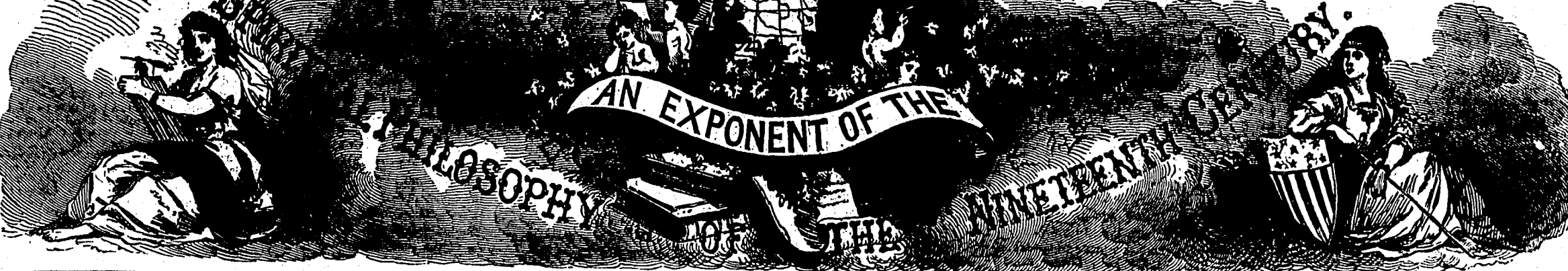


BANNER OF LIGHT.



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Spiritualism.

THE SCIENTIFIC AMERICAN ON
SPIRITUALISM.

BY ALLEN PUTNAM.

The positions taken in our former article (see *Banner of Light*, Feb. 18th) that the spirit-body is composed of very refined matter; that spirits have the equivalents of muscles and nerves; that they are instruments, and that they necessarily work in subordination to the law of gravitation, may not be familiar to the minds of some Spiritualists, and certainly they seem to be quite unknown and undreamed of by most scientific men. The presumption has been general, that spirit is not composed of matter—and also that it has no power to move matter, because it can take no foothold upon it adequate to the furnishing of such reaction as our movements of ponderable substances require. The philosophic mind, while under the full sway of that common presumption, finds sound logic fairly teaching that spirit action upon matter is an impossibility—and therefore has as little inducement to look into the acts called spiritual, as to waste time in efforts to discover perpetual motion.

It seems desirable, if pen and tongue and the press can do it, to proclaim the world over that the physical phenomena of Spiritualism are subject to and in harmony with the known laws of matter. Our bare declaration of such a fact may not be sufficient to gain credence. We admit freely that we may not be able to back the assertion by facts of such nature and character as will be deemed authoritative by those who have not had personal observation of what spirits actually do perform among men.

However, some things, very suggestive, may be adduced, which the spirits themselves have taught us, and such are good authority after one has faith that spirits are man's teachers. Even those who have not that faith may be led to exclaim, How know these Spiritualists letters, having never learned? That is, how know they anything about the elements, properties and laws of the spirit-world, since they have given little attention to the elements and laws of our gross matter? If babies have been now selected to become the recipients of new truths in preference to "the wise and prudent," it will not be a new course. Babies ought to be allowed to prattle freely, and that too in the ears of even the most "wise and prudent."

Therefore, with your permission, *Banner of Light*, we, pupils of spirit-teachers, will inscribe upon your folds a few of the lessons we have been set to learn:

"We spirits, instead of being, as many of you imagine, mere shadowy and unsubstantial entities, are possessed of definite, tangible, and exquisitely symmetrical forms, with well-rounded and graceful limbs, and yet so light and elastic, that we can glide through the atmosphere with almost electric speed.

We are moreover endowed with all the beauty, loveliness and vivacity of youth, and are clothed in flowing vestments of effulgent nature, suited to the particular degree of the refinement of our bodies. Our raiment being composed of phosphorescent principles, we have the power of attracting and absorbing or reflecting the rays of evolution according as our condition is more or less developed. This accounts for our being seen by clairvoyants in different degrees of brightness, from a dusky hue to the most intensely brilliant light.

