

AN EXHIBITION OF THE  
PROGRESS OF PHILOSOPHY  
IN THE NINETEENTH CENTURY

NO. 26.

BY ALLEN PUTNAM.

To influence mechanically the hand of a medium to write, we direct currents of vitalized spirit electricity on the particular muscles which we desire to control. In order to produce the physical manifestations, it is not by any means requisite that the medium should be possessed of a good moral character or well-balanced mind, as in the individual of small mental calibre would answer our purpose equally well, but an advanced spirit could not directly impress or control the organs of a mind with which he is not in affinity, and vice versa.

We can instantly determine the sphere of spirit, in or out of the body, by the particular br

The following article, which was one of the "rejected addresses," was not intended for an argument, but if its statements were believed, would show that the *pro side* of the subject had not been touched in the articles published, though the writer would be willing to if permitted. The article which is now published below was suggested by the editorial referred to, which seemed to claim squatter sovereignty on the scientific ground, and from thence to read to Spiritualists the elements of science, forgetting that they, almost to a man, are believers in law rather than gospel.

I have seen all these things in a paper of this kind and I am  
attempy any one will of them. It would do good if it did not  
unless desired so. To would do good if it did not  
and let me confine myself to one point, viz, the  
mental, let me confine myself to one point, viz, the  
of ponderable bodies. I have seen a table  
of fair size moved many yards many times,  
up and down and in and out of the room, in my  
own house and elsewhere, in the daytime and in  
the light, or no one touching it, and the medium  
a foot or two off, alone, and also in the presence of  
others; and the others were intelligent, honest and  
cultivated men. I solemnly state this as a truth  
and an unmistakable one. I should say, also, that  
these movements were intelligent ones, that is

BY DR. G. L. DITSON.

To return to our pamphlets: "Spiritualism is a science *experimental*. Study it as you will, with perseverance and good faith, intimate conviction will follow; the truth of the doctrine will appear supported by reason and confirmed by facts."

A French writer in the same journal mentions a pastoral letter published by the bishop of Algiers against "the superstition called Spiritualism." He is well weighed in the balance of the critic, and found miserably wanting. The archbishop of Palermo has also condemned *la doctrine spiritista*, completely ignorant of the subject to which it treats. A pamphlet in reply, published in the same town, has thoroughly demolished his arguments, and left nothing of him. In this defence of our cause, good use is made of the

Christianity! what hollow, what corrupt carcasses thy broad, bright wings have enfolded! "A wake, Spiritualists! be proud of your goddess—wisdom enshrined in beauty!"

As announced, I had intended to withhold this further publication, in the *Danner of Light*, of my "Antiquity of the Cross," but as "Part 5" was already in type, the editor has thought it best to set up, also, the two remaining numbers. A splendid evening, the other evening on the anniversary of the pomgranite given in "Part 5," said that young ladies were, at this day, in the habit of putting pomgranates in their bosoms. Perhaps this will arouse a query in the minds of some of our old bachelor friends, and cause them to look more scrutinizingly into the myths and marvels of musty antiquity.



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This paper is issued every Saturday Morning, one week in advance of date.

In quoting from the *Banner of Light*, care should be taken to distinguish between editorial articles and communications (condensed or otherwise) of correspondents. Our columns are open for the expression of free thought, when not too personal; but of course we cannot undertake to endorse all the varied shades of opinion to which our correspondents give utterance.

## Banner of Light.

BOSTON, SATURDAY, MARCH 11, 1871.

Office in the "Parker Building,"  
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LUTHER COLBY, EDITOR.  
LEWIS B. WILSON, ASSISTANT.

Business connected with the editorial department of this paper is under the exclusive control of LUTHER COLBY, to whom all letters and communications must be addressed.

### An Indian Territory.

The recent convention of the Indian tribes at Okmulgee is of exceptional interest in the history of our dealings with the red men, and promises to lead to the erection of a separate territorial government, in which they will in the main have the direction and control of their own affairs. From the statistics gathered at this notable council of the descendants of the aborigines, it appears that the Choctaws number nearly seventeen thousand souls, and have an annual school fund of thirty thousand dollars, supporting forty-eight public schools, with fourteen hundred and sixty children attendants. Twenty Indian youths are at school in the neighboring States. The Chickasaws number 17,000, and have an annual school fund of \$50,000, supporting forty-eight public schools, at which 1221 children attend. There are also several private schools, and one Moravian Mission school. There is an orphan fund, out of which the orphan children of the tribe are fed and clothed. The Creeks number 13,000, and have an annual school fund of \$25,000, supporting twenty-two public schools, at which 700 pupils attend. Six of the public schools are for colored children. Additional schools are soon to be established. The Chickasaws number 5400, and have an annual school fund of \$50,000, supporting eleven schools, at which 440 pupils attend. Fifty children are attending boarding schools in the neighboring States, at an annual expense to the nation of \$850 each. The Osages number between 3000 and 4000, and have an annual school fund of \$3000, supporting fifty pupils at the Catholic Mission schools. The Seminoles number 2500, and have an annual school fund of \$2500, supporting a few public schools, at which 225 pupils attend. The Pottawatomies number 170, and have an annual school fund of \$3000, supporting one school, with twenty-five pupils. The Ottawas have one school, with fifty-two pupils.

The assembled Council of the Nations adopted a regular Constitution, by a vote of fifty-two to three, and after duly submitting it for ratification to the people of the various tribes, adjourned to meet again at the same place on the 5th of June next. This Constitution, with the Bill of Rights, is in essential features different from similar ones framed by communities undertaking to organize a territorial government. The chief difference is this: that, whereas with the whites all authority proceeds from the individual, as its original source and fountain, to the community as its permitted depository, in the case of the Indians it proceeds rather from the tribe itself, which is in fact almost the reverse of what we are wont to consider the natural order. This difference, however, can with proper care and address be entirely composed. The great trouble threatens to come from the expected entrance of the whites into the new territory, the problem being to settle on what terms they shall come in. The existing treaties with the tribes, as is well-known, forbid the settlement of the whites among the Indians, and it is on the basis of these treaties that the Okmulgee Council asked Congress that no such settlements shall be allowed in the contemplated territory; and, furthermore, that no whites be permitted to occupy official stations.

There is no reason whatever for the abrogation of this saving clause in the treaties, although, when it comes to the demand that whites shall be wholly excluded from the administration of local affairs, there is found to be an honest difference of opinion. The President himself, always favorable to the protection and advancement of the Indians, is by no means disposed to endorse a demand of this nature, being satisfied, with a great many more of all parties, that experienced judgments, training in civil affairs, and a knowledge of the theory as well as the practice of republican government, require for this novel experiment the most discreet care and tender regard for some time to come. These things do not come by inspiration, precisely, but are the results of a patient schooling and a well-grounded education in civil affairs. But, as usual, the speculators and land-grabbers show themselves at once. They do not hesitate to come forward when they discover a chance for feathering their nests. These fellows so early as this are clamoring to have the whole of the proposed territory surveyed and put upon the market, like lands in any other territory. It is said that some half-dozen railroad corporations are all ready to ask for grants the moment such a survey is completed. They believe fully in their seductive ability to manipulate the earliest Indian legislatures to favor their request.

But there is no need of making haste in this matter. The Indians themselves understand the benefits of railroads to civilized life, as is shown by the action of the Chickasaws in directing a survey of their reservation, and in that provision of the Cherokee treaty which allows for a line of railway east and west, and another north and south, through their reservation. This means simply the right of way, and a few acres, every ten miles, for stations. The other tribes have likewise provided for this need in their treaties, reserving to themselves the right to make such grants of the right of way, subject always to the approval of the Secretary of the Interior. As for the territorial legislature, it is expected that it will be wholly composed of Indians, as it certainly should be. The new constitution proposes that the upper branch shall consist of a member from each nation having a population of two thousand citizens, and an additional member for each additional two thousand; while the lower branch is to consist of a member from each nation, and an additional member for each one thousand citizens. The members of both branches are to be elected by the qualified voters of their respective nations, and hold office for two years. In reference to the features of this constitution, the *Advertiser*, of this city, remarks:

"We see no objection to these provisions, though it would be more in accordance with our Eastern customs to have a part of the senators hold for four years. Congress certainly ought to have the power, even against the will of the Indians, to disapprove the laws passed by this legislature, as in the case of other Territories; and the Indians, as they are sure that the whites who wish them will not passively see Congress surrender this power. The President and Senate must also appoint the Governor and his assistants as well as the judiciary. It is hardly possible that proper persons for judges can be found, even among those Indians nearest to civilization, and for the present at least, it is probable this class of officials must be taken from the States. We think, however, that all the others, from the governor down, may be named from among the Indians or half-breeds identified with the region in which they must exercise their functions. We shall find our reward in dealing generously with these thriving and industrious Indians; they need the sympathy and encouragement, rather than the restraint and enforced presence of the whites; and the surest way to make the experiment on which they are entering a failure, is to put among them a horde of such officials as are usually thrust upon a new Territory."

