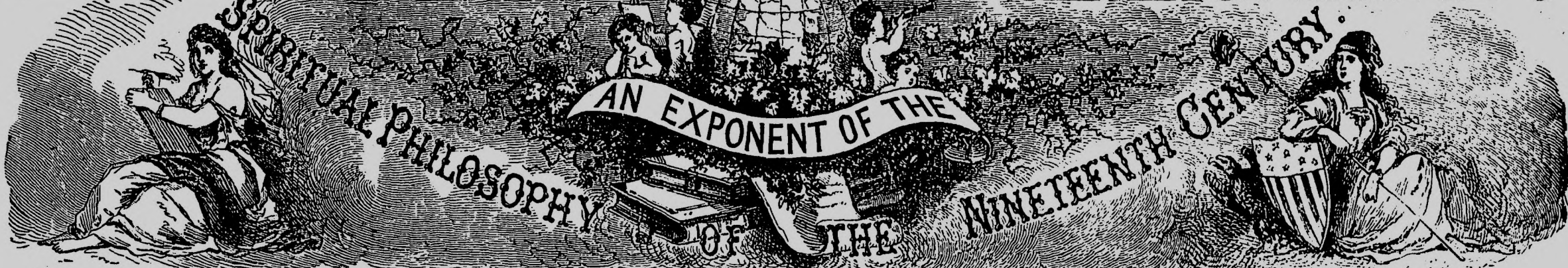


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Biographical.

DR. A. B. CHILD: HIS LIFE AND WRITINGS.

BY JOHN S. ADAMS.

Prepared expressly for publication in the Banner of Light.

It was no meaningless position, a quarter of a century ago, to be known as "a believer in the rappings." Then, the church was in its prime, though, to a close observer, premonitory symptoms existed of a coming decline, and numerous back-slidings from the faith indicated that the time was approaching when its fall as a dictator of human souls and a controlling power in the world would be a matter of history. It was natural, therefore, that under such conditions it should become jealous of the power this humbly-born "Spiritualism" promised to wield. It intuitively sensed the strength of a giant in its coming foe, and would not only have crushed it in its infancy, but have crucified its pioneers and defenders if it had dared to do so; but, as public opinion would not countenance such a course, it was obliged to content itself with excommunicating and anathematizing those of its members who, having seen the star in the east, ventured to consider the claims and purposes of the new redeemer of man, and to ask themselves whether it might not prove to be the second coming of Christ upon earth. Among the early advocates of Modern Spiritualism, Dr. A. B. Child, of Boston, held a prominent place. Though bigotry abused its adherents; though the ignorant sneered at and derided them, and the church held up its silken robes and said, "Suffer not this unclean thing to come near me," Dr. Child grasped the outstretched hand of the new visitant as that of one whom he had long hoped to see, and welcomed it with all the warmth and fervor of a congenial soul. It found him, as it did many others, in the church; and, though he did not break entirely from its fold for many years, he employed all the influence at his command to cause the same light to beam on the paths of his fellow-worshippers at its altar, that had so brightly and gloriously illumined his own.

To the readers of the *Banner of Light*, and of many other spiritualistic publications of the past twenty-five years, the mention of the name of Dr. Child will recall many pleasant memories, and bring vividly to mind many interesting reminiscences of days that are no more. So far as self-made men exist, he was one. His early days on earth brought to him none of the advantages which one might reasonably suppose to be requisite for one who was destined to mold, to a considerable degree, by voice and pen, the form of public opinion.

Asaph Bemis Child was born in that portion of the town of Bethel, Vt., known as Gilead, on the twenty-second of August, 1813. His father had a short time previously removed from another part of the State, and had built a small, rudely-constructed log-cabin as a temporary home for his family to occupy until a more substantial abiding-place could be erected. There was an abundance of ventilation in this home in the wilderness. The morning light streamed generously through open joint and crevice, and the winds and rains combined with it to consecrate the new-comer with a baptism of Nature. Perhaps all this was a foreshadowing of the work she had laid out for him to do when he became a man; and it may be that, in after years, when, matured by experience and inspired by spirits of truth, he became instrumental in forcing through the cracks and crevices of the dim and dusty temples of old theology and ruinous creeds, the light, and wisdom, and joy of a better faith, his mind often reverted to his first home among mortals, as described to him by his father.

The log cabin soon gave way to a more desirable abode, and in this last he remained with his father until twenty-one years of age, working laboriously in the woods and fields, thereby acquiring a healthy and robust constitution, and by faithfulness in whatever he undertook, establishing a character of honesty and devotion to duty that was a marked feature of all his subsequent life.

To say that during this period he "worked hard," would scarcely do him justice in the present generally accepted definition of what "hard work" is. His days were passed in the rough tug and toil required on a newly-opened New England farm, and when night came, while many went to sleep and rest, he betook himself to a saw-mill. His industry and powers of endurance were rather remarkable. These he inherited from a line of sturdy ancestry traced back as far as 1630, when one Benjamin

Child, at the age of about twenty, emigrated from Great Britain to seek his fortune in the land upon which but a few years before the "pilgrim fathers" had landed, settling in Roxbury. Says his son, J. T. Child, to whom I am indebted for the facts relating to the Doctor's early life: "For days and weeks during the spring and fall he would work hard all day on the farm and run the saw-mill all night; and often after sawing out a load of lumber he would harness four wild colts to a team and take it to the village, some four or five miles, when it was so dark that, as he himself said, he could not see his hand before him."

He early manifested a strong desire to obtain a good education, but his only opportunity to gratify this was a few weeks' attendance at a district school during the winters. Extremely limited as his means of acquiring knowledge were, he diligently availed himself of them, and advanced so rapidly that for several winters before he left home he was engaged in teaching similar schools in Bethel, Royalton and West Randolph, Vt., while, at the same time, he devoted all his leisure moments to studying and perfecting himself for future usefulness.

After he became of age he attended for two winters the academy at Randolph Centre, Vt., boarding during the time with his uncle, Judge Chase, at that time Chief Justice of the State. He paid for his board by working on his uncle's farm the year round, and the old judge often remarked: "Though Bemis pays close attention to his studies, and stands well in his class, he does more work on the farm than any other man, and I can rely upon him more implicitly than on any other—and it's all because he never says 'I can't.'"

In his twenty-third year he commenced the study of medicine in the office of Dr. J. S. Smith, at Randolph Centre, Vt., and attended a course of medical lectures at Dartmouth College, Hanover, N. H. In 1839 he attended a course of lectures at the Medical College, in Boston, and immediately after read and practiced medicine with Dr. Alfred Page of Bethel, Vt., gaining considerable notoriety, and being much liked by the people. He subsequently graduated, and received his diploma as Doctor of Medicine, from the Medical College of Burlington, Vt., but as the practice did not exactly suit him he went to Boston in June, 1841, for the purpose of studying dentistry. He connected himself with the office of Ellis & Dana, as a student, and remained there for about two years, during which time he made many professional trips through neighboring towns and villages, and in that way laid the foundation of success and popularity as a dentist.

