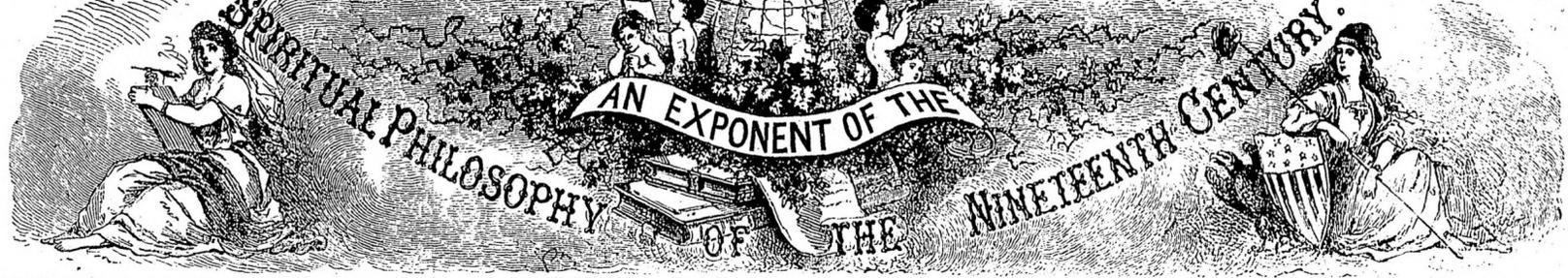


BANNER OF LIGHT.



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THE LIGHT OF EARTH AND THE LIGHT OF HEAVEN.

An original poem delivered before the Michigan State Convention of Spiritualists, Dec. 14, 1872, by R. AUGUSTA WHITING.

For the Banner of Light,
I feel the gleam of hope
Reflected on the souls I loved, from mine,
I felt my power to bring heaven's light, to earth,
By virtue of a great eternal law;
And then on her whose soul o'er mirrored mine
In such mysterious perfection, I called,
"Finish my work, and, by the task consoled,
Labor and wait!"

My voice was heard, my call
Received—a sacred charge—and so the work
Goes on. Beneath the light of heaven I stand,
And on this day, when first I saw earth's light,
Look back with joy and say: "The light of earth
Is beautiful, and fair its day. Oh, friends!
My work on earth is not yet done. The year
Just passed has been to me no Sabbath rest.
Intensest action, such as clay-clad souls
Ne'er dream of, has my portion been and joy.
Oh, then, work on! and know, a toiler still
Amongst you, A. B. Whiting stands and lends
His helping hand as in the days gone by;
While hosts on hosts—that cloud of witnesses
No man can number—cheer and bless your
work!"

The winter passed, and spring-time came,
With buds and song and brightness. Stirred by
these—
The magic of the newly-wakened year—
Along the channels of my senses stole
The first dim consciousness of being. Thrilled
By fluttering tenderness of mother love,
My earliest thought awoke. Then first I knew
The light of earth was beautiful, and fair
The flowers that reared their dainty heads to greet
Its ray, and lithe the birds that caroled forth
Their lays 'mid bowers of bloom. And time
passed on:

A child I wandered free 'mid summer's bloom,
And felt the light of earth was beautiful
And life one draught of bliss. I watched a rose
Unfold its tiny petals one by one.
Beneath the morning's kiss, and marveled much
To see how gently sun and breeze caressed
Its awakening loveliness. Again at noon
I saw the rose; it hung upon its stem
In full-blown beauty, yet no longer looked
Up trustingly, but drooped and strove to hide
Its heart from the too fervent rays. In vain!
It withered; and when evening came, I saw
Its petals scattered by the self-same breeze
That in the morning wooed so tenderly.
I felt the light of earth was beautiful,
But all too short thy life, poor-withered rose!
Nor was this all; as time rolled on I saw
Full many a bud fall from its parent stem,
By cold wind blasted or insidious worm;
And once a storm arose, and clouds, whose fierce
And sombre blackness seemed to quench for aye
The noontide splendor, while the rain beat fast
And heavily. The clouds passed on, and light
Beamed forth once more in undimmed radiance;
but

Alas! for my poor flowers, crushed, broken,
torn,
Mute martyrs of unimplying elements,
Whom light of earth could no more vivify,
They lay. Then in my soul arose the great
Unanswered question of the ages—why?
No answer came. I walked in mystery,
Whose sludgy no light of earth could penetrate.

The years rolled by. I saw fair human flowers
Crushed by grief's bitter rain, and torn by winds
Of cruelty, distrust and scorn, and buds
Of fairest promise withered ere their bloom.
Again the wherefore stirred my soul, and clouds
Whose gloom no light of earth could dissipate
Shut in my day. I walked 'mid mystery,
Whose dimness thickened round my way.

"Twas then
That on my spirit vision fell a gleam
Of purer light. It pierced the cloud of night—
A little ray—I knew the lig' it so clear
Was not of earth. Its heavenly beauty brought
A blessing to my soul. Again I felt
The light of earth was beautiful, and fair
The day of life illumined by that ray
Of hope; and in my soul arose the wish
To share with all humanity the glow
And blessedness of that pure, holy light.
For seventeen years I roamed the earth,
And freely gave the knowledge and the light
That angel ministers showered freely down
On me. But mortal strength hath limit. Worn,
Exhausted by the strife of elements,
My mortal form gave way; no longer could
With ease perform the spirit's bidding; yet,
Through pain and suffering I struggled on,
Resolved to fall with mantle wrapped around
Me, and my armor on.

And thus I passed
Into the bliss of freedom and the dawn
Of heaven's full light. Oh, glorious dawn! and
yet

At first I could not note its splendor; for
A mother's tears, a sister's agony
Shut out the light, while tendrils strong as death
Enchained my soul with sympathetic woe;
And, even then, I gladly had resumed
The worn-out garment of mortality,
That I might comfort them. It might not be!
"Tis said that greater love no man can have
Than that he give life for his friend. I say
That love is naught, that for its own would not
Yield-up eternity's best joys and deem
The gift no sacrifice.

Such was my thought.
"But love must bend to destiny!" thus spake
The spirit bright whose guiding hand I knew
On earth; "and still thou wilt have greater power
To bless and comfort these, and work for man.
Look up, and be thyself, and feel thy might!"
How at his word my soul with rapture thrilled!

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symbols and ceremonies when the two were made
one.
When the Pharisees questioned Jesus concern-
ing the law of divorce, it was difficult, it seems,
to obtain an answer from him, and so they pressed
him sorely. He was unwilling to give them
what they demanded, and they said: "Moses
gave us a writing of divorce—why not you?"
He answered, saying: "Moses gave you such a
writing because of the hardness of your hearts,"
—but he refused to do it because he understood
that higher law that governed in the promises.
It is the custom, when judging of what an article
of faith is, or where any such condition of life
as marriage originated, to go back for its mean-
ing to the time of its institution. We have gone
back, and we could show you—had we the record
here—that it was a religious ceremony; it was
sanctioned by the church or by the religious
conceptions of the early tribes of men and wo-
men. Now then, marriage is externally a reli-
gious rite, it belongs, as far as the ceremony is
concerned, to the church, and not to the State or
to any civil law.

My lecture will now take the turn of a religio-
physiological one in some parts. That there is no
court except the court of death that is able to di-
vorce the married, I will now attempt to show
you. By marriage, first, then, I do not mean
that simple rite, be it either civil or religious—
the few words that are pronounced by the clergy-
man or magistrate over the two—oh, no! That
is not marriage. I do not mean the signing of
the names upon a church or city register—oh, no!
That is not marriage. But I mean the union of
the two sexually. Now, I speak clearly, that
you may not be mistaken, and go away saying
that I talked in parables. When this takes place,
there is a union of those subtle forces in Nature
which are all-potent in themselves—in which are
centered the basic principles of all created things.
These subtle elements are microscopic atoms,
and, transmitted from the male to the female, and
from the female to the male, form the union, and
make true the words, "They are no longer twain,
but one flesh." Now let us see what effect pro-
miscuously has upon this: It is a well-known physio-
logical fact that every female possesses elements
which are inimical to the life, happiness and
health of every other female; and the same is
true concerning the male. Now, then, if these
elements are capable of transmission, through
sexually, what is the result? Why, certainly,
nothing but desolation and ruin. A medical man
standing by my side tells me that there are not
more than five in my audience who are not living
witnesses to this fact. A lamentable truth, but a
truth, nevertheless, proving how the sins of the
fathers and the mothers are handed down to the
third and the fourth generation. Christ says,
"God created them male and female." What
did he mean? He was preaching a sermon simi-
lar to the one I am preaching to-day. What did
he mean? He meant certainly not promiscuity
in marriage, but directly the opposite. There
can be nothing more sure than that.

