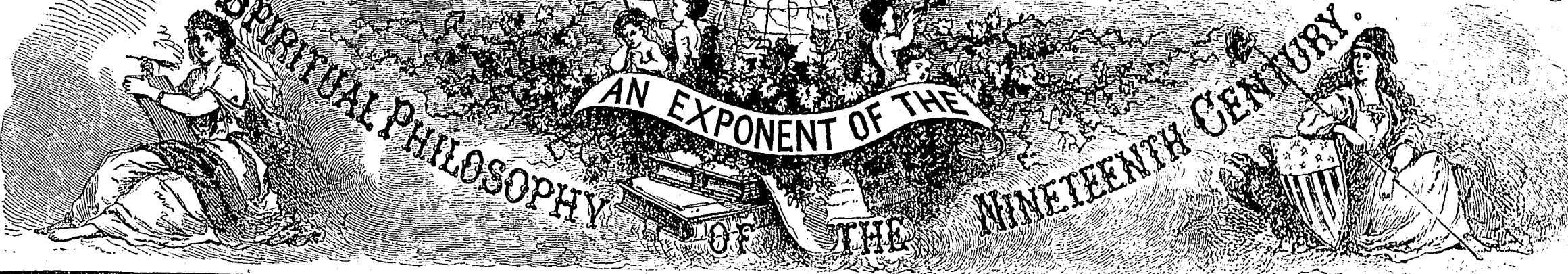


BANNER OF LIGHT.



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Spiritual Phenomena.

PHYSICAL MANIFESTATIONS.

BY MOSES A. DOW.

EDITORS BANNER OF LIGHT.—I have not given you any account of my experiences in Spiritualism since my article on Spirit-Faces at Moravia, N. Y., where I had the pleasure of seeing the faces and hearing the words of my friends, as well as those of other believers present at the time. But neither my experiences nor my faith have in the least diminished, but have become positive, and the evidences of the truths of Spiritualism are, to me, as to all true believers, stronger than proof of Holy Writ, if the popular construction of that sacred volume is to be adopted. My object now is to relate some things I have recently seen of physical phases of Spiritualism in this vicinity.

There is, within a distance of two miles of the State House, a lady in independent circumstances, who has a son now nearly twenty-one years of age, which son is a medium of no ordinary powers. His sittings are attended by about fifteen personal friends of the medium, who meet weekly at his mother's house by special invitation, and no others are admitted except by special favor, as nothing is asked for admittance. I am one of those who have that privilege, and attend the sittings almost every week.

The company are seated around a table about four feet square, the medium being one of the number, having their hands connected. Soon raps are heard on the table, and the spirits are asked if they wish to communicate by alphabet, and the responses being in the affirmative, the alphabet is called, and their names and wishes are expressed. A little tea bell is put on the floor under the table, that is rung loudly, keeping time with the piano, which is being played by a young lady present. I will state what else has occurred, not confining myself to those of any one evening, but during the sittings of two or three successive evenings, affirming all I say to be nothing but the truth, for I have no motive whatever for representing anything in a different light.

After the simple matters which are here related have ceased, the medium is entranced by an Indian girl, whose name is given as "Snow-Flake." She is a shrewd little spirit, very much like the little spirit, "Willie," the controlling spirit of Mrs. M. M. Hardy, whose pert teachings have become extensively known and acknowledged. I will relate Snow-Flake's words in plain English, though they are expressed in the Indian dialect. In the first place she says, "Let the window down from the top," which is immediately done by some one present. She then selects three or four of the most skeptical persons present, as a committee to examine the cabinet, to ascertain if there is anything that looks like deception or humbug, the medium all this time being in an unconscious state.

The cabinet is made of dark cambric, about five feet wide, eight feet high, closed in front and the two sides, the back being the wall against which it is placed, the front having an opening about five feet high and eighteen inches square, made in such a way that the sides turn back and button to the curtain, which can be unbuttoned, and the hole is nearly closed.

The medium goes into the cabinet at one side, and takes a seat in a chair at the right, facing toward the center. The gaslights are almost extinguished, and a lantern placed on the mantel-piece, with the lens casting a light directly on the opening in the curtain. As soon as all is ready, the spirits make their appearance. My friend Mabel Warren is always present, and she has never yet failed to manifest at every opportunity given her to do so. She put her arm through the opening, the light striking directly upon it. The arm was dressed in a white cambric sleeve. There was a band around the wrist, and frills, about an inch wide, made of the same material, were on both sides, and the rest of the arm, up to the elbow, was covered by the same material, made up with great taste.

"Snow-Flake" said that Mabel would like to give us some music, and would first show us the instrument on which she plays. Instantly the beautiful hand appeared, holding between the thumb and finger a harmonica about five inches long, one and a half inches wide, black, with gilt edges, which shone brightly as the light from the lantern fell upon it. Her face was also seen much plainer than I ever saw it at Moravia, and the hand moved to the face, placing the instrument to the lips, and the tune of "Sweet Home" was played in a soft, plaintive tone, in company with the piano, which was also played in an undertone. As the sweet strain ended the face glided away from the opening, and the music was heard after Mabel's face passed from sight.

The same beautiful spirit also holds a white handkerchief at the opening, and, sometimes throws it at the audience. At one time she did so, and "Snow-Flake" said, after it had been thus thrown—

"Now she is going to throw it at the one she intends it for!"

In a moment the handkerchief was sent with much force over the heads of the inside circle, and struck me on the breast. It had been rolled up into a ball so as to aid its progress.

A lady present had been promised, by a cousin who died about twenty years ago, that she should have some flowers. On this occasion a lady's arm appeared at the opening, dressed in a black silk sleeve, tight at the wrist, with a white band, a style in vogue when she passed away. She held in her hand some beautiful flowers, which seemed like natural ones. "Snow-Flake" says:

"She wants the lady to come and take the flowers."

The lady stepped up to the opening and held out her hand, and received two roses, lately torn from some stalk, wet with the damp, cold atmosphere. She took the flowers to the company present, and all testified that they were real, natural roses, full of fragrance and beauty. The lady took the flowers home and kept them several days, until they were faded. The spirit afterwards told the lady that they were taken from a greenhouse near Mount Auburn. They were evidently brought into the room during the short time that the window was open.

Another spirit, of the masculine gender, put his arm out, in his white shirt-sleeve, and the button at the wrist could be plainly seen. He began to whistle, and would whistle almost any tune called for—"Yankee Doodle," "Pop Goes the Weasel," "Hail Columbia," "Star-Spangled Banner," "Mocking Bird," and various tunes that were new to most of us. Instead of raps, he would answer by whistles, three meaning yes, and one meaning no—the "no" being given with an accent that indicated decision, as though he meant no.

I would remark that, during all the time the whistling was going on, the medium had a handkerchief tied over his mouth, and his hands were tied to his knees. He was obliged to come out (still in a trance) to be released, knowing nothing of what had occurred while in the trance—not even that he had been so tied. Any one who knows either the medium or his mother is perfectly satisfied that they would do nothing to deceive.

This medium is being rapidly developed, and will soon, probably, come before the public, that all who desire may have an opportunity of witnessing his wonderful powers.

One other incident I will mention, and then close this already extended letter.

At the last sitting, which I attended there was a gentleman present who had never witnessed anything of the kind before, and came out of curiosity. He was one of the wealthy men of Boston, and I think he knew a little more of Spiritualism when he left than when he came to the sitting. He sat at a distant part of the room. The medium, being under influence, pointed to this gentleman (who was not known to any one except the party he brought with him) and said: "I see a cloud over that man's head, and on the cloud I see 'BOWERS'."

One of his companions said, "That is curious!" It was surmised by those present that the gentleman had become somewhat involved by the failure of the Bowles Brothers, the great London Bankers—which was the dark cloud that hung over him.

Another manifestation at this last sitting was the audible talking of the spirits. Nice puns and pert answers to curious questions were plainly heard. The voices were of the same tone and fully as clear as any that I ever heard in Moravia. All this is true, and yet the timid unbelievers will sneer at these positive tests of spirit presence. Let them scoff; they will soon see more clearly.

THE MANIFESTATIONS AT DR. SLADE'S.

EDITORS BANNER OF LIGHT.—Having frequently seen in the Banner reports of manifestations through the mediumship of Dr. H. Slade, 219 West 43d street, New York, and being in the city last Tuesday, I called at Dr. Slade's office for the purpose of witnessing for myself, if possible, some of the different manifestations that take place through the mediumship of this truly wonderful medium. I was very fortunate in finding the Doctor at home, and ready and willing to give me a sitting; and we at once went to his sanctum, which has so often been described in the Banner that it is unnecessary for me here to describe it. After lighting the gas (as it was nearly 6 P. M.), and removing the cloth from the table, we at once took our seats around it. I sat with my feet under the table and directly facing it, and the Doctor on the side at my left, with his feet entirely from under it and in full view from me. Almost immediately after joining hands, raps were heard under the table and on my chair. The Doctor asked if the spirits would write on the slate, which was answered by three raps, which means yes. He then took a slate-pencil, broke off a small piece about half the size of a grain of wheat, and placed it on the slate, which he held with his right hand under the edge of the table, his left hand resting on the table with mine; but after waiting a few moments and getting no response, he placed the slate on the table with the piece of pencil under it, and immediately we heard a noise like a pencil writing on the slate, which soon ceased with three raps.

On turning it over, we found written on it, "My son, I am very happy to meet you here to-night," and signed N. Stillman. He then held the slate under the edge of the table, as at first, and immediately we heard the noise of the pencil as before, and when it ceased we found written on it, "I was not disappointed in my religion," and signed "N. S." I would here say that my father, N. Stillman, was a firm believer in the great truths of Spiritualism, and that he passed to the higher life in November, 1866, the immediate cause being heart disease. He was fully aware that he would not recover from the fatal attack, and almost his last words were, "I have no fears of the future." This last communication would therefore seem to confirm the truth of the religion he believed in, in earth-life. I then had four communications in the same manner as the last, each signed N. S., (which initials I noticed were a fine simile of his writing in earth-life,) after which the Doctor asked if the spirits would move the

chair in which I was sitting, and immediately I was gently moved back with the chair about one foot from the table. There was a chair standing at the side of the room opposite from where I was sitting, which the Doctor asked if the spirits would move, and instantly the chair was moved over four feet up to the table. The Doctor then took a small bell and placed it on the floor under the table, and directly in front of me, and in plain sight; he then took an accordion, opened it so that I could see that there was no machinery aside from the usual keys, and after closing it, he held it with his right hand with the end containing the keys suspended under the edge of the table, yet in my sight; immediately I saw it work back and forth, but it did not play a regular tune. Soon the Doctor asked if a certain spirit (whose name I have forgotten) would play a tune, and instantly a lively tune was played, the bell under the table meanwhile keeping time with it. Soon I noticed the bell thrust up in front of me under the edge of the table, still ringing as though held by some one under it, and in a few moments it was thrown up on the table, and then the music ceased, and the séance closed.

I have this, Messrs. Editors, given you an imperfect description of a séance in full daylight, at Dr. Slade's. If any readers of the Banner should chance to be in New York, and have the time to spare, they would do well to call on Dr. Slade and witness the manifestations that take place through his mediumship, as I have no doubt the most incredulous would be satisfied.

Yours truly, SAMUEL M. STILLMAN.
New Brunswick, N. J., Feb. 26, 1873.

The Protection of Media.