We could not well conclude our remarks on this new Indian Territory, and the capacity of its population for self-government, without reciting a significant anecdote, told by Mrs. Cora L. V. Tappan, last December, at a meeting in New York for the promotion of Indian civilization. It was narrated to show how groundless is the assertion, frequently heard, that the red men have neither desire nor capacity for moral and intellectual improvement. Mrs. Tappan said she had it in her mind to relate an interesting experience in connection with a little Cheyenne Indian girl, Emma-ne-ka, one of the refugees from the Sand Creek massacre, whose kindred were all slain on that dreadful day, and who, being taken prisoner, remained in Colorado, until Col. Tappan, as a member of the Indian Peace Commission, took measures to have all the Cheyenne prisoners returned to their own people. She did not wish to go, but said she would come East with Col. Tappan, and go to school. This was three years ago. She now reads in the Third Reader, is a good speller, writes neatly, and is as good a player on the piano as any girl of her age—all this in four years, without any special instruction since she had been with them. Mrs. Tappan had studied the native Indian characteristics of this child; she found her affectionate, tractable, kind, and full of health and vigor, but responsive to all genial and kindly impulses, entirely truthful and obedient to every task and household duty. She thought this instance an effectual answer to the scoffers who say, "The Indian can never be civilized." Emma-ne-ka one day said she wished she were a woman. Mrs. Tappan asked, "Why, would you go back to your own people?" "Oh, no, not to live, but to bring in all the little Indian children and teach them to live as you do."

### Monopoly in Healing.

The monopoly in coal, in manufacturing, in salt and in sundry other things, should satisfy the greedy class that would squeeze fortunes out of the lives of the people, without attempting to carry out the scheme in medicine. Yet the medical faculty, so called, keep trying at their monstrous schemes, as in Rhode Island, and more successfully in Ohio, and as they are now doing vigorously in Illinois and Michigan. The doctors of Chicago have just resolved, in regular session, to propose a law to the Legislature similar to that in Ohio, making it unlawful for any person to practice medicine in any of the departments within the State, unless he or she shall first have attended at least two full courses of instruction, and graduated at some school of medicine either in this or some foreign country; and as a penalty for so doing without the prescribed conditions, to pay a fine not exceeding one hundred dollars, nor less than fifty, and to be imprisoned, for the second offence, in the county jail for thirty days. Nor shall such person have a legal right to collect any fees or compensation for his services.

This is drawing it rather close, with a vengeance. Here is a handful of men who set up the claim to an exclusive right to treat the ailments and accidents of their fellow-mortals, and ask the law to step in and keep off all others while they blister or bleed, drench and cut, poison and kill, guessing their blind way along; and they base their modest claims solely on their own superior skill and knowledge of the human system, as acquired by study in the "schools of medicine." Dr. Benjamin Rush was more than a mere rush light in those schools, and he left his solemn testimony behind him, in one of his public lectures, that he was forced "to apologize for the instability of the theories and practice of physic," declaring that "those physicians generally become the most eminent who have most thoroughly emancipated themselves from the tyranny of the schools of physic." It is this very same tyranny that the Chicago doctors are laboring to impose, through the Legislature, upon the unresisting people of Illinois.

It is time they opened their eyes to their danger. These fellows of "the schools" are pretty characters, now, to set up such assumptions. It is, they would have us believe, perfectly right and proper for them to slaughter the people by their endless experiments and their dogmatic and one-eyed theories; but let a medium enter the field and actually relieve the sufferings of humanity, and they want a stop put to it at once! The impudence of the thing is without a parallel. In this age of increasing intelligence and insight, it is preposterous. We want the people of Illinois, and of every other State, of the aggressive plans of the "regular" doctors, who would be glad to compel them to die under their hands rather than permit them to live by the timely and efficient help of other healers.

### Father Hecker vs. Spiritualism.

Father Hecker is lecturing in different parts of the country against Spiritualism, which he denominates a "delusion," etc. We have reports of him in Washington, D. C., and Chicago, Ill. Father H. is the editor of the *Catholic World*, and considered one of the distinguished divines of the Roman Catholic Church in America; but the reports of his addresses go conclusively to show, in our estimation, and in the estimation of Spiritualists generally, that the worthy father knows but very little if anything in regard to the philosophy of modern Spiritualism when he asserts, as he did in Chicago, that "the path Spiritualists were treading was a dangerous one, and that they should avoid it as they would a snake in the grass." But we are gratified to see by a notice in the last number of *The Present Age*, that one of the most able lecturers in our ranks at the West—Lyman C. Howe—is to reply to the Rev. Mr. Hecker's lecture. We hope Bro. Howe will forward us a report of his remarks.

### Mrs. Brigham's Lecture in Cambridgeport.

Mrs. Nellie J. Temple Brigham generously donated her services for a lecture, and spoke at Harmony Hall, on Friday evening, Feb. 24th, the proceeds to be devoted to the benefit of the Children's Progressive Lyceum, of Cambridgeport—which organization is much in need of pecuniary assistance.

### The Spiritualist Fair at Eliot Hall.

The Fair, inaugurated as heretofore announced—on account of the opening of which, on Monday, Feb. 20th, we gave in our last issue—continued to be held with great social and pecuniary success at this hall, corner Eliot and Tremont streets, Boston, from the date of its inauguration till Wednesday evening, March 1st, (a period of nine working days and evenings).

During the sessions of the Fair excellent notices were given in most of our city papers. Among others, the *Boston Advertiser*, in speaking of it, said, in the course of quite a lengthy sketch:

"The Fair in Eliot Hall, corner of Tremont and Eliot streets, held by the Spiritualists of Boston and its vicinity, in the evening of the 20th of February, was one of the most successful of the season. The tables are profusely furnished with the thousand and one articles which the ladies contribute invariably, but there are, in addition to these, various other attractive features. The hall itself is well worth a visit, being charmingly fitted up as the headquarters of this sect, decorated with flags, banners and the paraphernalia of the 'Progressive Lyceum,' which is held here. A cabinet organ, given by Messrs. S. D. & H. W. Smith, manufacturers of these instruments, is to be disposed of by lot, as visitors are quickly informed when they fall in the way of the zealous gentleman who sells the chances. An X-ray sewing-machine, valued at \$140, was contributed by Mrs. H. Williams, and the chances were quickly taken, and the prize drawn. An art gallery, containing many clever compositions, is another source of revenue to the Fair and of amusement to visitors. The Music Hall Society furnishes a long table handsomely, the Progressive Lyceum another, and there are tables furnished from the Government, and the place is full of town, including one which is the result of the astonishing enterprise and industry of one lady from Philadelphia. There is also a book table where all the principal publications of Spiritualists are for sale, with photographs of eminent mediums and other members of the sect. The entire Fair is admirably arranged and well conducted."

The *Boston Journal* gave the following:

"The Spiritualists of Boston and vicinity opened a very fine Fair, Monday evening, in Eliot Hall, corner of Tremont and Eliot streets, which continues day and evening through the present week. The proceeds are to be devoted to furnishing the hall as headquarters for the Spiritualist movement, and for the general interests of the cause. The hall is finely fitted up, and articles, almost endless in variety, are displayed from the booths, presided over by very attractive ladies. A large number of valuable things are to be disposed of by lottery and shares, and every reasonable device is arranged to get the needful."

Among the donations of fancy articles, Annie Ray, of Terre Haute, Ind., sent to the *Banner of Light* office, Feb. 18th—with a special request that they be "placed on Mrs. Conant's table in the Fair if she has one"—a Mouthful Box, a Tidy for a lounge, and an Infant's Sacque, saying in her letter:

"Never give up the *Banner of Light*. I have no words to tell you how I prize it. Friends—you who are supplied from so full and overflowing a fountain—cannot realize how hungry we are at times. On such occasions, and always, the *Banner* comes to us laden with the choicest spiritual food. May it live and prosper forever."

Around the box was worked: "God bless our *Banner of Freedom and Love*!"

During the sessions of the Fair the large attendance demonstrated the fact that believers in Spiritualism are very numerous in Boston and vicinity. Those ladies and gentlemen who have given their time and skill, and those who have made donations to the Fair, are worthy the thanks of every friend of the cause in both spheres of life—the seen and the unseen—for every material help which is given to increase the number of the avenues of spiritualistic labor, or to sustain those already organized, is sure of that blessing which follows good works.

