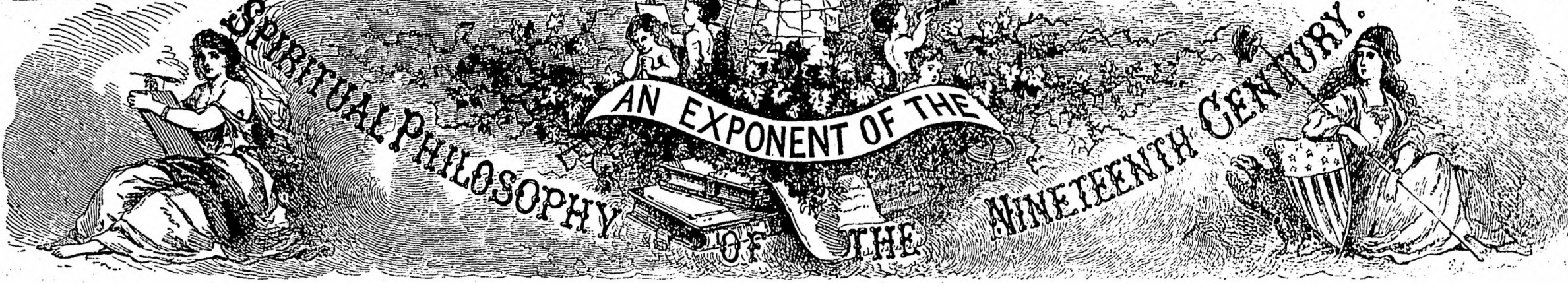


BANNER OF LIGHT.



VOL. XXXII.

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

BOSTON, SATURDAY, FEBRUARY 22, 1873.

{ \$3.00 Per Annum,
In Advance. }

NO. 21.

The Reviewer.

THE CLOCK STRUCK TWO, AND CHRISTIAN SPIRITUALISM: Being a Review of the Reviewers of the "Clock Struck One," Charges, etc., with Recent Investigations of Spiritualism, by Samuel Watson. Memphis: Boyle & Chapman, 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 excommunicated 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 Spiritualism," 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 emanation 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 succinct 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 envied with their innuendoes and creedal spleen this noble martyr to principle as yetling 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 denominations 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 medieval 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 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 himself 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 victim who writes 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 Spiritualism, 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 withdrawal step he has taken:

ing to say. If a residence in this city and vicinity 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, however, 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, representing the whole Methodist Episcopal Church, South, as the editor of the Memphis Christian Advocate. How I filled this 'honorable' position does not become me to speak. I never professed to be anything but a plain, honest Methodist preacher, then or now. Suffice it to say, I was confirmed 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 election of the Colored Methodist Episcopal Church of America. This is the most difficult and delicate official position I ever filled. In all of these relations I have never held 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 respecting it; the paper was not sufficient, he must review it in a pamphlet. Next came 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 laws of their place of residence, have intercourse 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 even faith must be strengthened and reinforced by actual knowledge." * * * "Having proven, as I think, that the doctrine of intercourse between 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 demonstrated that communications are now being made? 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. Before giving the reasons for my belief, it may be well to inquire, Is there not a necessity for something 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 farther 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-communication, 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 come 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 to the Jewish dispensation the advantage over the Christian in this matter. There has been a

God from the patriarchal age to the present. I 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 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 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 to enable 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 them."

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 hazy 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 Mrs. Jones seems disposed to look after the bad ones, I am not inclined to follow him."

In Chapter II, Mr. 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 Spiritualism to uphold the faith 'once delivered to the saints.' In his eyes, these spirit communications discover a 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 medium 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 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 he himself was ignorant, and which after inquiry proved to be true, relating to persons said medium had never seen or heard of?