In the year 1844, his business had increased to such an extent that he was induced to open an office at No. 1 Albany street, Boston. While there located he published a treatise on the "Care and Preservation of the Teeth," and commenced the publication of a monthly magazine, entitled, "The Athenaeum." He remained in this office until 1847, when he went into the office of Dr. D. K. Hitchcock, on Court street, where he remained several years and obtained a wide-spread reputation as one of the best dental operators in New England. At this period he was much interested in the subject of education, and was for some time an active member of the Public School Committee of Boston. He was also connected with the Masonic Fraternity, being made a member of St. John's Lodge of Free and Accepted Masons in October, 1849. He was also a member of St. Paul's Chapter R. A. M., and of Montezuma Lodge and Trilmount Encampment I. O. of O. F.

In 1851 he again opened an office of his own, this time on Tremont Row, and spared neither time, labor nor expense to make it perfect in every respect for the business to which it was devoted. His success was quite remarkable, and the people and the press generally spoke of his dental rooms as being the best in the city.

Early in the summer of 1852 Dr. Child's attention was attracted to the subject of Spiritualism by manifestations of spirit-power occurring in the presence of Charles H. Foster, while on a visit at Salem, Mass. But the deep interest in it that subsequently characterized his life did not commence until February, 1854. He had in the meantime read much on the subject, and become a believer in its truth by a consideration of the reasonableness of its teachings, and their perfect adaptation to the wants of man's interior nature. In the investigations he made he relied more on reason and an intuitive perception of truth than on a sense of sight and hearing. He had always believed in the immortality of the soul; and acknowledged the existence of those whom in common parlance were called "the dead." Hence it was no startling announcement to him that they could make known their presence, and impart a fund of knowledge to those who would listen to their teachings.

Nor was this belief of his in the truth of Spiritualism a mere "belief." It was a knowledge that passed all understanding. It took deep hold of his entire being, body and soul. From the first reception of the truths revealed to him from the world of spirits, he became conscious of an unseen but all-powerful influence acting upon and leading him to higher and holier paths of life; instilling into his soul better views of his own nature, of God and his government, and of man and his destiny.

Thus he became molded into a new life; but to whom he was indebted for such a happy effort in his behalf, one that had wrought such a beneficial change in him as an individual, he knew not until on an evening in the month last mentioned.

Rev. Herman Snow, who had been pastor of a Unitarian church in Montague, Mass., and had in 1853 published a volume of incidents of personal experience in an investigation of spiritual phenomena, about this time fitted up a large

and commodious room in the upper part of a building on Court street, near Hanover, as a place for lectures and discussions, the sale of spiritual publications, and a resort for all persons interested in the subject that was uppermost in his mind, and engaging a rapidly increasing share of public attention. This was named "Harmony Hall." In that hall met the early workers in the cause, and thither they came from homes near by and far away to exchange views and report progress.

One stormy afternoon in February, 1854, I was seated with Mr. Snow, talking over the conditions and prospects of Spiritualism in Boston, when the door opened, and a gentleman entered who might have been taken for that old Christmas saint, Santa Claus, for he was wrapped in a heavy coat that was covered with the white, feathery flakes of the storm. After the usual salutations, Mr. Snow introduced him to me as Dr. Child. This was my first meeting with the Doctor. I was at once pleased with his outspoken, honest expression, and his earnest sincerity of manner. He, likewise, appeared gratified upon meeting me; more especially so because, having heard of my wife's mediumship, he had had for some time a desire to see her, and through her become more familiar with the spirit-world. He cordially invited me to call and see him, related something of his experience, and informed me of circles held and about to be held at his office.

It was on the evening of Feb. 14th, 1854, that Dr. Child first visited my home, and met Mrs. Adams. Upon being seated she was almost immediately entranced, and wrote the following, addressed to him: "You will not be a guide-post or a star, when you are developed, but a medium of excellence."

She then spoke and said: "I see a beautiful, large willow tree, with wide-spreading branches reaching down to the earth. This tree represents your guardian spirit. You stand beneath its branches, under its shade and protection."

When the control withdrew, Mrs. A. could find no words suitable to convey the impressions she had received, and could only exclaim, in allusion to the influence, "Pure and holy; beautiful and glorious." That night, and during one or two subsequent days and nights, Dr. C. felt more sensibly than ever the near presence of an unseen attendant.

In about one week he again visited Mrs. A., when, in an entranced state, she addressed him in these words:

"There is a pure spirit hovering near you; her name is 'Love.' She bids you wash in cooling streams, whose pure waters of truth shall flow into your soul. With dew of sweet affection she breathes upon your nature, till you shall ripen in beauty and purity."

The guardian, then first made known to Dr. Child, proved to be a female spirit of an intensely pure and heavenly character, whose special care was to develop his own spirit to a high state of spiritual perception and happiness. She represented his progress by many symbolic visions, in one of which was presented a flight of steps that led beyond the furthest sight. They were formed of bright green moss, of velvet surface. The guardian spirit glided up in advance, throwing wreaths of elegant flowers upon the path, while with gentle beckonings and smiles radiant with angelic love she attracted the spirit whom she would lead to joys beyond. He cheerfully followed; yet at every advance he lingered to feast his enraptured vision on the beauties and glories displayed around him, and stood transfixed as, by some magic spell, which was broken only by the voice of the angel who showed him those things, and who bade him yet ascend. And this was a true vision of his progress. He had been led from one degree of peace and joy to another, and yet continued, led by an unseen influence which he could not resist, and would not if he could.

On one occasion this elevated spiritual being came, and through Mrs. A., said she wished to give him a prayer for his constant use, and in a few moments the following was dictated. Near its close the medium remarked the spirit had left, but soon returned bringing with her a choir of angels that chanted, as none but angels could, the closing word:

"Great Fountain of Wisdom! Let thy tributary streams fill me with drops of celestial wisdom. This throbbing heart pulsates with new life when fed by angel-hands breaking unto it the bread of life to nourish the soul for eternity. Not in high pillared domes doth my soul bear incense to its Maker, but in Nature's hiear temple, where the spire of pure affection reaches unto its spirit home. There this heart loves to worship. At the shrine of love let humility bear her incense of gratitude; Angels catch the echo, and the dew of forgiveness fall on the thirsty spirit. Life of all Beings! Soul of all Wisdoms! flow in, flow in to this weary spirit. Thou alone didst guide me through the darkened night of error; and now, the luminary of truth dawns over me. I pray for lasting light till the twilight of death approaches and this spirit rises triumphant over sin and grossness; then, at this exhaustless fountain I will drink purer waters, and springs of lasting happiness shall be mine throughout eternity.—AMEN."

This prayer so favorably impressed the Doctor that he caused several thousand copies to be printed on cards and circulated. Soon after, a series of "Rules" were dictated for his guidance, and following these came that most remarkable and thrillingly interesting series of interviews, continuing for six weeks, as narrated in a book published in 1854, entitled "A Rivulet from the Ocean of Truth; An Authentic and Interesting Narrative of the Advancement of a Spirit from Darkness to Light, proving, by an actual instance, the Influence of Man on Earth over the Departed."

It was on the evening of March 24th, 1854, that Mrs. Adams, being entranced, read from a scroll the Rules above mentioned, then addressing Dr. Child, said:

"There will be a poor, undeveloped, dark spirit come to you for you to lead to the light and direct upward. The act will add a gem to your coronet. Your guardian will stand at your side as a witness of your course."