Within the last eighteen months a vast proportion of the popular prejudice against Spiritualism has been removed, more especially in consequence of the publication of the report of the Di-rectorial Committee, and because of the recent discussions of the subject in the Times and other newspapers. Unhappily also, a very considerable amount of prejudice still remains. Perhaps advantage should be taken of the improved state of feeling to make the lives of mediums more pleasant than has hitherto been the case, for there is not a medium of any importance whose life has not been chequered with public abuse. Who, for instance, has been more continually abused in the newspapers and out of them, than Mr. Home? Since his death, through the refusal of his own, some of the powers possessed by the prophets of old have fallen upon his shoulders. The younger Miss Mary Marshall for years was subjected, from time to time, to similar abuse. In fact, all celebrated mediums at times feel their lives to be burdensome to them because of the general bad treatment. Public and private mediums suffer alike, for in the latter case, although they may unwillingly admit visitors, after much pressure, as guests, carrying nothing whatever for the belief or disbelief of the said visitors, the latter often make no scruple of considering themselves to be judges upon the bench, and their lives to be a cruel and unending trial. They also modestly consider that their own limited experience settles the whole question, not only as to the integrity of the unfortunate medium, but as to the genuine nature of Spiritualism itself, notwithstanding the experience of the millions of its adherents, and its enormous literature. Who does not remember how a person was admitted to Mr. Croft's sittings, and after having been made no scruple of denouncing Mr. Home as an impostor? The Times correspondent was recently permitted, as a very great favor, to have a séance with Mrs. Mary Marshall, who refuses sittings to nearly everybody; she received the said correspondent as a guest, treated him handsomely in every particular, allowed him to see certain startling phenomena which he admitted he could not explain, then he very coolly intimated in print that he believed Mrs. Marshall to have been too sharp for him. This is the one objectionable spot in the Times article, which otherwise did so much good for Spiritualism. Who, then, can blame the various non-professional mediums for the increasing stringency with which they close their doors to all but personal friends?

An improvement upon this state of things would be effected, if it were generally accepted principle among Spiritualists, that none but Spiritualists shall have access to the séances of any medium, and not an ordinary clerk, even so much a hardship to the outside public, because professional mediums usually have great power, and great certainty in obtaining manifestations under adverse conditions, so that less time is lost by going to them first. "But I should not believe anything I saw in the presence of a professional medium," is a common remark with skeptics, and they are answered that if their interest in where they are going to find truth is so slight, they had better not inquire into the subject at all, and it cannot be expected that private mediums who care nothing for them or their opinions, should allow them to see manifestations for the purpose of sitting in judgment thereon. Moreover, inquiries have the power of forming false circles in their own homes, and that is the very best way of beginning to investigate.

The proposed plan will be a great boon to Spiritualists. How many séances with Mr. Home have been spoiled because of the presence of one skeptic? Time is spent in "convincing" the unbeliever by allowing him to examine common table raps and raps, in which phenomena the experienced Spiritualists present feel comparatively little interest. After an hour has been consumed in this way, perhaps some of the more remarkable phenomena may be seen, weakened, however, by the want of knowledge of the beginner, of the conditions under which they occur, and leaving the impossibility of reducing Spiritualism to mechanics, a course of moral improvement will go on within himself. He will gradually be permitted access to higher circles, and at last, perhaps, enter the highest of all, composed of people who do not cheat each other—

who therefore require not ropes or chains to compensate for the absence of integrity within themselves, and who, consequently, have reached the higher denizens of the next world to get near the circle, to manifest with great power. Soon or later such circles must be formed, whether Spiritualists or disbelievers like it or not, for the very simple reason that the best manifestations cannot be obtained in the absence of these conditions. In Spiritualism matter is subordinate to spirit. A hard materialist who attempts to put physics before spiritual truth, does not see the finest manifestations, or the full extent of the power of spirits over matter. The phenomena, therefore, so operate upon him as to put him through an educational process, resulting in his own mental and moral improvement. There is not a materialist who has passed many years in the honest attempt to reduce Spiritualism to mechanics, but has found himself to have been made a better and a kinder man, through circumstances which appeared to him to be failures. Is not this result a better one for him, than if he had succeeded in applying a new force to the moving of carts?—such work, which might better be done by a donkey than by the spirits of the departed.

There is not a shadow of a doubt that manifestations are greatly strengthened when there is a thoroughly harmonious happy circle, all bound together by the affections, and all by the hallow conventions of the hour, "Society." Systematic endeavors should therefore be made to furnish the best conditions for pure spiritual influx, to the greater happiness of the mediums and the greater benefit to the spiritual movement. The remedy for present troubles rests somewhat in the hands of mediums, who should limit the admission of non-Spiritualists more than at present, and not give séances away from home without first sanctioning what guests shall be present. Also, if the master or mistress of the house permit any rudeness to them, they should leave the house, and not enter it again. The result of this will be that guests will not be admitted so freely as at present, and will have very stringent conditions imposed upon them before-hand as to their behavior. Any great man who thinks it to be a favor on his part that he consent to attend a spirit circle, should never be asked to do so. Spiritualists are not street preachers, and we need not cheaply press an unfeeling blessing upon any base and every body, nor is much real progress made by such indiscriminate forcing. All persons naturally Spiritualists will find their way into Spiritualism very easily; but attempts to force Spiritualism upon unfeeling minds result in weariness and vexation of spirit to all concerned. Indeed, it is doubtful whether taking no notice of the outside public whatever, and devoting energy to the work of making the character of the spiritual movement, and elucidating the principles which govern the phenomena, would not result in quite as many converts being made as at present, without trouble or anxiety to any body.

What objection is there to the issuing of a manifesto to the effect that the Spiritualists are true, and men may prove it for themselves in their own homes, Spiritualists have determined to attempt to make no more converts beyond bearing public testimony to the truth of the facts, and have resolved to expend energy instead in establishing institutions to aid in the work of self-improvement, and in the work of setting the truth on such an independent position, but we have so much truth with us, may just as well take advantage of the power. There is another point. Spiritualists have been battling with public want of knowledge for years to raise the movement to its present strength, and outsiders, who have done none of the work, have a right to claim to be admitted to our best spirit-circles, and they have fitted themselves for entrance by passing through the necessary preliminary practical education. Professional mediums might save themselves from considerable annoyance by refusing to advertise, and by admitting visitors to their séances only by previous appointment and introduction, so that the general public, although they have the right to attend at pleasure, whatever steps may be taken, it is high time that something should be done to relieve mediums from much of the abuse hitherto showered upon their devoted heads, and the remedy rests very much in their own hands, but partly in the hands of the great body of Spiritualists.—The London Spiritualist, March 1st.

There's a beautiful angel who comes to me.

BY M. E. B. SAWYER.

There's a beautiful angel who comes to me
With whispered words o'er the silent sea;
Those words, they are to my heart's deep wells
Like the distant echo of silver bells.
They cheer, they soothe, they soften my pain,
So I take up my burden and toil again,
For I would not rest till the day is done,
Then I will go home to that beautiful one.

There's a beautiful angel who comes to me;
He brings me gifts o'er the silent sea;
For well he knows how earth's roses blight
In the first chill frosts of a wintry night.
I raise my cross; he covers it o'er
With the flowers that grow on the "better shore,"
And the sweetest buds round my path are strewn
By the loving hands of that beautiful one.

When the hills were draped in a verdant shroud,
And the roses had crowned the earth their queen,
When birdlets trilled in the woodland bowers,
And sweetness lingered on all the hours,
The "silent waters" were parted wide,
"My angel" passed to the other side,
With only this whisper breathed to me,
"We'll meet again o'er the silent sea."

When wearied my hands and bruised my feet,
When fainter and fainter life's pulses beat,
When I'm tired of striving for "better things,"
And my spirit droops with fettered wings;
I will carefully fold my autumn leaves,
And I'll bind together my "humble sheaves,"
Then I'll take them home o'er the silent sea,
With the beautiful angel who waits for me.

South Boston, Mass., 1873.

It is not what we eat, but what we digest, that makes us fat; it is not what we read, but what we remember, that makes us learned; it is not what we earn, but what we save, that makes us rich.

A man is never so rich as by those qualities of his own as by those he affects to have.

Spiritualism.

REVIEW OF FOREIGN SPIRITUALISTIC JOURNALS.

Prepared expressly for the Banner of Light,
BY DR. C. L. DITSON.

La Ilustracion Espiritista is a new, joyous-looking little paper, in quarto form, that comes, via Vera Cruz, from the city of Mexico. After four hundred and two years of presumable silence, the spirit of the great Montezuma seems to resume its sway; and with no less power and wisdom than in days of old, a vast accession of territory of the spiritual kind may be added to his and to our domain. Indeed, I doubt not that we shall soon hear that "Charles," "Platoleon," "Cathixen," "Tzompahneen," are aroused by the rush of spirit forces, and that a new empire of spiritual beauty, of concord, of grandeur, will challenge the world's wonder.

It seems that La Luz de Mexico opened its strong batteries on our cause, and the Ilustracion has, as a portion of its reply, the following: "Since our former article, the task which we have imposed upon ourselves is to refute, in few words, the long and crude dissertations on Spiritualism and its works which La Luz has just published." We have to contemplate how the best talent can be placed at the service of so absurd an idea as that of a demand (with the modern significance) intervention in our doctrines, practices, phenomena. Our illustrations opponent may, of course, handle our refutations as he pleases, and continue to speak of the Diabla as a being, real and acknowledged; but not by that, most assuredly, nor by the most brilliant attacks, can Spiritualism be prevented its manifestations. The doctrine of Allan Kardec remains unbroken, and all that has assailed it has had a discomfiture on a principle as false and absurd as that of the existence of a Satan. The writer then refers to the manifestations as announced by Messrs. Hughes, Cox and Crookes, when with D. D. Home in England, and establishes on the best authority, and with illustrations not to be gainsaid, the delusions of all the hypotheses he assumed; being convinced with the famous experiments of M. Calagnet, (of whom I wrote some time since,) and the phenomena recorded by Dr. Kerner in connection with the medium of Prevost.

La Luz de Mexico, another little paper, with evidently great capacity for demonstrating the truth and crushing out error, has come to hand (Nos. 6 and 7). It continues its able articles on "Eternal Life," by Camille Flammarion, and "Allan Kardec," the historical part of Spiritualism. In the latter is an assertion which I have often had from the disembodied: "The spirits communicate, generally, with pleasure, and it is a satisfaction to them to know that they are not forgotten by us; describing voluntarily their impressions on leaving the earth, their new situation, the nature of their joys and sufferings in the world where they find themselves. Some are very happy, others are agonizing; some undergo horrible torments, according to the manner in which they have employed their time for good or evil, ill or evil."

No. 10 of the same journal says: "It is with great pleasure we read your (the president's) letter of the 12th of October, announcing the important and rapid spread of Spiritualism throughout Spain. Various motives obliged us to suspect (La Ilustracion) but other respects of Granulata looked to the breach, and notwithstanding the anathemas hurled at us by the clergy, the work was continued to its second period; but unfortunately the opposition, incited by the fanatics set up against the enlightenment of the ignorant masses—carrying on their black intrigues even to a violation of the postal service—produced the desired result." But the work went on and the banner of Spiritualism was soon floating from Yucatan to the northern frontiers of Mexico. "Spiritualism invaded all classes of society. The church became alarmed at the advance of the new faith, and a solemn excommunication from the bishop of Queretaro was proclaimed, prohibiting the use of magnetism, of turning tables, of media, &c."

All that comes from Mexico has an important outlook. The Montezumas, and spirits long anterior to them, will be able, I trust, to unfold an entangled and obscure history, and unearthing the records of a strange people who seem, as yet, to have few or no similarities in the Orient.

The Revue Spirite, of Paris, is full of interesting matter. The first article—"Conscience and Free Will"—has choice paragraphs, with appropriate quotations from Bernard de Saint-Pierre, Lagardere, and the grand orator who said, "Genius, with conscience, the noblest gift of humanity; one can despoil a man of his power, his fortune; but his genius, like his conscience, is invulnerable."