I will now tell you why the court of death is
the only court able to divorce you: when the
male or the female of the married twain is pass-
ing through the change of death, then Nature
assumes her power in this direction, and gathers
up all her forces—all that belong to her by Nature.
That you may the better understand me,
I will illustrate: Suppose this beautiful bouquet
[pointing to one on the stand] to be the dy-
ing husband of some wife; death has begun,
and with it the process of drawing all these
microscopic atoms from the wife to the body, to
sustain the process of death; and when death
has completed its work there is nothing left in
the female. And, again, the same is true with
respect to the male; so, then, they twain are no
longer one flesh, but twain, at death, except it be
one of those happy marriages that belong to the
spirit as well as the body. Medical records in
our life show us that a large portion of all the
suffering that is known upon earth has its root
in this one condition. It is a strange truth to ut-
ter, but nevertheless a truth, and one which you
would do well to fully comprehend; and if to-day
your hearts are hardened because of the hearing
of it, in the hereafter you will thank me for re-
turning to Music Hall platform to speak so great
a truth to you.

I shall now attempt to show you that there are
many kinds of love. That of the sexes is the
basic principle of all created things; but how free
is it? That is a question which every enlightened
mind of this age ought to decide for itself. Ad-
mitting that what I have been telling you is true,
how free is it? It extends from the one man to
the one woman—from the one woman to the one
man—and no further! That is a law as fixed as
any other law of Nature, and if you infringe
upon it, you suffer, and the generations coming
after you, suffer also. There is also a love of
forms, beautiful and otherwise. That love de-
pends very much upon the kind or class,
or genus of love which the individual possesses
that looks upon the form. Now with regard to
these beautiful forms, (referring to the flowers)
some may say: "Well, they look well enough, but
I do not see anything so beautiful in them." That
is because they do not possess a love for beautiful
forms to any great extent—perhaps not at all. Now
I see beauty, I see loveliness, I see a something to
worship there: I behold the face of my God
there smiling upon me and blessing me. There is
a kind of cold intellectual love which reveals
only in intellect, science, all those conditions of
mind which call out great thoughts. That, too,
also depends upon the condition of that kind of
love which the individual has in order to mea-
sure the thing outside of itself. There is a love of
labor; that depends upon the condition of the

nervous forces, and of the muscular system of
the individual, and will be measured by these;
and I might go on for a much longer time than I
have at my command in enumerating the differ-
ent kinds of love that stand upon the record as
distinctive conditions, each one belonging to a
special genus of its own, just as much so as do
those flowers. [Again referring to the bouquet.]
There is one, and there is another belonging to
a different genus entirely, and yet they are all
flowers; they sprang from the same soil, they
were nourished by the same sunshine and the
same raindrops, and the smile of the same infinite
God, is over them all, though they are distinctly
separate in themselves. As the stars and the
great rolling worlds above us are all distinctly
separate, and are destined to carry out their
several missions, so these different kinds of love,
while marshalled by one law, and overreached by
one God, are distinctly separate conditions of
themselves, and there is no one of them that is
entirely free; they are all bound about by condi-
tions, every one of them? Now I am a lover of
freedom—freedom as it means with the Infinite,
not that freedom that means licentiousness, avar-
icity, the severing of all those divine conditions
which make heaven upon earth—but when we
hear men and women talking about the freedom
of love, it becomes our duty to ask them what
they mean—to define their position—and if it be
promiscuity in sexual love, to enter our protest
immediately: There is no other way. Looking
into the faces of the desolate-hearted ones, as we
are able to do day by day while walking in your
midst, we feel it our duty to speak as we do.
Your insane asylums are filled to overflowing by
reason of the mistakes you have made in this di-
rection; your cemeteries are gilded—your little
ones have gone from you in the bright bloom of
infancy, because the fatal stroke has recoiled on
them and snuffed astutely the thread of life.
"Oh, this is a question which you should each one
put to yourselves, as you have never put it be-
fore. You are living in an age full of truths,
and it is high time that you recognized something
of the great significance of these truths.

To the unhappily married we perhaps may have
no balm of Gilead to offer, because you may not
be ready to receive our teachings; they may not
be what you desire or expect. We would say, if
this were all of life, you might sit down in sad
repining over your mistakes—but it is not! It
is but a brief hour, compared with the eternal
life that awaits you in the hereafter. "But,"
you will say, "there are no marriages in heaven."
I affirm to the contrary. Yes, in defiance
of all who believe otherwise, I affirm to the con-
trary. God the Infinite is no mocker of his chil-
dren; he knows the heart's desolation—he under-
stands the needs of every soul, and that which
may and ought to be a brighter sphere.

The poet ever uttered a grander truth than
that, or one that ought to come to mourning
hearts with a sweeter balm of Gilead. To my
mind it is the duty—the religious and the physio-
logical duty, to say nothing of anything else—
of all the unhappily married to make the best
of their conditions, to seek by all possible means
to smooth away the thorns and plant lilies in
their stead. It can be done. I never saw an un-
happily married couple who could not better their
condition if they tried; but the trouble is, they do
not try; when once they discover a breach they
go straightway to work to make it wider. That
is not the true way; they should seek to make it
narrower; they should say to themselves, "This
is a condition of life which we have voluntarily
entered into, and we will stand up manfully and
womanfully, doing our duty before God!"

And now a word to the unmarried: There are
lessons for you to learn from Mother Nature's vo-
lume that you should not fail to learn ere you
take upon yourselves the sacred vows of mar-
riage. First, then, be sure that you are going to
marry the right one; do not be governed by the
basic principle of love alone; oh, no! That is quite
apt to lead you astray—but be governed by the
higher propinquities of intellect and morality. Be
not hasty in marrying the one chosen for your
partner in life. Take many years, if it need be,
to learn which is the right path to choose, ere
you choose, then you are less likely to make mis-
takes. And to those who may have power in
framing the laws which govern in educational
matters we would say, in heaven's name make
some movement in this direction; exclude the
bible from your schools if you will, but substitute
physiological works instead; teach the chil-
dren from four years of age up to as long as they
live in this life—and then they will go to school
in yonder world—the laws of life, and as the law
of life pertaining to marriage involves more than
anything else, first teach them this, beginning
when their minds are plastic—when they will
receive impressions quickly—to teach these little
buds of human life what life is, and what an
awful responsibility rests upon the married.

I am aware that there are many persons among
my hearers who will meet me with this question:
"Would you do away with divorce laws?" Cer-
tainly I would; my word for it, when they were
once stricken from the statutes, we would have
less unhappy marriages. Now it is a thing of
such small importance that it is but little thought
of. A short time before my change from this
life to the higher, a young man and young wo-
man came to my house for the purpose of being
married. After questioning them, according to
my usual custom, I waited to hear if they had
anything to say to me. The young man finally
said: "I suppose, if I don't like this young
lady, you will untie the knot quite as easily as
you tied it." "No!" I immediately replied,
"and now I have to inform you that you are unfit

to be married, and I, as a servant of the living
God, should be unjust to my duty if I did it."
How could I do differently under the circum-
stances? And that is a true representation of
the general feeling of most people who stand at
the altar to enter into one of the most sacred
relations known on earth. Now would it be so,
think you, if there was no escape after marriage
till death? No, it would lessen the evil greatly,
in my opinion. How was it in Hindostan? How
is it there now? How is it in other Oriental
countries? Are they ever divorced there? No!
and why not? because it involves the death of
one or both of the parties. Now I say, in con-
clusion, that instead of giving loose rein in this
direction, put on a check-rein—strike out that
which would give such free license to people who
are already too much at anarchy with themselves
and the world, and let us have more of that lov-
ing morality which does not mean freedom of
evil, but the purest kind of love, which, balanced
by principle, never makes any mistakes; but,
like the chemistry of nature, always finds the
right atom.

Infinite Spirit, our Father and our Mother God,
let thine angels water the seed we have sown
this hour, and in the hereafter give us an harvest
which shall prove an hundred fold. Amen.

Scientific
COSMOGRAPHY:
A DESCRIPTION OF THE UNIVERSE.
NUMBER SEVENTEEN.
BY LEONARD S. RICHARDS.