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 deploy a sufficient line of battle to be worthy of attention, are then clearly 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 struggles like their own, is it not more probable that, in the economy of grace, those who are familiar 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 comparatively so distinct and so cold? May we not, then, look among the bands of ministering spirits for our departed ones? Have we no friend 'over there' who knew us to the heart's core—a friend to whom we unfolded the secret recesses of our soul—to whom we have confessed our weaknesses and deplored our griefs—who so well adapted to be our ministering spirit as such a friend? I doubt not that the relations we sustain to each other here are to some extent perpetuated there. The poet asks—

"Can a mother's tender eye
Cross leasewards, and see her babe
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 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

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

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 lived 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 sympathize with suffering humanity. You will find yourselves the delighted possessors of what through many years you so much sighed for—your 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. Holli's Séances," "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 fellow is rapidly beaten down in the following pungent paragraph from a Memphis correspondent, with which we close the present article:

"As for mental aberration or insanity, Socrates, Pythagoras, Swedenborg, and all the illustrious lights of the past who lived ahead of their generation, were called insane. And at this day his [Watson's] denoted (?) company consists of Archbishop Whately, Professor Dr. Morgan, Gerald Massey, Hiram Powers, Lord Lindsay, Lord Dunsany, Garibaldi, Victor Hugo, Jules Favre, Leon Faure, Guizot, Kosuth, Judge Chase, Judge Lawrence, Judge Ladd, Hon. 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 Ghaour, 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 waves a word of hope around the heart of despair and winds its way within the storied temple of immortality."

The Rostrum.

Rev. John Weiss on "The Idea of a Hereafter."

On the afternoon of Feb. 9th, this gentleman gave the concluding lecture in the Free Religious Course at North Cultural 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 scientific 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 notion of time from our experience that events succeed each other; our notion of space, because objects do not exist all together, but next to each other. Not only time and space, but also place, 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 is a landscape of spirits, forming the correspondence 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 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 would be to make the old-time hell a heaven! It may be so; the tendency to primitive ferocity may be held in check by relationships too fine for

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 tropics, a colony of monkeys in a tree would pelt us with the coconuts, 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 lead men to crime. Science and the world are, as yet, too young for that. But we are pained to see crime prospered, and the safeguards of society 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 life.

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 'cannot reach. But the highest ideal requires that the guilty person shall be repaid 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, beyond the lowest base, 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 necessary to make him believe in the fact, though he had rather receive it, vaguely than to attempt to measure and define the idea."

But the lecturer could not tolerate the idea of 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 motion becoming taught but a useless cloud 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 must see those that have gone before. Shall life be stabbed, and not justice compensate? 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 disproved."

QUAKER AND PURITAN.

BY JOHN G. WHITTIER.

Was it caressing air, the brooding love
Of tender skies than German land knows of,
Of green calm dews, blue quietness above,
Soft 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 goodlies in their stormy way
O'er jagged ice, relieved by granite gray,
Blow round the men of Massachusetts Bay?

What hate of heresy the blast awoke?
What hints of pitiless power and terror spoke
In waves that on their iron coast-line broke?

The Exeter correspondent of the Haverhill Tribune 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 bank. The next night she dreamed the same dream. It so impressed her that she told one of her boys a number of times to go and get the money. He demurred, and then she told the other, who went and got it on Saturday. Lucky for the cashier who would probably have saved her the trouble if it had remained till Monday night. The above is a fact.

Self-sacrifice is but a saint's first step on the ladder to heaven. The higher he goes the less he 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.

BY MAY KENDALL.

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!

ANSWER TO A SEALED LETTER.

Sherman, Texas, Jan. 29th, 1873.

DRUG REMOVAL. In the early part of January

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 ailing person near her.

The writing was equally astonishing. A communication was written, addressed to the Spiritualists of the world, being an appeal in behalf

PHYSICAL MANIFESTATIONS.

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

Michigan.

Louisiana

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 t e same table with a bon-folio rope beside her, when the spirits will tell her in the most wonderful manner, abut all that is going on, making any noise or even moving the shawl that she can hear. When 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 name—and often a picture is drawn. I can on

An Edinburgh advocate, in his early days, had the name-plate of his door stolen during the night; his landlady informed him next morning that "they didna want for impudence, if they have stolen your brass."