The second article is headed "An Act of Intolerance," and goes on to say that a Mademoiselle L., who for twenty years has lived with her family in North America, recently returned to France to visit her relatives and friends. She is now at T—(Nord), where, as a well-developed medium for physical manifestations, she has been holding séances. By putting her hand upon the piano it plays marvelously. After some "sittings," which were at the house of her parents, the abbés of two parishes launched their anathemas against "this adept of the devil, who, by diabolical incantations, came to T— to propagate these abominable tricks." Curiosity was of course aroused, and now, thanks to this recluse de pastiches, so well made, all the women of the village wish to witness the produe-

tion of these remarkable phenomena." The writer adds: "I am happy to see that our adversaries beat the big drum in our behalf."

A letter from Carman announces that admirable success has attended the use of a glass of water in developing or adding "seeing media."

An article headed "The Mysteries of Milton-lachapelle" should be placed to give here in full, if the investigation into these mysteries had been completed. The March number of the *Revue* will probably throw more light upon the matter, as it now appears the spirit-chains have been playing the walls with assertions of the vilest kind against well-known honorable men and innocent girls.

Upon one house, M. Camard's, the "Notice" stated that Mr. C. would be burned before the end of the month, and though the whole village was on the alert as against a common enemy, on the 31st, at ten o'clock in the evening, flames burst from the building, and it was with difficulty any of it was saved. It was also announced that his books, his records, would be burned, in spite of any precaution he might take. Mr. C. did take such care in selecting them—placing them in the depth of a secretary in a room very difficult of access—he thought the threat could not be put into execution. The 25th of July the records were found in the secretary, burned, crumpled, and torn in pieces. How the author of this mischievous could have penetrated to the place, how found the documents, how burned them and not be discovered, redoubled the queries and the mystery. Arrests have been made, and there is a large possibility that a being in the flesh has had a hand in this growing wonder. We shall see.

Le Courrier de La Librie enters upon a grand theme under this heading: "Revelations and commentaries on the primitive world, on the first ages of humanity, on the great cataclysms of which our planet testifies since 120,000 years that man has inhabited it; on the period of the Atlantis and the deluge that engulfed it; on the formation of the Mediterranean, of the sea of the Sahara, of the Atlantic; on the existence of a Northern continent inhabited on the disappearance of a great Southern continent, on primitive religion, peoples," etc., etc. The learned writer opens his third paragraph in this wise: "The world has only six thousand years of existence, say the good believers of all the Christian faiths. An antediluvian civilization, an Atlantis such as Plato and Diod. Siculus, echoing antique traditions, have described, is an absurdity which some geologists have proudly affirmed. We will leave them to their beliefs and illusions; but to others we will say: Since you admit, from irreconcilable facts, the excessive antiquity of the earth, and of the presence, established by the debris of industry, of skeletons even of man in the beds of the earth whose age is counted by cycles of ten thousand years, why not admit the possibility of an overthrown continent, and of a civilization that has disappeared?"

Wise men, and learned, as the illustrious Comte de Cuvier, Sylvain Bailly, Bory de Saint-Vincent, the Marquis de Fortia, etc., and many others, have come to the support of Plato against the inconsiderate and light words of modern writers. But what would these have said if they had delved into the curious facts developed in India, China, Tartary, Egypt, Abyssinia, Central America, Europe, Siberia? Of immense villages destroyed, and at profound depths in the soil, of lake-cities of an incredible antiquity, of astronomical observations made more than twenty thousand years ago, of subterranean temples with sculptured stones, of marvelous workmanship, symbols of a religion anterior to all historic records. Where come those ruins discovered by Humboldt, Debrat and D'Obigny, Dallas, Klaproth, Umpay, Bruce, Valentia, etc., some in the solitudes of Asia, of Africa, of America? Whence these immense ruined fortresses of vast cities in the most savage regions of the Old and the New World—in Mexico, in Peru, in Yucatan?

The writer seems to think—and doubtless with a multitude of facts to sustain him—that America may possibly have pertained to that Atlantis which many have thought to be only a fancy of the earlier historians.

I regret that I have not the space necessary for the whole of this historically interesting and reasonably speculative production; other articles of no little moment are claiming attention: Mr. Chavaroiz has some good words on reincarnation that I will try, though very briefly, to reproduce: "It is a subject of the highest interest to know from the spirits themselves that which touches their spiritual life; and it is under this aspect I send you a communication from one whom, by a four years' intercourse, I have most perfectly confidence in. Three hundred years ago this personage, largely conversant with the learning of his day—but haughty and vindictive—by a marriage in which jealousy arose, was led to poison his dearly-beloved wife; and he enjoyed the slow and fatal issue. He lived a long time afterward, highly respected by his compatriots. Recently (three centuries having passed) he discovered the innocence of the one he had so much loved and murdered. Pure and luminous, she came with pardon on her lips to aid and purify him. The reader should here observe that, through these three hundred years, neither had been reincarnated. On his quitting his earthly envelope the murderer suffered an anguish that was not only moral, but material, and he was transported into a region or state of thick darkness. After an unknown length of time this obscurity gradually lessened, and he seemed floating in deep misery, and was helpless. Then he observed that he was surrounded by a multitude who mocked him, and he was filled with a desire to return to his body and to things pertaining to his former state. Remorse was upon his soul, and the horrible apparition of his poor Wilhelmina stood before him. By-and-by new light approached, and he heard some one speak of God and repentance; but this enraged him, and he blasphemed, and deep, noisome obscurity followed. Vile reptiles horrified him; then another light was developed, and in it he recognized his father. His words were heeded, and repentance began. Prayer seemed to lighten his burdens. The first light that had manifested itself to him in his deep misery—lessening the darkness—now returned, and it proved to be of him who was destined to be his guardian during his terrestrial career, saying that every spirit had a mission to accomplish in the mortal sphere—the replacing of evil with good. He returned then to earth, aided the suffering, fulfilled his mission, but, as he said, with out any love for humanity. This endured for a seeming infinity of time, when he was allowed to communicate with the narrator. His guardian angel was the messenger of peace, and, in part of pardon. M. Chavaroiz had even been to him as a bright beam of promise, uniting him again with mankind. He suffered, however, sadly, from time to time, but it was not of long dura-

tion—his anguish being promptly dissipated by prayer."

It would seem that the suffering, the repentance, the purification had been in the spirit-world, that there, too, without the re-incarnation of either, through centuries, wife and husband—through the glory and beauty of forgiveness on the part of the former—were in harmony if not reunited.

De Messager, of Liege, of Feb. 1st, has a continuation, though brief, of the valuable contribution which appears under the title of "In the world all is Spiritism."

El Critico Espiritista, of Madrid, for January, has a large quantity of interesting articles, notably, a "Retrospective Look at 1872," vastly encouraging when we examine the record of what has been done for our cause in so short a space of time as that in which the freedom of speech of the press, of religion, has been allowed in Spain; with much to be proud of when we read the list of learned works Spanish authors have favored their countrymen with. Notably, also, the history of "Animal Magnetism," which goes back to the most remote period of recorded history, giving us the Brahminical, the Persian, the Egyptian theories, and practices, with the sayings of Celsus, of Strabo, of Justinian, Eusebius, Origen, Janblius. In the time of the Emperor Valentinus there was an old woman who could cure the most obstinate fever by laying on of hands. The history of Apollonius is full of narrations that cease to have a supernatural aspect when magnetism is considered. The Druids cured also, by the imposition of hands. From the time of Gregory, of Cosaria, celebrated for his cures by this process, to Paracelsus, and down through Admetus, Gualeni, Borel, Vallé, Gassner, a vast deal of good has been done by this curative faculty.

I would like to quote from the "Bibliographia" and the "Noticia" of "El Critico," but must await a better opportunity.

Albany, N. Y., Feb. 28th, 1873.

Free Thought.

LIBERALISTS, AROUSE!

BY W. F. JAMESON.

One by one the initial features of our nation are being obliterated by Christians. And what are Liberalists doing to prevent the bigots from overthrowing the "rights of man?" Almost nothing. It is pitiable! The stolid indifference to the danger which menaces our liberties; the assurance which passes from month to month, that "there is no danger," is one of the greatest trials to these few Liberalists who are aware of the most terrible calamity that ever threatened the American Republic—RELIGIOUS SLAVERY!

In many States meetings to secure the religious amendment have been and are being held. The Christians report that a "fine meeting" was held in Blakesville, Pa. Meetings have also been held in Allentown, Easton, Reading, and other important towns in Pennsylvania; also in Hackensack, Paterson, and other points in New Jersey. They further say that in some towns the people give God-in-the-Constitution the "heartiest endorsement." Rev. J. C. K. Milligan (a gentleman whom I met in the Oskaloosa Convention in 1869), inaugurated the movement in Paterson, N. J. "The town seemed to be carried with overwhelming enthusiasm." In Allegheny City a meeting was held about the 5th of February. A Christian paper reports it as follows:

"Rev. Thos. Johnston, a Presbyterian minister of the neighborhood, was present, and warmly opposed the movement. A very exciting discussion followed. The meeting finally adjourned to meet in two weeks, in Mr. Johnston's church, to finish the discussion. On the evening of Feb. 19th, the church was crowded to overflowing with an excited audience to listen to the debate.

Rev. J. Crozier first introduced the subject, and was followed by opposing speeches from Mr. Johnston and W. F. Jameson, a lawyer from Pittsburgh. Prof. J. R. W. Stone, who was present, then replied with a telling speech of great power."

The clergy engaged in the movement are fond of comparing it with the Anti-Slavery Cause, and are everywhere rejoicing over the fact that the National Religion-recognition has made more rapid progress in the same length of time than Abolitionism did. They are jubilant, and they say, sure of success. Some of the Christian editors say: "We are sure that the marvelous success of this winter's work, thus far, has been in answer to prayer." But it is noticeable by those who are on the watch, that they add to their prayers "work." In Plackville, N. Y., there is a local society for the recognition of God-in-the-Constitution, which numbers three hundred and seventy-five persons! Christians are pouring money into the National Christian Association Treasury, and the cause generally, which shows they are confident of victory. The Christian Statesman says, "Many generous subscriptions have already been sent in." "Subscriptions come pouring in, in sums ranging from two dollars to one hundred dollars!" I italicize the last three words. One "friend" to Christianity sends a letter, saying, "Enclosed please find draft at sight for one hundred dollars, with the prayer that you may be blessed, and that our land may soon be Emmanuel's land."

The fact is this Christian movement is taking the minds of the people by storm. A Methodist minister at the Paterson meeting exclaimed, "I longed only to be fairly presented before the people, and it will go like an avalanche." The battle is close at hand. Shall the Liberalists be found asleep? Those secular papers opposed to the movement, yet treating it as scarcely worth notice, are recanting to their post of honor as guardians of liberty. Let liberty be overthrown in America (as it may be), and where would it dare to raise its head? The people of Europe (as I can prove by European prints) are watching this scheme of the clergy with the deepest interest. Liberalist, consider this advice of the man who was hated by the New England clergy: "LET THE EYE OF VIGILANCE NEVER BE CLOSED." Treasure this maxim of Thomas Jefferson, the man who would not, as President of the United States, proclaim "fastings and thanksgivings," who gave us the amendment, the first, which guarantees us religious liberty, and saved us from Christian rule.

W. F. JAMESON.

I say what I believe to-day, if it contradicts all I said yesterday.—Emerson.

A man cannot do otherwise and be honest. Emerson's way one must take to attain royal and rugged stature. For if a man can do that, he will have access to every fresh air that is astir, will hear all the voices that speak, and see the face and sparkle of every star that peers over the horizon. The supplies of faith always come from the front, and never from the rear. Emerson has faith, and so can let go that which is behind.—Ez.

Children's Department.

TUP O' TEA.

Please, dan'ma, dive me a tup o' tea.
Water's so cold and I'm so hot;
I've been playing with dan'pa's Jack,
Most to the tower lot.

Ma's down away, she 'ont care.
If 'oo sez 'oo dives it to me;
Tea's so good, 'oo dinks it there,
Please dive me just one tup o' tea.