Among the many interesting features, we will mention that on Wednesday evening, Feb. 22d, the elegantly furnished X-ray Sewing Machine, valued at \$140, contributed by H. S. Williams, agent, was drawn by lot.

On Tuesday evening, Feb. 28th, the "Grand Combination," consisting of one Parlor Organ, valued at \$250, furnished by H. W. Smith, of the firm of S. D. & H. W. Smith, manufacturers—a really superior instrument—and some other prizes were disposed of, amid general interest. During the Fair numerous other articles were drawn, among which were specimens of needlework, a silver service, valued at \$100; another organ, given by Messrs. Daniel Farrar and Phineas E. Gay, valued at \$150, and a music box, valued at \$150.

It is generally understood that about three thousand dollars have been raised during the sessions of the Fair—which is truly an encouraging result. We are unable to give in this present issue a general list of the donations, as it was not furnished us by the management up to our going to press.

### The Fountain: With Jets of New Meanings.

This latest work of Andrew Jackson Davis, published in Boston by William White & Co., is destined to be as celebrated a book as "Divine Revelations," for the abundance of notices and criticisms upon its contents amount to anything. One thing is certain: the work is selling rapidly, and no doubt will run through many editions.

The discussion among Spiritualists and others of late in regard to Mr. Davis and The Fountain, principally grew out of the publication in the *Banner* last December of the so-called "nine errors" of Spiritualism, which we copied from the work, and which were commented upon, *seriatim*, by one of our spirit-friends at the *Danvers Public Circle*, although certain of the secular press insinuate to-day that we dare not insert them in our columns! These poor short-sighted individuals, who are prone to let their prejudices run away with their better judgment, should read our paper before criticising us in so bunglingly ridiculous a manner. They expend their powder fruitlessly, and at the same time become the laughing-stock of their readers.

It should be distinctly understood that Spiritualists are not credulists; that they have individual opinions of their own; and that they are not afraid to express those opinions upon any subject. Mr. Davis has a perfect right to criticize what he considers "errors" in Spiritualism, and we have the same right to criticize Mr. Davis's "views," precisely as we have the right to call in question the errors of Old Theology—and God knows there are plenty of them. Our grand object in all these matters is to arrive at the Truth in all things pertaining to humanity's best good, both here and hereafter. To this end we labor, and are willing to sacrifice all temporal comfort, if need be, to accomplish so desirable a result.

### Worcester Meetings.

There is a steady and increasing interest in the subject of Spiritualism in Worcester. A correspondent informs us that the public circles held between the services are largely attended. Miss Nellie Davis, the young and brilliant inspirational lecturer, has been speaking there for the past two months. Her discourses bear evidence of deep and mature reasoning far beyond her years, and are well appreciated.

### Old Theology Rampant! Attempt to Suppress Liberal Thought! How the Thing was Done. Justice Vindicated.

We are indebted to the *Herald* of Feb. 27th for the following interesting facts, which go to show that bigotry and intolerance are not wholly extinct in Massachusetts. But, thanks to the wisdom and honesty of the Bench, the bigots did not succeed in their designs:

It is a well-known fact that Knapp the Elder, or Elder Knapp, as he is more familiarly called, has been stirring up things with a red-hot pole during the past week, and it is just possible that some persons have small brimstones within the past seven days, who were never familiar with the odor of the article before except in the form of flour of sulphur, which is good in some cases. J. L. Hatch, who was sporting a fur collar and spectacles, is a Unitarian minister, and, believing that the doctrines promulgated in the inner sanctuary of Tremont Temple by Elder Knapp and some of his sympathizers were extremely pernicious to the community, sought to counteract their effect by distributing to passers by the door of the Temple Dr. Hedge's tract, wherein the "Atonement" is treated on—a document published by the American Unitarian Association. This act on the part of the Rev. Mr. Hatch coming to the knowledge of Knapp very much inflamed the temper of that serene and venerable antagonist of his Satanic Majesty, the Devil, who, in a fit of pique, resolved to have his hearers that "miserable infidel" was outside distributing tracts, and asked them to pray that he might be "shaken over hell until he repented." It is also reported that "Brother Fulton" disagreed at this point with the Rev. Mr. Hatch, and advised the audience "to pray for the miserable little devil," that he was "not worth praying for." The "infidel," however, kept distributing, and ceased not until a police officer yesterday arrested him—not with a view of shaking him in a court atmosphere, but for the purpose of having him answer to a complaint charging him with violating the 20th section of the 61st chapter of the city ordinances, which says:

"No person shall stand in any street for the purpose of allying to in any of our districts any article or for the exercise of any business or calling, unless duly licensed by the Board of Aldermen."

The complaint charges that Hatch was standing in Tremont street, in the act of distributing a certain calling to the distribution of tracts at said street, against the peace, &c.

Mr. Hatch gave bail in the sum of \$200 for appearance in court to-day, when it will appear whether tract distributing is a "crime."

The next day's edition of the *Herald* reports that—

On the 25th inst., a warrant was issued by Judge Churchill of the Municipal Court, directed to the Sheriff of Suffolk County, his deputies, constables and police officers of the city of Boston, commanding them to arrest and bring before that court the body of one Julius L. Hatch, an alleged disseminator of "heresies," who was also charged with standing in Tremont street for the exercise of a certain calling, namely: the distribution of tracts, against the provisions of the by-laws of the city of Boston, and against the peace of the Commonwealth. The warrant, with this document, Sergeant Ford, of the Second Police, on the 27th inst., proceeded to arrest the said disseminator of tracts, and this morning brought his clean-looking body before Judge Bacon for trial. The evidence introduced clearly established the fact that Hatch had distributed the tracts aforesaid, that he had done so on Tremont street, and that his "work of mercy" for the "good of humanity" had collected crowds on the street. Hatch was not enough to contest. This was not his "calling," as set forth in the complaint, he being an ordained minister of the Lord Jesus Christ, filling a pulpit and preaching to "hardened sinners," at Belmont, on the South Shore, where he holds that it is absurd to think that they will "be roasted in hell eternally" for their sins, and at the same time grow more wicked. The prosecution failing to show that distributing tracts was his calling, or that it was a business that required a special license, the court ruled that Hatch was not guilty of the charge, and thereupon ordered his discharge. This caused a sensation in the courtroom almost equal to the clapping of hands when the Appleton tract case went under the boards of justice, for the courtroom was greatly crowded, many being present who were "eyes in their sins," and apparently undecided who to cling to, Elder Knapp or Mr. Hatch, the tract-seller.

### Music Hall Spiritualist Lectures.

Mrs. Nellie J. Temple Brigham completed her engagement before this course by a lecture, on Sunday afternoon, Feb. 26th, on "Above and Below." Those in attendance were much pleased with her excellent discourse, which we shall print in full hereafter. At the close of the lecture, she gave the following inspirational poem:

#### AFTER ALL!

A little time of grief and sorrow,  
A looking, longing, toward the morrow,  
While rain-drops fall;  
A little time of gloom and sadness,  
Sometimes changed to a bloom of gladness:  
—Is this all?  
A little smiling mixed with sighing  
Ere we learn to live, but change with dying  
When time shall call;  
A longing for the shining heaven  
Where souls from mortal cares are riven:  
—Is this all?  
We stand beside the grave in sadness;  
All barred from our hope and gladness,  
While tears-drop fall;  
But there comes an answer from the angels,  
Those beautiful and fair evangelists:  
"It is not all."  
This land of shade, this home of mortals,  
Is but a sojourn to the heavenly portals  
Where angels call.  
You'll see the glorious sunlight shining—  
Behind the cloud the silver lining—  
After all!"  
Look up, through all your tear-drops falling,  
And hear the heavenly voices calling,  
Like sunbeams all.  
They answer that your waking vision  
Shall see life's fount of joy eternal,  
After all!"

#### Edward S. Wheeler.

This bold radical inspirational speaker will lecture in Music Hall Sunday afternoon, March 5th, and the following Sunday. The ability with which Mr. Wheeler generally handles his subjects is too well known in this section to need further commendation at this time. His numerous friends, we trust, will fill the hall.