The spiritual body is a perfect human form, originating in and analogous to the corporeal organization in its several parts, functions and relations. The heart beats in rhythmic pulsations, the lungs fulfill their office of respiration, and the brain generates its vitalized magnetic fluid, whose life-giving currents permeate every portion of the spiritual organism. Man, in the rudimentary state, is tripartite, consisting of soul, spirit and flesh; but in the spheres a duality, composed of soul and spirit. Having approached the portals of death, he discards himself of the exterior form, as he would put away a worn-out garment. The gross and cumbersome physical machine, which was given for the purpose of developing his more beautiful and excellent spiritual body, and bringing him into a more immediate relationship with the outward world, can serve his purposes no longer.

For your clearer understanding of the *modus operandi* of our intercourse with man, you will remember that by our transition to the work of spirits we part with the body only. We lose none of our intelligence by the transfer, but, on the contrary, become daily more and more developed in our knowledge of and power over the forces in Nature; so that we are enabled to perform many feats to you seemingly wonderful, and which really appear miraculous to the majority of those who witness them.

Having disposed of the external mechanism of flesh, we cannot come into direct contact with physical matter, but we are able, through the sphere of the medium, when natural conditions are complied with, not only to communicate our thoughts and wishes to our friends, but to more solid, ponderable bodies. By spheres, I mean the particular mental or physical state or emanation by which all bodies, organic or inorganic, are immediately surrounded, and the particular electrical relations which they sustain to each other, causing repulsions and attractions in man and animals, as well as in chemical reagents.

When we wish to impress the mind of the medium by the effort of our magic will, (provided always that he or she is in sympathy with or sustains a negative relation to the operator,) we can dispose and arrange the magnetic currents of the brain so as to form or fashion them into ideas of our own. We can also learn to read the thoughts of another—conditions being favorable—as readily as you can gain a knowledge of the characters or symbols of a language foreign to your own.

Thoughts, being motions of the mind, assume specific and definite forms, and when distinct in the mind, can be clearly perceived and understood by any spirit who is in sympathy with the mind in which they are generated.

To influence mechanically the hand of a medium to write, we direct currents of vitalized spiritual 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 an 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 a spirit, in or out of the body, by the particular brill-

lancy and character of the light in which he is enveloped, as well as by the peculiar sensation which his presence creates.

The rays are produced by voluntary discharges of the vitalized spiritual electricity above mentioned, from the spirit, coming in contact with the animal electricity emanating from the medium. These discharges we can direct at will to any particular locality, thereby producing sounds or conclusions.

The question being often asked, "How do you move solid substances?" I would partly answer it by asking, How does a magnet attract and raise from their resting-places certain bodies within whose sphere it is brought? How does a man move his body and direct it whithersoever it goes? How does God, the Almighty cause of all causes, move and keep in perpetual motion the immense systems which revolve in space, and maintain each in its due relative position? I answer, by the magnetism of a positive will.

We, in common with you and all animals, possess an infinitesimal portion of this power, varying in degree in different classes and in different individuals. When you raise your arm, as in the act of lifting or moving a body, you direct, by the force of your will-power, galvanic currents on the muscles required to perform the function. The muscles acting as levers, through the stimulus of the subtle element act and react on the more solid parts, the bones, and thus is the object laid hold of and moved; and still you do not come into direct contact with the object. Now, this is called a very simple operation, and so it would appear; but who understands it? Although advanced spirits are much more conversant with the forces operating in Nature than the most intellectually developed man in the form, still they do not, nor can they ever, as long as eternity rolls on, understand the hidden sphere of cause. The operation of the will it is impossible to understand. Now, as I have said, we are not possessed of physical bodies; still, we can make the impalpable elements subserve our purposes by acting as bones, nerves and muscles."—See "Spiritualism Scientifically Demonstrated," by Robert Hare, M. D., pages 93, 94 and 95.

From the above extract, it is evident that the scientific world might have learned, fifteen years ago, and that, too, from one of its own illustrious members, that spirits are teaching that they can make the impalpable elements act as bones, nerves and muscles, and that they are more developed in power over the forces in Nature than they were while in their earthly bodies. Their acts indicate the truth of their teachings.