Lots o' sugar; 'tittle bit more,
I'll be just as good as dead;
I 'ont play with dog no more,
But yead 'bout 'telle yead no more.

Dad I 'ont 'telle she for woe't to eat,
Naughtily old 'ting, I'll poke his head;
If 't's there I 'ont look my dum
And shooted, and shooted him dead.

I 's 'leepy, wish my ma 'ould tug,
'Dan'ma, take me upon 'oor knee;
When no's 'telle boy tum 'or home,
I'll dive 'oo dread, bid tup o' tea.

SUGGESTIVE STORY FOR GIRLS.

CHAPTER II.

Ring, ring, ring!

"Who can be calling so early?" soliloquized Julia Winters, one morning, glancing at her jeweled watch and discovering it to be ten o'clock. Arising, she stood before a full-length mirror smoothing the dark folds of her splendid hair, and arranging the rich tassels of her blue silk morning-dress, and turned to meet the visitor announced.

"Mr. Leslie."

He was a tall, fine-looking man of perhaps twenty-five years of age, with a handsome, intelligent countenance, and an air of true politeness, which distinguished him as a man of sound good sense, combining the fashionable air and manner with rare manly excellence and true merit; not passing with power alone among the gay and heartless, but also among the honored and the learned.

After the compliments of the day were passed, and he had apologized for this early call, on account of business taking him from the village to be gone some length of time, he inquired for Louise.

Julia touched the bell, and ordered the servant who obeyed the summons to call Louise.

"Plaze ma'am, but, indeed, Miss Louise cannot have now, for she's got her hands in the parlor, bless her sweet soul!"

"Obey me, this instant!" commanded Julia; and the daughter of the Emerald Isle closed the door with a bang, and descended to the kitchen. "I am truly ashamed to say," Mr. Leslie, that my sister has some very strange notions; that of assisting the cook a certain number of hours every day, for instance. I am afraid," she added, gayly, "you will be troubled with her very much before you can rid her of them; for when she is Miss Leslie, you will have a little idea of my anxiety on her account."

We will here inform the reader that Mr. Leslie and Louise were betrothed. There was a slight curl of the gentleman's lips, but he made no reply.

"Louise is a strange girl," and Miss Winters, played nervously with her watch-chain. "Do you not think," she continued, "it is a singular as well as foolish idea, that a young lady should understand all the mysteries of the kitchen, Mr. Leslie?"

There was no reply, for the door was thrown open, and Louise entered. She was dressed in a simple gingham, plain and neat, with a linen collar and silk apron. Her soft curls were thrown carelessly back from her sweet face, flushed with exercise, and a playful smile wreathed her lips as she extended her hand to the visitor.

"I did not keep you waiting to make a more approved toilet, Mr. Leslie," she said, gayly. "I have been busy in the kitchen this morning with Jane—according to my views, is a very pleasant as well as profitable way of spending a forenoon."

"So you think housework pleasant?" Young ladies generally pronounce it drudgery," replied her lover, smiling.

"Indeed!" answered Louise, "it can be made a drudgery, as well as all other things, and to one inexperienced, without teacher, it would be truly so; but I enjoy myself very well thus engaged."

"But do you really think it pleasant?" persisted her companion.

"I truly do; one should know how things should be done—and learning is not a disgraceful task."

"But work in the kitchen is tiresome."

"Not more than that of the parlor. We often see young ladies too weak to make a bed or dust a room, who practice many hours at the piano, and dance a good part of the night without acknowledging themselves weary."

"You see how very set she is in her way, Mr. Leslie," remarked Julia, who was, no doubt, very much shocked at Louise's "vulgarity," and wished to change the subject. So the conversation turned into a general channel, and soon Mr. Leslie arose and took his leave.

Kind readers, let us pass over two years. Louise is married, and now occupies one of the handsomest residences in this city; for Mr. Leslie is quite wealthy, and his bride enjoys every luxury that wealth can purchase. Yet her domestic education is very useful; she presides over her own household. Although they live richly, nothing is wasted. The elegant rooms show plainly Louise's taste and skill, while she possesses that knowledge which enables her to know how to direct her servants, and to judge if things are done in the right manner. I need not say how much benefit she would derive from her domestic education in the case of a reverse of fortune, for that will be very easily seen.

And Julia—the bright, beautiful Julia—had, too, found one she loved for herself alone; a man noble and good, with talent of a high order, and a lawyer by profession; he is far from being rich, but Julia considers her large property will make them independent; and they intend, after their marriage, to remove to a neighboring State, there to find a home in some village or city.

It was but a few weeks previous to her intended bridal that Julia sat by the window of her luxurious apartments, playing carelessly with the heavy curtain tassels, and gazing out upon the moving crowd on the pavement, when a servant opened the door, and informed her that her father wished to see her in the library.

With a light and graceful step Julia obeyed the summons. She found her aged father reclining in his easy-chair, his trembling hands pressed over his furrowed cheeks, and his silver hair floating above his careworn brow. There were tears coursing down his face and trickling between his fingers, and his whole form trembled

with emotion. With many dark forebodings Julia approached him. He drew her upon his knee, and, smoothing back her dark hair from her brow fondly, he gazed into her eyes a moment with a sad, heart-broken expression.

"Julia," he said, at length, "can you hear ill news—very ill, my darling? I have lost all that I once possessed; not a penny remains! My going security for Morris has ruined me."

Julia heard no more. With a deep cry, she sank down in a swoon. The surprise was so sudden, and the misfortune so great, she could not but be greatly affected. When she returned to consciousness, she was told that her father was dangerously ill with a brain fever. For days he lay in a wild delirium, and at length the death-angel released him from his sufferings.

After her father's death, Julia made her home with her sister for a few months, when she was married to her affianced lover, Charles Harvard, and removed with him to the West. They found a pretty little cottage for a home in the suburbs of a rustic village, and Julia imagined that a cottage would be a palace with her good and noble husband. Ah, Julia! you made a sad mistake once, when you supposed you would always enjoy luxury and ease. Reverses of fortune will come, and you, of all others, are least prepared.

CHAPTER III.

Yes, it was a pretty little cottage with its white walls and green blinds, its lattice entwined with clinging vines and shaded by a few ornamental trees. The front yard was enclosed by a pretty white fence and rose-bushes, and a few choice flowers bordered the little path leading to the gate.

The cozy little parlor, too, with its simple white draped windows, plain carpet, and prettily papered walls, with its simple but tasteful furniture, and a few choice pictures, presented a most cheerful and home-like appearance; there sat Julia from day to day at her embroidery, while the trusty Jane attended to her household affairs; but, alas, a change came at length to Julia, for Jane was summoned home, and where could a girl be found to fill her place? Mr. Harvard now started off in search of one, and Julia was in a dreadful state of anxiety.

At length a violent ring summoned her to the door.

"The top of the morning to yer, ma'am, and sure an' it is yourself as is wantin' a girl?" asked a rosy daughter of Erin, bowing and courtesying violently.

"Did Mr. Harvard send you?" asked Julia, with ill-concealed vexation.

"Sure, and it was his own blessed self, as my name is Biddy McCrakin, ma'am; an' it's me that will do yer work right well." And Biddy followed Mrs. Harvard into the kitchen, where she installed herself forthwith.

Now we will not attempt to describe the scene that followed. Biddy had previously attended to chamber-work alone; but as she was out of a place, concluded to try her hand in the kitchen. Did Mrs. Harvard order pudding, custards, or any kind of pastry, they never bore the least resemblance to what they were intended. Bread, meat, vegetables, were entirely ruined in the cooking; the kitchen and dining-room were always in the utmost confusion and disorder; she saw nothing of pantry and cellar; the parlor and sleeping-rooms were but slightly put in order; everything became disorder, and Julia, tired and sick of the management, grew peevish and sullen, greeting her husband to the dirty, dusty parlor and uninviting table with an ill-concealed frown.

"Can't you learn Biddy to keep a neater house and cook better?" asked Mr. Harvard pleasantly, one evening, as he sat by the little centretable and pointed to the pretty lamps all covered with grease and dirt. The remark was not intended as a reproach, but Julia answered sharply:

"I think you might have known better than to get such a girl as Biddy. Can't I learn her? I never was brought up for drudgery."

"You know I could find no one else," answered the husband, still more pleasantly; "and moreover, I always supposed a lady should know how to superintend household affairs herself."

"You might have known I was not acquainted with such work."

"It would have been better if you were," was the quick reply.

"Yes, I suppose you want to make a mere drudge of me," answered Julia, sharply.

[Concluded in our next.]

Troy Lyceum.

MESSRS. EDITORS—Knowing that the Lyceum interest ever has prominence in your regard, I venture to place at your disposal a brief reference to the cheering aspect that the glorious angel-school in this city now presents. Its Convention-days command, from month to month, as large an attendance as the majority of Lyceums attract at their exhibitions, and they are eminently worthy such attentions. Taking all the exercises into consideration, certainly the Troy Lyceum excels all others that it has been my privilege to attend. Particularly is this the fact with regard to the order prevailing, and the wonderful proficiency in the direction of declamation and recitation. As the honored and loved Conductor (Bro. Benj. Starbuck) summoned each group in succession, the response was almost universal, some of them sending forth three, and in several instances four representatives to the rostrum. It was a sight calculated to thrill with delight every progressive mind, as it surely did that of every bright angel bonding over the scene, with an appreciation of the inestimable value of the advantages thus being attained. A distinguishing peculiarity in this favored band is, that a large proportion of its present leaders have ascended through the various groups, thereby securing the most competent and deeply interested officers, and thus actualizing the Lyceum plan as it was given from the Summer-Land. Another remarkable feature presented is a brass band composed of twelve members—nine of whom are graduates from the groups—who, with their admirable leader and instructor, Prof. Holcomb, at their head, are indeed an honor to the institution which has fostered and encouraged their musical genius.

The beautiful fraternal feeling that pervades this Lyceum follows even the retiring member, as was recently evinced by the presentation to the former leader of Excelsior Group, Mr. Barto, of a token of loving remembrance; and I understand that a like memento of appreciation awaits another, who is about to be severed by the circumstances of life from this highly-prized connection. But, to my mind, the crowning point of excellence of this Lyceum is the operation of what are called "The Moral Police Force" and "The Aid Society," whose members, together,

search out the needy, and minister to their wants in every department of being. Who can estimate the amount of far-reaching good which this working institution accomplishes, as, from week to week, collecting destitute children, if clothes them properly, and introduces them as members of this beautiful school of the sky? May we not exclaim, "Well done! good and faithful servants," and fervently pray that such blessings as this Troy Lyceum may ere long be found in every community of our land? Men and angels speed the auspicious era, is the entreaty of

CARRIE GRIMES FORSTER.

Troy, N. Y., March, 1873.

New York Matters.

[Letter from our Special Correspondent.]

Miss Jennie Leys is drawing large audiences at Apollo Hall. Her last Sunday evening lecture was pronounced by all as one of the grandest efforts ever listened to. She is truly an inspired woman.

I am informed that our good brother, Thomas Gales Forster, on account of ill health, will be compelled to stop lecturing for the present.

GORDON

has come out in a letter to the "World," denying the charges made against him, and affirming that the images that were taken from his house were brought there by the persons who exposed him. These persons are righteously indignant, and he will probably be prosecuted. The punishment that would be most fitting for him, in my opinion, is a severe letting-alone. The people have been fully informed of his trickery by the press, and now I would say, Leave him to himself. However, if people, having a knowledge of the facts, will patronize him, let them do so and run their own risks of being humbugged.

SLADE.

is very busy, and giving the usual satisfaction. He has held séances for several Saturday evenings past, on 5th avenue, where all the various manifestations of slate writing, materializing, &c., have been produced. Many of the communications upon the slate have been written in pure French—a language that Slade knows nothing of.

MANSFIELD,

I hear, is working quietly at his table, getting communications from the spirits for the many who call upon him and send him sealed letters to their spirit-friends, from all parts of the world. Hundreds of mourning souls are cheered and comforted by the loving messages from their departed friends, given through his remarkable medium powers.