In reply to a question by Dr. C. she said: "There is no tie but that of common humanity. You have never seen the spirit in the body. The effort on your part will be another unfolding of your spirit-expansion."

He inquired: "Can I do it?" "Your guardian spirit says you are willing to work; then work where she calls you. The undeveloped spirit will come to you soon. If the medium can be controlled sufficiently she will come to-night."

There was a short pause here, after which the presence of the strange spirit was plainly observable. Mrs. A. lost her personality, and the unhappy visitant sighed heavily; clasped her hands at one moment, at the next placed them on her heart as if some deep sorrow weighed heavily there. Her face was strongly marked with the outlines of agony the most intense. The body was contorted, the head at times bowed upon the breast, while her hands were firmly, rigidly clasped and elevated.

Dr. C. spoke to her in kindness. She seemed to mistake the voice for that of an unfriendly guide, and exclaimed, in piteous, imploring tones:

"Oh, don't take me there! Don't take me! Don't—don't take me!"

"Where?" inquired Dr. C.

Her face, yet turned downwards, was marked with terror, as if the whole soul recoiled from a fate which seemed inevitable, as she said: "Down, down; I am going, going; I am going! Oh, don't take me there! Don't—don't take me!" She raised her hands, and holding them open in front of her face, their palms outward, made a motion as if she would shut from her sight the dreadful scene, saying: "Away, away, dark spirit! Away, away! Oh, demons! Hell! Oh, agony! agony! agony!"

"Come with me," said Dr. Child; "leave this hell and these demons, and you may be happy."

As if chained with adamantine fetters to a hapless fate, this despairing spirit again clasped her hands in an agony which it was indeed terrible to behold, addressing him who called her:

"Away! away! Not—not—not there! I belong down, down where darkness and misery dwell. They beckon me—they call me there. Oh, hold me! hold me! See them pointing! I see! I see! there's no light—no light!"

She was now truly a picture of despair. Art has often touched the canvas to portray such a condition, but its strongest conceptions and realizations never equalled the picture then looked upon by the Doctor, who, almost overcome by the scene, broke the silence by bidding her look up and hope. "Cannot I assist you?" he said. "I will hold you: I will do all I can to save you. Let me lead you from this dark place. You can progress, yes, even you! See you not those bright ones above? There is light for you!"

She listened attentively to these entreaties and assurances, and when they were concluded, said, "Tell me, tell me where! Oh, tell me where!"

Her soul appeared to feel a slight ray of hope; but coldness came over it again as the scenes around her forced on her mind the dread reality of her situation, and she said, "They call me! The walls are all written over with blood—dark! dark! Oh, I had a mother! I had a mother—a dear mother! I fell! I sinned!"

"You can be redeemed if you did fall," remarked Dr. C. "You can arise, you can advance from your present situation. God loves all. He loves you."

"God has no love for me—no love," she said hopelessly; and then, looking upon the spirit of Dr. C. "You are too bright; I cannot approach you. Oh, my hands are black—bloody!"

Again entreating her to turn from those dark, unpleasant scenes and to seek the light, she responded to her adviser, "Light! light!" In her despairing condition she thought any approximation to light was to her an impossibility, and she firmly but in a kind tone bade him leave her—to leave one for whom there could be no hope, no help.

To his inquiry whether she did not wish to arise, she replied with much emphasis, "Cannot, cannot!"

"But," said Dr. C., "you can if you wish. You can, by the help of higher spirits, ascend to happier spheres—to joy and blessedness."

She hastily inquired, "To my mother?"

"Yes, to your mother."

"To God?"

"Yes, you can. Come with me. I will lead you as far as I am able, and teach you what I can. Can you not see, even now, bright spirits above you?"

She shaded her eyes with both hands and said, "Too bright! too bright!"

"Oh, no," responded Dr. Child, "not too bright to love and guide you upward. They will take you by the hand and gently lead you till you reach heaven. Will you go?"

"To where there is light?" she exclaimed with much earnestness, "to all those scenes of joy, those realms of hope and peace? Oh, no, no! I am too sinful—too dark!"

Dr. C. encouraged her to believe, endeavored to draw her soul from the contemplation of those thoughts that clouded it with despair, and entreated her not to turn back, for there was indeed light and happiness for her. For a moment she realized that there was a brighter place than that she then held; for a moment cherished an idea that it was possible for her to participate in the bliss of that brightness. "Light!" she said, as if overwhelmed with the thought, "light! but, oh, to come back to all these scenes—to these torments!" She was assured that she would not come back—that she could not; that having once turned her course upward,

every step in advance would make her progression surer and increase the impossibility of her return. Evidently overjoyed with the thought that the bright realms, of whose shining portal she could catch a faint glimpse, might be her home forever, she exclaimed:

"To go! to stay! to live!" then, after a moment's pause, the hope taking possession of her whole being, she sprang forward, and with an earnest, thoughtful look upward, exclaimed, "Go! to go there!" and in the same meditative, imploring attitude, she inquired, "Will God love me—forgive me—pardon me—let me see my mother? Will my mother forgive me?"

An affirmative reply was given to all these interrogatories.

"Do you know where heaven is?" she asked, and in a deeper tone, "Do you know where hell is?" After further questionings she suddenly asked, "Where did you see my mother? Does she want to see me? I killed her—I killed her! She died with sorrow."

A thrill of agonizing thought now pervaded her entire being. She feared that one so sinful had nothing to hope for. She could not believe the assurances given her of a possibility of advancement. Yet she somewhat sensed the fact that she was at that moment in some degree raised from a depth in which she once dwelt, and she said, "Don't carry me back! Don't, don't, do x't!" and then, in a calmer tone, she said, addressing Dr. Child, "Who told you to come to me?"

He replied, "A brighter spirit than mine." The interview continued for nearly two hours. At its close, the spirit who came shrouded in habiliments of hopeless despair, left with a ray of hope beaming upon her pathway.

At the fourth interview, April 10th, 1854, great advancement had been made, and a beautiful and most affecting scene transpired. She raised her hands, beckoning to holy ones above, and appeared filled with a power that nothing could restrain, as the whole soul, energized by it, stretched forth to joys and friends beyond. Each look and expression of her countenance was more angelic than human, and strongly delineated the feelings of her soul as each act and experience of the past came in review, during a retrospective narrative, given by her in slowly-spoken sentences, very distinctly and with much emotion, as follows:

"One more advance, and then I shall clasp that form."

"That face I know. Oh, memory! Oh, memory, calling me back! Yes, back to earth—back to the home of my childhood; to the cradle of innocent love; to the arms of a fond parent—nestling in confidence on that bosom."

"And years flow on."

"That kind hand leads me."

"Years added to years, but not goodness to innocence. Maturity comes—maturity of time, but not of spirit. I no longer rest on that parent breast—no longer in the bosom of love I nestle. The hand that once protected me—I curse!"

"That kind spirit passes away, and sorrow and disappointment formed her shroud. On her grave no tears were shed; there were none to moisten the green sod, and it grew dry and barren, like her early hopes."