### The Future of Israel.

The Rabbi Sneerson, of Jerusalem, whose visit to Boston has been the event of the year among our Jewish citizens, delivered his second lecture in Boston, on Sunday evening, Feb. 26th, at the Warren-street Synagogue. At the opening of the lecture, Mr. Sneerson said that, since his residence in the United States, he had been pleased with the industry, intelligence and virtue of the people by whom, as it appears to him, justice and truth were daily practiced. While he rejoiced at the features of the country, he could not but sorrow for the land of his fathers, upon which the curse of God seemingly rests. He gave a lucid description of the city of Hebron, its people, their manners and customs, and then passed to the discussion of the topic which seems to be uppermost in his mind—the future of Israel. Will the pristine glory of Israel be restored? Will it be accomplished by the miraculous interposition of the Almighty, or by natural causes? Will the Hebrews ever be again united under a ruler of their own? These are the questions which are continually agitating the minds of the race. The speaker's idea was that it would be brought about by natural causes, but the condition of Hebrews living in free countries, like the United States, would not be benefited. It is to the thousands who daily suffer persecutions in lands where free institutions do not predominate, that restoration will bring relief. As the sentiment of an educated thinker, the lecture was full of suggestive ideas, particularly that part relating to the restoration of the lost tribes.

### Gone Before.

Benjamin G. Howes, of Worcester, Mass., in the full knowledge of a brighter and better existence beyond the veil of death, ascended to the reward of a well-spent life, from Worcester, Mass., on Thursday, Feb. 23d. The deceased was about forty-three years of age. He was a man universally loved and respected by all who knew him, whatever their creed or profession. He had been liberal in his views for some years, and was the mainspring and soul of the Worcester Liberal Tract Society. During the past two months, the new light of Spiritualism became to him a cheering fact—his mind being fully prepared before, but lacking till then the proof necessary to appeal to his reason, which was to him the touchstone of all things.

Funeral services were held at Horticultural Hall, Worcester, at eleven o'clock on Tuesday morning, Feb. 28th. The place of assembly was packed—every inch of standing room being occupied. The exercises were opened by a song by the Quartette, from the "Spiritual Harp," followed by the reading, by Prof. William Denton, of appropriate passages from the scriptures of various peoples. A song followed, and then Prof. Denton proceeded to give one of his searching, and analytical, at the same time comforting, examinations of the ideas of death and the after life presented in the past as compared with the views now entertained in the added knowledge of the present day. The speaker then proceeded to give a tribute to the well-known worth of Mr. Howes, showing that to the last he was firm to his faith, and wished the work of disseminating liberal ideas, in which he had been engaged for the past two years, to go on without faltering; after which, the services closed with a song.

### The Income Tax Outrage.

There are no serious symptoms whatever of a determination on the part of Congress to repeal the income tax. Like other promised repeals, it passes one house only to be amended in the other, and then it is understood that it shall fall between the two. We may be asked why people do not procure an injunction from some proper court, restraining the collection of a tax which the first legal minds do not hesitate to pronounce wholly unconstitutional. Simply because Congress has restrained all courts from lending aid to the taxpayer in that way. It has expressly forbidden any court from interfering with the process of the tax-collector. It is a most tyrannical measure, because it silences the voice of the judiciary—the legislative usurping the power of another branch of the government. All that remains is to pay the tax under protest, and hope to get it back again years hence, when by some means it shall have been duly pronounced unconstitutional. In the meantime, many persons may have been ruined by the exaction itself, and their remedy, if it comes at all, comes too late. It is unaccountable that such arbitrary proceedings are patiently submitted to in a free country like ours.

### A Large Legacy to Spiritualism.

Mr. Robert Barnes, of Evansville, Ind., passed to the higher life Feb. 4th, 1871. He left a will, bequeathing to the "Board of Trustees of the Indiana State Association of Spiritualists" the whole of his property, amounting to nearly seven hundred thousand dollars, to be devoted to the education of children of poor parents. Mr. Barnes was a clear-headed, active business man, and, having no children, had long contemplated the fulfillment of this noble charity. If his purpose is allowed to be carried out as he designed, it will produce more good results for the human race than has been realized by the immense wealth of Stephen Girard. We hope the courts will not block the wheels of this last and best project for the elevation of the poorer classes. The nearest relative of the testator is a niece, now the wife of a millionaire. In our next issue we shall print a biographical sketch of Mr. Barnes, together with his will.

### The Peace Movement.

The cause of peace, which is as old as the Christian religion, and which has existed in an organized form since 1815, is exciting new interest both in Europe and America. Meetings in favor of international peace are being held in various places, and the conviction is becoming strong that there are better methods of settling difficulties than by a resort to arms. The American Peace Society, with headquarters at No. 36 Bromfield street, Boston, and 45 Madison street, Chicago, has been unusually active of late, and has extended its operations much more widely than ever before. It wishes to do so still further, and to this end desires to employ agents and colporteurs, both traveling and local. The Society is entirely loyal to the government, but believes that it is much better to prevent rebellions and wars than to suffer their terrible consequences.

### What the Spirit Saith.

The reader's attention is called to the Questions and Answers in our Message Department. There they will find answered some of the most important questions that interest the people of earth to-day.

The question, Whether the time has arrived for Spiritualists to organize? is answered by the invisible intelligence in the negative, and the reasons are given therefor. There is much truth in the spirit's utterances that the churches have organized at the mouth of the canon, and that Spiritualists want to organize in a different way. By referring to the sixth page the professed Christian may ascertain what the spirit has to say in regard to Jesus the Christ.

### The American Liberal Tract Society.

The second hearing, upon the application of Prof. William Denton and others, for the incorporation of this Society by a special act of Legislature, was had before the joint "Committee on Parishes and Religious Societies," at Room 13, State House, Boston, on Wednesday morning, March 1st, Prof. William Denton, Dr. H. F. Gardner, Dr. H. B. Storer, John Wetherbee, H. S. Williams, George A. Bacon, A. E. Carpenter, Mr. L. Dole and others being in attendance. At the close of the session the applicants were informed that, should a third hearing be considered necessary by the Committee, due notice would be given them.

### Our New Volume.

This number completes Vol. 28 of the *BANNER OF LIGHT*. We shall open our new volume next week with a leading article from the facile pen of Prof. Britton, of New York, entitled "OPEN DOORS," which equals, we think, if it does not excel in literary merit and depth of thought, "SILENT VOICES," by the same author. We shall also publish in our next issue a lecture by Mrs. Nellie J. T. Brigham, entitled "THE UNSEEN CITY," delivered through her instrumentality at the Music Hall, Boston, on Sunday, Feb. 5th, 1871.

Irredeemable bonds—vagrabonds.



## Advent of Modern Spiritualism.

The twenty-third anniversary of the advent of modern Spiritualism will be celebrated at Apollo Hall, corner Broadway and 23rd street, New York, on Friday evening, March 31st. The afternoon, from two to five o'clock, will be devoted to appropriate addresses, poems, music, &c. The most distinguished speakers whose services can be obtained, will be engaged for this occasion. Hon. John W. Edwards will preside and make the opening address. In the evening the spacious hall and drawing rooms will be open for a grand reception. Dancing will commence punctually at 8 o'clock, and continue until 2 A. M. The exercises will be carried out under the following Committee of Arrangements: John J. Tyler, P. E. Farnsworth, W. S. Barnard, Edward Robinson, Dr. C. C. Dusenbury, Dr. O. R. Gross, Dr. H. Slade, J. V. Mansfield, J. A. Cozens, R. E. Merrill, Mrs. C. B. Wilbur, Mrs. P. E. Farnsworth, Mrs. L. F. Hyde, Mrs. Dr. Dusenbury, Mrs. W. S. Barnard, Mrs. M. Keyser. Tickets may be obtained from any member of the above Committee.

It is not time that the Spiritualists of Boston and vicinity also move in the matter of celebrating the day? Surely we have many able speakers whose services could not doubt be obtained for the occasion. Apollo Hall would be just the place in which to hold such a Festival.

## ALL SORTS OF PARAGRAPHS.

CONTENTS OF THIS NUMBER OF THE BANNER.—First Page: "The Scientific American on Spiritualism," by Allen Putnam; "Science and Spiritualism," by John Wetherbee; "Spiritualism at Home and Abroad," by Dr. G. L. Dutton; "Vital Spiritualism," a lecture by Mrs. Maria M. King; Poem—"The Advent of Spiritualism," by Alexander MacLachlan; "Banner Correspondence from New Brunswick, Ohio, Vermont, Massachusetts, Wisconsin, Minnesota and Iowa." Third: Poem—"Prayer and Potatoes," "Spiritual Phenomena," "Frank L. Thayer, the Musical Medium," by Josephine T. Smith; "Physical Manifestations in Virginia," by "Winter Solares at Harley Street," Michigan "Yearly Meetings," "Class Legislation," by Bryan J. Butts; List of Spiritualist Meetings, and Obituaries. Fourth and Fifth: Editorials on Current Topics, Items, etc. Sixth: Message Department. Seventh: Advertisements. Eighth: Correspondence from Warren Chase; "Western Locals," by Cephas B. Lynn.