R. W. FLINT.

is highly spoken of as a medium for answering sealed letters. He certainly must have excellent medium powers, if all I hear of him is true.

DR. LOUIS SCHLESINGER,

magnetic physician, is doing a grand and noble work, healing the sick and relieving the poor and suffering in this great city, where there are so many needy ones. He expresses in his life that practical sympathy and love with which the angels are constantly seeking to inspire us. The one purpose of his life seems to be a desire to do what he can to help lift the burdens from the weary ones about him, and make humanity better and happier. If we could all realize how much more happiness would come to us, to say nothing of the joy we could give to others, did we thus practically work out our beautiful faith, the world would be the better for it.

PATERSON, N. J.

Your correspondent lectured in the above place to full houses last Sunday afternoon and evening. They have a society organized there, which bids fair to be a success, as its numbers, I am told, are constantly being augmented. The hall they at present occupy will not answer for them much longer, as a large number of the audience, in the afternoon, were obliged to stand. Mr. Wells, the president of the Society, is a true, earnest worker, and he has associated with others equally devoted, who, having put their hands to the plow, will not turn back.

BROOKLYN.

Miss E. Annie Hinman lectured for the Brooklyn people last month, to good acceptance; and this month Dr. Hallock is giving them the benefit of his cultured inspiration. The Lyceum is doing finely, thanks to the noble workers who have it in charge.

NOODS.

I have now a fine supply of all spiritual books and papers on hand, and am also prepared to furnish any other works at publishers' prices. "Mrs. Conant's Biography" and "Flashes of Light" are selling rapidly, as they deserve to. Every person should read these wonderful books. Truly Mrs. Conant's life, with the wise teachings that the angels have given through her to the world, are among the marvels of this marvelous age.

A. E. CARPENTER.

437 Fourth avenue, March 11, 1873.

What the Country Needs.

It is seldom that we find in a religious sheet words so full of pith and moment as the following, from the columns of the Christian Union:

"In the young days of the Republic, civic honesty went hand-in-hand with simple, God-serving ways; but the hot sunshine, the relaxing influence of prosperity, bring disintegration. The intoxication of success makes giddiness and madness. Infidelity is the bane of prosperous America; not that infidelity which questions the ritual and shakes the rails about the chancel, but the deeper infidelity of heart and life, that bows down every day before the Golden Calf, let the Sunday service be what it may; that infidelity which makes religion a sealed compact of the soul, instead of the living sacrifice of the selfish and sensual in man. Restlessness are not averted by long prayers, nor by carrying 'the host' in procession through plague-stricken streets. Purification, cleanliness, chloride of lime and fresh water are the only votive offerings for an offended physical law. So in the moral world. The Modoc Indian, aflame among the mountains, reckes nothing of Athanasian Creed, or the Thirty-nine Articles, or the Synod of Dort; but he can understand the meaning of a broken pledge, of discarded faith and slighted guarantees. 'The patriarchal dominion waxing fat in the material prosperity of flocks and herds and wives, snaps his fingers at a Republic that consecrates the tables of the money-changers, and challenges its Christianity to the proof. The words that are needed to be inscribed on the Constitution of every State, on the manual of every legislative assembly, and on the conscience of every citizen, are Honesty and Honor! A French Republic may deny or reaffirm, in archives of State the existence of a God; Republican America best shows by her fruits, by her walk among the nations, her faith that he lives and rules."

Great hearts are God's best arguments; for, at their greatest, God is greater than our hearts.

Self-denial is the most exalted pleasure, and the conquest of evil the most glorious triumph.

The Boston Liberal League

The Boston Liberal League
Held an interesting session at Fraternity Hall, 554 Washington street, on Friday evening, March 14th. After the reading of the records, the President, John S. Rogers, in a few pointed sentences, detailed the scope of the organization and the ends it proposed to accomplish, and stated that the exercises of the present session would take the form of a discussion of the Sunday laws now in existence on our statute books—the necessity of their continuance, or the propriety of their abrogation. Previous to the inauguration of the discussion, on motion of George A. Bacon, Miss Jane P. Titcomb and Mr. R. H. Ranney were appointed a committee to canvass the audience and obtain signatures to the constitution and funds for the League.

in which he was making a journey on the Sabbath, was unable, when suing the Company in the courts, to obtain damages, because she could not prove that she was traveling (as according to the statutes) from necessity or for charitable purposes. Quoting other instances in point, he asked if it were indeed right that these individuals should be so punished? The Orthodox Sunday observers say: yes, and that the great majority of the people would make their choice in the minority yield to our wishes in this regard. Without the Sunday laws we could not protect ourselves either in worship in the church or from the successful competition in business of those who would keep open stores on the Lord's day if the statutes were abrogated. So much for the church side of the case, but he favored a wider freedom in the Sunday statutes which should protect rigid churchmen and liberal free thinkers alike in their views and desires—as far as they allowed themselves regarding that day.

Like some of the previous speakers, that any needling with the Sunday laws was like attempting to galvanize a dead corpse into life, and said, in *his* opinion, they were not quite dead yet. It often happened that the untutored hunter, on drawing near the wild beast which he supposed he had slain, found himself struggling in the bear's hug, and the cases of the man in Brookline, and others often, were parallels to human experience respecting the subject. Some of our D. S. sympathizers went out to those who wanted to repeal these laws, and thus make their death a fact as well as an appearance. Those who desired the retention of the Sabbath ordinances on the statute books wished to do so that they might possess what is called "the slumbering power of the law," armed with which they could spring upon the people at some unexpected moment, like the wild beast attacking a lion the day after the animal had been killed. Some of the speakers said that the whole artificiality of the law, and the artificial sin, he did not like the Sunday laws. He objected to these for this reason—that just as much as we gave attention or emphasis to an outward form, baptized as a duty, so much we took from the real duty, and just so much as we were troubled about artificial sin, so much we detracted from the horror attendant upon real sin. We could not take a man out of Congress for accepting a bribe, but we could punish a

mid to make the worship on the first day of the week could be considered as an artificial duty, not that he would favor—as had been referred to in a previous speaker—the abolition of worship, for that was a fixed principle in humanity, and no man could effect its removal any more than he could topple down the Alps and the Himalayas; he thought religious worship was a duty of man and God, and so long as that sentiment lasted it would bring men together in sympathy, but that sentiment was liable to change in its expression. The costly cathedrals of the Old World were now visited by a handful of the population in place of the vast throngs that once surged along their mighty aisles; in fact, however, the people were still drawn from motives of faith, but only as an exemplification of the race going on in the public mind against this principle of Sunday laws. He thought the next century would not see religion administered as it is to-day—thousands of people gathered together to listen to some speaker with strong lungs and a powerful supply of animal magnetism, the churches of the future would be the scenes of greater gatherings, and would not be so large; they would be like the neighborhood meetings of the past, the social assemblies by which (and not through large congregations) Christianity had attained its present status. If referred to the terrible punishment of olden days, in which a living body was fastened to a dead one, and thought that described the burial of the soul, he would not be surprised to find that the people were to the Sunday laws which now failed to express the public mind, and which should be removed. Suppose a sword were suspended over this audience, and once a year some individual reached up, and seizing it, proceeded to cut and slash his particular enemies, would not the voice of all declare that that sword must be taken down, and that the enemies of the year be slain? He had no doubt that himself, and Mr. Gibbs, also—both clergymen in active service—had done worse things on Sunday than the nailing of a vine, for which the Brookline man suffered, by the poleman had not come their way! Why, the speaker, prostrated with work, not able to preach or to *hear* preaching either, [Laughter] and the hour of his death, the hour of the country, and actually lost caste with the people of the village because he flouted in a public listless along upon the sunny waters of a neighboring stream upon a Sabbath morning seeking the God

“Where these affairs, earth, sea, skies,”
instead of being *in* the air, he understood the
services of the recalcitrant pastor. He did not object
to the setting apart of one day in seven for those
who desired it, but he did object to their making
him attend services with them, if they did not cer-
tify him, because a man called a minister was rep-
resenting the Christian religion; especially when
he was not a Christian. He was to be a witness
and pose before damn the majority of the people for
not accepting certain terms of salvation. [A]p-
plause.] He thought there was inherent blas-
phemy in the way some used holy names in hol-
ly places. [Applause.] To his mind nothing was
wrong but a wrong thought, as he had informed
everybody who found playing cards wrong. He
said, “Some men and women think it is wrong
evil-doing in his opinion; and he learned strong-
ly to the truth contained in the childish intuition of
Rev. Lyman Beecher, who, when as a little boy
he received the condemnation of his elders for
playing on the Sabbath, and the assurance that
“God would punish him,” replied, in confidence
to his father, “I told me I tell my aunt.” [Laugh-
ing and applause.]

It. H. Ranney was opposed to the Sunday law. He thought it a strange system of tactics for the friends of the existing statutes to declare them one breath to be a dead letter, and with the next to proclaim them to be the palladium of all rights and the shield of all morality. He said that the dead letters he would have them repealed, for the retention of laws upon the statute-book which had no effect, brought discredit upon those laws which were still in force: The discussion was not leveled at worship as an inherent faculty in man, but at its obscuration by the influence of one class of men, and the efforts of any one class to compel others to observe their *ipse dixit* regarding the day. It was a poor argument to advance in favor of Christianity, that, after eighteen hundred years, it had no claims upon its followers which they were bound to respect, save as they were forced to by legal enactment. It would protect Sunday as such, and all legal holidays were protected, and make the foundation-principle of its observance to be the "golden rule."

At the conclusion of Mr. Ranney's remarks the meeting adjourned to the call of the officers.

The Present Age.

Mr. D. M. Fox has resumed the publication of the *Present Age* in New York City, with Prof. S. B. Brittan as chief editor. It is a four-column-to-the-page 16mo in size, and got up in a elegant style. Price \$3.00 per year. It is devoted to religious, political and social reforms, popular literature and general intelligence, and will be an exponent of the spiritualistic philosophy as well as an independent critic on all popular movements. We hail its resurrection with pleasure.

C. C. Felton visited our public circle, Oct. 31st, in response to a request to do so by two of his earthly friends who are believers in the Spiritual Philosophy, and three who are not. He desired to ascertain the exact status of his spiritual belief before his death. His views in regard to Modern Spiritualism were accordingly given in a report of which will be found on our sixth page.

BOSTON, SATURDAY, MARCH 22, 1872.

44- All cables and communications pertaining to the Editorial Department of this paper must, in order to be delivered promptly, be sent to the Editor, L. E. FLETCHER, C.O. 44, All Buses, Embassy, should be addressed: "BANK OF AMERICA BUILDING, MAY 26, 1964."

All articles, photographs, or items intended for Saturday's issue of the Banker and Light must be forwarded in in time to arrive by the day before publication.

VOLUME-FORTY-TWO of the *Banner of Light* expires with MAY 10th 1873, at which time the period paid for by some two thousand of our subscribers also expires. Our mailing machine was consumed in the great fire, and the work of preparing a new one and resending the addresses of our patrons has necessarily been slow. About two-thirds of the subscribers' names are now in type, whereby they can perceive when their time runs out, and are putting the balance in type as fast as possible. If those whose subscription closes with the present volume is immediately renewed, it will save a vast amount of labor for our mail clerk, and prevent mistakes or loss of papers. Should errors in regard to mailing directions, time of expiration, etc., etc. be discovered by any of our patrons, we would regard it a favor to be notified of the same once. Money sent for renewal or new subscriptions should be embodied in the form of POSTPAID MONEY-ORDERS, as our patrons have been singularly unfortunate since the fire in losing many sums forwarded us by mail without precaution.