"Yes, memory rolls back, and it brings an agony of soul."

"That was my mother!"

"Her form lay mouldering back to dust, and I was mouldering back to misery."

"Years fled, and boy age came trembling on me. In darkness I wandered. To eternal misery, as I was taught to believe, my soul was fast hastening."

"As I went down, that holy form went up. Another dying couch. Memory played well her part. With arrows of conviction she pierced me. Dark as my own nature were the beings about me—kindred to mine. And their words—their words of consolation came pouring into my soul: 'God will condemn to eternal misery!'"

"Demons filled the room! Darkness broadened over me. The spirit fled down, leaving hope in the grave."

"No stone marks the spot—'t is well. Sunken is the mound—'t is better—emblematic of my destiny."

"Then I passed to where all were dark as me, each with some guilty stain that stained the soul a dye of deepest hue. We were truly companions, for no brilliancy emanated from either soul. Companions in woe!"

"And years fled on, carrying that loved one still upward, till one dark, dreary night I saw a star. None other saw it. I called. I implored. It answered me—grew brighter, larger. It came in the form—human form, like mine; but oh, how bright! Nearer he came. He bade me rise. Joyously I hastened. He took me on. He told me of other stars that shone far above him, and that God would let me come up. He carried me to a bright land—no, in sin, unworthy, and—oh, the debt of gratitude that rests in this heart! This is the one indicating Dr. C.). He knows the course. And now, through Love, and Goodness, and Progression, this deepest dye of humanity has passed, and I am going, yes, going to that mother."

"Happy reunion! Let me go and rest."

Two interviews were held by Dr. Child with this spirit subsequent to this, the happy results of which, he often remarked, could not be fully realized by himself or any other person in this life.

I have given a sketch of this particular experience of the Doctor because it was the first he met with, and indicates, in a very marked degree, the mission which the spirit-world had assigned him, and which he very faithfully followed out.

Dr. Child continued his sittings with Mrs. Adams during the year, and early in 1855 published selections from communications thus re-

Original Essays.

MODERNIZED THEOLOGY.

BY WILLIAM MOUNTFORD.

By modernized theology is meant, here, theology trimmed and toned to suit the humor of the time. Anciently and during the middle ages, trimming and toning were not unknown, and were as common, perhaps, as they have ever been among Protestants. And indeed, it is probable that there never was a time either among Jews or Christians, or even among Egyptians, Greeks or Romans, when there was not more or less of trimming and toning theologically; and as to the Christian Church, in its first age, let Paul be minded for what he wrote to the Galatians: "When Peter was come to Antioch, I withheld him to the face, because he was to be blamed. For before that certain came from James, he did eat with the Gentiles: but when they were come, he withdrew and separated himself, fearing them which were of the circumcision. And the other Jews dissimulated likewise with him; insomuch that Barnabas also was carried away with their dissimulation."

Theology, as the heliot, substantially, of all the sciences, and as the point at which they begin to prophesy—theology at any time, when it is alive with the spirit, and is like what happened to the Jews, when "the Lord went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light; to go by day and night"—theology, as the earnestness of man, at his best, longing and looking for God—theology is what prepares the soul for the coming of the Spirit. But at this present time there is a jumble of notions, of which some are false, and others are more or less accurate, which commonly is called theology, and as to which men trim and tone, and think that they are modernizing. Modernized theology in the church! It is "the abomination of desolation" in the holy place.

A man of crucibles and chemistry, the owner of a telescope and the master of a microscope, knows more things than an English peasant does as to quantity, though not necessarily as to quality. But a modern Calliban is so indeliberate as to his worship, that magnitude is the same for him as nature; and for him, the prediction of an eclipse is just as wonderful as Jesus on the Mount of Olives prophesying as to the destruction of Jerusalem; and because of his having been made to wonder so much by tales connected with science, often he is much inclined to think that the "signs and wonders" of the Bible would be as cheap as huffer-matches or as the effects of the solar microscope, if only some trick were found out. But stranger still than any civilized Calliban, is the man famous for philosophy, who can say and write, "Spirit! With the best of instruments, it has never yet been seen. Miracles!" Let them be shown at a meeting of the Royal Society, in London, specially convened. "Such things as these have been said in all earnestness and simplicity, by men of great prominence; and as though they were expected that certainly God Almighty would appear in court by his angels, at least, if distinguished men should show themselves willing to pronounce as to some of his ways. But Royal Societies and Academies of Science, as regarded from high heaven, are not so very much superior to rookeries or anti-lights. Theology has been woefully trimmed and toned, to suit the materialism of both the ignorant and the learned. And this is plain enough from even most of the definitions of a miracle which have been made during the last century. As far as they are known of publicly, the theologians who dare draw a long breath, at this present time, are very few indeed. Theologically men dread to believe in one direction, just as much as they are afraid to deny in another. Faith is the faculty by which man believes, as it were, the atmosphere of the angels. But what breath of life or heaven can there be with believing in a theology, for which the best thing elained is that it is rational in the extreme, and thoroughly modernized?

What in Latin was called a miracle, in our Saxon-English is a wonder. And it has been thought that the "wonders" and the "signs and wonders" of the Scriptures might be best secured for belief by an utter denial of the marvelous, outside of the Bible. But from that thing alone it is plain that of the Spirit, as a scriptural doctrine, modernized theology has no sense whatever. A compromise with science badly understood—that is what modern theology is on the subject of miracles. Oh, for honesty as to the Bible, downright honesty! And all the more knowledge men get, the more will honesty have to be wished for, even as to reading the Bible. What St. Paul wrote as to the Spirit was written as to its nature, and therefore as to the possibility of gifts from it, forever. And where there is neither faith, nor expectation, nor even hope as to the gifts of the Spirit, because of these modern times, there it is certain, that there is no right belief even as to the Spirit itself.

As to anything which might be taken for a sign, and as to even the possibility of a modern miracle, the policy of modern theologians has been that of unscrupulous denial and insolent contradiction. But Christian divines cannot indulge in such license without teaching in the end what they do not wish, nor without having seers retort on them, as to Peter and Paul, the folles which they themselves have bawled and scratched as to writers and scholars, martyrs and confessors, so many and so illustrious, from the first century of the church down even to the last. There is no way for men of intellect, there is no way for a good lawyer with all the evidence before him, there is no way by which men can believe in Elijah and Elisha and in Isaiah and Malachi, as having been prophets, without believing also in the possibility of prophecy in every age, and to the end of time. Assent, non-contradiction, an idle grant—these things are not belief; and there is no way by which a good man and true can believe in the miracles of the New Testament, and yet repudiate the testimony of twelve good men and true, as to occurrences in the second, third and fourth centuries of the Christian era, or even as to things of the present day, on the ground merely of their seeming or their claiming to be of a nature which might be called miraculous.

But here is the place for it, and here comes the cry: "Oh, but if you cannot deny modern things, cannot you call them strange? cannot the word miracle be kept for the Bible, Scriptures, or better still, for the New Testament? For, if miracles may happen ever again, then what is the use of them in the Bible?" And for men who talk in that way it does not matter about the miracles of the Bible at all, for they have nothing to do with them morally. Because men of that style of talk are altogether, as to honesty, the same as those Pharisees, who could attribute wonders to Beelzebub, the prince of the devils, rather than believe that signs and wonders could argue a prophet in Jesus of Nazareth. As to the Scriptures—oh, for the spirit of times not quite so modern as these! Oh, for reverence without cant! And what mischief there is, and what folly for want of it!