How much longer will the ignorance of scientific men think to obstruct the spread of Spiritualism by saying that the movement of tables by spirits requires "a suspension of the law of gravitation"? In the work referred to above, Dr. Hare gave as clear and conclusive demonstrations of the presence and agency of spirits in the movements of his skillfully prepared apparatus as were ever furnished of any problem of physical science. The babies of fifteen years ago have now grown up and expanded to a degree that enables them to understand the demonstrations and to pronounce them strictly scientific. Read the descriptions. Turn to page 40, and begin with paragraph 150, and go as far as paragraph 189, on page 46. Then turn to page 48; commence at paragraph 201, and read on to the end of paragraph 213; and thus, by simply reading about ten pages, one can find several distinct demonstrations of spirit action upon matter.

Dr. Hare's work—"Spiritualism Scientifically Demonstrated," published by Partridge & Brittan, New York, 1856—is too extended for common reading, containing, as it does, about 460 pages, a very large part of which has no connection with the demonstrations or with the valuable lessons which Dr. Hare himself was taught by his spirit-friends. Take the ten pages above designated for the demonstrative part, and about thirteen pages, from 85 to 97 inclusive, for the resultant instructions, and you have a very brief but valuable elucidation of the work of spirits.

Had not the word "Spiritualism" been on the title page of a work by that eminent master of physical science, the book would long ago have been read, and parts of it appreciated and valued, by scientific men. But such men were not to be conductors or engineers on the train of Spiritualism. Their office is that of brakemen; and, as usual, they are needed, for the advance of that train is very rapid. May they keep their position in becoming modesty!

There are some shot left in the locker of Spiritualism, which can be had when occasion calls for them.

426 Dudley street, Boston Highlands.

"SCIENCE AND SPIRITUALISM."

BY JOHN WETHERBEE.

The *Scientific American* in its issue of February 4th says, "We have received several communications on this subject. Both sides have had a hearing—two articles each—and we decline to continue the discussion at the present time." We submit both sides have not had a hearing, as claimed. Two articles, indicating total darkness on the subject, have been published. Those in its favor simply show a fair spirit, no knowledge; (perhaps it is too soon to use the word knowledge in this connection.) One of the latter accents mesmerism, and explains to his satisfaction all the phenomena by it. The other is a Christian correspondent—one with rare humility and fairness, who has seen physical phenomena that he knows are genuine, and asks for light, and is asking it of science, through its exponents. I am afraid he is knocking at the wrong door for the light he wants, if the last article on the subject in the *Scientific American*, and which was editorial, was in any sense the voice of science.

The following article, which was one of the "re-jected 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 be permitted. The article which is now published below was suggested by the editorial referred to, which seemed to ground 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.

With this explanation, the article we think worth a perusal, especially to those who have read the two dark and the two twilight articles referred to by the paper that the following article was intended for:

Generally speaking, when science through its exponents attempts the investigation of the subject, it leaves its method at the door outside and, for the time, forgets itself. I feel able to make this assertion clear, but space will not permit me to do it now, but only to say a word or two suggested by your article editorial in your issue of the 7th of January. I do not propose to discuss the claim of the Spiritualists, that the phenomena are of spiritual origin because most believers disbelieve by their experience or organization, not by argument. So of the phenomena, whether true or false; they also are a matter of experience, and not of argument. The body of believers will never falter, with their positive convictions and evidence, by any arguments from the scientific world, when it is evident that the representatives have not seen what the believers have seen, though they may honestly think so; the untaught, scientifically speaking, will never throw up the sponge to the argument, however good the intention may be, that says to them, "You think you see, but you do not," or "You are deceived, though not do not know it," and this is the language of scientific subjects.

There are planes where high scientific culture and common ignorance meet on an equality, and one of them is the simple evidence of the senses. I am not losing sight of the inestimable value of disciplined observation; but suppose I have a bird's nest with three eggs in it; the testimony to the fact is as good from truthful ignorance as from truthful culture. If I write the troubles; a man who can forestall the coming of a comet, to a day, is not able to make a man who does not know a comet when it does come disbelieve the evidence of his senses in simple things; and "the world (as is stated in *Ecclesiastes*) being greatly debtor to lowly credulity, we should be glad that feeling is hollowing." All the world over, two points are noticeable in your article, and as space is valuable in your paper, I will cover as much of the subject as I dare to by commenting on them.