Read the advertisement of Mr. Elias Bascom, headed "Wanted." He wants a partner in the business of manufacturing globes.

A new edition of Belle Bush's splendid book of poems, "Voices of the Morning," has just been issued.

Attention is called to the advertisement of "Cable Sewing Machine and Shoes," said to be the best covering for the foot ever worn.

LORING, the enterprising publisher, has moved into his new store, corner of Bromfield and Washington streets.

In answer to Bro. Lynn's query in our last issue, we would say that the MSS. of the Biography of J. M. Peabody, by J. O. Barrett, are in the printer's hands, and that the work will be issued in due time.

INDIAN AFFAIRS.—General Parker, Commissioner of Indian Affairs, says that the threatened hostilities will not originate with the Indians themselves, who are rapidly becoming amenable to the peace policy of President Grant, but with Indian traders and contractors, who oppose that policy because it interferes with their plans for enriching themselves.

HOW TO GET RID OF HORNS—AN EASTERN RECIPE. Listen to Sautel; he is shrewdly wise, And puts his moral in the simplest guise. An Eastern pupil asked his priest one day How he could keep his thousand horns away: "They come upon me with such fearful power, I cannot call my own a single hour; Rob me of work, of time, of thought, of rest; Nor can I shun them, though I try my best. Unless some quick relief there is to give It will be worth one's life to live." Then said the priest, "My recipe is this— Well followed, you shall see how good it is: 'To all the poor who come, your money lend, But ask the rich for loans. Believe me, friend, When once they pass outside your darkened door, They go to stay—you'll never see them more.'"

Theodore Tilton is to have associated with him in the conduct of his paper, Rev. William T. Clarke, formerly editor of the *Liberal Christian*, New York, a position he held for several years, and in which he displayed decided skill and ability as a journalist.

Becher thinks it will never do to preach cream and practice skim-milk.

Becher says there is many a man who believes in Christ, only he do not call it by that name, and there are many Orthodox persons who are remarkably free from Christianity.

"WHATEVER IS, IS RIGHT."—The weekly paper bearing this title, formerly published in New York State by B. Booth, has been removed to Boston, and is now issued from 25 Bromfield street, Mr. Fred M. Coburn, publisher. Its mechanical appearance is excellent, and its editorials pungent, yet full of mercy. The speciality of the paper was the publication of reports of Rev. W. H. Murray's Sunday discourses at Park-street Church, prepared by Dr. A. B. Child; but it seems, from a card recently inserted in the *Traveller* by Mr. Murray, that he is "opposed to the whole thing." The answer to Mr. M. by the editor of "Whatever Is, Is Right," is excellently well put; the pill must be bitter to the eloquent divine, notwithstanding his delicate sugar-coating.

An English scientific writer maintains that sleep is produced by "a molecular change in the nervous structure itself of the cerebro-spinal system."

Louis Bernard, a French miser, who died at St. Vincent's hospital, New York, Monday, Feb. 20th, bequeathed \$100,000 to the Society for the Prevention of Cruelty to Animals. The Society has also received three other bequests amounting to \$200,000, which, with the \$100,000 pledged by Henry Bergh, places the Society on a firm basis.

JEWELRY: MYN, MAN, OR GOD.—We received last week, from London, a supply of the above-named work by J. M. Peabody, and immediately filled the orders we had previously received. We have a few copies left. Early application will secure them.

YON COUGHS AND THROAT DISORDERS, use "Brown's Bronchial Trochee," having proved their efficiency by a test of many years.

"I have never changed my mind respecting them from the first, excepting to think yet better of them which I began thinking well of."

REV. HENRY WARD BEECHER.

## Towne's Examiner.

Rev. Edward C. Towne's *Examiner*, for April, the fourth number—ready March 15th—will contain an elaborate article on "The Essence; The Faith and Practice Copied in Primitive Christianity," embracing: I. An Orthodox Scholar's account of the History and Doctrines of the Essenes, and of all that has been said about them from the time of Christ to the present day; by Christian D. Ginsburg, LL.D., a leading contributor to the new edition—Dr. Alexander's of Kitt's *Cyclopedia of Biblical Literature*; this account being given in the exact words of Dr. Ginsburg and of the ancient writers and modern scholars quoted by him. II. Comments, by the editor of *The Examiner*, on the particular indebtedness of Primitive Christianity to Essenism, and on the relation of Jesus to this remarkable Jewish sect. On this similar account of Essenism has ever been published in this country. As only a limited number of extra copies will be printed, persons desiring to secure this number should make immediate application to *The Examiner*, Chicago. We advise our friends to forward fifty cents at once, feeling sure they will never regret it.

Notices of *The Examiner*: The *Examiner*, edited by the Rev. Edward C. Towne, has reached its third number, and continues its earnest and able discussions of various points of theological belief, although in a less vehement polemical spirit, and with fewer trenchant personalities than marked its earlier issues. The magazine exhibits great freshness and vigor, and is no less remarkable for its fertility of resources than its boldness of expression. If it can be regarded in any degree as the exponent of religious thought in the quarter from which it comes, it shows that the views of opinion within a few weeks—*The New York Tribune*.

"Rev. Edward C. Towne's *Examiner*, for February, is able and outspoken from an extreme radical standpoint."—*The Independent*, N. Y.

## Spiritualist Lyceums and Lectures.

Boston.—*Elliot Hall*.—No session of the Lyceum on Sunday morning, Feb. 20th, on account of the Fair.

*Temple Hall*.—On Sunday, February 20th, the exercises at this hall were as follows: Morning, reading of poem by Abby Burnham. Mrs. H. Carle gave many satisfactory tests. Grover. Afternoon, address by Mrs. A. S. Floyd. She spoke of the seeds of truth which are taking root in spiritual soil; and, referred to the attractions and successful efforts of the Spiritualists' Fair held in this city. Evening, address by Dr. Hodges, of East Boston. Subject: "Which is best, the Bible, or as taught by Spiritualism?" He spoke of the conditions of the past as having had a tendency to work class who believed in endless hell—while eighty per cent. of crimes were committed by believers in Church faith. He spoke of the Spiritualists as believing in no forgiveness, no possibility of throwing their sins on another, but that each one was strictly accountable for acts committed, and would be judged by individual merits. As fast as man understood the laws of Nature, he became accountable through them, and must pay the penalty of disobedience.

*Lyceum Entertainment, Tuesday Evening, Feb. 21st*.—Opening place by Mrs. Wentworth, after which she favored the audience with several songs. Selections were well recited by the two sisters, Misses Alice and Lizzie Tuttle, also by Ida Benson, Cora Benson, Eva Wiggin and Gerly Alford; poems, by Mrs. S. John and Mrs. Dana, were followed by a comic song by Mr. Tuttle. Mr. St. John successfully performed on two musical instruments at the same time—harmonica and concertina; gymnastic exercises by five small children followed; dramatic pieces were then presented by Arthur Hodges, Mrs. Foster, Mrs. Dana, Miss Putnam, Miss Brodell, Misses Alice and Lizzie Tuttle, Master Collins and Charles Dexter. Closing address by Mr. O. Huggins and Abby N. Burnham.

*Lyceum*.—On Sunday, Feb. 20th, the interest was as usual. Abby N. Burnham was present, and gave the opening invocation.

CAMBRIDGEPORT.—*Harmony Hall*.—The Second Monthly Concert for the benefit of the Children's Progressive Lyceum at this place, occurred Sunday evening, Feb. 20. The exercises opened with a song, "Summer-land," in which the Lyceum, as a body, participated. Annie Willis and Fannie E. Hall gave recitations, and were followed by Mrs. M. A. French, and Misses Cora Hastings, Nellie Bullard, and Master George Pearson. In a dialogue which was calculated to show the reasonableness of modern views on religious matters, as compared with the "old depravity school," Misses Ella and Cora Harrington sang, and Abbie Goss gave a recitation, after which, a tableau entitled "Night and Morning" was well received by the audience. Master Henry E. Hall declaimed, and the Lyceum Quartette sang a selection. Ella Willis recited Col. Hays's "Jim Bludso." A detachment of the Lyceum went through the flag exercises, under direction of W. H. Bottinson, Conductor. Emma Willis recited a selection, and was followed by a tableau, "Faith." Master George Pearson gave a recitation. Henry E. Hall and Misses Fannie E. and Clara W. Hall sang. A tableau and reading, "About Ben Adhem," followed. Recitations by Ella Harrington and Miss George Martineau, were followed by "Courtship Sunday night," (by request) by Master George Pearson and Miss George Martineau. Mrs. H. A. Pearson sang Dr. Ordway's "Dear mother kissed me sweet good-by." A dialogue, "The Bound Girl," was well rendered by Ida Elliot, Cora Hastings, Abbie Goss, Cora Harrington. A tableau, a recitation by Miss Floss Bullard, and a series of notices from Mr. Charles H. Gull, closed the highly successful services for the evening. It is to be regretted that the seating capacity of the hall was not larger, as quite a number of persons were obliged to go away—there being no accommodation for them.