Miracles, whether of the Old Testament or the New, and whether of one age or another, as being miracles merely, are as honest as thunder and lightning, or as the law of gravitation, and really it is of no right use to plead a miracle as a sign, in any connection, or to talk about it, apart absolutely from the Spiritual Philosophy of the universe. What would the miracles, as they are called, what would the miraculous occurrences connected with Elijah and Elisha, or with Christ Jesus and Paul, have been for Troglodytes, or for African dirt-eaters? Modern theology notwithstanding, a miracle could not be a "sign and wonder" for everybody everywhere; any more than to-day the solution of an algebraical proverb could be good sense for a Celt just arrived from his potato-plot in Ireland.

Anybody can believe, as so many people do, while "having the understanding darkened." But that belief which is of the nature of faith is what a man holds because of some direction, as to which he feels strongly, or along which he sees, or thinks that he does. It may be, and it probably must be, that there is no right understanding of what Jesus was as the Christ, except through what may be called the philosophy of miracles. Accounts of apparitions, as they transpire, from time to time, as always they would seem to have been doing—the spirit-like phenomena of which often people make a religion in Asia—the assertions of good men as to occurrences extraordinary and more than natural in the Catholic church, and accounts of what would seem to

have been influences quite ultra-mundane, which have been published within the last twenty years, as to Iceland and New Zealand, and Sweden and Savoy, these things other theologians of the passing day may despise as no business of theirs: just as their grandfathers were glad of Dr. Conyers Middleton, as an excuse for ignoring the troublesome acquaintance of the Christian Fathers. But are they right when they do so? and are they, with their science as to God, acting as carefully and as honestly as a geologist must do, as to this earth, if he would be eminent?

Then the present state of theology, there is nothing, intellectually, as concerning the world at large, which is more disgraceful, and of this truth, it is an illustration, that an earnest, very honest party among theologians are what they are. For they look after mind and cunning, and the botany of Palestine; and they are anxious about the old stones of Jerusalem and the temple, and how they may, any of them, have been marked; and they are also laudably curious about ancient manuscripts of the New Testament, while yet they are blind as to the ghost-bell, which is involved in the Scriptures, and never think as to whether possible there may be a science of spirit implied in the Bible—a pneumatology; and all that is "because they see not; and hearing they hear not, neither do they understand."

But, commonly with Protestants, it has been like an instinct to magnify the Bible against the papacy, in what may be called a worldly way. "The Bible, and the Bible only, is the religion of Protestants"—that was a good war-cry in the church militant for wise men; but that cry has been like confusion itself in the mouths of some myriads, who have fancied themselves, to be theologians, merely because of their ability to spell in the Bible, and to read it fast, as translated into the vulgar.

What strange aversion there was, no long while since, to Natural Religion, as though even a thought of it were disloyalty to revelation! And yet actually the Scriptures themselves involve it, and all the best part of it, probably. Ancient history has been often regarded as an *impermeable* while offering itself as a witness about some Pharaoh, or about the captivity of the Jews, or as to Roman rule in Palestine. But of this bibliography, directly and still more indirectly, there have been effects as to spiritual subjects which have been in their nature utterly anti-scriptural.

The Gospel, as it addresses itself to man, through the New Testament, presupposes that he is a believer, as to some things, which it does not itself teach, and the necessity of this presupposition, when it is made manifest, is akin to a renewal of revelation itself for some people.

Demonic possession is no doctrine of Christianity, but the reality of it was assumed by Jesus Christ. Soothsaying is not vouchered for by the Gospel, but in the Scriptures the reality of it, as a practice, is presupposed, when, as to the young woman possessed by a spirit of Python, Paul "said to the spirit, I command thee, in the name of Jesus Christ, to come out of her." Also, as to baptism and the Lord's supper and the laying on of hands and the importance of an assembling of themselves together by believers, Christianity presupposes as to knowledge and as to tendences in belief, which only few persons know of, and which most people would not even care to know about.

Among Protestants, for the last hundred years generally, with men of intellect, the feeling has been, "How much is it absolutely necessary for a man to believe if he wants to be a Christian; and also how best can a clergyman preach, with the least possible restraint from the Scriptures?" What treachery, as to Christ, that is, and also, in itself, what insanity! What times some people have been living in without their knowledge! "And the times of this ignorance God winked at; but now commandeth all men everywhere to repent." For indeed everywhere and always, light is itself a command as to darkness.

There is an attitude toward God which, theologically, is common in these modern times, and it is that of a soul ready to say, "Myself, because of what I am, as being myself, even though it be with the surrounding universe, hard and black against me, why am I to be called upon to believe? Poor blighted thing of intellect! What is the grievousness of a call, as to a man in a desert, whether it be of sand or of folly? A poor bewildered mortal—how really is he aggrieved by a call on him from above, or by inspiration from the lips of a prophet? And indeed, with hearing God and answering him, is not the meaneast man at once ennobled? "Ho, every one that thirsteth, come ye to the waters, and he that hath no money."

There is much to be said in excuse, but excuse does not diminish the reality of a fact. And it is the instinct of modernized theology to keep to itself, and to believe as little as possible, for fear of being challenged. But what an attitude that is toward the spiritual world, for a soul believing itself immortal! "Let it be understood that on looking about me, the less I am obliged to believe, the more certain I feel as to my position." And what an absurd position that is for anybody to be occupying, as to the universe or as to the soul of it! But yet there are people everywhere, and there are myriads, with whom the best hope is, not as to how much they may have to believe but only as to how little they may be forced to. Alas for modernized theology and its cold-blooded families!

How precise has been the talk of those people, and also how lame! "The Bible is a book by itself. The miraculous is a thing by itself; and there is nothing like it outside of the Hebrew Scriptures. The purpose of the gospel was to prove the immortality of man, and therefore no Pagans ever really believed in it, nor Jews either before Christ." That is the manner after which theology has been made to talk, because of its having been modernized, and therefore also falsified. It is cruel kindness, it is hollow cunning, it is faithless reverence, which would isolate the scriptures in the world of thought. For they do not gain, but they lose woefully by not being treated as fearlessly as the literature of Greece, and by not being compared for analogies with the literatures and the experiences of all nations and all ages. Largely in the Bible there is inspiration of a higher origin than what was ever expressed elsewhere; and the action of Jewish history was more divinely influenced than was that of ancient Greece at any moment. But still the Jews were of like flesh and blood with the "men of Athens," and parchment for writing was, much the same thing in the hands of Plato as in those of Isaiah.

A word to come was not proclaimed as a novelty by Jesus Christ, nor was it preached as such by Paul to the Gentiles. With this statement there are some texts which may be thought to be not consonant; but all the more that they are examined, the more widely will a student grow, and the more nearly will he agree with what has just now been written. By the tale which Jesus told as to Lazarus and the rich man's table, did he not presuppose a belief in another world, and that also of a very familiar nature? Felix, the governor, did not tremble at the resurrection of the dead as a new thing; and indeed, as compared with some other persons, he would seem to have had "more perfect knowledge of that way." But why he trembled, was because of the manner in which Paul "reasoned of righteousness, and temperance, and judgment to come." It was the reasoning that troubled Felix, the governor.