1st. You are somewhat mistaken in the opinions or ideas of the believer in modern Spiritualism, or perhaps the dynamism of the subject, as well as the subject or the claim made by its exponents, let me state something of their ideas; as far as possible, I will use your own language, which can hardly be improved, to express what I wish to. They believe to a man "that if anything is established in Nature, it is the invariableness of her laws"; "that the laws which regulate the material world are beyond all reach"; where you say "the Creator never permits the management of the universe to pass out of his hands," they recognize the idea, but are disinclined to assume to know what the Creator permits or not; they are apt to think the ancient philosopher was right who said "he knew nothing of God, except that he hated inquisitive people"; and they feel glad that science as generally inculcated reaches to the end of the line, and while bowing reverently to infinite power, which is felt everywhere, rarely assumes to talk for God, or for the Creator, and therein is wiser than the theologian, who is too apt to claim intimate and close intellectual relationship with the Great First Cause. The modern Spiritualists, with you, "believe that it was only when, it was discovered that the laws of the physical universe were fixed and sure, that men were encouraged to carry on scientific research"; they believe "that to move a table without the aid of muscular or mechanical force (expressed or understood) requires (apparently) a suspension of the laws of gravitation"; like the scientist, "they know also that the momentary suspension of the law would reduce the universe to chaos"; hence, they do not believe the act of Nature's mechanical story in the valley of Aijalon, and generally have scientific men with them. They believe also that "to suppose spirits have any such power" is very silly; they do not see anything impious or irreverent in it, for they consider spirits are but human beings somewhat disencumbered, and as some of the reverend in-cumbered human fact on the subject is usually doing, they would not like to consider them impious; "silly," seems to them a more appropriate word. You say, "Hence the scientific man never believes in any infringement of the laws of the universe; he knows that the phenomena observed are due to natural causes and goes to search out the mystery." This is true, except on this subject; in it, i. e. this subject, they deny it, and say, "It is natural, but they may be well enough, but while recognizing conditions as one of the essentials in general practice, they take this blossoming of the dust and say, 'Go to with your conditions; we'll make the conditions'; and the opportunity passes from them."

The modern Spiritualists never appeal to the supernatural for an explanation; they do not believe in anything supernatural, but in natural, even if it is not understood; the scientific man in the last that should say, "pooh! pooh! because the 'how and why' is not understood, (presuming the spirit theory is not admitted), for on many of the most common phenomena in Nature the 'how and the why' is as far beyond the reach of Agassiz and Huxley as it is from the little old woman who lived under the mill."

Now's word on the second point. Of course, I am not aiming to convert you; I think you do injustice to the brains of many cultivated, thoughtful men, when you write "deception" on the whole package. I think Dr. Noyes, of the *Journal of Chemistry*, is scientific, when, after careful observation, he writes:

"Summe to say, that enough has been observed to lead to the conclusion that there is one power, impulse, or force in Nature, regarding the character of which mankind are totally in the dark."

A man has a perfect right to doubt extraordinary statements without adequate proof, and when a man has seen nothing but what can be accounted for in the ordinary ways, he is right to his opinion; but the evidence is too varied and too abundant for it all to be classed under the head of delusion or imposture; it is neither right nor scientific for any man or body of men to suppose their experience includes or bounds all others.

I have seen too much of these phenomena to attempt any detail of them in a paper of this kind, unless desired to. It would do no good if I did, and bore you; so waiving it all, mental and physical, let me confine myself to one point, viz. the moving of ponderable bodies. I have seen a table of fair size moved many yards many times, and in my up and down and in and out of the room, in my light and in the dark, in the daytime and in the night, and 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, these movements were intelligent ones, that is,

the table or tables moved as desired to, &c., the table apparently being the conscious actor. What I have seen, thousands of others have seen also. When you say "there are plenty of known causes which have always been in operation that are quite sufficient to produce all of the genuine results of spiritual manifestations without appealing to the supernatural," I ask, where and what are they? Disbelieving me and others is not answering the question. What is there that will explain the intelligent movement of a ponderable body without touch, mechanism, or deception? I do not appeal to the supernatural. I should, for all the aid I get from scientific investigation, (?) if I believed in the supernatural. Can you blame individuals for taking the manifestation of the word, which says every time and everywhere that it is the spirit of a human being? What does Paraday's index experiment amount to with the manifestations that I have referred to? To say nothing of Prof. Hare, who was equal to and as ingenious as Prof. Faraday, and who proved the reverse at about the same time. He (for both) only proved that the horizon of possibility is wider than his or anybody's experience; on this subject the exponents of science are apt to be forgetful.