Frazer's Magazine communicates a plan, from the pen of Mr. Galton, the author of "Hereditary Genius," for scientifically transmitting certain desirable qualities of mind and body combined, and afterwards accumulating them in the form of a distinct class or caste; so that, at a given time, a superior race of men and women will be secured for the world's direction and government, and matters on the earth be made to go at a better pace, and with far more profitable results to benefiting humanity. The theory is simply the one of stigmatisation, which undoubtedly contains a fiving idea that is susceptible being successfully developed. The writer, Frazer wants merely to make the rule of the best the rule of the earth. This would be a real autocracy, the meaning of that much abused word being only the rule of the best. Now we are ruled by those who, to say the least, are not wholly of the superior class. The majority, those who are at the top being rightfully at the bottom. The writer wants to base the new experiment on facts that are well attested in regard to ancestry and vicious character, and then to promote a strict intermarriage among such, not to go outside of the park, or class, to which their acquired or inherited superiority entitles them.

The plan proposed has some points so ingenious that they deserve more particular consideration. To begin with, it would have proper persons, different localities, to pursue a thorough inquiry into the facts relative to human hereditary, compared with facts in regard to heredity in low animals, and even in plants; this merely to demonstrate, beyond the shadow of a question, that man is subject strictly to the same laws which govern the growth and improvement of the lower order of beings. Then would follow, by way of a convincing illustration, statistics of families that have long shown signs of improvement, and in consequence have naturally come to set up themselves a higher estimate than upon the average humans around them. It would be made appear, from these facts, that such families cherish a higher and more consistent pride than others; so as to make them inclined of themselves to intermarry only within their own class. Upon such a plan, perfectly simple and natural as it is, and entirely regulated by a scientific law, the world could secure a race of poets, orators, statesmen, and philosophers; or could continually supply itself with wise and noble rulers, unselfish public servants, and band of benevolent men and women whose influence in the State would be irresistible. The experiment can at any time be entered upon, however, in an individual way.

We learn by a letter from Dr. Brittan's secretary that his father is seriously indisposed, and is not be able to fulfill his engagement to lecture at the Music Hall, this city, to-morrow afternoon, March 23d, as previously announced. We regret that for many will be disappointed who were anxious to hear this classical scholar on the rostrum.

On spiritual topics has been arranged between Moses Hull and Elder Dunn, to take place at Buxstead Hall, Boston, commencing Monday evening, March 24th, to continue four evening Tickets, to defray the expenses of hall rent, &c will be for sale at this office—price 50 cents the entire course. A few reserved seats for cents may be obtained on early application.

An esteemed friend in New York calls our attention to a source held in that city by a noted physical medium, in order to administer a slight rebuke to the manager. He says: "The committee consisted of three gentlemen, two of whom were skeptics, and one well-known Spiritualist; all were respectable and intelligent, fair, honest and upright; in their course—cool, collected and quiet in their report. Would I could say as much for the lady manager. Impatient of restraint, nervous, pushing in before the committee while they were addressing the audience, seemingly unwilling they should fill the medium to which they were chosen," etc. "If the officer is true," he adds, "let the manager be quiet, and the public will have a fairer chance to find it out. Spiritualism can never display its truthfulness when its manifestations are conducted in this manner."

The suggestion of our correspondent is reasonable, and should be heeded. It is too often the case, however, that communities are a positive hindrance to the success of the manifestations, and also to a fair investigation of the phenomena, from the fact that a majority of said communities are selected for *their* *et* *il* *known* *but* *representing* to bring such innovation on their preconceived Orthodox notions. Consequently, instead of candidly endeavoring to discover the spiritual origin of the manifestations in the presence of a truthful medium, they use all their ingenuity and willpower to *disprove* any truthful demonstrations that might disclose spiritual origin, or even leave a suspicion that some occult power has been at work endeavoring to prove the continued existence of the spirit after leaving its earthly body. Men whose minds are imbued with prejudice are not apt to accept an *unpopular* truth *even if it were ever so good*; *e.g.*, such communities *might* *not* *see* *any* thing but *failure*, *for* *"humbug,"* and so report to the audience thus proving that *they* are the humbuggers, instead of the medium. More charity should be extended toward true physical media, for they are martyrs to the demands of spirits as well as mortals—and being endowed with strong mediumistic powers they are afflicted for other occupations, which they would gladly follow if their spirit-guides would permit.

The tinklers at the Massachusetts State House are still at work on the liquor law. They have tabulated beer, and now insist that cider shall not be shipped. They had better do something toward enforcing the liquor law already on the statute book, and then the people will have faith to believe they mean what they talk. With a State Police to enforce the law, supported at great expense to the tax-payers, more intemperate are sold and drank in this State at the present time than ever before. The whole thing is palpably a political farce, and every sensible man in the Commonwealth knows it. There never has been a time since the enactment of the prohibitory law that people so disposed could not procure intoxicating liquors in every city, town and village. Sundays not excepted. If some judicious law were soon enacted, and strictly enforced in regard to the traffic, all laws will come into disrepute, and we shall eventually be compelled to double and treble our police force to "regulate" the dangerous classes. These latter are rapidly coming to the present condition of things, that they can commit any unlawful act with impunity, for when arrested and taken to court nine out of every ten escape justice altogether, or are "let off" with simple nominal fines. This is notoriously the case in regard to liquor-selling prosecutions. Our legislators should ponder the matter deeply, make just and equitable laws, and enforce them to the letter when they are made.

A crisp little article from the late Horace Greeley's pen is going about, which lays the blame over the backs of those who are in the habit of growling about the newspapers, in right stinging fashion. Mr. Greeley said it was interesting to notice how closely some men read the newspapers, to see what they contain that does not suit them. - But if they stumble by any chance upon a particularly good thing, nothing whatever said about that. All they poke about for is some thing to gratify their bilious propensities with.

"But," says Mr. Greeley, "if we happen to say anything that such a man don't like, so how quick he'll get up and gets mad about it. All our evils are thus charged to us, but we never, apparently, get any credit for what good we do." Now upon this class of chronic, pre-terminated grumblers, all show of charity is wasted. They will feel nothing less stinging than the lash. They need to be touched on the raw, if that particular spot can possibly be found. Newspaper men have enough troubles to encounter without being compelled to take on their shoulders the ailments and bilious complaints of grumblers. The latter would enjoy the papers a good deal more if they would sweeten their dispositions.

Our numerous friends throughout the civilized globe will no doubt regret to learn that Mrs. H. Conant, the excellent lady who has served the spirit-world in the capacity of medium through whom messages from the so-called dead have for many years been transmitted to the people of earth, has been confined to her bed by sickness of so severe a type that her existence in the form has been despaired of for several weeks past. Her physician—God bless him—has been in a most constant attendance at her bedside, day and night, and by his assiduous attentions and great skill has thus far succeeded in vanquishing this disease, and he informs us at this writing that the dangerous symptoms are past. This, and this only, is why our Free Circles have been closed the past three weeks. These Circles will probably be resumed next Tuesday afternoon, in Fraternity Hall, 554 Washington street.

We also inform our friends that Bro. Whit, although convalescent, is yet too weak to attend to his office duties.

vised edition of this work—price \$2.00, per copy may be found at the counter of William White Co., 14 Hanover street, Boston. To be convinced that the book is a standard one, and well worth of a place in every library as a source of rapid reference, it is only necessary to state that it gives in brief "the views, creeds, sentiments, opinions of all the principal religious sects in the world, particularly of all Christian denominations in Europe and America; to which are added church and missionary statistics, together with biographical sketches," by John Hayward, author of the "New England Gazetteer."

In reference to our advertising columns it was pointed out that the Boston Music Hall Society Spiritualists are to celebrate the twenty-fifth anniversary of the advent of Modern Spiritualism at their hall on Monday evening, March 21st, the opening address will be made by HON. ROBERT DALE OWEN, who, it is understood, will briefly review the progress of Spiritualism since it first came to the notice of the public. A number of a century ago through the mediumism of the Fox girls, at Hydesville, N. Y. Other prominent speakers are expected to be present. As the reviews on this highly interesting occasion are free to the public, no doubt Music Hall will be filled to its utmost capacity.

By reference to notice elsewhere in the press, it will be seen that the celebration of the anniversary will be continued by appropriate exercises at John A. Andrew Hall, on the evening of Tuesday, April 1st.

We hear of preparations on a grand scale for its celebration all over the United States. This is as it should be. The attention of the societies intending to commemorate the occasion called to the fine message appropriate to the time, received from Father Pierpont by Henry Child, M. D., and published on the eighth page of our issue for March 31st.

It is now between one and two months since the Reading Room of the Public Library was thrown open to the people for Sunday use and enjoyment, and all proper statistics have been carefully gathered in reference to the work of the new measure to show the practical benefit it is conferring. The satisfaction with its progress is wide and sincere, that it is now seriously proposed by the citizens of Boston to still further enlarge the plan and open the doors of the Library as well as of the Reading Room. And there is little doubt, that the thing will very shortly come.

Why not take out books as well as come and read? What is the actual difference? The natives cannot very well have any more than to go already over the Reading Room. There is no greater sin and wickedness in taking books away on Sunday than in sitting down to books and reviews. All that any regard to Sunday can, legally, morally, or socially exact from those who choose to frequent the Library on Sunday, is that they shall do nothing to interfere with the observance of the day by others who have equal rights with their own. It has been a surprise from the first, that liberal Boston should have suffered herself to be behind other large cities of the country in adopting so promissive every way of the general good.

Notwithstanding every hypothesis except one night one has been moved to elucidate the mystery of the physical manifestations occurring in the schoolhouse in Newburyport, and notwithstanding the schoolmistress has been set at defiance and a *phlog* man put in her place, still the matter is as far from solution to-day as when the first rap was first noticed there. We mentioned in our last issue that rap was heard upon the schoolhouse door by the schoolmaster, when a person was present upon the outside of the building to make them, which statement was denied by him; but we here have a verification of it which we copy from a late number of the Boston Herald:

"The Newburyport Ghost is so far from being what he has rallied his forces and carried day into Africa, he having appeared the other day in a rehearsal of his most tricks right under the pious nose of a representative member of the two-thirds committee who repudiated his existence. The minister and wife, who is said to possess 'mediumistic powers,' called at the schoolhouse at the close of the session, and were perfectly astounded at the rattle that burst on them from every part of the hall. The gentleman confessed to a member of the church that he was 'as good as frightened,' and when asked why he did not 'come out and speak up publicly that he was satisfied there was something in it,' replied that as he had been a devoted Spiritualist from the pulpit and other words, he could not afford to go back on himself."

In the town of Greenwood, Ind., there has lately been a religious revival actively going on, and it has been of a most peculiar and exciting character; in fact, the entire town is reported to have been interested in it, personally speaking. Prayers have ascended without intermission, and professions of penitence have multiplied and increased indefinitely. The public confession of sins are said to have been absolutely unparalleled, and some derelictions having been confessed to, the town generally could not have dreamed of their existence.

Among such sins are the rather tangible ones of theft and embezzlement; and these crimes against statutory law have been brought out by the contagious power of confession in so distinct a form, with all the force of circumstance, that certain artful and designing lawyers have shown their professional enterprise by offering to help the sinner out accordingly. This is bringing matters to a head with a vengeance. These public confessions will not be likely to be much patronized in the future if there are to be any shred of legal decency around, watching for their chances to "convert" religious information to statutory law. The revivists of Greenwood have subsided in what since they see the danger of going too

So long and widely known as a resident of New York City, has established his headquarters at 329 West 42d street, New York City, where he can be consulted personally or by letter by parties desiring to test his peculiar powers—all correspondence or verbal statements being treated by him as strictly confidential.

The physical manifestations of spirit power through the agency of the medium—ter DeWitt C. Hough—which have been witnessed of late in Nassau Hall, Boston, by large crowds, have been considered as generally very satisfactory. The decisions arrived at by the seances were, that some invisible power have produced the manifestations witnessed under their close scrutiny, it seemed utterly impossible for the medium himself to act, he was thoroughly tied. Mrs. Stoddard and her son held seances in Manchester, Concord, New Portsmouth and Dover, N. H., until the close of April, when they will return to Boston.