The history of all time, if a few people be allowed for, at two or three peculiar eras, like that of the Sadducees toward the last days of Jerusalem—all history, and the more minutely biographical and topographical it becomes, so much then the more certainly—all profane history is in analogy with the sacred scriptures as to the credibility of what popularly is called the supernatural or the miraculous. "The word which God sent unto the children of Israel, preaching peace by Jesus Christ"—that word presupposed, no doubt, a reasonable state of receptiveness on the part of the Jews; and that state might fairly have been anticipated for them, because of what their history had been as a nation, and because of what had been the experience of their fathers as to signs and oracles, and judges, seers and prophets; and because also of experience as to gods that were no gods, and as to false prophets. And the word of God's sending to the Jews, which also was meant to reach the Gentiles, found the Pagans in "the fullness of the time"; and when they were ready for it. The Greeks and Romans, of whom Plutarch was the biographer, were many of them, perhaps, in advance of their times, but yet none the less were they signs, most of them, of a condition spiritually for listening to the gospel, because of their belief as to another world. Faith in the preternatural or the miraculous, and faith as to the immortality of the soul—the two are

two beliefs. And as to the history of human nature, it is a fact of great significance.

There are theologians of the day, a host of them, who think that they would be doing Christ service by denying or ignoring the possibility of there being *demoniacs* in the Islands of Greece, or in Asia; and also by their ridiculing the notion of there being anywhere in the world, anything like "a familiar spirit" in connection with any body. Eminent theologians they may be, as to time and place; but, at the best, as before heaven, and for seeing, they are but the hapless fellow-creatures of the blind. Not to know of there being demoniacs anywhere, is pardonable ignorance in most persons; but to be careless about the possibility of their existence, and scornful as to all evidence on the subject, shows in a man that he does not think as Jesus Christ did about human nature, or about what may be called the philosophy of it, spiritually—and shows, indeed, that his theology has been thoroughly modernized.

The word of God, on its coming, presupposes the possibility of receptiveness on the part of its hearers. Let this be noticed. The word of God by Jesus Christ presumed on a belief in God, and in prophets as being channels for his spirit—presumed also on there being existent, already, some knowledge as to the spiritual world, and presumed on faith as a characteristic of human nature; and presumed, too, on the words, prophet, "signs and wonders," heaven, spirit and vision, as being well understood and in common use. That word of God, as it reaches a person to-day, reasonably presupposes a willing ear, and some kind of "spiritual understanding." And positively, it is not directly addressed to those men who are ready, in a moment, to reject any report of the supernatural, and who love intensely to mander over anything which may seem like kinship between themselves and apes, and through apes with the lethysaur; and through them again, ultimately, with the primitive man, whatever they may be. People do not all hear alike, and especially as to spiritual subjects; nor do they attend alike, any more than David Hume and William Elphinstone may be supposed to have done; or than the dirt-eating savages of South Africa, and the poor people who are the Pope's nearest neighbors at Rome; or than in their respective eras did Theodore Parker and Count Zinzendorf. Notwithstanding that modernized theology might seem to indicate, there really was spiritual difference among men, presupposed, when Jesus said, "He that hath ears to hear, let him hear."

And often there is great misunderstanding as to particular narratives and phrases in the Bible, because of helpless ignorance on the part of Western readers as to Eastern phraseology. Some hymns in use might astonish their authors by the sense in which often they are fervently sung. And just so prophets themselves might be astonished, if they could know how often they are understood, as meaning to the very letter what they could only express in worldly words, as to what they felt, expected and saw, because of their being inspired for awhile, and because of having their spiritual eyes and ears open for a moment to the lights and shadows, and mysteries, and agents and angels of that state which awaits us all, invisibly indeed, and yet more certainly than certainty itself, if it be only of the earth earthy.

The theologians of all kinds have, for a long while, been in a fog of uncertainty, and getting into collision with one another because of the fog. But Spiritualism, whatever any one may think of its color, is light, and a point of certainty, by which bewildered people may be helped to Orient themselves in their fog, and to look in the direction of the new heavens and the new earth.

Some mere spiritlists are as ignorant about the Bible in one way, as some mere scientists are in another way; and as between the two there is not much good to choose; except that the irreligious scientist is likely to be a more consistent man than an irreligious spiritlist.

The way in which some few spiritlists have sometimes talked, is as though some silly traveler should boast himself of having been able to spit on the tombs of the prophets. But any spiritlist ought to know better than that. For, if there be anything hopeful, reliable, prophetic, glorious in Spiritualism, it is because of its connection with past ages, and with the long continuous thread of marvelous narrative, which reaches up through certainties of fact and admirations of truth, into the mystery of the Garden of Eden. And every spiritlist of fair intelligence ought to account himself as being a Hebrew of the Hebrews, and of the tribe of Levi, for conserving and interpreting the vestiges of ancient life, and thought, and spirit-history in Bible lands. And Mr. Charles Beecher is much to be thanked for his recent book on "Spiritual Manifestations," and the fine manner in which he has written according to his lights. And it is to be hoped that he will soon be followed by other witnesses of like temper, who shall report about Spiritualism according to their personal experience, and their various standpoints in philosophy and learning.

If the man of science is to be trusted on his reports, for having properly availed himself of his opportunities for outlook as to insects or stars, or worlds in convulsion, he ought, reasonably, to acknowledge that what some spiritlists testify, as to phenomena, may be not incredible, even though the evidence offered be that only of persons eminent for common sense and for healthy, full possession of all their senses. For all power of observing and reasoning has not yet run to crucibles, telescopes or microscopes; nor is it ever likely to do so. There is a disputed region, old enough historically, as to which modern science professes to feel like an outsider, but that is because of its own self-imposed restrictiveness. And here comes in Spiritualism, in the broad sense of the word, with its high claims, which are so readily resented as insane intrusiveness. But as it has happened many a time before, so it may prove again, and as to this very controversy, that "wisdom is justified of her children."

And, no doubt, very largely John Wesley and his brother Charles were such spiritually-minded men as they were, because of their certainty as to a spiritual world and its nearness to them; which they had got, as young men, through manifestations from it at the house of their father. It was a certainty about one haunting ghost, but that certainty was like a diamond-point of light in the materialistic darkness which was thickening over England. It was an experience which they were never likely to have forgotten; but it was kept fresh in their minds by a sister, who, probably, was what would now be called a medium, and who would seem to have been a lady of fine faculties and a very fine character; because, many years later than the manifestations at the Lincolnshire vicarage, in a letter to Charles Wesley at Oxford, his sister wrote that she longed to see him, that she might talk with him about what had called itself Jeffrey, at their old home, during the disturbances, and which continued still to visit her in London.

Boston, Feb. 14th, 1879.

OUR LANDMARKS.

BY JANE M. JACKSON QUICK.