There is more that I ought to say, but here is not the place, without taking too much liberty. I believe there is a truth in this matter which will work itself clear, and we have no interest in it. If it should, as I have but little doubt, it will reach to a generally admitted demonstration by science itself. What a field for research would be opened to science then! Its (science's) province now seems to end on the confines of matter. Faraday says it does end there. Huxley, in his "lay sermon," just gets the scent of what is beyond, but he holds on to the fine threads of matter, and as yet makes no connection.

I wait, hoping for the truth, even if it proves this subject to be but a dream; but I cannot help feeling and believing that this subject, which I have spoken of as a "blossom of the dust," is the point where the land of promise throws or shoots its nerve-force into human impulses and intuitions. It will be found to be the point also where religion and science will coalesce; and thus our doctors of divinity and our doctors of scientific investigation will cease to give conflicting doses to the humble children of men.

SPIRITUALISM AT HOME AND ABROAD.

Revista Espritista—Spiritualism in Spain—Our
Impure Opponents—Not much of a Myth.

BY DR. G. L. DITSON.

EDITORS BANNER OF LIGHT—Winged with winsome messages, adroit and dainty dissertations on our transcendently fascinating philosophy, the December and January numbers of the *Revista Espritista*, of Barcelona, came to me from over the sea.

"Spiritualism," says A. M. under the head of experimental science, "has over other systems of philosophy, the advantage of experimentation. Nothing else was necessary in our materialistic age, and we must confess that this is not the least of the causes which has contributed to its rapid spread over the whole world.

Many systems have come up to the light in the past century as well as in the present; but, as Dr. Bonillau says, their longevity has been that of the roses. None succeed except where experimentation confirms the theory.

Mesmer enlightened the world on animal magnetism. His grave contemporaries laughed at him; but, as it had the advantage of demonstration, those who were truly studious and really desirous of knowing the truth were convinced, and to-day, in Europe and America, the phenomena of magnetism are generally admitted.

Hahnemann, exponent of the theory of the law of like to like, enriched medicine with new therapeutics, and taught a more easy, rapid and safe mode of cure; but the medical world rose against him, and ridiculed and obliquely rose against him, and the new doctrine spread with unparalleled rapidity. Kärde's works were translated into German, English, Spanish, Portuguese, Polish, Italian, Russian, Greek and Croatian. Many others have since been published and widely disseminated.

Our Spain, three years ago, one would have thought, the last nation that would have opened its gates to this grand idea. Though there were many Spiritualists, circumstances obliged them to keep their works hidden. Now, thanks to liberty given to discussion and to conscience, which we to-day enjoy with the rest of Europe, Spiritualism makes rapid strides; and this, too, in spite of the promulgations from the pulpits that the phenomena are exclusively the work of the devil. The *El Criterio Espritista* was prohibited by ecclesiastical authority."

Evidently in vain was priestly malice and venom poured out against this resurrected doctrine. There are now published in Spain five periodicals which advocate the sublime truths that, Minerva-like, have sprung full-armed, unpanopied in steel, from the head of the old Jupiter, the expiring past, the error-enraptured soul that could no longer keep alive the heaven-born fire and faith "once delivered to the saints."

I have used the word "Minerva-like." The ancient Latin scholar, Varro, considered Minerva as the impersonation of divine thought. What could be more in keeping with this idea than the image Spiritualism presents to-day? Let us regard her at her birth, or as she walks the wide earth, stamping out error and bringing in super-natural beatitudes. Spiritualism is preëminently the Minerva of this nineteenth century; certainly, most clearly, most triumphantly, when Varro's version of the antique myth is made the verity of our returns.