PREACHERS AND MEDIUMS.

The strongest opposers of Spiritualism are the

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 he is not trying to deceive us? how can we

OUR OWN PUBLICATIONS.

A guileless Danbury man saw a beautiful chromo advertised "for fifty cents," and sent on the money, and received the jack of clubs.

TIPPING HIS TABLES: Rambblings after a Rambler; Exposures of an Exposer; elicited by "An Exposé of Spiritu- alism 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 pet 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 Spiritualism, however, is so faulty that he aims at little else than such exercises 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 scourgings. But scavenge 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 prevaricating 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 given 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. Purling 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 *exposés*) '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 facie* 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 he believes to be Spiritualism, while those of different constitution, occasioned by more knowledge of the subject, perceive that he leaves Spiritualism proper without attack.

We take pleasure in quoting other statements that indicate his kindness. 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 ascribed 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 evolutions 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 assumptions 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.

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 *exposé* 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 Spiritualisms—yes, a few *isms*, 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 influences have never been systematized; they still preserve their native distribution and diversity. Certain Spiritualists may have their limited individual systems, but Spiritualism 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 *isms*, 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 expositor 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 useful 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 faith or habits of others, is offensive.

Though the vastly profound and comprehensive philosophy put forth and expounded through the lips of the youthful and untutored 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's Divine Revelations," can be properly referred to as a manifestation 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—especially 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 months 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* own. Davis may be and no doubt is a Spiritualist—that is, a 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 published years ago his belief, if not knowledge, that a large percentage of what passes under the head of Spiritualism originates below, and is of the earth, earthly. 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 beneficial 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 slandering the *ism* and berating 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 expositor 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 Hebrew 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 shoemaker beat 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 *ist*.

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." It can 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, illiterate 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 *biblos*, 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 significance." Now is it doing injustice to the Bible to give the world a succinct 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 Davis 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 heathen bibles?" It is thus: "The Hindu 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 *venerated* by those who possess them—a fact which we think any one will readily admit. Fairness and justice 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 revelations—never felt its warmth—knew nothing of it, and yet conveyed intonations 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 *Exposé* is, that the author's search and collings, while collecting materials for his work, were confined almost exclusively to the sem that has been brought up to the surface on the waters of Christendom, whilst the contents in the Christian calendar have been fermenting under the action of clarifying substances which Spiritualism has been dropping into it. He mistook the eliminated impurities of prevalent faiths and modes of life for their clarifying agent. The froth and scum that come to the surface are often very unlike either the mass of the liquid from which they are evolved, or the ingredients which bring latent impurities to the surface. They are no fair sample of what the clarifying agent is, or what the clarified product will be.

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 teach is not apparent. We think, however, that he was gleaming 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 *outré* 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 prejudiced 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 forth as 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 expositor 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 dwell in America?" "I tell you may." Bigotry is so common and subtle in all sects, parties, cliques, denominations, and, cuttle-fish like, so hides itself in its own ink, that he is a more bold 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 thoroughly qualified, a truly *unbigoted* man, to cast 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 and spiritual twigs 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 headward as naturally and uprightly as possible. Bigotry is a most distorting and dwarfing trainer of spiritual and social shoots. Its baneful workings go on and are fostered within folds and gardens reputed evangelized 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 connection between the facts which give existence to spiritualistic faith, and the comforting thoughts which spring spontaneously from that faith. How can any ordinary, uneducated mental vision fall of such perception? We fear that our reviewer 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 entitles 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 fishermen, and by a few women in humble condition, to have walked upon a lake without sinking; to have changed water into wine; to have multiplied loaves and fishes by occult processes; to have appeared mysteriously, after his death, in the midst of his old associates, who, *in the night*, had assembled in a room and closed its doors, to have come among them when 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, labored to give him, together with his beliefs and associates,

an *exposé*. But, ere long, new light, new perceptions, change of "constitution," convinced him that the reputed marvels were positive occurrences; that the manifestations were genuine; that fishermen and preachers of rulers and Pharisees in the reception of momentous facts and truths. Thus it was of old. History may repeat itself, and the *Sauls*—destroyers, *exposers* to-day—may yet become *Pauls*—builders—up—for *glamour* is a curable disease, and such results will be harmonious 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 gazed, mis-represented, and shamed, 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 *mas* 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 gaze."