To the Editor of the Banner of Light:

Although it is their gain to quit this crude earth for spirit-land, yet we sorrow for the material demise of the pioneers in our faith, to whom the cause owes so much—such men as Prof. Hare, Robert Dale Owen, and Judge J. W. Edmonds, and a host of others who stood the shock which ministers and laymen hurled against them when to be a Spiritist was deemed a disgrace.

Now last, but not least, we are called to mourn the loss in the physical of our friend, Dr. R. T. Hallock. Always in the field with words of cheer, never faltering in his duty, we feel how useless to drape surroundings in black, for he lives in our memory as a being of light, and in the spirit-world as an active agent for good. Oh! we miss all those who stood in the gap between us and persecution, ignorance and ridicule, in the early days of "spiritual rapping." The brave ones who hid not their light, but proclaimed their knowledge upon the housetops, protected mediums, engaged lecturers, opened their own homes, so that all who wished could investigate for themselves. It was not alone to

the poor and ignorant that spirits demonstrated their presence, but to all, even in highest places, and the most intellectual became learners of the most ignorant mediums, for spirit-spoke through human lips in tones that could not be misunderstood—language so exalted, heavenly, and far beyond the knowledge of the medial instrument that conviction inevitably followed. Even ministers, who taught of the so-called miracles of the Bible, but did not realize their inner significance, received new light through the revelation of clairvoyance, and these statements became plain through practical illustrations. Inspired men and women were gifted with apostolic powers to heal the sick, give strength and hope to the mourner. They walked in the steps of the disciples who trod the same path, teaching, healing as they journeyed on, scorned or worshiped in turn, little heeding which, so long as they were fulfilling their appointed mission. Gifted with a peculiar magnetism, these chosen men and women of that ancient day healed by touch, words and looks, and the masses deemed such persons divine, while a few thought they must have Satanic power, and they therefore were blessed or cursed just as they dealt with these different individuals; and not only in our day did the olden "signs" follow the workings of the apostles of the new dispensation, but in special measure at its earliest period the defenders of Spiritism were scorned and reviled.

Purity of life, charity, love reaching out to all—the lowest, most degraded—to lift up the fallen, show in our works that we see angels in cripples, in the worst of sinners; like Christ, to make no selections, have no fancies when called to assist, to comfort, teach and heal; these are the attributes the exercise of which will bring the angels high into our hearts and lives. Our precious pioneers have fulfilled their missions in love; we are left; let us take up their mantle, raise their burdens; we shall not faint by the way. They hewed out rough rocks, and removed many thorns from the path which we can now walk upon in a wider measure of safety, though it is still marked by stains from bleeding feet, which have now overcome all obstacles, and have no regret at the sacrifice. It is all glorious brightness with them in the world of spirit reunion; hands they loved were the first to clasp theirs in heavenly welcome; the family circle has opened to receive each one, and shall so continue to do till all shall reach the Everlasting Home.

GHOSTS.

BY ALEXANDER M'CALLAN.

We're prisoners in a darkened cell,
I see thee, my brother,
'T is the ghost in thee, and the ghost in me,
That talk to one another.
And whether we speak truth or lies,
Be gossiping or prying,
Ah! there are hosts of list'ning ghosts
Near every word we're saying.
They find us 'mid the city's din,
And on the desert plain,
And we can hear their voices in
The murmur of the main;
And often at the glancing hour,
When care and sorrow wound us,
With healing spiritual power,
We feel them gather round us.
For they are always hovering by,
When we are pressed with care,
They know when evil things are nigh,
And warn us to beware.
And often, too, they stand and gaze,
In wonder and surprise,
At all man's little crooked ways—
His hidden schemes and lies.

And oft in visions of the night
They lead us by the hand,
Where living streams of pure delight
Flow through the Morning Land;
Where those who upon earth were kin,
By sympathy have drawn
To home-like haunts all basking in
The everlasting dawn.

How sweet to know, in joy or woe,
The mother dear that bore us,
Her darling ones she still doth know,
And 's always watching o'er us;
And always when we grieve,
Upon life's rugged road,
She comes to point the better way,
And lead us back to God.

Ananeth Station, Ontario, Feb. 8th, 1879.

BUDDHISM.

AND SOME REMARKS ON A RECENT PUBLICATION.

To the Editor of the Banner of Light:

The wide-spread enthusiasm that has in recent times been awakened in the cause of Buddhism, may plead as an excuse for a renewed consideration of the subject in the *Banner of Light*. Everything bearing upon the life or teachings of the founder of this old faith invites attention. Regarding his birth an interesting coincidence presents itself—interesting more especially to those who attribute any significance to numerals.

According to Max Müller, and the best Hindu authority," says Dr. Peebles, "Buddha was born about the year 556 B. C." Chambers's Encyclopedia says, "He died at the age of eighty, in the year 513 B. C." Now if we add the eighty to the 543 we have 623; and as, in the midst of much uncertainty, we may here claim an error of one year, I will make it 622 B. C., corresponding, in more than one sense, to the Mahometan era, the Hegira A. D. 622; (the latter word comes from the Arabic *hadjra*, divorce, flight.) Fearing that this speculation may appear somewhat presumptuous I will quote from "Isis Unveiled," Vol. II. p. 580: "There he some, who hold this Buddha for a fugitive Syrian Jew," says Domini Valentini; "others who hold him for a disciple of the Apostle Thomas; but how in that case he could have been born 622 years before Christ I leave them to explain." Higgins and Swedenborg have some interesting statements concerning these figures. If we assume that Mahomet's mission began A. D. 612, it was just one *neros* from the time Jesus first taught in the Temple; and going back one *neros* more we may find Buddha just beginning the "wheel of the law" at Benares.

Of the birthplace of Buddha, let me quote a few words also from Higgins. After calculating that Plato was ignorant of his own mythology (referring to the word *Gala*) he says: "I find one of the most holy places of India called Gaya or Galla, famous as the birthplace of Buddha. . . . In this case the *Gala* must have been a mystical term for the generative power. . . . Synonymous to Chana or Cana." Hence, "similar to that of *Konz on paz* of Eleusis; that is, it is an Indian word adopted by the Greeks. I suspect it has in some way come from the same source as the *Aj*, *Aja*, *Agi*, *Aje*. A city is often alluded to in the mystic histories called *Alai*—that is, *place of Al*; the same meaning as the *Aje* and *Gala*." On the preceding page (of the old edition) he says: "I think the (Hebrew) *is* or *Jah*, the Self-existent, was the foundation on which all was built; and what could be more likely? It was the *Aj* in India; *Jo* in Syria; *El* in Delphi; and at Giza in Palestine, (the common ending of words in the East, standing meaning place or country)." It was (Hebrew) *oz*, corrupted from *Aj*. This resolves itself into the place of the Goat, or the ram, *Aries*, the birthplace of the sun—agreeing thus with one of the adjuncts to Buddha's name, *Gautama*, of the solar race of which his family was a branch.