To return to our pamphlet: "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 doctrina espiritista*, completely ignorant of the subject of which it treats. A pamphlet in reply, published in the same town, has thoroughly demolished his arguments, and left nothing of him. In this last defence of our cause, good use is made of the

scene in the other world between the rich man, Abraham and Lazarus: "Send to my father's house," said the former, "where I have five brothers, and warn them, that they come not to this place of torment." "They have Moses and the prophets," was the reply; "let them listen to them." "No," said the rich man, "they will not heed them; but if one of the dead goes, they will become penitent." It is here evident that spirits not only communicate with each other in the spirit-world, but the fact is admitted, by implication at least, that the dead can return, and reveal the beauties and sorrows of the "land of shades."

Another writer says: "In fact, the times actually necessitate this high intervention of the spirits; the same affirming that they come in the name of God." Again: "Spiritualism in the essence of its wonderful works responds perfectly to the teachings of the church; but the phenomena which were till recently confined to a few select ones are now propagated in all lands."

An article under the head of "Spiritualism and Free Masonry" makes a most earnest and able appeal for peace—peace throughout the world—and asks and here may not our boasted philanthropy and Christian charity receive a well-merited rebuke? "Is not the nineteenth century sufficiently civilized to live in peace? Our principles, contained in the ancient Masonic device, Liberty, Equality, Fraternity, may be summed up in this one word, Justice; and as we pretend that in these rests the salvation of the world, no occasion more solemn than the present can occur in which to impress this upon mankind." The writer finally adds: "Spiritualism has more than one point of contact with Masonry, and comes to realize all the generous and charitable aspiration of the latter."

A Mr. Renard, (the fox,) writing from France, says, "I have seen all kinds of manifestations, visible, tangible, and had things brought to me by the spirits, that had been lost. As long ago as 1840, being in conversation with M. Cahagnet, he stated that he was almost certain that a somnambulist *lucido* was able to see the souls of the dead and to establish conversation with them." Remarkable on the phenomena of Spiritualism in the United States, and the wonderful media—the much loved and admired Fox Sisters, through whom the earlier demonstrations became pleasingly expressive and intelligible—he calls attention to a somewhat singular coincidence in names—his being also Fox when translated into English.

A recent writer in the *Banner of Light* has very justly said "that it is time for us now to take the offensive; that we have been on the defensive long enough. I for one will not subscribe for any paper that ridicules Spiritualism, and will hereafter take more particular pains, if possible, to carry out this idea in all my acts, patronizing and encouraging those of our faith, and striking a blow at the weak points of our opponents. Let us, then, look a little further into that holy church and at those holy priests through whom alone Father Hecker thinks (?) the good spirits will come in communion with mortals. When once in a Spanish town where I was acting, consul for our Government, I knew a Catholic priest who, after Sunday morning services in his church, went with a fighting-cock under his arm, down to a cock-pit, and entered into the game going on there. It was said that he was living with a young woman who had several children without any known father except this *padre*. I once occupied rooms in a Spanish house where others had for years been let to a priest. The woman of whom I hired the apartments had several sons and daughters, and those who knew them well told me their parentage was like that of the others just named. In Rome the landlady of the house where I lodged (as did the Rev. Mr. Kitchell, of Detroit) informed me that the reputation of the priests there was so bad he never allowed them to darken her doors. I visited a family, however, where I occasionally met the *padres*, and I heard one of them abuse the Pope "like a sack." I knew, also, in Rome, a gentleman of some distinction who told me he had two uncles who were priests. One of them he said had obtained wealth by gambling; the other had quite a family by his housekeeper. An attack of the British Legation at Vienna told me that a relative of his, when Minister to Portugal, kept a priest in his pay for the sole purpose of obtaining for him the acquaintance of such females as he might desire clandestinely to know. When I was in Paris a priest or two and some *Zouaves* were put under arrest for frequenting or keeping a disorderly house near the city—a cottage, rather, owned by a noted singer.

If such be the character of the priests what must be the convents under their care? A relative of mine, who spent some time in one of these institutions, was, when in the "sick room," sometimes disgusted at the sudden appearance of a "holy father" (?). Secret burials and no little scandal were often on the lips of the gentle ones who had not yet succumbed to priestly artifices.

Are our Protestant priests—those infamous falsifiers of our faith—any better than the Catholics? Not a bit of it. Only lack of space prevents my entering upon this field of warfare. Volumes would not hold the names of those whose notoriously vile conduct has put Christianity to the blush.