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 system)—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 scientist—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 constitute the most essential part of any proper system of Spiritualism? Had the writer said only what his exposition indicates he intended, 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, however, cannot well be deemed his meaning. He is too well-informed to use over and over again the term "Spiritualists" without limitations, if he meant mainly that effect on a part of whom are but parasites—flourish in the flesh of whom every body they sap. These were the author'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 Huxley, who has been one of our broadest, 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. Huxley make science prove spirit return a fact? That must not be expected. The doctor is a quaker among us—is truth itself as a scientist—is bold, and not dependent on popular favor. It may do him to avow any proved facts whatsoever; but it will not do for us—dependent self-censors—to avow anything that will shake the public confidence in our sanity and in our tender regard for prevalent notions. 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; otherwise 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 unpopularity; yet there always are a few to whom truth is dearer than popularity or position. Dr. Huxley demonstrated a fact was incompatible with Dr. Huxley's reverence for the positive teachings of exact science. She demonstrated to him and enabled him 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 voice, 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 antimaterialists, made him an avowed receiver and zealous promulgator of Spiritualism, 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 few smooth stones from the brook, slung by modern Davis—that is, a few simple *raps* upon ceilings and furniture—broke these colossals in the forehead. 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 public 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 some exceedingly eminent men to ignore Spiritualism in toto, is specially commended by our reviewer, who says: "Read Prof. Huxley's opinion of Spiritualism, who is an English naturalist, 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 an 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—invited 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 he reply to an invitation from that very high and respectable source? "I cannot," says our expositor. 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 Society 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 phenomena are genuine, they do not interest me. If anybody could endow me with the faculty of listening to the chatter of old women and curates in the nearest cathedral town I should decline the privilege, having better things to do." Obviously he deems material things much more worthy of his attention than any spiritual ones.

What was it that made Huxley *sharply* in his reply, and obviously discourteous to his own countrymen? Our Yankee prejudices 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 between "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 don't be alarmed, good friends, for our bed is spacious, and you will find some of us more gentle and hospitable than you may have imagined. If you and we are all equally under the "sharp" Huxley law, it becomes us to help beat one another's burthens. Huxley seems to teach the very near kinship, if not the fundamental identity, of Spiritualism and Christianity, whether the devotee to protoplasm intended such doctrine or not. We mean no disparagement of him or his pupils, 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 his protoplasm 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 pierced Spiritualists and Christians alike.

The facts we have been giving eliminate nearly all truth from the declaration that "Spiritualists do not like to have their system held up to public gaze," and at the same time disclose states of mind in some very eminent men, which detract 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, involved in the assertion that they "do not like to have their system held up to public gaze."

Read "Tipping His Tables, or Rambles after a Rambler," on our third page—a fine continued review from the pen of Allen Putnam, Esq.

Mrs. L. HUTCHISON, Inspirational, Owensville, Cal.
DR. ADELIA HULL, 522 Pine street, Philadelphia, Pa.
H. H. HUNTER, West Winsted, Conn.

lively ghost. Instead of being confined up underground, I've been going all over creation, 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 don't know but what they do. I hope they are honest. If theyaint, 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 fair—deals pretty nigh right 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. I lived a good many years in Boston, and died in Boston. I have been so long away that I have to stop and reckon backward to see how matters stood when I was here. But if these folks of mine that have just got recruited 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, notwithstanding all the weaknesses he had, that he's a lively ghost, up for most anything that he's good at.