Married.—On Tuesday evening, Feb. 21st, Mr. George P. Simmons, tenor of the volunteer quartette connected with the Cambridgeport Children's Lyceum, was married at the rooms of Mrs. M. A. French, Cambridgeport, 28 Winter street, Boston, to Miss Lizzie Manning, by the Rev. Mr. Wood, (Methodist) of East Cambridge. Several of the officers and leaders of the Lyceum and quite a number of friends generally were present. After the services and refreshments, social converse and singing by Mrs. H. A. Pearson, and Mrs. M. A. and Miss Jennie French, closed a pleasant occasion.

CHESAPE.—*Granite Hall*.—Mrs. Nellie J. T. Brigham gave her closing lecture for the present at this hall, Sunday evening, Feb. 20th. The meeting was well attended. Her remarks were based upon written questions propounded by the audience—the chief one of which was with reference to desired additional demonstrative proof of a future existence. At the close of her lecture, she improvised a poem with reference to the recent demise of Benj. G. Howes, of Worcester.

SALEM.—We are informed by H. M. Robinson, under date of Feb. 27th, that Mrs. Abbie W. Tanner, of Montpelier, Vt., has just closed an engagement in this city. He says: "All of her discourses have been spoken of by her hearers as among the most eloquent of the season. Her poems are beautiful, and appeal to every honest mind. She condescends no denomination, but pleads in behalf of love for all—in favor of truth for our motto, and a religion for humanity—not for a few who can afford to sit in a rich temple, and worship God by dressing in silks and fine linen. If we had a national religion, we should be happier. The bright angels of heaven in the past have brought us truths, and why not in the present as well? We must all bear in mind that the battles of this stormy life will soon be over, and then, if we have fought well, we will meet in that blest abode above with all our angel friends. I would commend all societies to engage Mrs. Tanner. She ought to be kept busy, as she is willing to do all for the cause of right."

NATICK.—The Spiritualists meet every Sunday at Temple's Hall at 10 A. M., and 2 P. M. Speakers engaged for March: Mrs. Juliette Yaw, Mrs. Susie A. Willis, and Dr. A. B. Child.

## Movements of Lecturers and Mediums.

Cephas B. Lynn would like to make lecturing engagements in the New England States during the summer months. He has been lecturing in Cincinnati for the summer past. After his tour East, he will go West again. He is a very pleasing speaker, and his lectures give general satisfaction. His address is care of *American Spiritualist*, Cleveland, until March 14th; after that, Darton, Wis., until further notice.

Mrs. Laura Hastings Hatch has discontinued her musical séances, on account of the severe illness of her husband.

Mrs. Susie A. Willis, of Lawrence, will speak in Somers, Conn., during the month of May next.

Lola Walsbrook can be addressed, box 100, Ravenna, Ohio, till the 1st of April. She thinks of spending a part of the summer in New England.

Mrs. S. E. Warner will answer calls to lecture in the New England States during the ensuing spring and summer. Address, Cordova, Ill.

Mrs. Jennie Leys has accepted engagements to lecture every Sunday till the close of July. She speaks in Stoneham July 2d and 10th, and in Middleboro' July 9th and 23d.

A. H. Darrow's address has been changed to Waynesville, Ill. All who desire his services as a lecturer on Spiritualism or Phenology, should address as above.

Mrs. Nellie M. Pease lectured the last two Sundays of February in Owosso, Mich., and is engaged to speak in Chicago all the Sundays of March.

Dr. H. P. Fairfield closed a month's lecturing engagement in Bangor, Me., Feb. 20th. His first lecture was given to an audience of seventy-five, and his last to six hundred. That speaks well for the interest manifested in the Doctor's discourses. He lectures in New Bedford, Mass., the first two Sundays in March.

Mrs. Gould, an excellent test-medium, is at present located in Bangor, Me.

Mrs. N. J. Andrews, electro-magnetic physician, has taken an office in the Pavilion, 67 Tremont street, Boston.

Mrs. Nellie Temple Brigham lectures in Springfield during March.

Mrs. Anna M. Middlebrook's lectures in Dryden, N. Y., according to the *News*, created an unusual interest.

D. W. Hull is lecturing in one of his lectures.

Mrs. Laura C. Smith is creating a favorable impression in Omaha by her excellent lectures. The *Tribune* briefly reports her remarks, and pays her a high compliment.

Dean Clark lectured in Newburyport, Sunday, Feb. 20th, to a full audience, and much satisfaction was given. He will speak there again on the 5th of March.

Lyman C. Howe closed his second engagement of two months in Chicago, Sunday, Feb. 20th. From the first day in October last, when Bro. Howe came among us, up to the present, says the *Present Age*, he has been growing in the

esteem of the people. As an inspirational lecturer we think he has no superior. Efforts are being made, which we hope may be successful, to secure him permanently in Chicago.

Mrs. J. J. Clark will speak in Stoughton, Mass., on Sunday, March 5th.

Dr. A. H. Child lectures in Harmony Hall, Cambridgeport, Sunday evening, March 5th.

## Matters in Europe.

By the dispatches current up to the latest moment before our going to press, it would seem that the war which has raged so destructively in France for the last seven or eight months has reached—for that nation—a disastrous close. The terms of the treaty of peace, which, being accepted by the representatives of the French and Prussian governments, is now about to be presented for the endorsement of the National Assembly, involve:

First—The cessation of Alsace and Metz, but Belfort is to be restored to France.

Second—The payment of a war indemnity of five milliards of francs.

Third—A portion of French territory, with some fortified towns like Sedan, to remain in possession of the Germans until the conditions of the treaty are fulfilled.

Fourth—The German army to enter Paris on Wednesday, March 1st, and occupy the Champs Elysees.

Fifth—Peace to be proclaimed when the French Assembly has ratified these conditions.

While some fears exist that the Assembly will not ratify the treaty, yet it would seem that the nation is so weary of the war, and so desirous of peace, that it is hardly possible that hostilities will be resumed. The new government of France has been recognized by nearly all the countries of Europe and by the United States.

General Trochu retires into private life at the request of Thiers. The provisions in Paris have fallen to ordinary prices, but the suffering from famine in the country is still great, and the morale in the United States and other countries for the relief of the people are made in the time of sore need.

Spain is indignant with Egypt on account of an insult offered to a clerk in the Spanish Consulate at Cairo; and all her Consuls have quit the dominion of the Khedive.

England is much disturbed about Greece, and still sticks to the Marathon massacre—demanding a fresh examination of the subject by the Greek government.

Germany is alive with anticipation of the speedy return of her armies, and the Emperor is announced as soon to return to Berlin.

## New Music.

Oliver Ditson & Co. have just published a new song, by Bret Harlo, entitled, "Twenty Years." Also a serenade, "A Aria from Dreams of Thea," by Shelley, music by W. A. Smith. "The Golden Streets," song and chorus, by Walter Kiltredge; "Serenade," for piano, by C. A. Elisold.

*Boston Music Hall Spiritual Meetings.*

Entrance on Tremont and Winter streets.

March 5, Lecture by E. S. Wheeler.

The fourth course of lectures on the philosophy of Spiritualism will be continued in the elegant and spacious Music Hall.

EVERY SUNDAY AFTERNOON, AT 2 O'CLOCK, until the close of April, under the management of Lewis B. Wilson, who has made engagements with some of the ablest inspirational, trance and normal speakers in the lecturing field.

Edward S. Wheeler, Rev. Warren H. Goddard, J. M. Peabody, and Prof. William Denton will lecture during the course. Vocal exercises by an excellent quartette.

Season ticket, with reserved seat, \$2.00—now ready for delivery at the counter of the *Banner of Light* office, 158 Washington street; single admission 15 cents.

*Spiritual Periodicals for Sale at this Office:*

THE LONDON SPIRITUAL MAGAZINE. Price 80 cts. per copy. *Human Nature: A Modern Inquiry into the Nature of Science and Intelligence.* Published in London. Price 25 cts.

THE MEDIUM AND DATABOOK. A weekly paper published in London. Price 5 cts.