A plant is simply soil in its most refined state,
combined with gases in the atmosphere; in fact
the largest proportion. When the soil becomes
sufficiently pulverized, saturated with moisture
and the gaseous elements washed into it by the
descending rain, the ingredients buried there, as-
sisted by the remaining gases in the atmosphere,
produce a germ; produced by the extraction of
the juices or the quintessence of the soil and
gases surrounding—a crystallization process, as
it were, like the diamond, by some chemical
change crystallized from a coarse carbonic sub-
stance—possibly charcoal—into the most con-
densed, refined and precious of substances.
The germ lies dormant in the ground until dis-
turbed by some atmospheric or gaseous element
without; and that element, in connection with
the sun's rays, is oxygen. Oxygen is the most
destructive, and at the same time, the greatest
life-giving element that exists. Without it,
the seed could never germinate. Let us examine
the development or quickening of this germ;
and when we learn the laws that govern it, we
learn the process by which all seeds thrown
broadcast upon our lands, or buried in the gar-
den, germinate, develop, and ripen into fruit.
Every seed contains the form and properties of a
full-grown plant—root, stem, bud, leaves and all
—but in the most compact, compressed and mi-
nute form; invisible, most of them, to the naked
eye; yet, in a dried bean, by separating it in
halves where it naturally divides, the little mi-
nute leaves unfolded, stem and root can easily
be observed by the unaided eye. When oxygen
reaches the germ within the seed, lying upon or
within the moist earth, (moisture and a suffi-
ciently elevated temperature being equally ne-
cessary,) it is agitated, it begins to quiver, and
the miniature plant, within, just mentioned, un-
folds and expands. We will take, for example,
a maize (Indian corn) embryo or germ—its form
something like that of a heart, with its smaller,
end pointing upward. Moistened this a few hours,
and within the kernel will be seen a little shoot
ascending—called the plumule—from which the
stem, leaves and flowers develop. Within the
lower portion of the germ will be found a de-
scending shoot, called the radicle, or rootlet,
from which the roots proceed. The direction of
these two opposite shoots is constant or preserved
in whatever position they are placed; that is,
should the germ lie on its side, or even with its
plumule pointing downward and its rootlet up-
ward, the former, or ascending shoot, will right
itself and curve upward in its growth, while the
latter, or rootlet, will curve about and point
downward. Even the sun's rays striking upon
the rootlet will not cause it to turn upward, not-
withstanding the popular notion—which, this,
however, disproves—that the shoot ascends sim-
ply in search of sunlight. The kernel or embryo
immediately surrounding the plumule and the
radicle, or rootlet, is called the cotyledon; and
the bulky matter covering the whole is styled the
endosperm, which serves to protect the embryo
when deposited in the ground, and also to fur-
nish it with food from its own bulk until it is de-
veloped sufficiently to depend on itself; at which
period the said endosperm is pressed aside and
deays, or is absorbed by the rootlet and plumule.
Take a common dry bean, soak in water a little
warm, or rather place it, with four or five others,
in a flower-pot filled with earth, and in a few
hours their development will be observed. At
the expiration of one day, open the seed, and the
radicle, or rootlet, and plumule will be found to
have expanded, and each in the opposite direc-
tion. About a day longer observe another bean,
(dig it up,) and said rootlet and plumule will be
seen expanding still further, and merging out at
either end. Another day, dig up bean number
three; the extension and expansion of the germ
is continued; and by continuing this process of
observation day after day, you can arrive at a
very good conception of the growth of vegeta-
tion, from the development of the germ to the
full-grown, mature plant.

Then with deep joy I saw the gleam of hope
Reflected on the souls I loved, from mine,
I felt my power to bring heaven's light, to earth,
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My earliest thought awoke. Then first I knew
The light of earth was beautiful, and fair
The flowers that reared their dainty heads to greet
Its ray, and lithe the birds that caroled forth
Their lays 'mid bowers of bloom. And time
passed on:

A child I wandered free 'mid summer's bloom,
And felt the light of earth was beautiful
And life one draught of bliss. I watched a rose
Unfold its tiny petals one by one.
Beneath the morning's kiss, and marveled much
To see how gently sun and breeze caressed
Its awakening loveliness. Again at noon
I saw the rose; it hung upon its stem
In full-blown beauty, yet no longer looked
Up trustingly, but drooped and strove to hide
Its heart from the too fervent rays. In vain!
It withered; and when evening came, I saw
Its petals scattered by the self-same breeze
That in the morning wooed so tenderly.
I felt the light of earth was beautiful,
But all too short thy life, poor-withered rose!
Nor was this all; as time rolled on I saw
Full many a bud fall from its parent stem,
By cold wind blasted or insidious worm;
And once a storm arose, and clouds, whose fierce
And sombre blackness seemed to quench for aye
The noontide splendor, while the rain beat fast
And heavily. The clouds passed on, and light
Beamed forth once more in undimmed radiance;
but

Alas! for my poor flowers, crushed, broken,
torn,
Mute martyrs of unimplying elements,
Whom light of earth could no more vivify,
They lay. Then in my soul arose the great
Unanswered question of the ages—why?
No answer came. I walked in mystery,
Whose sludgy no light of earth could penetrate.

The years rolled by. I saw fair human flowers
Crushed by grief's bitter rain, and torn by winds
Of cruelty, distrust and scorn, and buds
Of fairest promise withered ere their bloom.
Again the wherefore stirred my soul, and clouds
Whose gloom no light of earth could dissipate
Shut in my day. I walked 'mid mystery,
Whose dimness thickened round my way.

"Twas then
That on my spirit vision fell a gleam
Of purer light. It pierced the cloud of night—
A little ray—I knew the lig' it so clear
Was not of earth. Its heavenly beauty brought
A blessing to my soul. Again I felt
The light of earth was beautiful, and fair
The day of life illumined by that ray
Of hope; and in my soul arose the wish
To share with all humanity the glow
And blessedness of that pure, holy light.
For seventeen years I roamed the earth,
And freely gave the knowledge and the light
That angel ministers showered freely down
On me. But mortal strength hath limit. Worn,
Exhausted by the strife of elements,
My mortal form gave way; no longer could
With ease perform the spirit's bidding; yet,
Through pain and suffering I struggled on,
Resolved to fall with mantle wrapped around
Me, and my armor on.

And thus I passed
Into the bliss of freedom and the dawn
Of heaven's full light. Oh, glorious dawn! and
yet

At first I could not note its splendor; for
A mother's tears, a sister's agony
Shut out the light, while tendrils strong as death
Enchained my soul with sympathetic woe;
And, even then, I gladly had resumed
The worn-out garment of mortality,
That I might comfort them. It might not be!
"Tis said that greater love no man can have
Than that he give life for his friend. I say
That love is naught, that for its own would not
Yield-up eternity's best joys and deem
The gift no sacrifice.

Such was my thought.
"But love must bend to destiny!" thus spake
The spirit bright whose guiding hand I knew
On earth; "and still thou wilt have greater power
To bless and comfort these, and work for man.
Look up, and be thyself, and feel thy might!"
How at his word my soul with rapture thrilled!

Nearer, my God, to thee, which had just been sung by the choir.

TIPPING HIS TABLES: Rambings after a Rambler; Exposures of an Exposer: elicited by "An Expose of Spiritualism by Rev. John Gregory, Northfield, Vt., 1872."

BY ALLEN PUTNAM.

PART II.

SPIRITUALISM'S LOWLINESS.

We quote as follows: "Now it would seem, if Spiritualism were true, that some men of talent in the scientific world would embrace it." Why should it seem thus? An apostle of old said, "Not many wise men after the flesh, not many mighty, not many noble are called." We add to this an ancient question, "Have any of the rulers or of the Pharisees believed on him?" The Christian faith, when quite as old as Spiritualism is now, was not embraced by many "wise men after the flesh." Infinite Wisdom does not always select the recipients of great truths according to some men's notions of fitness. "I thank thee, oh, Father, Lord of heaven, and earth, because thou hast hid these things from the wise and prudent and revealed them unto babes," was the utterance of an ancient medium for unfamiliar truths, whose perceptions of fitness were both searching and far reaching. If non-reception of revelations by eminent men, while such things are yet novel, argues against their truth and importance, how stands Christianity affected by the argument? Sadly—not sadly. Some of the lessons of history are worth remembering. One American man of eminent talents and scientific attainments and skill did first investigate and then embrace Spiritualism.

Prof. Robert Hare, the familiar correspondent with and the scientific peer of Silliman, Faraday and other leaders of the world in science, was eminent for inventive skill at the early age of twenty years; and throughout the following fifty years he devoted his immense and untiring energies to the study, application, and illustration of physical science, and to the invention and use of most efficient instruments for reaching knowledge stored in Nature's recesses. Rich in the fitting experiences, knowledge, and skill to make him as competent an investigator of the basic facts of Spiritualism as this country contained, he, with vigor unabated and brain clear, went into a prolonged and truly scientific investigation, and positively demonstrated, on the bases and by the authentic processes and instrumentalities of physical science, that intelligent, unseen forces lifted and lowered the arms of his scale beams, at his request. Yes, one man "of talent in the scientific world" did embrace Spiritualism while it was yet very young.

We adduce the names of Prof. Mapes, Senator Tallmadge, and Judge Edmonds, and might add many other very competent weighers of evidence, who embraced Spiritualism after careful investigation. Judge Edmonds, and Judge Ladd of Cambridge, are seemingly regarded by the exposer as either untruthful or hallucinated. But so far as we know or believe, their reputations for truth and veracity, for skill in sifting and weighing evidence, for clear heads, sound judgments and well-regulated lives, are high—yes, are above the reach of partisan sneer or disparaging innuendo. The State of New York employs one of these gentlemen on its Commission for codifying its laws; while the intelligent city of Cambridge has long kept the other as a judge in its Police Court. Please have some confidence in men whom wise and good men trust, and let both natural and Christian charity have fair play!

When a matured, honorable man—Judge Ladd—trained to weigh evidence by many years' practice at the bar and on the bench, deliberately states that he has witnessed events and received information that satisfy him that all the elements of either a chess or a loaf of cake exist in the atmosphere around and above us, and that there are invisible agents who can combine those elements, and produce from them both cake and chest palpable to sight, touch and taste, and that he has witnessed such productions, and carefully satisfied himself that they are, in fact, such as they are reputed to be, he presents the world with matters worthy the candid and patient attention of the clearest heads and most reverent hearts in the community. He may suggest the inquiry, How came the marvelous production of loaves and fishes, on which vast multitudes fed and were filled in olden times? and the further question, whether their production was in subserviency to some unknown universal laws; and then, again, the question whether spirits and men have jointly made such advances in knowledge of and power over such latent forces and elements as that the existence of laws for such manifestations may be clearly indicated to us, so that we may rationally look upon and regard such works as orderly productions, whose repetition we may reverently solicit, and whose lessons we may freely learn and helpfully apply.

