenians abandon many Mo- | self, I 've been a pretty lively ghost—a pretty

lively ghost. Instead of being coffined up under grould, I've been going all over ereation, and have taken a look at old Boston once in a while, seeing how they get along, making a note of the progress of this Spiritualism, and contrasting it with the old ideas, that Parson Emmons and the rest of his clique used to preach.

Now, some of these folks of mine say they want to believe. Well, I do n't know but what they do. I hope they are honest. If they aint, they 'll get their pay for it-that 's all; and if they are, they 'll get their pay for that. The Great Controller of the universe is always fairdeals pretty night with us. If we do, some of us; get some-pretty; hard kicks, it 's because we deserve it.

I 've nothing by which I can identify myself, except my manner. 1 lived a good many years in Boston, and died in Boston. I have been so In Boston, and died in, Boston. I have been so long away that I have to stop and reckon back to see how matters stood when I was here. But if these folks of mine that have just got resurrected from the old idea will persevere, and let the wings of their inspiration grow, and not be afraid to handle this spiritual idea without gloves, they will get satisfied; they will find out that their uncle, Sam Rogers, lives; that he can come back and talk, and that 's more; and, notwith-standing alf the weaknesses he had, that he 's a lively ghost, up for most anything that 's good. Good-day, sir.

Séance conducted by Zandés; letters answered by "Marion."

MESSAGES TO BE PUBLISHED.

Thursday, Oct. 17.—Geo. D. Prentice, of the Loutsville Journal: Adelaide Forbes, of Eastport, Me., to her daughter; John Berricott, of Liverpool, Eug., (died to-day,) to his family. long away that I have to stop and reckon back

MESSAGES TO BE PUBLISHED.

Thursday, Oct. 17.—Geo. D. Preutice, of the Louisville Journal; Adelaide Forbes, of Eastport, Me., to her daughter; John Berrient, of Liverpool, Eng., (died to-day,) to his family.

Monday, Oct. 21.—Richard Fuller, of Boston; Alice Curtiss, of Cinchinati, Oho, to her mother: George H. Barnes, of Brattlebore, V.: Green Germen, of New York, to her Tutsday, Oct.

Tutsday, Oct.

Manus, Oct.

Man

Boston; Eliza Lane.

Buston: Hoston; Feb. 12.—Deborah White, of Boston; Alfred Wellnesday, Feb. 13.—Edin. Tendy, of Portamouth, N. 13.—Edin. Tendy, of Portamouth, N. 17. Buston; William Murdoch; Jennie Tripfer of Chielmint, O., to her mother.

LIST OF LECTURERS.

(To be useful, this list should be reliable. It therefore whooves Societies and Lecturers to promptly notify us of appointments, or changes of appointments, whenever and wherever they occur, This column is devoted exclusively to lecturers, without charge. If the name of any person not decturer should by inistake appear, we desire to be so in-

cr, Aheora, N. J., Mallison Allen, trance and inspirational speak-Marty A. Amphlett, inspirational, care Dr. C. Bunkbey, Dayton, Andriuses, trance speaker, Delton, Wis. Bush and C. F.A. S. F. A. L. Start and C. G. during March, and in C. F. A. S. F. Malliston, D. C. during March, and in philadelphia during April. Address box 228, Stoneham, philadelphia during April.

philadelphia during A. A. Adams, trance speaker, Brattleboro, Vt. Miss., M. A. Adams, trance speaker, Brattleboro, Vt. Miss., EMMA HARDINGE-BRITTER. Address care of Mr. Miss., Family Washington street, Boston, Mass., Thomas Ramely, 51 Washington street, Boston, Mass., BALLET, Bricksburg, N. J. Rev. John B. Bercht, Bricksburg, N. J. Rev. John B. Bercht, Williams, N. J. Miss., Sarah A. Byrnes, Wollaston Heights, Mass., Miss. Mile. Sarah A. B. Brigham. Elm Grove, Colerain, Miles. Scill for Feb. 23. in Male Hall, Boston, Mass., Miles. Sill for the Philadelphia, Pa.; during April and May, during from the Hallows, St. Johnsbury Centre, Vt. in Hart A. P. Brown, St. Johnsbury Centre, Vt. Miles. A. Lijam Brunton, 2 Ditson place, Lumber street, Rev. W. Lijam Brunton, 2 Ditson place, Lumber street, Rev. W. Lijam Brunton, 2 Ditson place, Lumber street, Hallow, N. Y. Rusham, inspirational snearest ABLY N. BURNIASI, highlighthold speaker, No. 53 ABLY Northern Williams, box 7, South Limit Front, 1991. Miles Ann Charlestown, Mass. 10x 7. Bouthford, Cf. 111 Street, R. R.R. BALLEY, Chicago, 111., care of Benglo

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Vindand, N. J., Feb. 8th, 1873.