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

As announced, I had intended to withhold the further publication in the *Banner 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. An elderly lady, remarking the other evening on the ancient story of the pomegranate, as given in "Part 5," said that young ladies were, at this day, in the habit of putting pomegranates 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.

Reported for the Banner of Light.

This way and broke the bread of life to us. We are on railroad about fifty miles west of Clinton. Many would hear gladly, I think. I would do what I could in the way of remuneration."

Card to the Spiritualists Everywhere
—"Looking Beyond."

To supply a great need in our spiritual literature by publishing corroborative evidences of angel presence and immortality, I propose to edit a work entitled "Looking Beyond," that shall contain the best testimony of Spiritualists to the existence of the "New Birth." B. Spiritualism began its work such avocations are multifarious everywhere. We should gather them into readable form and let their light shine to bless the suffering humanity here and elsewhere. Will Spiritualists, especially the country help me in accomplishing these beautiful facts? Cut from newspapers, and relate unpublished facts. Please give names, places; add addresses. Write to—
 J. O. BARRETT
 1000 Broadway, New York City.
 Glen Beulah, Shelby County, Wis.

The Bible is good to quote, just as *Who Vedes and Oclus*, but in no other sense. Jesus Christ, in the greatest of all things, is the nearest and to God, but he should not be taken out of the category of other good men. He should be placed as the Emperor Tiberias proposed. In his station, with Pythagoras, Socrates, Zoroaster. In short, as *so vill pass out of Christianity*, and leave that behind

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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, C. B. Wilbour, Mrs. P. E. Farnsworth, Mrs. L. E. 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 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 Meeting," "Class Legislation," by Bryan J. Butts; List of Spiritualist Meetings, and Obituaries. Fourth and Fifth: Editorials on Current Topics, Items, &c. 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 BORM.—AN EASTERN RECIPE. Listen to Basil; 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 horses away: "They come upon me with such fearful power, I cannot call my own a single hour; Nor man of work, of time, of thought, or rest; Nor man 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 L. 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 its 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 of 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. No 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. It can be regarded in any degree as the exponent of religious thought in the quarter from which it comes, it shows the influence of opinion within a few years."

—*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 Burham, Mrs. H. Carlele gave many satisfactory tests. Remarks by T. Moon, C. Higgins, Abby Burham, Miss Grover. Afternoon, address by Mrs. S. A. 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 percent, 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 was 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 Allie and Lizzie Tuttle; also by Ida Benson, Cora Benson, Eva Higgins 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 Allie and Lizzie Tuttle, Master Collins and Charles Tuttle. Closing address by Mr. O. Higgins and Abby N. Burham.

Lyceum.—On Sunday, Feb. 20th, the interest was as usual. Abby N. Burham 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 Ballard, and Master George Pearson. In a dialogue which was calculated to show the reasonableness of modern views on religious matters, as compared with the "total 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 Burdick."

A detachment of the Lyceum went under 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 Floc Ballard, 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, 23 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.

CHENEA.—*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 consures 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 month past. After his tour East, he will go West again. He is a pleasant 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 105, 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.

Miss 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.

Miss 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. Hall is lecturing in one of his lectures. He contains a favorable review of 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. B. 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 war which has raged so destructively in France for the last seven or eight months has reached for that nation—a disastrous close.

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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 his 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 find no dispensation 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 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 18th 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; and 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 see the welcome fact that Thomas King, of Thompsonville, 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—shows abundant characters and memorable events, aside from this decisive 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 famous 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 real enterprise and recreation 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 STENOGRAPHY.—This is the title of a new little work on the improved shorthand known as *Munson's Method*. It is from the pen of Mrs. Eliza B. Burns, long a teacher and practitioner of the Phonetic arts. Mrs. Burns's aim has been to graduate the lessons and exercises that by the addition of printed keys to the Photographic exercises, this difficult subject 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 shorthand.

BRADY'S TREATISE 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.

MERRY'S MUSEUM.—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 TREASURY AGENT'S REPORT OF THE HOME FOR AGED MEN, Springfield, Mass., 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 slumbering 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 bold he is 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. 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 attends a questionable course of speculation. As this lecture of Mr. Abbot's that called forth the ideas contained in 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 discrimination. 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