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REV. DR. BARNAARD, Battle Creek, Mich.
MRS. F. F. BOOTHIE, Milledge, S. H.
MRS. FRANCESCA DOTY BRADYCH speaks in Birmingham
Me. Address, North Madison, Me.
MRS. EMMA F. JAY BULL, New York, N. Y.
SARIE DENTON CRIDGE, Welleley, Mass., care William
Denton.
WARREN BAKER, 614 North Fifth Street, St. Louis, Mo.
DR. J. H. C. CUPERTON, 4th Avenue, New York.
DR. DEAN CLARK, Sheboygan Falls, Wis., care Dr. A.
Clark.
MRS. AMELIA H. COLBY, trace, Winchester, Ind.
A. B. CHAPMAN, West Fairlee, Vt.
ANNIE LOUISE CHAMBERLAIN, 56 Warren ave., Chicago.
JAMES M. CHUTE, inspirational, 5 Poplar place, Boston.
JAMES C. CONSTANTINE, lecturer, Thornton, N. H.
GEORGE W. CARMICHAEL, clairvoyant and inspirational

AL SHEDDEN, Mrs. LORRA S. CRAIG, Bradford, N. H.
LEWIS F. CRIMMINGS, Inspirational, Chicago, Ill., care
Helford-Philosophical Journal, 100 Camden, N. Y.
J. P. COWLES, M. D., Camden, Me., inspirational speaker
J. M. COWLEY, Louisville, Ky., inspirational speaker
er, will answer calls to lecture.
MRS. MARIETTA F. CROSS, trustee, W. Hampstead, N. H.
MRS. M. J. COLBERT, Champlin, Hennepin Co., Minn.
DR. H. H. CRANDALL, P. O. box 1338, Bridgeport Conn.
DR. H. CURTIS, Hartford, Conn.
IRA H. CURTIS, Hartford, Conn.
GARY, N. Y. (Curtis, N. Y.)

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HENRY B. DOANE, Vinehnd, N. J.
A. BRIGGS DAVIS will answer calls to speak on Spiritualism, the Woman Question and Health Reform. P. O. address, Clinton, Mass.
DR. D. D. DAVIS, Inspirational, 66 Leverett st., Boston
MRS. M. A. ELLIS, Inspirational, Indianapolis, Ind.
REV. R. G. ELLIS, Kansas City, Mo.
MRS. D. EMILY DEARBORN EWING, Inspirational speaker
760 Broadway, New York
JOHN W. EVARTS, Inspirational speaker, Centralla, N. Y.
JAMES FORAN, Inspirational speaker, Florence, N. C.
ANDREW T. FOSS, Manchester, N. H.
J. C. FUL, Avon Springs, N. Y.
THOMAS HARRIS FORTNER, 3 West 12th st., New York

MRS. CLARA A. FIELD, 111 Middlesex, Lowell, Mass.
 (CHARLES D. FARRIS, Inspirational, Detroit, Mich.)
 MARY L. FRENCH, Townsend Hall, Andover, Mass.
 (J. C. FULLER, Inspirational, Natick, Mass.)
 MISS ALMENA B. FOWLER, Inspirational, **Sextonville, Mo.**
 (F. H. GARDNER, D. D., Wisc., care E. D. Fowler)
 FRANK C. GARDNER, D. D., Wisc., care E. D. Fowler
 J. W. FLETCHER, Westford, Middlesex Co., Mass.
 REV. J. FRANCIS, Ogdensburg, N. Y.
 H. H. FULTON, W. Hartford, Conn.
 A. B. FURNER, Clyde, O.
 (J. W. GAST will speak in Albany, N. Y., during
 March, and in Newburgh, New York.)
 REBEKAH GRAYES, Icteham, Ind.
 MISS M. L. S. GILLMAN, Inspirational, Brighton, Ind.
 (J. W. GORDON, Inspirational, New York, N. Y.)
 ISAAC P. GREENLEAF, 27 Milford street, Boston, Mass.
 MISS HELEN GUYER, Inspirational speaker, 319 Fourth
 street, New York.
 MR. J. G. GILES, Princeton, Mo.