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virgin. In this late day, it is evidence of a low state by intelligence to find such ridiculous sermons received and swallowed by an audience. We should not be surprised to find it in a Catholic Church but to find such in a Protestant Church is a sign of a lower intellectual temperature than ought to be found in any church. How any man with the rudiments of a scientific education can, have a face to stand before an audience and set forth such arguments, we cannot understand:

KANSAS IN A FERMENT.

We have seldom seen a state of peaceable excitement equal to the one in Kansas arising from the defeat of Pomeroy for the United States Senate, and the treacherous causes that produced it by revealing bribery (real or pretended) by personal treachery. Of the merits or demerits of the ease we know but little and care but little, except that the Inflidels and Liberals rejoice at the exposure and revelations of the Christian characters that took part in both the bribery and treachery. The actors seem to have been promis nent and leading Christians, and to have shown that their religion was only a shain to cover up the greatest frauds upon the honest and confiding people. When the explosion took place, in the legislative session, that opened the criminality, we were trembling with fear lest Gov. Harvey (a prominent candidate) should be elected United States senator in place of Pomeroy, and thus one of the vice presidents of the society organized to put the Christian religion (or the evangelical part of it) into our national constitution should get a six years' term in the upper House of Congress, where he could fill the place of Senator Harlan, who has been left out because he had more sectarian religion than political wisdom. The explosion of this terrible torpedo blew Harvey, with the other candidates, over the banisters, and a new man, whose status we do not knownor can we find anybody that does-was put into the place soon to be made vacant by Senator Pomeroy, whose remarkable political history seems likely to terminate unless it can be rescued by his Christian brethren. Mr. Pomeroy has been a man of much influence both in Kansas and at Washington, a gentleman in manners and address, a man of great wealth, and, of course, of great power from that source, and a friend of wohian's suffrage; and, backed by his wealth and his Christian brethren, with the otheradyantages, it seemed almost impossible for his political enemies to unseat him, and hence they justify the treachery that was used to do it. Perhaps a believer in the atonement through the blood of Christ could justify the betrayal of confidence, but our conscience would not allow us to do an act of that kind for money or the applause of

PAOLA, KANSAS.

This pheasant little county seat of Miami County, with al Mit two thousand five hundred inhabitants, has been enjoying a religious revival the present winter from the visits of several lecturers on Spiritualism and free religion, including in the latter class B, F. Underwood, and among the former several mediums-and now we are here, and several of the clergy come in to hear us and ask questions in public for us to answer. When the clergy can come forward and candidly ask questions in public by which a contrast can be made between Spiritualism and Christianity, there is hope for the church-a hope that new light is breaking on the spiritual eyes of the menibers. Brothers Wheelock, Randall and Eccles having made openings here, there was a demand for Underwood, and after him for us. He is a great and good worker in Christian communities, and, like a chopper in a forest, felling the trees of the church that shade human reason and prevent the seed and growth of spiritual truth. The mind is about as much encumbered with theology as the soil of New England was with trees and roots and rocks when the first settlers attempted to make farms on it, and much work is needed to clear and cleanse if, so that the natural and simple truths of our philosophy can take root and

There is hope for all this eastern portion of Kansas. Joel Moody, of Mound City, in the county south of this, and Mr. Taylor (who turned Old Theology upside down at Fort Scott and Topeka), have done good work in this region, and the fruits are already being seen in a decreasing demand for preachers, and an increast to effect the desired purpose. If the embodied "Life," a Poem, "The Flying Betsey," "Clarence ing call for liberal lectures. We reached the place on the evening of Feb. 4th, and found a mortal machinery, could produce at such great Evening Lamp;" "Our Letter Box," creasing demand for preachers, and an increas-

bring forth fruits.

large audience awaiting us, in which were several distances such undeniable results-now upon the clergymen ready to criticise the lecture-which brought back to memory the scenes of twenty years ago-when such was the case often where our philosophy was new-but they have long since grown wary, and avoid public discussions, as these always set the people to reasoning and thinking, and this weakens the churches and the hold of the preachers on the minds of the people.