The possible teachings of statements which our exposer ridicules or sneers at, surely seem to us worthy of most careful study by any one who reverences the God of Nature, and is ready to accept light through whatever channels the overruling Wisdom may permit finite intelligences to open for its fluxes to us from out our imponderable surroundings. Any voice or presentation of any kind, both implying an intelligent act and coming from out the veiled recesses of Nature, is put forth by those of keener perceptions and higher powers than man's, and deserves his respectful and reverent attention. Unless one can place some trust in testimony—especially in testimony carefully given by gentlemen selected to preside in courts of justice and law, and who are confided in as truthful and sagacious by all who know them well—how woefully he shuts up important avenues of knowledge. Sneers and disparaging innuendoes hounded on to the careful statements of the intelligent and truthful will surely come home to kennel.

RELIGION.

Again we quote as follows: "They call Spiritualism religion, but there is no more religion in it, supposing it to be true, than there is in Mormonism, phrenology, or the telegraph. Religion is something to be practiced, something to be carried out into every-day life, loving God with the whole heart, and our neighbor as we do ourselves." This is not a bad definition. It makes no far wiff that given by James, viz., "Pure religion and undefiled before God and the Father is this: to visit the fatherless and the widows in their affliction, and to keep himself unspotted from the world." In connection with this we quote the prophet's question, "What doth the Lord require of thee but to do justice, and to love mercy, and to walk humbly with thy God?" Let us add, "Whatever a man soweth, that shall he also reap," and we then have in brief space a definition of religion by the Northfield minister—an apostle, and essentially by the prophet Micah, all consistent with each other and all accordant with common sense—while the quotation from Paul affixes the rewards and penalties of life's actions in harmony with the pervading conceptions of justice in most human minds and hearts. Such a platform is broad enough to accommodate and strong enough to sustain both Christians and Spiritualists, and a very large part of the rest of mankind.

We find it plainly intimated above that there is no religion in Mormonism. Are Mormons without "something to practice, something to be carried out into every-day life"? Ample testimony shows that they do practice and carry out much that is to us very offensive. Also, for aught valid that we can see, they love their God—who seems to be mostly some Jewish God—quite as heartily, and love their neighbors quite as well, as do most other people. Some views and some conceptions of truth, duty and right, are very different with them from what they are with most other sects, yet in devotion to what are to them divine teachings, they are not far behind the average of Christians. They have religion, but its quality is objectionable.

When told that there is no more religion in Spiritualism than there is in the telegraph, we enter no protest. For long years we have been unable to see any religion, as the word should be applied, in causing a sunken ax to float up to the river's surface; nor in making an ass both see an angel and

talk to his rider; nor in smiting a dry rock, and thus bringing out water; nor in replenishing oil in the widow's cruse by invisible means; nor in influencing ravens to feed a destitute prophet; nor in causing an extemporized hand to write upon the walls of a banquet room; nor in keeping a man alive for three days in the abdomen of a fish; nor in shielding three Hebrew youths from the intense action of furnace flames; nor in curbing a lion's power; nor in walking upon the water; nor in gathering from any unseen source bread and fish to feed a hungry multitude; nor in killing with harsh words a fruitless fig-tree; nor in changing water into wine; nor in making a salve of spittle and clay and curing blindness with it; nor in spirits rolling a stone from the mouth of a sepulchre; nor in their unlocking prison doors; nor in unlearned men speaking in all the languages and dialects of surrounding nations—no, in none of these things is there any more religion that we can perceive than there is in the telegraph. But those who do such things, or those in either whose behalf or through whose properties they are done, may or may not have religion proper; may be or may not be either possessors or manifestors or revealers of important religious truths.

Few nations in any remembered age have been long destitute of some persons in whose presence and through whose properties works essentially like the above have been performed. Such works bespeak personal qualities or properties probably mostly physical, which disembodied intelligences use as tongues, pens or hands, and, like tongues, pens or hands, the visible organs of such persons, when fully controlled, are made to act out the purposes of those spirits who use them; and the mediums themselves, for the time being, are simply vacators of implements for another's use. It is no religion of theirs which makes their bodies fitting instruments for the work wrought through them by other minds.

The distinguishing phenomena of Spiritualism—its basic facts—its signs and wonders—have no religion in them. Yet these may be heralds and indices of religion to be evolved by their use. We doubt whether Baalam's ass had any religion in him, though he saw an angel and rebuked his master in seemingly self-uttered words. Simple belief in the phenomena of Spiritualism is not religion. Yet such phenomena, furnishing proof that our fellow-beings, who have passed through the portals of death, return to us, speak with us, give us the results of their experiences and observations in their clearer lights or deeper darkneses, as the case may be—teach us what qualities and what outworkings of religion or its opposite in earth-life conduce to their happiness or their misery in spirit-abodes; doing this, the phenomena help us to discipleship, under more experienced and enlightened teachers, of what God regards as good preparation for the life to come, than any who unfold his requisitions in Christian pulpits. They have passed the oft-dreaded stream, and know the requisites for peace and joy on its other shore. Their utterances may be as genuinely religious as any that earth's children can have access to, and may be as conducive to the healthful growth and operations of saving religion as the pulpit can utter. Such teachers may evoke religion in hearts where it has never manifested itself, and may modify, purify and intensify it where it exists and has had expansion.

Such teachers are coming thick. Both the good and the less good, the enlightened and the benighted, come, some from one motive and some from another; some for their own pleasure or good, and some for ours; some to confer and some to receive help; some serious and earnest, some worldly, some frivolous. The highway is free to all who can meet the established conditions of travel over it. No one can deduce broad, comprehensive and fair conclusions as to their religious influences and leadings, who does not listen to every class, and compare the varied utterances, counsels and wants.

No lesson is, perhaps, more touching and instructive than one, frequently taught, that "spirits in prison" find both access to earth and help from mortals essential to their deliverance and upward progress. They seek us for the help we can give to them, and open to us new fields of beneficence in which religion may put forth its highest powers, and find them expand amid such philanthropic labors.

Spirits are very harmonious in statement that creed faiths, vicarious atonement, church-membership and the like, have in them no special beneficence, and as generally used and applied, are rather hindrances than helps to man's fitness for satisfaction, progress and welfare in spirit-life. They re-echo the doctrine that "God is not mocked," but that "whatsoever a man soweth, that shall he also reap;" also, that the seed which yields the best fruit is acts of beneficence and charitable estimates of the motives, characters and goodness of our fellow-men. Sectarianism is presented as making earth dark by a thick atmosphere of sin, which dispels the spirit-world.

Nearly twenty years ago, a pencil in the hand of an illiterate miss in her teens wrote for us the following:

"DEAR CHILDREN OF EARTH—I, the spirit of your old ancestor, come to hold sweet communion with you. I have watched the world's progress in knowledge. On your ward has man advanced, but gradually has mist enveloped the once pure soul of mankind. He has strayed from the paths of truth, and left the road that would lead him to join the celestial heavens. Ay, I have seen oppression and sin cloud the Christian's mind. Ay, I have beheld the name of God, the divine giver of all good, borne on the wings of sectarianism; thus has the world been made dark and the spirit-land dispelled by the thick atmosphere of gross sin. And now the redemption of the children of earth is proclaimed by angels from the bosom of the Lamb, and the morn of Judgment is near. God, arrayed in sandals of holiness and the crown of brightness, is gently lifting the weak children of earth up, by sending his messengers to fathom the cloudy places of earth—to impart the dazzling truth of his mansions into the world. The prayers of angels have ascended to the Father; their voices have echoed through the perfect halls above. And now, my child, I want you to know the happiness to feel the angels impressing your fevered brow, to hear the melodious strains of exquisite harmony thrilling into your mind, to tread the paths of truth with the righteous, and think of the God that is ever shedding his love and mercy. This is from your old grandfather, an inhabitant of the celestial heavens, given through the medium of ——— to my earthly child."

Both the Christian and sinner of an ancestor six generations back were annexed to this. Such statements over the exact name of the common ancestor of all who bear my name in America, coming through the hand of a Methodist girl, all unacquainted with our colonial history and my ancestry, may not be strictly religion; and yet their tone and purport were and are, according to my apprehension, decidedly and beautifully religious, especially when viewed in connection with the conditions of their advent. They are but a fair sample of scores that have come to me. To me such are religious teachings and incentives. The points that sectarianism has made the world dark, that now the redemption of the children of the earth is proclaimed, that God is gently lifting the children of earth up, by sending his messengers to fathom the cloudy places of earth, and to impart the dazzling truth of his mansions into the world—these, coming as they did over the name of the good old Puritan who at a good old age in 1661 passed in faith from this to a higher life, indicate to me his perception that the purpose and effect of the present coming of God's messengers, of whom he—a returning spirit—was one, indicate that the purpose and effect of this new advent from out the unseen, were and would be to overthrow sectarianism and gently lift the children of men up.