THE LITURGICAL PHILOSOPHY JOURNAL: Devoted to Spiritualism. Published in Chicago, Ill., by E. S. Jones, Esq. Price 3 cts.

THE PRESENT AGE. Published in Chicago, Ill. Price 8 cts.

THE LYCEUM BANNER. Published in Chicago, Ill. Price 5 cts.

THE AMERICAN SPIRITUALIST. Published at Cleveland, O. Price 6 cts.

THE SPIRITUAL MONTHLY AND LYCEUM RECORD. Published in Boston. Price 15 cts.

THE HERALD OF HEALTH AND JOURNAL OF PHYSICAL CULTURE. Published in New York. Price 20 cts. per copy.

## BUSINESS MATTERS.

CHARLES H. FOSTER, Test Medium, No. 29 West Fourth street, New York City. N.Y.

JAMES V. MANSFIELD, TEST MEDIUM, answers sealed letters, at 301 Sixth Avenue, New York. Terms, \$5 and four three-cent stamps. 37.

SEALED LETTERS ANSWERED BY R. W. Flint, 103 East 12th street, New York. Terms \$2 and 3 stamps. Money refunded when not answered. 72.

Mrs. ANNA, Test and Writing Medium. No satisfaction, no pay. Office 403 Third Avenue, between 31st and 32d streets, New York. 2w.M.

M. K. CASSIEN answers Sealed Letters at 185 Bank street, Newark, N. J. Terms, \$2 4 stamps. M4w

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W. H. TERRY, No. 96 RUSSELL STREET, Melbourne, Australia. Has for sale all the works on Spiritualism, Liberal and Reform Works, published by William White & Co., Boston, U. S., may at all times be found there.

Notice to Subscribers of the Banner of Light.—Your attention is called to the plan we have adopted of placing gifts at the end of each of your numbers, as printed on the paper or wrapper. These figures stand as an index, showing the exact time when your subscription expires: i. e., the number of the volume and the number of the paper itself, then know that the time for which you paid has expired. The addition of this number renders it unnecessary for us to send receipts. Those who desire the paper continued, should send their subscriptions at least as early as three weeks before the receipted figures correspond with those at the left and right of the date.

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Mar. 11—2w

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Mar. 11—3w

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# Banner of Light.

Warren Chase, Corresponding Editor.  
Office at his Liberal, Spiritual and Reform Bookstore, 601  
North Fifth Street, St. Louis, Mo.

## THE PROFESSIONS.

In an ignorant community the three noted professions are no doubt extremely valuable, provided they are composed of honorable and honest persons. Ignorant persons cannot be expected to know the rules of health, nor the remedies for the ordinary diseases of life, and physicians ought to know these at least, as well as to be able to help persons up from physical accidents. Neither can illiterate and ignorant people be expected to understand the complicated legal enactments of the nation and State, nor the still more complicated entanglements of a city's municipal laws. Lawyers are, therefore, a necessity in such community, and if honorable and honest, can be of great service in securing justice and rights in the dealings among men and women. Equally important would be the religious profession, if it were free from all sectarian dogmas and tendencies, and devoted only to the moral, social and religious elevation of society, and employed in building up right relations between individuals, and raising the moral tone of public sentiment. Our clergy are mostly engaged in bickering, and the silly nonsense of praising and serving God instead of their fellow beings, to whom only they owe obligations and duties. The truth is our professions have all become corrupt, or, rather, a vast number of corrupt men have entered and educated in them. A large part of the lawyers are demagogues seeking office or wealth by any and every means. A large part of the M.D.s are quacks, and, morally and socially, of the grossest and coarsest class of men, who often seek that profession for the basest of purposes. While all of these professions have been growing more and more corrupt and worthless, the people have been growing more intelligent—are being more and more educated, thus lessening the necessity for the professions, and especially for the clergy, who can first be dispensed with; and man, learning that his moral obligations to God are only those to his fellow beings, soon learns that doing right is being religious in every sense in which religion is necessary. The people are fast becoming better than the professions, and will soon supersede the necessity for them unless they are greatly improved.

## STRAINING AT A GNAT AND SWALLOWING A CAMEL.

Rev. T. J. Caylor, in the *Methodist Recorder*, repeats the story of Elisha's making the workman's axe swim, or of the Lord's doing it for him, and repeats it as if he believed it; but he would scoff at any one who should tell him of a message from a friend whose body was buried, or who should assure him that spirits have as much power as Elisha, and can tip over a table with their own spirit-hands. He would not even admit that the Lord could do it, or that he would permit it done, except by the devil in the name of some spirit. He, however, finds some comparison between the swimming axe and the fact that a wife who prayed all one Sabbath for her husband found him on Monday on his knees in prayer. He thinks the heart was hard or heavy as the axe, and the Lord softened it and made it swim. Quite a miracle!

Quite of a piece with this denial of the living present and swallowing the ridiculous stories of the old superstitious days, is another item we see in the same paper. When speaking of a deceased brother in the church, it says that "Bro. William Purvis is no more. He entered into his rest on the 6th of January." If he is no more then there is no more William Purvis, and if he entered into his rest it is equivalent to annihilation, for, when the mind rests, it becomes inert matter and ceases to think or act or be conscious, and it will take all the Adventists claim to resurrect him, body or soul. The truth is, our Christian theology is fast falling to pieces by the blows it receives from its friends, who are obliged to ignore both science and the living spiritual truths of the day to keep the faith exclusively in the mixture of truths and fables of the past. To keep the spirits from being known and acknowledged, they bring in an almost omnipotent devil, and when he is admitted, he can as well cover the ancient as the modern phenomena, so that the reflecting minds cannot discover the difference between the manifestations of God or his devil. We set aside both, and let the spirits account for their own part in the past and present. We are ready to take their testimony, even though it is called devilish.

## ALLEN PUTNAM'S ARTICLE.

We hope no reader of the *Banner* will neglect to read the thorough and exhaustive article of Allen Putnam, in the *Banner* of the 15th February, on account of its length. It could not be shorter and do the justice it does to the subject, and it is hardly possible that any pen could have more thoroughly ventilated the sham self-sufficiency of our scientific savans. The *Scientific American*, which has been treading around the edge of Spiritualism for a long time, but fearful of the effects of investigation, and with scores of sectarian bigots hanging to its skirts that would be shaken off by the truth on this all-important subject, has its true character set forth by our friend, and even the Harvard professors have their ridiculous subterfuge again exposed. It certainly was time for some pen to ventilate this subject, and show up our wise men in their true light; and no one could do it better than Allen Putnam has, and he has our thanks, as well as the thanks of thousands of the *Banner* readers.

## THE SCIENCE OF THEOLOGY.

All branches of science are incomplete, and new discoveries are constantly adding to them, and hence, theology is either not a science, or new facts may be added to it by discovery. If there has been progress since the days of the early Church Fathers, or since the Inquisition, and since the birth of Luther and Calvin, there surely may be more like it, and we can see no reason why the discoveries may not reach and develop the fact that spirits of deceased persons can communicate to the living, provided, however, that there are any spirits, since theology has not demonstrated that as a scientific fact. We should like to know (for we do not) what facts this science has established? In all other branches, there are some known facts well established, but in theology none that we know of, and hence we do not see what claim it has to be called a science.

## MISSOURI FOR A HOME.

In another column will be found a notice of lands for sale in Missouri by our esteemed friend, J. H. Merriman (510 Chestnut street). We have not yet visited the large tract of land with its valuable coal mines, but from our knowledge of the parties engaged in the enterprise and the location

of the lands in Lincoln County, we are satisfied it affords a good opportunity for our Eastern friends who wish to settle on farms in the West and in a liberal neighborhood. This is no association or community, nor is anybody asked to pay anything except for property purchased; but speculators, loafers and rowdies are not invited. We have no personal interest in the matter, nor do we expect any, but cheerfully recommend those who wish a Western farm to write to our friend Merriman, as directed, and not to us, as so many have done of late.

## SPIRIT LANGUAGE.

A writer in the *New Jerusalem Messenger*, quoting from the diary of Swedenborg, says when spirits communicate, they do it in the language of the person to whom they communicate, and do not realize, except by reflection, that it is not their native tongue. The experience of the last twenty years through thousands of mediums proves this to be a mistake, if it was in accordance with the experience of the Swedish seer. He gave the world many great and valuable truths not yet fully appreciated; but he was not infallible, more than Jesus or the Pope, Paul or Peter the hermit, nor more than Father Miller, of our own day. We have often found spirits trying to communicate who could not speak a word of the language of the medium, and yet could be understood by a third party in the tongue of the spirit while on earth, and sometimes have heard what seemed to be a beautiful and expressive language which no one present could understand, even sufficiently to determine what it was; nor could the spirit tell in our language what it was.