Read the very interesting account of the proceedings of the New Jersey Quarterly Meeting of Spiritualists Friends of Progress published in the Standard.

The Boston Liberal League

He held an interesting session at Fraternity Hall, 554 Washington street, on Friday evening, March 14th. After the reading of the records, the President, John S. Rogers, in a few pointed sentences, detailed the scope of the organization and the ends it proposed to accomplish, and stated that the exercises of the present session would take the form of a discussion of the Sunday laws now in existence on our statute books—the necessity of their continuance, or the propriety of their abrogation. Previous to the inauguration of the discussion, on motion of George A. Bacon, Miss Jane P. Fitecomb and Mr. R. H. Ranney were appointed a committee to canvass the audience and obtain signatures to the constitution and funds for the League.

Remarks were then made in brief by Prof. F. W. Clarke and others, with a view of introducing the subject to be discussed.

Mr. Wickersham considered it to be the plain, apparently duty of every well wisher to America religious or mental freedom to awake, and casting a glance around, see as to whether the same causes were not now at work in our nation which have wrought such disastrous effects through physical martyrdom and mental degradation in the history of the past. He was of opinion that such causes were in operation, and that the disciples of freedom must make a general movement in defense of their rights before it was too late.

Prof. Clarke thought the present Sunday law upon our statute books were inimical to individual freedom, and capable of being made the engines of the veriest tyranny; in proof of which he cited the case of the Brookline man who was arrested and fined for nailing up a vine upon his own house on Sunday morning, and of the woman who was shot and murdered by a State's attorney who found him fishing on the "Lord's Day," and who, anxious to arrest him, fired upon the trout as he endeavored to gain safety in flight, thereby entailing much bodily pain, as well as punishment as a criminal, upon a harmless man who was doing a harmless act. These were by no means all the instances capable of citation wherein misapprehension of the spirit of the Sunday laws on the part of zealots had wrought much mischief, and were indices of still harsher steps which they were capable of taking should the spirit of the law be carried to its extreme.

The professor suggested two plans by which these laws could be peacefully abrogated: the first, by their repeal at once—which would be very difficult in the present state of the religious mind; and the second to rightly enforce them, that the public might be made to feel what relief of a damage were yet in force on the statute books of Massachusetts ready to serve as a weapon of destruction in the hand of the priesthood at a favorable moment. Stop the horse and steam car and excursion boats, and shut up all places of amusement wholly and exclusively of a religious character (meeting houses, churches, and churches of the Lord's day school), and the public mind would be awakened. He thought these laws were enforced for only two Sabbath the voice of the community would unitedly consign them to merited oblivion.

He considered our Sunday laws to be in utter defiance to the Constitution of the United States, which guaranteed liberty in religious opinion and their exhibition, to all. He was not a day-doubter, and he was not a hypocrite. On every day; he would have it protected, so that the laboring man could enjoy it as a season of rest, and those who felt the necessity of spending one day in seven in worship be protected in their right to do so—thus favored no legal countenance of their desire to make the rest of the world their slaves.

Some remarks followed by Mr. Burks, who thought that the League did well (if it did not run into extravagances), to bring the matter to the bar of a free public opinion for discussion. Much of a religious nature remained its hold on the hearts of men because it had not been shown to be a just action. It was not a question of anything which feared discussion deserved fear. Still he could not join the prevailing sect in his strictures on the existing Sunday law. He had great faith in the enlightened public opinion of Massachusetts, and had no fear that any law could be enforced which was contrary

Dr. Wheeler next occupied the floor, being followed by the Rev. Mr. Vibbert, of East Boston. He had come, he said, by invitation, to address the League; but had not been made previously acquainted with the matter to be discussed. He, however, believed that, in a hall surrounded by such a large and essential body of the people, he would find people who would listen to him while he spoke that which he believed. He had never been troubled by the Sunday laws of Massachusetts, having from youth been educated to pass that day in the church, and since attaining to man's estate he had spent it by speaking through the pulpit, and by helping on the errands of his Sabbath school. He could not understand how any person would desire to do away with organized forms of worship by shutting up the churches.

He believed men would worship whether the law were laws providing that they should or should not. The Sabbath, in his opinion, was made for man, and he would not have been surprised to find men going to meet his neighbors and friends once in seven days at least under different circumstances than those of the usual routine of life, and best of all to weave closer the ties of acquaintanceship with his family, from whose circle the curse of over-driving business so much in vogue in America made them go to seek a portion of time each week to be free of the world. He would not have been surprised to find men going to church too much, and should have spent part of the time on Sunday in the carrying out of the household plans he had just traced for them in a social point of view. Still it was to be obliged to choose between the harsh rigorous Puritan Sunday (the strict training of the school on which, in his opinion, had formed a backbone for the "new England") and the Sunday he had himself seen in Cincinnati and St. Louis, and as he was informed it existed in many places in continental Europe, he should decide in favor of the first. He however preferred the golden mean between the two; he had voted in the Legislature for the opening of the Boston Public Library on Sunday, favored the plan, and was glad of its success. He was not a Unitarian; those ministers of Boston who had been so extremely exercised in mind since the event, he spent the same amount of mental force in endeavoring to awaken public opinion to the necessity of shutting up the dram shops and brothels of the city—the great ones as well as the small ones—he had followed more closely after the spirit of that Christian religion which they professed to enunciate.

Mr. Garrett could not see the "rose color" of the old Puritan times. Every decade since that had widened the distance between Church and State, which was as it should be; he therefore had no fears for the future. He thought that the Sunday laws were vanishing rapidly from before the eyes of the grasping, broadening public opinion, and that an agitation would arise, which would but little toward accelerating the speed of the exit. He warned those before him who felt the old blood of Abolitionism stirring in their veins to remember that in those days the abolition movement was inaugurated to meet a growing enemy, while the Sunday laws they now attack were virtual dead letters and surely losing their hold on the hearts of the community.

Mr. Dyer, of New York, said the Sunday in laws were not such deplorable articles of legislation as some of the gentlemen had seemed to consider, and in proof cited the case of a citizen of Worcester, a laboring man, who, employed by a corporation during the six days of the week, and struggling hard for subsistence for his family, was arrested and fined for a violation of the Sunday statutes by working upon his own property on the seventh day. The case being carried up to the Massachusetts Supreme Court, the body decided—and they had no other alternative—the law being clearly set down in the books, never having been repealed—that the man was rightly punished. A woman injured on a ho-

MRS. J. H. CONANT,
While in an abnormal condition called the trance.

The Banner of Eight Free Circles.

WILLIAM WHITE, *Chairman.*

Questions and Answers.
CONTROLLING SPIRIT.—If you have questions, Mr. Chairman, I am ready to receive them.

Ans.—It is quite as impossible to fully answer

York State. My mother says, "If you can tell me what it was that your brother George told

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The West.

Warren Chase, Regular Correspondent.
Office at his Spiritual, Reform and Liberal Bookstore, 61
North Fifth street, St. Louis, Mo.

Warren Chase lectures in Cairo, Ill., April
6th; in Chicago, Ill., May 14th and 15th, and in
Chester, Ill., May 21st, 22d, 23d and 25th—five
lectures—in Brother Beane's hall.

Warren Chase will attend the Annual
Convention at Sturgis, Mich., in June next.

THE SIGNS OF THE TIMES.

The beginning of a system that, if not soon checked, will end in a complete overthrow of American institutions of civil and religious liberty, is now plainly before the people of this country; and it is so strong enough to force a revolution, the most terrible ever witnessed in this country. The three great evangelical denominations that outnumber all other Christian sects, each larger than any other, and all larger than all others, having control of the Young Men's Christian Association, and controlling it for the political purpose for which it was evidently organized, are beginning to use it for destroying our civil and religious liberty. In New York, they begin by attacking and suppressing (1) they carry a paper that is too unpopular to be defended and rescued by the popular journals of the city; and they are permitted to use the national and State officers for the purpose, and allowing no defense, to publish it out with power and wealth and the potent arm of popular prejudice. Sincerely is this point gained, when we are notified that the Mormons are next to be destroyed, as the pleasant valley they had discovered and beautified among the mountains, at the time far from our settlements, is to be taken, as the Jews, by command of the same God these Christians worship, took the valleys and ravines of the innocent neighbors of their tribe while they were their chosen people, as these evangelized Christians are now. This second move of these Christian politicians is based on the same argument as the first: the weakness and unpopularity of the party attacked. Religious prejudice is the weapon used to execute the order. The first apparent motive was to sustain popular reputations in the ranks of their churches; and the second is evidently blunder, with a design to get this week Christian set out of the country and out of the way before the attack is made on other and stronger parties.

Who is to be the next victim after the Mormons? We do not yet know, as our Methodist masters of the national affairs have not made known their general plan; but, in the meantime, the evangelized work of Christianizing our government, and putting their God and creed in the Constitution is going on steadily and persistently, and they carefully watch every effort to advance it, while they are removing one after another of the obstacles and opposing forces. We are in hopes their next attack will be on the Catholic Church, as we know that is to be sacrificed if the scheme is successful, and in that attack, it will be fire against fire, and the fire of Christianity in both; but then our Catholic friends will see and know that their strength, safety and defense lie in the liberal, liberal and spiritual elements of our country, which will rally to their defense as they would for their own safety; and with these forces united and combined, this evangelical tyranny can be arrested and our country saved.

It looks now as if Catholicism may be a saving power in this country, to which it has fled from the persecutions in Europe; but if, on the other hand, it join against civil and religious liberty, and join our enemies in an effort to crush out its own protection from our government, then its doom is sealed in the common vortex of revolution that must follow, and that must make this country a more bloody battlefield than it has ever been before.

Whatever may be next selected as a victim and sacrificed by these evangelical powers, it will not be a victim as easily conquered as the Mormons for plunder, or the press in New York on which the first stroke of the tyrant's rod fell; for already we are beginning to organize, to rally our forces, and warn the misapprehending of the danger, and although our Catholic neighbors have not yet awakened to their own danger, and have not yet taken any part in the controversy, yet they cannot much longer remain quiet, and what they do must be done quickly and be decisive. If they defend the institutions that shelter and protect them; they are safe; but if they join in the effort to destroy them, they will be massed in the common ruin.

Corruption, such as was never before witnessed among our leading politicians—most of them—wrapped in evangelical garments, is now the ruling power in our country, and it may easily facilitate a revolution.

ANOTHER ANGEL IN HEAVEN.

Mrs. E. O. G. Wallard, of Chicago, and the well-known author of "The Sexology of Life," has been in the full and ripe vigor of womanhood, (aged 58) to her new home, leaving a loving and long-remembered family behind her for her departure. Mrs. W. has long stood in the front ranks of reformers, and her ready pen has done good service for the cause of woman's suffrage, and woman's rights, and for the equality and equal rights of both sexes. She was not a fanatic, but a true and practical reformer, and as her influence has been largely felt here, we trust it will still be felt in her efforts to impress others and express her sentiments, even though she is beyond the normal vision of those she has left here still harassed to the ear of progress. It seems by the reports that her strong constitution gave way suddenly and unexpectedly, and that she felt that her work was not done here in the field of labor. We also learn that she had another book nearly ready for the press, which we feel sure would have been fully up to the demand of the times.

Little did we think when we last saw her in the full vigor of health, that we should ever be called upon to write such words as we have for her.

WANTED.

Some friend of God to man to invest two or three thousand dollars in a lasting and magnetic healing and curative institute in St. Louis—one where spirit influence and counsel can be appreciated and applied to the restoration of health, and where the poor of both sexes can be treated without charge, and those who are able required to pay enough to keep up the institution. The

leaders of both sexes are ready, and both they and the spirits will do their part; and we are looking for those whose purses are long enough, and whose souls have sufficient devotion to the God incarnate in the human race to invest the required amount. How long shall we wait?