PROSPEROUS.

We learn, by the papers, that one of the Methodist Episcopal churches, in Kansas City, Mo., is in a highly prosperous condition, owing to the ministrations of Rev. G. De La Matyr, who is said to be one of the ablest servants that "the Lord" has in his vineyard of our Western States. It is essential that this Lord select-both able and honest ministers if he would have his churches prosper in our country, where the people are already building schoolhouses better than the churches. Our schools are prosperous in the West, and they are rapidly retiring the churches, so that there is now only one in many which is prosperous, and that only by the extraordinary talents of a preacher, who, following his professsion, has a good salary to work for, and of course does the best he can for his client. Handsome young men with sharp intellects are most successful in building up churches, until they get married and are engaged in building up a family, when they lose their influence outside, the families. There are few old-fashioned preachers in these days, who are honest in and devoted to the doctrines of the churches for which they preach. Most of them are devoted to the societies that employ them and the families that they enjoy visiting in. It is refreshing to once in a while find a church that is in a flourishing condition, and to learn the cause, and when we do, it is always owing to the talents of some man that would prosper in any other business as well as in this. Suppose Bro. De La Matyr had been employed by a Baptist Church or a Universalist Church, it would have been prosperous, not because its doctrines were true, but because he has talents, and these talents are used in the professional business of preaching for a cliurch and for a salary that rewards him.

Prof. S. B. Brittan at Fraternity Hall

On the evening of Sunday, Feb. 9th, this earnest and eloquent promulgator of liberal thought, editor of the Quarterly Review, author of "Man and his Relations," etc., etc., addressed the Boston Spiritualist Union, at the hall 554 Washington street. The speaker prefaced his remarks by stating his happiness at meeting so large a delegation of his friends of former days. Twenty-seven years ago he, delivered his first lecture in illustration of the great truth of spiritual intercourse. Since that time how many remarkable phases of evidence had been developed and adduced in favor of the Spiritual Philosophy! Indeed, so strong and incontrovertible was the character of the testimony offered in proof of character of the testimony offered in proof of the verity of spirit-return, that it was a matter of wonder to him that mankind, as a whole, had not already grasped the rich boom of the skies. He referred to the present condition of affairs, wherein the Church smourned that women and children were her chief members, and said the gradual application of hearly the whole mental force of the nation to material and scientific pur-suits connected with dally mortal life—a state-primarily encouraged by the Church, who wish-ed to preempt for herself the whole field of reve-lation, and to deny play to the human reason in all matters appertaining to religion. Reason must be exercised to the full in these matters, for that state of skepticism which arose from devotedness to material pursuits was, after all, only the child of a shallow study of Nature, shades of doubt, but a deeper examination of which would bring them back to repose on the

bosom of the Infinite cause.

It was indeed a source of the greatest wonder to him that scientific men were willing to attribute and ascribe to blind, unreasoning matter a greater amount of power than to the human mind. They were ready to admit the effects of the sun's rays upon earthly vegetation and animate forms, though they streamed down through ninely mil-lions of miles of space; they were willing to pin their faith upon the revelations of the spectro-scope; why, then, should they, while acknowledging the influence of the astral system, refuse to allow an equal power to the realm of mind? He thought this skepticism could be traced truly to this conclusion: that such men had no abiding faith in their own immortality, for if they admitted mind to be capable of such immortality, how could they reasonably place it lower in the scale of agents than the rays which far-off worlds in space were throwing upon the atmospheric shores of our planet? The announcement of its discovery by one disciple of astronomy, was sufficient to establish in the minds of these scientists the existence and appearance of a meteor in the heavens, but no amount of witnesses in proof of a like manifestation of mind in the action of a disembodied spirit could reach their acceptation. The same held true not only of astronomy, but in all the various specialties of science, and the most reasonable ground on which to account for the general skepticism of her votaries, found its basic proposition in the fact that they denied at

heart their own immortality.