These messengers from God have been coming—hundreds and thousands of them, seemingly, thus far—giving to the world quite as much disturbance as peace. Such primary effects may be needful in the breaking up of prejudices and toppling over idols, which numerous Christians must be freed or weaned from before the better things can enter into and dwell with them. The presence and action of these messengers are being widely and deeply felt. Starting phenomena and significant revelations are multiplying fast throughout the civilized world, are challenging the world's attention, are agitating Christendom, are putting its religious systems

and doctrines, and their civil, social and religious fruits, to the test, are seemingly depositing its idols and turning it upside down. Dr. James Edmunds, M. D., and M. R. C. S., &c., Chairman of the London Committee which investigated Spiritualism, and a non-receiver of it, yet reports to the Society that "It is becoming a great disintegrator of religious dogma." Such are its influences already, and they indicate power and efficiency.

Relatively, Spiritualism is but "an infant of days," is less than one seventy-fifth part the age of Christianity, and yet, while so young, "it is becoming a great disintegrator of religious dogma." Such action may well be presumed to be one of the most essential labors for fitting the general mind for the reception of more vitalizing and purifying religion than has prevailed or does prevail in Christendom. Its first work, perhaps, and probably, needs be mostly iconoclastic, the breaking of images. But fear not. If God be "sending his messengers to fathom the cloudy places of earth," the future effects of this may be—and who can rationally doubt that they will be—the banishment of much error, sectarianism, dogmatism and hypocrisy, and the opening of ways for the onesoning of more simple, intelligible, rational, liberal and genuinely Christian views of Him, and his requirements of man also as to his nature, relations, duties and destiny. They may inaugurate a nearer approach to "peace on earth and good will to man," than the teachings and practices of the past have produced in our land.

We apprehend, however, that such good cannot be properly established, unless the foundations for it be prepared by setting "a man at variance against his father, and the daughter against her mother," and turning the members of an household into reciprocal foes. The good may need to make its approach and primal establishment not in the garb of peace, but in panoply of spiritual, social and domestic war. Storms and tempests, fierce gales and roughened seas may be generated as the needed clarifications, and revolutions proceed, but the Father—the universal Father, Lord of heaven and earth—a skillful navigator, familiar with every rock and shoal and wind—is at the helm, and will pilot the east ship of humanity to the port of her high destination. She will land man on shores where he and the angel world will hold communion, in constructive and elevating to him, and probably to both. No religion!

GULLIBILITY.

The author heads one of his chapters "GULLIBILITY," and says that "in order to be a Spiritualist of the first type one must believe in the marvelous stories of Judge Edmonds and Judge Ladd." He then narrates some statements made by Judge Ladd which are truly and genuinely marvelous. These were made by the Judge in the hearing of some twenty people, who, as this author says, he does not doubt, "all swallowed the stories without hesitation." His narration implies that he was himself one of the listeners, for he introduces the account by the words, "He told me." But whether he counted himself in to make up that crowd of about twenty, and was himself one of the beguiled, he does not state. His presentation of the matter would let us count him in—fairly construed, it does count him in—but he meant to be left out in the count of the gulls. We will leave him out, stand him by himself, and look at him in his solitary elevation above gullibility.

We have often heard of juries consisting of twelve men each, eleven of whom were very obtuse and obstinate. But to find a company of twenty-one, in which twenty should be so obtuse and obstinate as not to see and decide that an upright and honorable and honored judge, when detailing his personal observation and experiences, and that, too, in the presence of a clergyman, when he might naturally be supposed to feel special call to be accurate and truthful, was yet only beguiling the crowd, while the twenty-first one, from beginning to end, perceived nothing but the ebullitions of delusions from the judicial brain, clearly shows that that twenty-first man possessed very peculiar mental perceptions—not quite one chance in twenty to find their like. The penetrations and findings of such perceptions who can forecast?

A firm, predetermined conviction that one is wiser in a certain direction than his neighbors, often, proves a mental bar to his reception of new light which may come through unusual channels. The twenty-first man would seem to be wearing badly discolored glasses, if things appear to him to be the essential opposites to what they are perceived to be by each one of his twenty fellow observers.

To be a "Spiritualist of the first type," then, one must trust in the words of a trustworthy man when he is seriously telling what his own eyes have seen, his own touch felt, his own palate tasted, even if he relates experiences such as might have been given by one of that Jewish multitude who were refreshed by feeding upon loaves and fishes mysteriously brought from out the unseen. The existing phrenological developments and constitution of Mr. Gregory may deprive him of such gullibility, and therefore call forth his sneer at its manifestation in each one of his twenty fellow listeners.

Such gullibility has manifested itself in high circles of society. Notwithstanding Huxley's scathing letter, the London Dialectical Society grappled with Spiritualism and examined it extensively and skillfully. Their report of their doings and findings is very full, details many interesting facts, and, in some parts, wears the charms of candor, while from some of the contributors to it there flows forth a spirit not unlike that pervading the *Esopé*.

A committee, consisting of thirty-four members of that Society, in which membership itself is testimony to high attainments and worth, was appointed for the special purpose of investigating and reporting upon "The Phenomena called Spiritual." After having had no less than forty extended sittings, scattered over a period of eighteen months, held in their private residences, "without the aid or presence of any professional medium," or any mediums other than those found in their own families above the kitchen and below the attic—none but those on a social par, with themselves—and after having taken the testimony of many prominent Spiritualists—such a committee, thus qualified, reported that "they deem it incumbent on them to state the conviction that the subject is worthy of more serious attention and careful investigation than it has hitherto received." The Northfield divine, furnishing his evidence of careful scrutiny of its "phenomena," says: "Let us pray God to . . . keep us from the meshes of Spiritualism, that containments everything that comes within its reach!" A majority gulls in the English flock of thirty-four—a solitary "bird of the night" and twenty gulls make up the American flock of twenty-one.

From beneath the optics fitted for night vision comes forth this generous offer: "When Spiritualists can show me that persons thrown into a somnambulic or cataleptic state—that clairvoyant seeing and involuntary speaking are not the results of that subtle agent of which we can comprehend so little (called magnetism) in some of its various forms, I shall willingly become a disciple, and make no more opposition to 'spirit manifestation.'" There, note that. When we will show that they are not the results of magnetism—that is, when we will prove a negative—which is an impossibility—he will become a disciple! That which would transcend the powers of God—viz., the proving of a negative—we shall not attempt.

We, however, make to him this courteous declaration: When you will show us that magnetism or any other of the ubiquitous forces in Nature does produce the spirit manifestations—not as an instrumentality used by intelligent beings, but as an intelligent actor—when you will show us that magnetism itself, and of itself, speaks right out—that it understands man's questions and gives intelligent answers; when you will show it to us speaking out in words, or rapping out in answer to words over and over again, always and everywhere where reputed spirit-speaking, rapping and table-tipping are processes of communication, saying that it is I, myself, magnetism—that of myself, and not as the tool of another—makes the noises, movements, responses and communications—when you will do that, then we will become your disciples most willingly, for we shall see at once that you will be able to enlighten not only ourselves, but the world, in reference to that subtle agent of which we can comprehend so lit-

tle, called magnetism." Just show us what we ask for, and Spiritualism vanishes from earth forthwith.

It gives us pleasure to introduce one of England's very eminent natural scientists, and assign him a place among the gullibles. Mr. Cromwell F. Varley, chief electrician connected with the Atlantic Telegraph, gave to the Investigating Committee of the Dialectical Society a very instructive account of his observations, experiences and conclusions in relation to Spiritualism. He and his wife being mediums, and his training and daily avocations fitting him admirably to be a teacher of what the world knows of electricity and magnetism, give to his statements special interest. What he said fills about fifteen pages in the report. We quote only a small portion of it. While under examination, (for he and others were used like witnesses on the stand,) the following question was put to him:

Ques.—"Does Mr. Varley accept the spiritual theory?" Ans.—"I firmly believe, from the facts I have alluded to, that there are not only spirits, but that when we die, we exist just as much as before, and that under certain conditions, we are able to hold communication with those on earth; but I also believe that many of the phenomena are often caused by the spirits of those whose bodies are present. The phenomena can neither be accounted for by magnetism nor electricity. These forces have nothing to do with the phenomena I have alluded to. It is unfortunate that the terms 'electricity' and 'magnetism' should have been applied to these unknown forces. As to our future existence, I do not think that any of us know much about its details after death. Nearly all Spiritualists concur in believing that the thinking part of man forms, in the next life, the body; that we are thought-beings, and that those ideas which we originate in this life are permanent realities in the next. With regard to electricity—I believe that electricity is one of the components of matter, and that there is an actual transmission through the wire. It has no appreciable weight, no gravitation. Light is the vibration of essential ether. As to the nature of magnetism, I do not know what it is; I have not the ghost of an idea."

"I remember a case, a short time since, at my own house, when a large of woman pushed us all up in a corner, without any visible means of locomotion."

Ques.—"While the most interesting part of your experience took place, were you in an abnormal state?"

Ans.—"No; calm and clear. I believe the mesmeric trance and the spiritual trance are produced by similar means, and I believe the mesmeric and the spiritual force to be the same. They are both the action of a spirit, and the difference between the spiritual trance and the mesmeric trance is, I believe, this: in the mesmeric trance, the will that overpowers or entrances the patient is in a human body; in the spiritual trance, that will which overpowers the patient is not in a human body."