N. L. GAMMAGE, lecturer, 134 S. 7th st., Williamsburg, Ind.
D. R. L. P. GUGGES, inspirational, box 409, Fort Wayne, Ind.
SARAH GRAYES, inspirational speaker, Terittin, Mich.
MRS. AGNES M. HALL, Rock Island, Ill.
MRS. CLARA HARVEY, France speaker, 31 De
MRS. BETTIE CHASE, Cambridge, Mass.
MRS. J. W. THOMSON, in Springfield, Mass., during
 year street, Boston
MORIS HENRY, speak in Springfield, Mass., in Wash-
 February, Manchester, N. H., address 27 Myford st., Bos-
 ton, N. Y.
J. C. VINCEND, N. J.
H. B. EVANS, N. J.
 ton, Ind. inspirational and normal, speaks in Mem-
 phis, Tenn., during February. Address, Hobart, Ind.
L. E. DAVIS, N. J.
LYMAN C. HOWE, Waukegan, Lake Co., Ill.
K. K. TALBOT, N. J.

Mrs. S. A. HOBBS, 100 Stoughton, Mass., care of Joseph
 Lovelock.
 CHARLES HOLY, Warren, Warren Co., Pa.
 Mrs. M. A. C. HEATH (formerly Brown) will answer
 calls to lecturing and attend funerals. Address, 100
 Wm. A. D. HUME, West Side St., Burlington, Mass.
 R. W. HUNT, Hunter's Point, N. Y., Cleveland, O., will lecture
 on the reforms connected with Spiritualism.
 ZELLA S. HASTINGS, Inspirational, East Whately, Mass.
 (Rev. J. H. HART, Auburn, N. Y.)
 J. H. HAWES, Lecturer, 100 Chester Park, Boston
 Dr. E. B. HOLDEN, Inspirational, North Greenland, Vt.
 DR. J. N. HOPKES, trance, or Henry St., E. Boston, Mass.
 Mrs. A. L. HAGAR, Inspirational, Mt. Clemens, Mich.

JOSPH B. LEWIS, Inspiration, Mich., credited by Providence as being the first to deliver during the year.
MISS JENNIE LEE, in March, during the year.
demonstrated February, in Lynn during June. Permanent
Plymouth during May. H. Cranford, 4 Tremont Temple,
address, care Dr. B. M.

WM. F. LYON, Adrian, Mich.
Rev. GEORGE W. LISK, Jerterre, Eaton Rapids, Mich.
Dr. GEORGE W. LISK, Elder, Butteville, Oregon.
MRS. F. A. LOUGES, Buffalo, N. Y.
CECILIA B. LYONS, Stoughton, Mass.
MRS. E. R. MOORE, Detroit, Mich.
MRS. ANNA M. MORRISON, box 78, Bridgeport, Conn.
MR. AND MRS. MATTHEWS, Springfield, Vt., care
D. M. Smith.

AUGUSTUS M. MAC, Inspiration, Ky; Edinboro street,
Hoshto, Mich.

MRS. EMERY A. MITCHELL, D. M., will lecture in Illinois
MRS. SARA C. MITCHELL, Ill., will lecture in Illinois
MRS. MITCHELL, Mrs. A. MAYNARD, White Plains, N. Y.
MRS. NETTIE COLEMAN MARKS, 4 Fulton st., Brooklyn, N. Y.
MRS. MARY ANN MARSH, 60 Lexington, N. Y.
W. B. MASSON, South Bend, Ind.
MRS. MARY ANN MAXLEY, San Francisco, Cal.

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HENRY M. G. DOWAGIAC, Michigan.
 MRS. LARA CUPPY SMITH lectures in McLean, N. C., first two Sundays.
 W. J. during February in Moravia, N. Y., remaining Sundays of March
 in March, and in the latter part of April. Permanent address 170 Temple
 in Lodi, N. Haven, Ct.
 ST. JOHN BROWN SMITH, 812 North Tenth street, Philadel.
 phil.
 MRS. CARRIE A. SCOTT, inspirational speaker, 10 Chap-
 man street, Boston.
 MRS. A. C. SWAIN, inspirational, Union Lakes.
 MRS. EDWARD VAN SICKLE, Greenbush, Mich.
 MRS. J. H. STILLMAN BEVERAGE, M. D., Milwaukee.
 WIL.
 MRS. NEDRA SMITH, Impressional, Sturgis, Mich.
 MRS. N. J. SMITH, N. Y.