All art which so adorned the world in which we dwell, was but the result of the soul's efforts at embodying its ideal in the transforming of matter into forms of beauty. Was the human soul-which could accomplish so much in this way, even when encumbered with from one hundred and fifty to two hundred pounds of com-mon earth—to be more powerful than when enfranchised from this load of clay? The same was true of poesy and music—true of all sys-tems of religious creeds and ethics; if materialistic skepticism could blot out from them all that was of spiritual origin, nothing but dry and worthless busks would remain, which the rising winds of disgust would blow out from the thresh-

ing-floor of human reason.

There were some persons who, having learned to delve in the earth, did not see that it was just as natural for others to soar into ethereal realms, and did not appreciate that the higher man ascended these heights, the clearer became his perceptions of the spiritual realities of the world. Science claimed to trace man's advance from the lowest order of creation, but denied any connection between the two worlds of mortal and after-life, declaring that beyond the present scene of active existence there was only a fremendous blank—that there was no connecting link between

God and human intelligence The speaker had had evidence just as satisfactory as any on which was based his belief in the truthfulness of physical science, that the spirit-world was around us, and its denizens actively engaged in operating upon the inhabitants of our lower sphere. He then proceeded to cite several specimen cases in his own experience-one occurring only two weeks previous to his lecture-in which he had been able to influence persons, and even to make his presence felt, at long distances from the subjects operated upon. This might be thought strange to the person unacquainted with spirit investigations; but the student would remember that of a verity the mind was the man, and that, whatever befelf the corporeal eneasement, wherever that mind centered itself, there the man was, practically, even though it was obliged to leave its slumbering entity tenement. obliged to leave its slumbering earthly tenement

sensory nerves, causing the subject to feel, to al intents and purposes, the hand of the operator, and again upon the optic nerve, causing him or her to see his face—who should deny it the same power when the separation became a permanent

The speaker then paid a glowing tribute to Spiritualism, which like a deluge, was flooding all the avenues of human thought; the time must surely come when-its divine revelations would gladden the hearts of all. It was secretly at work in all the Christian temples of to-day, and must be finally accepted openly in them, or it would batter down their walls, leaving their sectarian theories to die, while its sublime truth would live forever. Where were the minds who wrote books to explode it-the men who proclaimed it a nine days' wonder, when he first took the stand in its defense? Their books were stored in musty alcoves, untouched by the hand of the render and of the reader, and many had gone to the morn ing-land to see that "nine days' ,wonder" expand into the glorious circle of truth's eternal years! Even the tone of that public press, which shouted "crucify him" when he dared publish shouted "crucily him when he hard publish the Spiritual Telegraph, had softened and mel-lowed beneath the modifying touches of the quarter of the century just past. The church and the scientific world had all that time been treating Spiritualism like a football—the former lighting it over to the allowing institut that it he kicking it over to the other, insisting that it be-longed to *its* province of material investigation, the latter vigorously returning it with the asser-tion that it belonged to the theological horn of the dilemma to solve its mysteries, but it was at eclectic religion which America, an eclectic na tion, had given to the world, and all the while it was making its way slowly but surely into the heart's love of universal humanity.

. New York Matters.

[Letter from our Special Correspondent, A. E. Carpenter.]

Apollo Hall meetings are prospering finely Mrs. Nettie Maynard has been lecturing there two Sundays past, giving excellent satisfaction Yesterday, in the morning, her guide gave a beautiful discourse upon the subject, "Resist not evil, but overcome evil with good," In the evening she was entranced by a quaint old doctor, who, in the old-fashioned dialect, gave us his 'idees" upon capital punishment. The lecture was very amusing, and much of it was sound wisdom, although given in an eccentric way.

They have excellent singing at Apollo Hall, which adds much to the interest of the exercises.

THE LYCEUM s increasing in numbers, and its friends feel encouraged to labor still more devotedly for its upbuilding. I hope that the New York Spiritualists will see to it that this school for the children is properly supported. I wish I had the power to impress upon their minds the great importnee of this work. They should take their children out of sectarian Sunday schools, and send them to the Lyceum, and if the Lyceum does not seem to them to be all that it should be, go themselves and make it better. A poor Lyceum is better than a Sunday school where the children will be taught falsehoods. The officers of the New York Lyceum seem to be thoroughly in earnest, and eminently fitted for their work:

MEDIUMS.