Ques.—"I think you have seen the color of the clothes of a spirit as distinctly as the features?"

Ans.—"Yes, I think I see the drift of that question. I was very much astonished when I saw a spirit in a dress. I explain it in this way: all known powers have to be treated as solids in regard to something. A man finds air not solid at all. He can move through it as though it did not exist; but when he comes to an iron-clad ship, he is stopped; he cannot pass through the iron. Well, electricity finds air the most solid substance possible; it cannot pass through it, but it passes through the iron-clad ship as though it were not in existence. An iron wire, to an electrician, simply a hole bored through a solid rock of air, so that the electricity may pass freely. Glass is opaque to electricity, but transparent to magnetism. Hence we may infer that everything is solid in respect to something, and that nothing is solid in respect to all things, and therefore thought, which is power, may be in some sort solid; so that, if you take an old English farmer, for instance, he would be ashamed to be seen without his top-boots, his coat with buttons, and his hat. They are part of his identity; he cannot think of himself without them. They form part of his nature; and the moment he leaves his body and becomes a thought-man, the thought-boots, the thought-coat and the thought-hat form part of his individuality."

It appears from the above extracts that England's foremost electrician, a careful student of spiritual phenomena, differs widely in opinion from the Northfield exposer of Spiritualism as to the competency of magnetism to produce the spiritual phenomena. We quote again: "Now, it would seem, if Spiritualism was true, that some men of talent in the scientific world would embrace it." What is the significance of Varley's faith as to its truth? He was a witness on the stand before investigators, the majority of whom were non-receivers of this faith at the commencement of their investigation, and several such were converted to it before the investigation closed. "Some men of talent in the scientific world" have been beguiled by their own critical and prolonged researches.

Letter of Mr. D. D. Home to the London Times.

During the recent controversy concerning the status of Spiritualism—as to whether it was really a pernicious humbug or a fair subject for honest and persistent scientific investigation—in the columns of the London Times, (known to the reading public as a journal possessing the widest influence throughout the English Kingdom,) the celebrated medium whose name heads this article contributed the following plain and outspoken letter, wherein the willful misrepresentations of one of the myriad would-be critics and executors of Spiritualism are set in their true light, and proved to be "trifles light as air." The good work will surely go on, and this true disciple of the Spiritual Philosophy—and all others—can well afford, in a spirit of quiet disaffiance of all evil, to wait the "incoming Eden of glory," when a knowledge of the great truth he seeks to elucidate will cover the earth, even as the waters cover the sea:

"To the Editor of the Times, SIR—Will you allow me space to correct some misstatements in a letter signed Henry Dicks, F. R. S., which appeared in the Times of yesterday?"

"It is not true that 'no really scientific man believes in Spiritualism.' To name those only who have spoken out concerning it, two fellows of the Royal Society are believers in its phenomena. One—Mr. Crookes—reserves his opinion as to their cause; the other—Mr. Cromwell Varley—is an out-and-out and ardent Spiritualist; so, also, is a man of science, of world-wide reputation—Mr. Alfred Wallace. It is not true that 'Spiritualism slurs the light.' Sciences are not usually dark. With myself, they always take place in the light—sometimes in broad daylight (save when I am raised and floated in the air). It is not true that 'nothing takes place without a great amount of childish jugglery.' Thousands can attest that no jugglery whatever takes place at seances. It is not true that 'little is done without money.' Many mediums, like myself, have never taken a farthing of pay; though why on earth should mediums not take pay, as well as physicians who perform experiments in public—as well as all other men who live by the work of their hands or their brains, or by the exercise of their gifts?"

Misstatements such as these are vexatious to persons knowing the truth, and very different in point of mischievousness from mere ridicule, which is, indeed, harmless. For instance: had the writer of an article on Spiritualism which appeared in the Times of Thursday last been endowed with the wit of a Sydney Smith, his decision would still have fallen innocuously on the facts he so accurately related. The one thing which could damage Spiritualism would be proof of imposture on the part of a medium in whom Spiritualists reposed confidence; and of proof of imposture the writer of the above-mentioned article has been unable to produce a tittle. His words are, that, though he tried every test he could think of, he could find no trace of it. After his testimony to the marvels he relates, let it, at least, no longer be said that such things never appear under the eye of a skeptic. One observation more, and I have done. Mr. Dicks imagines that the uncertainty as to results at a seance, contrasting with the certainty of those of the laboratory, tells strongly against Spiritualism; but for this uncertainty there are two sufficient reasons. In the first place, the conditions requisite for spirit manifestations are not known to mediums, as the conditions requisite for their experiments in public—as well as all other men who live by the work of the invisible beings attracted by the medium must still be taken into account; they may not choose to manifest themselves.

I am, sir, your obedient servant, DANIEL D. HOME.

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Banner of Light.

BOSTON, SATURDAY, MARCH 1, 1873. Office: 11 Hanover Street, up stairs.

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A Government of Bigots.

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Movements of Lecturers and Mediums.

The Misses Grover and Crosby are located at No. 316 1/2 Avenue, New York City. She will lecture there again March 24, 16th and 20th, and in Charlestown March 27th.

The Physical Manifestations at Newburyport: The Boston Reporter's Success.

The Boston Sunday Herald of Feb. 23d contained a long account of the experiences of one of its reporters and others in the "haunted schoolhouse" at Newburyport.

After detailing in a quiet way the mysterious occurrences which had made famous the schoolhouse at Newburyport, the difficulties attending the gaining of admission to the building—the interview with the teacher, who, it is said, "answered the different interrogatories in a manner which assured her questioners that she was worthy of belief and perfectly conscientious in her statements," the account goes on to set the time of the arrival of the party at the schoolhouse, at about 11 o'clock at night.

The house is situated on Charles street, and occupied by what is known as the Male Primary School. It is one story in elevation, having an ordinary shingled pitched roof. It has four windows of common size, fitted with green blinds on either side, and the entrance door at the end of the principal street of the town, and is in the midst of a respectable and populous neighborhood.

Attended by the janitor of the building the party entered and awaited further developments. During the night, the various visitors agreed that they would deal fairly with each other, and attempt no deception, and finally it was decided that a circle should be formed, with the following results: The seven members of the party, seated around the teacher's desk, were greeted with distinct raps in answer to the question: "If there are any spirits present, will they please manifest their presence, either by moving this desk or by rapping?" although each of the party "denied on their honor that they had made them, and the writer knows he did not."

Looking about, a small empty box was discovered, in size about a foot each way. A bench was procured, the box placed thereon, and the two individuals sat down, and resting the tips of their fingers on the box, the questions came thick and fast from the others, who sat intent observers among the desks. In less than five minutes, in response to an inquiry who was present from the invisible world, the box raised itself and came down with a terrific bang upon the bench. Would it spell its name? "Yes," with three very loud raps. "Slowly the alphabet was spoken to each letter—one rap signifying no, three to mean yes. The inquirer reaching J was answered with a perfect rattling by the box. Again he reached the letters A, B, C, etc., when reaching G down came the box again, signifying H, G was present. When asked if it was Ibrice Greeley, an affirmative reply was instantly given, and that he was present out of compliment to members of the press then in the school room.

Just at this moment, instantly, the clock stopped at nineteen minutes of twelve. Then arose a loud rapping, and the spirits of the box were within ten feet of the party. The janitor was questioned, and said it was always wound on Monday, and being an eight-day clock it is remarkable, to say the least, that it should cease running in about forty-eight hours after. "It was started again some hours after, and the teacher informed the writer it was running when she entered the school the next morning."

After a while the spirit of the boy who has, as is stated, appeared to the teacher, was called upon. He readily made himself manifest by a vigorous use of the box, and spelled out the initials of his name—"F. P. VAN W."—but no further information could be gleaned save that he was a foreigner, on which admission he dwelt strongly by whacking the box upon the bench as if to completely demolish it.

According to the account, maps were disturbed, a newspaper suspended where there was no draft was moved to and fro as desired, and in answer to a request for the appearance of the "ghost," "a light of a peculiar bluish color, tinged with green vapor, was plainly visible beside the door in the vapor leading to the street. This remained not more than half a minute or so, and was gone. Whether it pertained to the supernatural visitor or not, the writer was not sure; but it was what is represented, and plainly seen."

To the mind of the reporter one of the most remarkable occurrences of the occasion was the unexplained opening of the door, which had previously been locked. "The hours of night wore on until 3 o'clock was reached, when the expectant ghost-seers were suddenly startled by the appearance of a stranger, being in their midst, and in mortal garb, who, unperceived, walked into the room. He turned out to be a watchman from a neighboring mill, who, seeing the light in the school, thought it might be on fire, and came up to investigate. After his departure, the question arose, how did he get in? and all were positive beyond the shadow of a doubt that the door was locked with the key left on the inside of the lock. It was imagined that the author of the raps and other manifestations, and which was not one of the visitors, had unlocked it."