THE SHAKEN is the name of a new monthly, issued by and devoted to these faithful and honest devotees of their Christ. The first number, issued for January, 1871, is a well got up and well filled sheet of respectable size, and cheap at 50 cents a year, and issued in Albany, N. Y., and edited by G. A. Lomas. We are glad these good people are now speaking to the public for themselves, and hope their paper will be largely patronized, that they may be better known and more appreciated thereby. They certainly have many virtues not common to Christians, and not appreciated as they deserve to be by other societies. It is not strange there should be much sympathy with them among Spiritualists, since they had much of phenomenal Spiritualism among them, and most of them became convinced that spirits communicate before it gained much popularity among Infidels and other Christians.

THE *Christian Register* is down on the Episcopal marriage service because it makes the woman promise to obey, and because it makes Rebecca of the Old Testament the pattern for the new bride in the closing prayer. It thinks it about time that Rebecca, who cheated her blind husband, was abandoned as a pattern for our Christian wives, and hopes, when Dr. Tyng revises the prayer-book, he will also revise the marriage service. We would suggest that the whole system be revised, and made to conform to the spirit of justice and equality between the sexes and the parties to the contract.

## New Publications.

THE HISTORY OF THE REFORMATION, by D'Aubigne, will always be a book for popular reading, and we are glad to record the welcome fact that Horace King, of Thompson, Conn., has just brought it out in handsome quarto form, with good clear type, plentifully illustrated with portraits and maps, for the use of every Protestant family, and worthy of a prominent place on the center-table. The style of D'Aubigne is glowing and animated, sufficiently colored to impart real life, full of spirit, sympathetic, picturesque, and a felicitous vehicle for the great mass of valuable information which he has to impart. His sketches of the actors in that great historical event, the most truly dramatic that ever occurred in the development of religious ideas on the face of the earth, form of themselves an almost perfect body of valuable biography—popes and cardinals, kings and emperors, priests and preachers, courts and churches, people and rulers, each all passing in rapid review before the mental vision, and making an impression on the mind of the reader as ineffaceable as that left by the living faith to which as a Protestant he freely subscribes. The entire epoch—the early part and body of the sixteenth century—so ably and in so notable characters and memorable events, arise from the relative revolution in religious opinion, that it would be next to impossible for a historian, who is at all imbued with the spirit of his magnificent theme, to yield to platitudes or lose the vivacity and vigor which grow out of his inspiration. We in this country are accustomed to regard the Reformation as more exclusively an event that transpired mainly in the British Isles, and that Leo X. and Henry VIII were the chief actors in it; whereas the movement really had its origin in Germany, and traversed the limits of that widely-spread nation, finding its way into and establishing a foothold in Switzerland, France, Bohemia, Hungary and Holland; and, in fact, lighting up the middle portion of the European Continent with its new illumination.

We commend this substantial, attractive and very serviceable edition of the German Professor's favorite history of this great event to every one who would possess it in a form both for use and preservation; and we take the occasion likewise to extend the hearty enterprise and excellent judgment of publishers who have committed their reputation and fortunes to the reproduction of so invaluable a work, which has long since passed the bar of critical judgment triumphantly.

THE SELF-INSTRUCTOR IN SPIRIT-PHONOGRAPHY.—This is the title of a new little work on the improved method known as *Merriman's Method*. It is from the pen of Mrs. Eliza B. Burns, long a teacher and practitioner of the Phenetic arts. Mrs. Burns's aim has been to graduate the lessons and exercises that by the addition of printed keys to the Phonographic exercises, this difficult study may be brought within the comprehension and successful practice of any intelligent person. There is a general feeling that Phonography should be taught in the higher departments of our schools, and this little book would seem to be better suited for schools and young people generally than the larger works. Published by Burns & Co., 33 Park row, New York, who also issue the *American Journal of Phonography*, a monthly designed for circulation among the writers of any Phonetic short-hand.

BROOK'S DISEASE OF THE KIDNEY.—J. S. Redfield, New York, has just issued in pamphlet form a treatise on the disease of the kidney, by Ed. H. Dixon, M. D.

IOWA, THE HOME OF THE IMMIGRANTS, is the title of a treatise on the resources of Iowa, and giving useful information with regard to the State for the benefit of immigrants and others.

Rockwell & Churchill, Stereotypers and Printers, 122 Washington street, Boston, have issued in elegant style specimens of type used in their office.

THE LOVER'S LIBRARY.—J. S. Redfield, New York, has issued No. 1 of a series of *Tales of Sentiment and Passion*. It will find plenty of readers.

THE HERALD OF HEALTH for March is before us, full to the brim of articles teeming with sound common sense. Those who put the good suggestions into practice will be all the wiser and healthier for it. Published by Wood & Holbrook, N. Y.

GOOD HEALTH for March, published by Alex. Moore, Boston, has come to hand. Every article in it should have a careful perusal.

MARY'S MESSAGE.—The March number of this established favorite of the boys and girls, has among other good things a thrilling story, entitled, "What that Coast Cost," by Miss Darling, author of "Battles at Home."

THE TRUSTED REPORT of the Home for Aged Men, Springfield, Boston, is published. It shows that this excellent institution has thirty-six beneficiaries in its charge.

PETER'S MUSICAL MONTHLY for March, containing twelve different pieces of music, has been received.

## WESTERN LOCALS, Etc.

PREPARED EXPRESSLY FOR THE BANNER OF LIGHT.

Looking over some back numbers of Mr. Abbot's paper, the *Index*, the other day, we noticed the following sentence in a column headed "Voices from the People":

"Your efforts to awaken Spiritualists out of their dreamy life, to bring them back to active individual life, and to show them that to grow is the object, and not to be submerged under the lullaby of spirit songs, will also succeed. We, without wish, though that you should touch off their brain to unknown spirits, be they in or out of the body."

We marvel that Mr. Abbot should put such a paragraph in his paper. The general reader will infer that the editor of the *Index* endorses the sweeping statements therein made. We think differently, however.

Mr. Abbot is surrounded by intelligent Spiritualists in Toledo. They are among his most earnest friends and zealous supporters; and when he lectures, the Spiritualists always assemble to hear him. In fact, his audiences would be very small, were it not for the presence of this class, who believe all that free religionists do, and more besides.

It is from principle that our people rally to attend Mr. Abbot's lectures, rain or shine. He does not touch upon the themes that especially interest Spiritualists, viz.: spirit communion, the planes of life in the heavenly world, clairvoyance, psychometry, mediumship, etc. He is silent where spiritual lecturers draw their deepest draughts of inspiration. And the ground he does go over, most of the avowed believers in spirit communion have traveled in the years gone by. They love to hear Mr. Abbot talk concerning radicalism; they applaud to the echo his satires upon bigotry, and, in reality, they are among his most appreciative auditors. And why? Because, having traversed the domain in which he is laboring, they are now prepared to see the beauty of his critical and analytical essays relative to religious progress; whereas, on the other hand, those individuals who are just budding out into free thought are not calm and self-poised enough to observe with what care the *Index* editor prepares his essays, or to note either how rigid he is in logic, or even how felicitous he is in expression, or how noble in wit and sarcasm, or how unanswerable in argument. All this is lost by the novice in radicalism. The utterance of a few bold thoughts, outside of the old routine, by a speaker, will so startle some souls, not yet free and full-orbed, that everything else is forgotten, and a few isolated statements only are remembered.

Who wrote the extract that we have here copied from the *Index*? Mr. Abbot, we advise you to let the names of the parties whose little gems you print grace the columns of your paper.

This correspondent of the *Index* needs attention. We propose to touch him up a little, for he represents—we judge by his words—a quite an ancient type, so far as criticizing Spiritualism is concerned.

Mr. Abbot has delivered one lecture on Spiritualism in Toledo, which has been published in his paper. The lecture was attentively and carefully perused. We pronounce it the most superficial thing that we have ever seen from Mr. Abbot's pen. And there are ample reasons for it, too. Mr. Abbot is not familiar with the subject of Spiritualism. He admits this in private conversation. Mr. Abbot did say, how, however, he did not care to attend to the subject. While Mr. Abbot has been studying and analyzing and classifying ideas, during the past six or seven years, in order to free himself from allegiance to creed and church, Spiritualism—divine Spiritualism—has been gradually assuming definite shape out of the chaos that necessarily attended its introduction. The lecture that we have here copied from the *Index* is the extract herewith presented. Not that Mr. A. really said anything in that lecture to warrant such unequalled statements—that is, from anybody of thought and intellect. 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