There are a great many worthy mediums in this city, both public and private, besides those whose names are as common among Spiritualists as household words. I cannot speak of them personally; and yet, if any word of encourage ment or God-speed from me would help them in their beautiful mission, how gladly I would speak it, 'I shall take occasion to visit such as I can, and report items of public interest. I suppose Charles Foster has returned to town, although I have not yet seen him.

The Sun is just out with a foolish account of a man by the name of Bailey, who has succeeded, by the help of a confederate, in imitating some which Bacon had said led men away into the of the manifestations produced through Slade's mediumship. It seems that the confederate comes up through a trap-door, and plays the part of the spirit. This, perhaps, might be a wonderful expose, if it were not for the fact that Dr. Slade goes into other people's parlors and gets the manifestations equally as well as he does at home It might be a little inconvenient for the Doctor to take trap-doors and confederates with him on occasions of this kind. The only effect of such exposer's, it advertises the mediums. More go to see them, and, in consequence, more are convinced of the truth of our beautiful faith. Our spirit-friends are every day giving beautiful tests, by showing themselves, writing, and putting red letters upon Mrs. Carpenter's arms, keeping us happily conscious, all the while, of their loving presence.

New Publications.

Those indefatigable categors to the literary lastes of all classes of readers—Messrs, Lee & Shepard, No. 149 Washington street, Boston—have recently issued in attractive style two near cases, to obtain style two neat cases, in which are contained four volume each of most interesting matter for the mind of childhood and growing youth. The first-" DICK TRAVERSE ABROAD," (illustrated,)

companion to the popular "Dick and Dalsy Series"-embraces "Palm Lands;" "The Lost Tar;" "On the Wave," and "Little Cricket." The books are written in an easy conversational style, by Miss A. F. Samuels, and will court boyhood's mental perceptions.

LATTLE CANARY SERIES, the second, comprises " Little Canary's Dalsy, "... Little Canary, "Little Canary's Cous-in Eugene," and "Black Calo," and Is, as the names of the volumes indicate, intended for a younger order of read ers. Each book is tastefully illustrated, and the stories will e particularly the favorites of early girlhood. Mrs. M. A. Osgood's name, automored as authoress, is sufficient guar antee of their collective value.

ORPHEUS, for February-G. D. Russell & Co., 126 Tremont street, publishers-is received. Three pages of music, together with a full line of interesting miscellany; are here given the mader,

CHURCH'S MUSICAL VISITOR, for February, Is out, and reflects greater credit upon the managers than any previously published. It contains an additional chapter of the serial story, "Side by Side," together with numerous articles worthy of general attention, and nine pages of good Specimen copies free. John Church & Co., pub lishers, Cincinnati, Ohio,

THE ATLANTIC for March has come to hand, James Parton speaks historically: Robert Dale Owen continues his life delineations; Bayard Taylor gives poetic utterance, in "John Reed's Thoughts," to many quaint problems of life; other poems, continued stories, and briefer sketches by popular writers, together with the regular departments. make a truly interesting number. James R. Osgood Co., Tremont street, Boston, publishers. THE GALAXY, for March, has come to hand, and is as

parkling as its name presages. "Recollections of Horace treeley," by Thurlow Weed; a poem by Bayard Taylor, sketches, continued stories, scientific miscellany, and the current departments, fill up its firmly woven pages. Sheldon & Co., 677 Broadway, New York Chy. THE PHRENOLOGICAL JOURNAL AND LIFE ILLUSTRA

TED, for January, a monthly magazine of some 80 pages,

and published at 359 Broadway, New York City, by Samuel R. Wells, has come to hand. It is filled with matter of a high order pertaining to its thosen theme, and is admirably calculated to awaken interest in phrenological science. OUR YOUNG FOLKS, for February-James R. Osgood & Co., Boston, Mass, presents the following table of contents: "Doing his Best," with illustrations; "More about Constellations; " " Block Houses, " a Poem, with an illustration: "What Madam Taibot Saw," with a full-page illustration: "Pigs and Guinea Pigs, and what they paid for; "About Boston," with thirteen illustrations; "Life," a Poem; "The Flying Betsey;" "Clarence

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