The account (occupying some two columns of the Herald) goes on referring to the plans of the School Committee of Newburyport to "lay" the "ghost," the singular to say the least—conduct of Rev. Samuel J. Spalding toward the press reporters, the appearance of Miss Perkins, her well known reliability and good character, her history as a teacher, and the popular rumors with regard to the causes of the phenomenon, closing with the query, "How is this affair to end?" with which problem the reporter confesses himself unable to grapple—"We are willing to believe there are things we cannot explain, and this is surely one." He considers that the reasons assigned by the School Committee and others are totally wide of the mark, and some better "must be devised, or the Newburyport haunted schoolhouse will pass into the list of mysteries unexplained."

According to the Herald of Tuesday, 25th, the sub-committee of the Newburyport School Committee, mentioned in its issue of the 23d, as appointed to examine into the doings of the Charles street schoolhouse ghost, made a report to the full board, Monday evening, Feb. 24th. "It is very lengthy, and commences with the first disturbances in November, 1872, stating that the building was not securely fastened, and in a dilapidated condition, and a ledge under the building would convey sounds from some distance. After recapitulating the various things seen and heard, they say an examination last November, by some of the police officials, of several of the scholars, revealed the fact that they were making the 'ghostly demonstrations.' It was voted that all but members of the committee be excluded from the room, and also to give Miss Perkins, the teacher, a vacation, and place another person in charge of the school. The members of the committee making this report were two clergymen, Rev. J. S. Spalding, Congregationalist, and Rev. George D. Johnson, Episcopal. Hon. Richard Dumer, Postmaster of the city, and a prominent business man, refused to sign the report, as some of the statements

given are exactly opposite to those made to him by the same persons. This little discrepancy seemed immaterial to the majority of the committee, who were quite anxious to declare the ghost story unfounded, and stop the public excitement. They do not seem to have taken a very fair or logical view of accomplishing their purpose, and the disservice of the teacher who has been so unfortunate as to see, in common with many others, what the committee could not see, does not recommend itself as a measure of justice."

Since this account appeared, we have been favored—through the mediumship of Mrs. J. H. Conant—with a visit from the spirit-boy, "Frank" (as he proclaims his name to be), who corroborates the Herald's statements concerning the séance (which it in reality was); says he answered by means of the box the questions addressed to him; that he unlocked the door for the watchman himself, to give the party a surprise, and that the teacher is not the medium whose presence gives him the power to operate in the schoolhouse.

Pecuniary Aid for the Banner.

We again desire to return thanks to the multitudinous friends of our journal all over the country for what they have done and are doing for the monetary strengthening of our hands for renewed efforts in the upbuilding of the temple of truth since our severe fire losses in November last. In this connection we gratefully certify to the receipt of \$140—raised in our behalf by collections and donations since the great fire at various points where she lectured—by Miss Susan A. Willis.

The following communication also will explain itself:

ST. CLAIR, MICH., Feb. 18th, 1873. Messrs. WHITE & CO., Hair Brothers: This letter encloses a draft on New York for twenty dollars, from the Ladies' Spiritual Dine Society of this place, as a donation to assist you in the publication of the Banner of Light.

Yours Res. & affly, Mrs. WILLIAM B. BARTON, Pres. Mrs. GEORGE COLLINS, Sec'y. R. R. Pratt, writing from Fairfield, Mich., Feb. 16th, says:

"I shall start the latter part of the week for New York City, this State, to lecture and solicit subscribers for your paper. The proceeds of my first lecture I will forward to you to assist in building up again the dear old Banner." "For the expressions of sympathy which each mail brings to our table we return the liveliest feelings of gratitude. We desire also to say to the friends, that still the battle is hard, and further pecuniary aid would be of great value to us at this time. We have worked for you in the advocacy of an unpopular truth in the years gone by; assist us by your personal efforts now, and the blessing of the spirit-world—which is their due who labor in its behalf—will crown your own and our endeavors, direct or indirect, for its further dissemination."

Legalized Monopoly.

Is an extremely dangerous individual, as he possesses no soul. He is almost omnipresent. We see him in Congress, in State Legislatures, running city corporations, railroad corporations, manufacturing corporations, banking institutions, insurance companies, &c. It is not quite time that this giant be strangled by the people, who are the victims of his nefarious arts? Credit Mobilier is still at large, picking the pockets of the over-credulous community with perfect impunity. In Massachusetts, he has his eye on the Hoosac Tunnel at the present moment. This great bore has cost the people of the State millions of dollars, and now Legalized Monopoly is striving to secure the prospective fruits of the "blasted" tunnel, and he will surely succeed, if the people do not come to the rescue at once. And so with other institutions, ostensibly chartered for the public good, but really to put money in the purse of selfish Mr. Legalized Monopoly. We need not go into details to prove the truthfulness of our assertions. He that runs may read the facts disclosed almost daily in the public prints. And now that the free press is outspoken, is telling the people to come to the rescue, and now that free-thinkers are sounding the tocsin from the rostrum, Mr. Legalized Monopoly steps in and says, "Thus far shall thou go, and no farther. I have the power, and I will suppress free speech, and the press also, if it dare to run counter to my creed or my policy."

Americans! your free institutions are in danger. Arouse from your lethargy, and inaugurate measures to stay Legalized Monopoly, and his satellites, Fraud and Corruption.

Opening the Library.

The report from the Public Library shows that seven hundred men and women, with younger people, were present during the seven hours while that institution was open last Sunday engaged in reading and given up to rational enjoyment. "It is this is better for them, than passing away the day in a weary, listless idleness, perhaps some of the circle of Boston ministers will tell us what is. The latter held their adjourned meeting on the subject on Monday last, but they have started too late to overtake the popular sentiment. Theatrical experiment overthrows their theories of righteousness as fast as they can construct them, and even in advance. The effort to use the machinery of the Young Men's Christian Association to bolster up bigotry is a sadly mistaken one, sure to bring its authors and the machinery itself to grief. The public do not look to any association, whether of young men or old ministers, to frame a moral code for them, and restrain them from evil. Least of all does it choose to apply to any association for a license to read such books as it likes on Sunday or any other day. There are no keys to the public conscience now, as there used to be. They and the locks they fitted are rusted into uselessness together."

Music Hall Spiritualist Free Meetings.

Mrs. J. H. Conant, under control of her spirits, will deliver a second lecture in the above hall, Sunday afternoon, March 2d, on the significant subject: "An Exposition of the Garden of Eden," together with some necessary explanations of her last lecture. The subject is a novel one, and no doubt will attract a large audience.

Attention is called to the notices by the press, and other organs of our publications, which we print on the second page.

Our thanks are due to those who have sent us the stereoscopic view representing the "Haunted Schoolhouse" at Newburyport, Mass.

George D. Prentice, formerly of the Louisville Journal, but now a resident of the spirit-world, reports himself on the sixth page of the Banner.

Woman.

The advocates of Female Suffrage have been earnestly active for the past month in presenting the claims of this reform to the Committees of various State Legislatures, and in the organization of State and local Societies pledged to the advancement of the cause, evidently adopting as their motto the words of Susan B. Anthony:

"We must make every State meeting now tell strongly for woman, already a legal voter. It is nonsense to talk of waiting to be politically ushered into the body politic, with kid-gloves and silver-slipped politeness. If rights are not worth waiting when they lay open before us, we do not deserve to have them given us."

In Massachusetts, on Wednesday, February 5th, a hearing on the subject was had before the Joint Special Committee on Woman Suffrage at Representatives' Hall, State House, Boston.

The Woman Suffragists of Maine have recently held a successful Convention in Augusta, for the organization of a State Association; and the progress of the movement in the State is reported as very encouraging.

In New Hampshire the Republican State Convention, held January 14th, expressed its ideas on the subject, endorsing by resolutions the political plank in the party platform referring to Woman Suffrage, emphasizing that the government should be called upon to protect women in the exercise of the elective franchise, and also advocating a right enforcement of those articles of the Constitution which guarantee equal rights and exact justice to all classes, irrespective of race, color, sex, or condition.

In Indiana, by a joint resolution of both Houses of the General Assembly, Friday, Jan. 17th, at half-past two P. M., was set upon as the time for meeting in joint convention for the purpose of hearing the representatives of the American Woman Suffrage Association in behalf of the object mentioned in their memorial, on which occasion Mrs. M. T. Cutler, of Illinois, and Mrs. M. V. Longley, of Ohio, presented their arguments, the Hall of the House of Representatives being packed with an audience representing the talent, fashion, and intelligence of the State.

In New York State, as per the Daily Saratogian of a recent date, "Miss Susan B. Anthony appeared before the Albany Constitutional Convention, and made a strong argument for female suffrage, urging that 'God to strike the word made from the State Constitution and laws.'" Her effort was very highly spoken of by the Albany press, and was listened to by a number of Senators and Assemblymen.

The prohibitionists of Ohio, in their call for a Mass Convention at Delaware, Feb. 12th, for the nomination of candidates for State officers, used the following language: "This call is intended to include all Prohibitionists, without distinction of sex, the right of woman to suffrage being fully recognized in our Platform, by plain affirmation, and not in mere glittering phrases, susceptible of political evasion or of doubtful meaning. The earnest friends of woman, as an equal at the ballot box, should, therefore, aid and assist in the work of this Convention."