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R. H. MILES, 1000 Hebert, St. Louis.
 S. J. WILCOX, 405 Lombard, Ill.
 J. G. WHEELER, 41 Hanson street, Boston, Mass.
 J. G. WHITNEY, Inspirational, Rock Grove City, Iowa.
 MISS H. AUGUSTA WHITING, Inspirational, Alton.
 MICH.
 S. H. WORTMAN, Buffalo, N. Y., box 1484.
 S. J. W. WARNER, Appleton, Wis., box 11.
 MRS. S. E. WARNER, box 948, Battle Creek, Mich.
 LOUIS WASHINGTON, Clyde, O.
 PROF. E. WENTZ, Spiritual-trance and Inspirational, Utica, N. Y.
 E. WHEELER, KENLUCK, Pleasanton, Kan.

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A. A. WHEELOCK, New York City.
 GEO. C. WAITE, trainee and Inspirational, Leeds, Me.
 MRS. JULIETTE YEAW, Northboro', Mass.
 MRS. FANNIE T. YOUNG, Centre Stratford, N. H., care
 Dr. H. C. Colburn.
 MR. and MRS. Wm. J. Young, Boise City, Idaho.
 REV. JOHN S. ZELLER, Burlington, N. J.

PUBLIC MEETINGS, ETC.

Quarterly Convention at Rochester, N. Y.

A Quarterly Convocation of Mediums, Speakers and other Spiritualists, will be held at the Hotel, corner of Broadway and Manhattans streets, Rochester, N. Y., on Monday and Tuesday, March 18th and 19th, commencing at 10 o'clock, an holding forenoon, afternoon and evening sessions each day.

We are assured that the Rochester Spiritualists will try to entertain all in attendance, and believe they will be able to do so. A cordial invitation to attend is extended to all interested in this great Spiritual Revolution. Come early brothers and sisters, from all parts of the State, and let us have profitable sittings with the Highest Spirituality in man. Come with hearts and voices attuned to harmony and please bring along your text-books of spiritual science. Also come prepared to locate the next Quarterly Convocation. Good speaking and good music will be the order of the day.

W. M. SEATON, Secy.

(JEO. W. TAYLOR.)

New Jersey State Association of Spiritualists and Friends of Progress.

The First Quarterly Convention of this Association, for 1873, will be held on Saturday and Sunday, Feb. 22d and 23d, in Upper Library Hall, Newark, N. J. First session to commence at 12 o'clock P. M. Evening session at 7 P. M. Three sessions on Sunday. Good speakers engaged. The Executive Committee are requested to meet at said Hall on Saturday, at 10 A. M. By order,
 L. K. COOLEY, President.

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

Passed to Spirit-Life:
From No. 71 North Tenth street, Baltimore, Md., Jan. 6th, Mrs. Mary E., wife of Dr. George E. Morrell.
Funeral services conducted, says the Baltimore American, by the Rev. Dr. George E. Morrell, at the residence of the deceased, on Thursday, Jan. 6th, at 10 o'clock, A. M. The funeral was a very touching affair, and the Rev. Dr. Morrell delivered a timely address on the subject of the deceased with a full knowledge of her life and character. The deceased was a devoted wife and mother, and her death was a great loss to the family. The funeral was well attended, and the Rev. Dr. Morrell's address was very timely and appropriate. The deceased was a devoted wife and mother, and her death was a great loss to the family. The funeral was well attended, and the Rev. Dr. Morrell's address was very timely and appropriate. The deceased was a devoted wife and mother, and her death was a great loss to the family. The funeral was well attended, and the Rev. Dr. Morrell's address was very timely and appropriate.