WESTERN CORRESPONDENCE.

The Consistency of the Spirits—Dedication of the Free Hall in Breedsville, Mich.—N. P. Whit performs the Dedication Services—Rev. T. O. Barrett, the Work—Notes.

What a lesson of fidelity the spirits have taught us!

In this era of official corruption, perjury and fading friendship and lustful love, it is absolutely refreshing to turn to our dear spirit-friends and realize how true they have been to their promises, how constant in their affections.

Mediums can appreciate this statement. When the spirits have selected instruments through whom to work, they remain with them, never wavering or faltering. Looking into the soul, the exalted ones know the *motives* before their presence, and they never withdraw their presence or influence, unless the seeds of sin appear to be so engrained into the spiritual constitution that the question of reform is of very difficult solution.

Let us draw a lesson from the heavenly method herein specified. Who are the saints? Those that are not always hypocrites! Should one little indiscretion overwhelm years of usefulness, self-sacrifice and genuine purity? Is it justice to kick a man when he is falling? No principle is at all injured by the derelictions of any individual. The grumblers need not fret any more. God's truth will surely win.

In the meantime, let us pray for the baptism of charity—a charity rooted and grounded in intellectual analysis, and an enlightened and earnest conviction. Give congratulations to the victors, and kind words and assurances of continued fellowship to those that may have erred. The full orbed life will come at last to all of us. Blessed spirits, be near to us and inspire us in the ways of purity and progress.

BREEDSVILLE, MICH.

Capl. Skimmings's new hall has been dedicated with all the appropriate ceremonies, Friday night (Feb. 21st), old and young participated in a grand masquerade party. Saturday (22d), the Van Buren County Circle held a regular meeting. The former officers were all re-elected: Robert Baker, President; Mrs. Lida Brown, Vice President; J. R. Pottle, Secretary; Mrs. Frank Knowles, Treasurer. All of the officers, excepting the Secretary, are residents of Breedsville. The speakers present were N. Frank White, R. Augusta Whiting, Mrs. Frank Knowles and Frank McAlpine. On Sunday the attendance was large. The speeches of N. Frank White thrilled the audience with delight. He has been engaged to speak in Breedsville during April. R. Augusta Whiting was eloquent and learned, as usual; Mrs. Knowles charmed all by her logic and poetic improvisations; Frank McAlpine was up to the mark, with his earnestness and sound common sense.

The whole affair was a grand success. Our friends are encouraged to go on anew in the work. They have hung their banner so that everybody can see it, and they are confident that victory is but a little way ahead of them.

BENJAMIN TODD AND J. O. BARRETT.

In Sturgis, the other day, we had the pleasure of meeting these brothers fresh from fields of victory. Since our last report, they have sounded the glad gospel of Spiritualism into the ears of the people at the following places: Dowagiac, South Bend, Albion and other localities. The attendance at their meetings has been large, and the interest intense. The financial support, however, has not been very astonishing. And yet our friends, conscious of the good they are doing, labor on. The old apostolic spirit is baptizing them. They contemplate visiting Ann Arbor, Adrian and other cities. Friends give them a cordial welcome. They travel, preaching liberalism in its broadest sense, and emphasizing the spiritual idea with all the power of their learning, earnestness and inspiration. Mr. Todd's permanent address is Charlotte, Eaton county, Mich. Mr. Barrett may be addressed at Battle Creek, Mich. Mrs. Todd has cooperated with the Missionaries. Her lectures are highly commended.

NOTES.

Judge McCracken, of Detroit, has memorialized the State Legislature of Michigan, asking for an investigation of the sectarian tendencies of the Ann Arbor University. W. F. Jamieson—the man who says the clergy are a source of danger to the American people—has published a circular, ornamented with his own name, in big letters, asking for signatures to petitions sustaining Mr. McCracken's protest.

J. O. Barrett has published his excellent lecture on the marriage question, at the request of many friends. It is well written, and covers the ground of the complicated social question, with an eye to the conservation of the highest virtues of life.

The next Convention of the Michigan Association of Spiritualists will take place in Charlotte, Eaton county, June 13th, 14th and 15th.

Dr. A. Farnsworth, President of the East Saginaw Society of Spiritualists, has returned from an extensive tour through the South. He reports a growing interest in Spiritualism all along the line of his travels. In New Orleans he had the pleasure of listening to fine discourses from C. Fannie Allen. He also witnessed some wonderful manifestations through the mediumship of two little children. The Doctor is one of God's best souls. His many friends in Saginaw Valley are rejoicing over his return home.

Spiritual matters in Adrian, Mich., are progressing nicely. The County Circle recently held a convention. The speakers were Charles Farlin, Mrs. Hoag, the venerable Elijah Woodworth, Prof. Lyon and Dr. Sherman. The following persons have been elected officers of the Adrian Society: W. Hunt, President; Mrs. E. Constock, Treasurer and Secretary. Mr. Farlin speaks in Adrian during March.

That enthusiastic Bible Society of Cleveland, Ohio, has button-holed the L. S. M. S. railway. More; it has psychologized the corporation. And yet, how can that be, if corporations have no souls? Something has been done to the gigantic organization, at any rate; for of late they have built four book-racks in each of their coaches, and a Bible can be found in each rack. When God is put into the Constitution Christian track-peddlers will probably be agents on all public conveyances, and we shall have the old story of sin, death, darkness, damnation and hell dinned into our ears at all times. With the bayonet on one side, and priests on the other, and several

types of Credit-Mobiler overhead, the American people seem to be going to—the opposite of freedom, or a recognition of equal rights and justice.

Mr. William Knowles, of Breedsville, Mich., has made his Spiritualism of practical use. He presented words of consolation on a funeral occasion the other day. Now that the ice is broken, William should go on and talk some more. There are many aching hearts that need the soothing balm of Spiritualism.

CEPHAS.

NOTES FROM THE SOUTH.

Editors BANNER OF LIGHT—"The Clock that Struck One," has been heard all over the South, and there comes an echo back from thousands of hearts, demonstrating that there has been found a tender chord that vibrates to the silent tickings of the "Great Clock of Time," giving forth sweet music to which the pure angels listen with delight. I have been off in the country some, since I came here, and everywhere I hear the inquiry: "Have you 'The Clock Struck One'?" It is destined to revolutionize the entire Methodist Church, South. Everywhere I go, I have the Methodist clergy out to hear me lecture. They have heard the clock strike one, and it has since struck two, and they want more of it. You can't conceive of its effect in the South from your standpoint. Two or three reviewers have been after Mr. Watson's book, but it was all to no effect. One of them has been reviewed in a pamphlet of thirty-two octavo pages, by Mrs. Annie T. Dwyer. To give an idea of the style of this book I make a quotation from the first page I open:

"The deluge of fiction was the greatest of misdeeds, though as the quantity of water required to establish the fact must have been eight times greater than the earth and surrounding atmosphere has capacity of holding, and zoologists describe over 150,000 species of animals, and twice the number was included, (for the females were allowed that theological sermons to enlarge the dimensions of Noah's ship of state, ordered under his dominion, though unfitted through wine to get good clearance papers for future usefulness.

Dr. Jones said that he did not want to reply to that book, because he did not care to get into controversy with a woman. This has been the fate of several of our women lecturers. The clergy consider it perfectly in harmony with their duty to attempt to reply to the arguments of Mrs. Adelle L. Ballou and Mrs. M. J. Wilcoxson, but, when asked to do the same thing in their presence, they suddenly discover "it would be a disgrace to dispute with a woman."

I must not pass this point without informing your readers that Mrs. Dwyer is prepared to take the lecture field anywhere that lectures are wanted; and I can safely say, from my acquaintance with her style, that she is second to no one, but few, if any, lecturers in the field. Her most radical ideas, while clothed in the most inoffensive language, are so caustic that they cannot fail to carry the full import of the thought. Her address is 438 Washington street, Memphis.

But I am slow telling about "The Clock Struck Two," already noticed in the Banner of Light. This, too, like the first book by Mr. Watson, is destined to do a great deal of good. The quotations from Adam Clarke and others will create a demand for it, as these lights are considered venerated, but the best evidence Mr. Watson gives is a candid statement of some scenes he has attended in this place, in which he has received many tests. He has thoroughly reviewed his reviewers, so that they will hardly think it worth while to reply to it.

There is a fossilized relic of theology in this place, who sports a D.D. at the end of his name, who never can say enough about Spiritualism. He publishes a bigoted sheet entitled "The Baptist," and could almost beat Elder Grant in plans about Spiritualism; I am glad to inform you, however, that, since I challenged him, his gun has been spiked, and we shall probably not hear from him on that subject until I am safely away, and it is fully ascertained that no other debater is in the vicinity. He now and then publishes letters and extracts from papers, commendatory of the effectual quietus he has put upon Spiritualism, but nothing more.

Whenever I go in the country I find a fever to know if I. R. Graves is going to discuss with me. There is an intense interest amongst all parties to hear, and citizens, of both sides of the question, would come from a circuit of at least one hundred miles to hear. He is publishing a book on Spiritualism, which will not be thrown on the mart until the lecture season is over, as he does not want it reviewed on the rostrum. I shall review it, either in the Banner of Light or Religious Philosophical Journal, when it appears.

D. W. HULL.

Letter from James H. Monckton.

MESSRS. EDITORS—Having reported a séance given by Dr. Gordon, which you were kind enough to publish, it evidently becomes my duty, since the reported "raid" and "exposure" by the "Apollo Hall Spiritualists," to say a few words. For some four weeks previous to the mask discovery I had not been present at any séance, but I have attended, during the last year, not less than seventy-five séances given by Dr. Gordon, at each of which I have seen appear from two to eighteen of what I supposed to be materialized spirit-forms, many of which were recognized as relatives, friends, or acquaintances of persons present. My own recognition of friends or relatives has been limited to a total of two, and one of these but partial. From my present information I have no reason to doubt the finding of those masks as being; but certainly the medium was under spirit-control, entranced, during the exhibitions I have witnessed; and if masks were used, why then the invisibles manipulated them in a most dexterous manner, and disposed of them in such a way that, in the medium's normal condition, he knew nothing of the possession of such articles, their use, or of their whereabouts. Lately my attention has been called to the fact that some of the mediums, at the commencement of a séance, the controlling spirits stated that they "would try to materialize," and at other times that they would give "representations of spirit-forms." They promised, also, that they would soon give "representations of spirit-houses." Gordon had ample warning of the intentions of persons who had no belief in the materializing phase of his mediumship, and he remarked to me, only the day before the masks are said to have been found, that he had a clear conscience and should keep right on as his guides controlled, let the consequences be what they would.

As a medium, H. C. Gordon has a record of twenty-five years. What of that? Has it been stained with fraud, or any known attempt at fraud?

Yours for the truth and the whole truth,
JAS. H. MONCKTON.
New York, March 12th, 1873.

It is announced that Gerald Massey, of England, is preparing for publication a work on Spiritualism.

Married: In Plymouth, March 19th, by Rev. G. Y. DeNormandy, of Kingston, Mr. Charles H. Emerson, of Kingston, to Miss Augusta L. Spencer, of Plymouth. At the close of the nuptial rites, the following hymn, composed for the occasion, was sung by the company:

HYMN.
Time—Arithmetic.
"Father, we thank thee for the life
Which kindred souls doth bind,
For all the joys vouchsafed thereby
With heavenly love refined.
We ask thy blessing on this pair,
Made one in early youth;
Grant them a rich, unfading share
Of innocence and truth.
Oh, give them such guiding friends
To bless them on their way,
To where earth's fading shadow ends
In everlasting day."

\$1.50!

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BY EMMA HARDINGE.

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has induced the publishers to print a cheap edition,

the price of which shall be within the

reach of all who seek an insight into Spiritualism,

for which this work stands pre-eminent.

The new edition will be printed in good clear

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