The Constitutional Convention of Pennsylvania also lent ear for two evenings—Jan. 15th and 16th—to the utterances of the friends of woman suffrage. On the first meeting the Pittsburg and Allegheny County Societies were represented by Miss Matilda Hildman as their speaker, while Miss Mary Grew, Mrs. Sarah C. Hallowell, Mrs. Fanny B. Ames, and Rev. Charles G. Ames spoke in behalf of the Pennsylvania Woman Suffrage Association. At the second, Rebecca Mott, Mrs. Bladen, J. D. Byrnes, Esq., Mrs. Barnhurst, W. Morris Davis, Miss Carrie C. Burnam, Mrs. Byrnes, and Mr. Sheldon represented the Citizens' Suffrage Association, the Radical Club, and the International.

The prospects of concerted action for political purposes seem to look more encouraging than for a long time past, and we wish the advocates of female enfranchisement success in their much needed work.

The Academy of Sciences at Philadelphia has elected a woman to full fellowship; there is also a lady on one of its active committees.

The John Bull (London Journal) says: "We believe that the Tory party will cordially support the claims of woman, themselves householders and possessors of property, to the electoral franchise, believing that the right to a vote should be given with regard to property, and not to sex."

Four women have been appointed clerks in the Kansas Legislature.

Over thirty girls in the high school of Portland have resolved to discard overskirts, laces, jewelry and other expensive articles of dress while attending school.

The question of woman's right to vote under the Fourteenth and Fifteenth Amendments is on the road to the Supreme Court in five different States. In Missouri Mrs. Virginia Miller claims \$10,000 because her ballot was not received.

BOFFIN'S BOWER.—Miss Jennie Collins has received for the aid of Boffin's Bower, Boston, the following contributions from factory operatives at Lawrence, through the agents of the corporations in the order named: Washington Mills, William H. Salsburg, \$168.76; Pemberton Mills, F. E. Clark, \$100; Everett Mills, D. W. Ayer, \$50.35.

Miss Collins has originated the beautiful and bold idea of starting an establishment which shall be half hotel, half college, where cooks may go through special courses, and all classes of domestics graduate in their several degrees.

Mrs. Nellie J. T. Brigham at Music Hall-Correction.

On Sunday afternoon, Feb. 23d, this eloquent lady spoke at this place, her address being listened to by a large audience. The subject treated was "The Religion of Humanity." Good singing by the quartette added interest to the services.

We desire to correct an error which occurred in our report of her lecture delivered Feb. 9th, and contained in our issue of the 15th inst. By reason of a curious inadvertency on the part of the reporter who made up the synopsis, that unfortunate individual Abel, who officiated as victim at the first murder committed on earth, as recorded in the fourth chapter of Genesis, was called upon to perform a similar melancholy service at the time of Noah's debarkation from the ark (Gen. 8th-9th ch.). We are truly sorry for the misstatement. The lady desires to say that she had no reference whatever to Abel—who died sometime previous, and whose resurrection would be a historic anachronism—but to the drunkenness, etc., of Noah. She would be understood as saying with regard to the serpent Eyn: "He came from the ark as soon as Noah, and his first manifestations were in sins and crimes as great as ever."

J. H. Rice.

Mr. Chairman, I am in trouble. [Can we do anything for you?] I don't know. There are those who can. How true it is that each person's works follow them. Now I tried to do what was right. I was a believer in this beautiful spiritual philosophy. I was a friend to the cause, and the Banner of Light was my Bible. I had some property which I wished to dispose of for the good of the cause, and some which I intended to come to you to aid the Banner of Light. I worshipped the teachings of Mr. Parker through the Banner of Light. They were the food upon which my soul fasted; and I tried to leave something for the carrying forward of that good work; but there seems to be a delay about carrying out my wishes—a split among my friends. That delay is what brings shadows to me. I want the matter settled up at once. I want the amount that I set apart for that purpose, to be delivered to the firm of the Banner of Light at once. Then I shall be at peace, not until then; and if my words from this place are disregarded, I shall feel it my duty to perhaps work in some harsher way to ultimate what I believe to be just and right—what I am satisfied with, now, just as I was before I left my body. There can be no misunderstanding about it. They need not quibble about that. It is plain: it is clear. They quibble about the uncertainty of what I meant I meant simply this: "That portion that I set apart for the promulgation of truths taught by Theodore Parker, through the Banner of Light—just that and nothing else. I am J. H. Rice, of Glen's Falls, New York."

The above message was given at our Public Circle, Feb. 23th, with the request that it be published immediately; which accounts for its appearance on the fourth page of the Banner.

Physical Manifestations.

Mrs. R. K. Stoddard and her son Master De Witt C. Hough continue their sances for physical manifestations in this city and vicinity with success. Last Sunday and Monday evenings they had good audiences in Fraternity Hall. The former evening, Prof. Clark, who was one of the Committee men, got his preconceived ideas as to how the manifestations were done a little shaken. While he admitted that he had no reason to believe the mediums performed them, he wished to reserve his opinion as to what caused them. The mediums were in Lowell and Salem during the past week, and return to this city and hold sances in Codman Hall, next Sunday and Monday evenings, after which they go to Stoneham, Malden and Newburyport.

Departures for the Higher Life.—Dr. Robert Berry, of Newport, R. I., passed to the higher life Feb. 9th. Ever a liberal, independent thinker and sound reasoner, he long since became fully convinced of the truth of the Spiritual Philosophy. The change, to him, was not a dreaded uncertainty.

Aniory Gale, M. D., for many years a prominent physician in East Medway, Mass., and adjoining towns, closed his earthly career on Wednesday, Feb. 19th, at the ripe age of seventy-two. He was a skillful and sympathizing physician, and a wise and influential citizen. Blessed with a knowledge of Spiritualism, he enjoyed its glorious unfoldings to the last.

It is pleasant to hear that a pension has been promptly granted to Mrs. Knowles, the wife of Capt. Knowles, "in recognition of the heroic conduct of her husband in the loss of the Northfleet."

Movements of Lecturers and Mediums.

The Misses Grover and Crosby are located at No. 316 1/2 Avenue, New York City. She will lecture there again March 24, 16th and 20th, and in Charlestown March 27th. Address, 553 Main street, Charlestown, Mass.

A. E. Carpenter will make engagements to lecture anywhere within a half-day's ride of New York City. Address him, 47 1/2 Avenue.

Moses Hall will lecture in Manchester, N. H., during this month.

Mrs. M. E. B. Sawyer will lecture in Salem, Mass., March 2d and 9th.

Dr. Dutton, whose name has often appeared in our columns for several years, informs us that he has removed his medical office to 67 Indiana place, near Tremont street, Boston, for the better accommodation of himself and patients.

Harrison G. Cole will lecture in Newburyport, Mass., next week on "Modern Spirit Manifestations." His permanent address is Boston.

Miss Susie A. Willis speaks in New Bedford, Mass., Sunday, Feb. 23d. She is engaged to lecture in Fall River the first Sunday in March; South Easton, second do.; Natick, third do.; South Easton, second Sunday in April; Plymouth, third and fourth do.; Hingham, first Sunday in May; South Easton, second do.; Scituate, third do.; Foxboro', fourth do.

Joseph D. Stiles spoke at Morrisville, Vt., Feb. 15. Miss Barbara Allen has also been lecturing there with good success, so writes a correspondent.

Mrs. Dr. James, (perhaps more widely known as Mrs. Carpenter), has been giving lectures at her parlors, 37 Edinboro' street, Boston, on radical topics, and the theory of social freedom, as illustrated by the writings of Mrs. Woodhull. These lectures have been very fully attended, and will be continued every Sabbath evening.

Miss Lottie Fowler, the test medium, who has recently been on a professional tour to Great Britain, had the misfortune, on her return to New York some two weeks since, to fall upon the ice, thereby incurring an injury of the spine. From the effects of which, at last accounts, she was lying ill in that city.

Mrs. C. F. Taber will lecture at Lurline Hall, 3 Winter street, Boston, Sunday evening, March 2d, at 7 1/2 o'clock.

Mrs. M. S. Townsend's address for the month of March will be in care of Arthur Rice, Stoneham, Mass. She is engaged to speak in Springfield, Mass., in May, and in Philadelphia, Pa., October and November.

Jennie S. Rudd speaks in New Britain, Conn., March 2d; in Plainville, March 9th. Friends in the vicinity doing business on a professional tour to Great Britain, had the misfortune, on her return to New York some two weeks since, to fall upon the ice, thereby incurring an injury of the spine. From the effects of which, at last accounts, she was lying ill in that city.

John B. Wolff—50 Pearl street, New York City—will lecture on reform subjects, Political Economy—especially Labor and Capital—at easy distances of New York.

The Michigan Lunatic Asylum is provided with a greenhouse, in which there are at all times flowers in full bloom. Men brought to the institution in irons, and manifesting the most violent symptoms of insanity, have been suddenly calmed down to a condition bordering on sanity by the presence of a bouquet gathered from the greenhouse. Music is known to possess the power of calming the most violent tuncies. Between music and flowers, it would appear that all cases of raving madness can be modified and ameliorated, if not thoroughly cured.