In the "Introduction" to Dr. Peebles's valuable publication respecting the late religious controversy in Ceylon, much important matter is contained re-

ferring to times, people, events, with illustrative quotations, such as we all need in contemplating the religion of Buddha, and the vast and good influence it has wielded over nearly one-third of the entire population of our globe. Dr. F. says—and it corresponds with what I have also seen in India—"The tone of morality is higher, and the practice of charitable deeds far more prevalent in Buddhist than in Christian countries." Indeed, there is little or none of that startling, brutal brutality committed in this country mostly by foreigners which so very often disgraces the columns of our newspapers; and there is an admirable abstinence, generally, from the use of animal food and intoxicating drinks. And I think it has been pretty well demonstrated that the more a nation is given to the consumption of meat, the more beastly and drunken it becomes. A report made some years since by an officer in the British service in India, investigations by a German *coronet*, and the opinions of the historian Michelet, go to confirm this statement.

Of the main body of Dr. Peebles's latest work much might be said; but the value of the controversy between the Christian and the Buddhist can only be appreciated by a careful perusal. Over eighty pages of the *book* are devoted to the study of the subject; and I think I can safely say, without being invidious, that the Oriental native scholar, Rev. M. Guanda, obtained a signal victory. But how few Christians are there who can conceive of such a thing—having ever been taught that these Buddhists were poor, ignorant people, worshipping idols, and standing in great need of our learned "missionaries." Alas, for our folly! If those truly learned, good, abstemious, spiritual teachers should come among us, it would seem as though they would sweep everything before them; their example alone, in contrast to our best eating, wine-bibbing bishops and other dignitaries of the so-called Orthodox church, would make a powerful impression; and when they could show, as they doubtless can, that not a "divine truth" was promulgated by Jesus which is not to be found in the Buddhist scriptures, written six centuries before Christianity arose in swaddling clothes at Bethlehem; when they can demonstrate that as sublime a faith, as exalted ethics, as comprehensive a view of a creator, as clear a perception of existence hereafter, is embraced in the collected sayings of the great *sonoma* of Kapilavastu, as in any other "sacred scriptures," conveyed by the thousands and tens of thousands would flock to their standard. I wish this to be understood as not derogatory of any record we possess of the doings and sayings of the One Nazarene; but as these have utterly failed to make men honest, we must assuredly require something else.

In the disputation, which seems to have been impartially reported between Rev. David Silva on the Protestant side and Rev. M. Guanda on the other; accompanied by two hundred priests, and a concourse of natives numbering five or six thousand, every degree of fairness was accorded, though I much doubt if such would have been the case in this *earthly* land. This I am compelled to say from recent exhibitions *here in Albany*, where, during the instructive and entertaining lectures by Prof. Caldwell, young men and boys were led by their bigotry, or by the inspiration of the local Young Men's Christian Association, to hiss at the mention of Spiritualism. In Ceylon, and a vast crowd of Buddhists, country people especially, the most perfect order prevailed, and no lack of courtesy was displayed toward the foreigner or his sentiments. Let us by all means have Buddhism here in Albany.

Turning again to this masterly controversy in the "heart of heathendom," it was admitted by the scribe, and by many Christians, that Mr. Silva was unfortunate, to say the least, in his statements, assumptions, etc. His renderings of Pali extracts may be correct," says the recorder, "but who was to judge of this? Certainly not the peasant, who hailed from the jungles of Radgani and Pashoom Corles." . . . The reverse: "The Rev. Migettawade Guanda adapts himself to the capabilities of his audience and uses the plainest language that the proper treatment of the subject will allow." . . . Mr. S. took for granted, also, that what was stated in Buddhist literature was to be interpreted by the letter; and this certainly was a great mistake. If upon heaps of dead and through rivers of blood Buddha was to reach Nirvana, he would have seemed as remorseless and cruel as the Jew's Jesus; but when it is remembered that one of his commands forbids the killing of *any creature*, the error is very apparent. Moreover, as Bishop M'gand justifies, the Buddhists "naturally accept the theory that we are all brothers. Their hearts sear full of tenderness. They carefully care for the sick and aged. Reverence and love for parents is proverbial in the East."

The above has been elicited by a perusal of Dr. Peebles's "Buddhism and Christianity Face to Face." It is for sale by Messrs. Colby & Rich at the low price of 25 cents. A wide circulation of the pamphlet will do us all good.

G. L. DITSON.

The First Society of Spiritualists, New York.

To the Editor of the Banner of Light:

It is not uncommon to hear non-believers speak sneeringly of the philosophy of Spiritualism and its followers, and they seem to take particular delight in asserting that its believers are ethereal, not substantial. True, Spiritualists have not million-dollar churches; but nevertheless they have comfortable, respectable places for holding their meetings. As facts are always the best thing to silence such prejudiced people, and believing that the financial condition of the First Society of Spiritualists is of general interest, as in fact anything should be which speaks of the material, substantial worth of all societies of this faith, we have gathered a few points to present to the readers of the *Banner of Light*.

Mr. Henry J. Newton, President of the Society, reported this Sunday evening its fiscal condition for the year ending the 1st of February. The expenses had been \$203.20. Pals Mrs. Nellie J. T. Brigham for forty-four Sundays, \$100—\$25 a Sunday; rent of the hall for ten months, \$550; choir, \$73; advertising, \$112; flowers, which grace the desk on each Sunday, \$26.50; sundries, \$8.85; a new organ, \$70; for two ventilators, which cost \$70, the society paid one half—\$35; donations to Mr. Terman, arranged for a few Sundays since, \$37.35. The cash receipts to Feb. 1st, 1879, were \$1880. There is now one month's rent due for the hall—\$55; also due the speaker, \$77. Balance in treasury \$7.81. Mr. Newton further said that as this was the beginning of the fiscal year, and it would at once be observed from the report that the expenses had been reduced to the minimum, the members of the Society had now to determine what course to pursue for the ensuing year in the way of the subscriptions. The trustees would have to decide on a plan of action between the present time and the 1st of May, and all must see the necessity of subscribing such amounts as they felt able to contribute. The members should come forward with their material aid, in order to justify the trustees in hiring the speaker and the hall for another year. Those who had not yet placed their names on the book should do so at once, and show their faith by their works.

Probably there are five hundred people who attend every Sunday evening to hear Mrs. Brigham; but at the morning services there are not quite so many. The meetings are absolutely free, and any one is welcome to take any seat which may be found unoccupied. Of late not a few people, and ladies in some instances, have stood up during the entire evening service. The basket is passed around to give those an opportunity who are disposed to pay what they may choose to; a great many come who are not members, and the basket allows them the opportunity to assist a little in defraying the expenses; but let it be distinctly understood that it is a matter left entirely to each individual as to what they may contribute—nothing is demanded. Were all to do a little, among so many, the expenses would not bear so heavily on the few.

Mr. Alfred Weldon conducts the singing very satisfactorily. There is as much worship in song as in speaking; in a well written hymn effectively sung there is true worship; music inspires the speaker, and prepares the listener for the best exercise of the spiritual nature. We trust the Society will take the subject of granting more pecuniary aid to its musical department into careful consideration.

Mrs. Brigham is very well liked here, and the *Banner of Light*, and other journals, are doing a good work in publishing her discourses, for through these journals the good things she utters from week to week are given to an audience of hundreds of thousands of people.

New York, Feb. 9th, 1879.

HERBERTUS.

A Touching but Confident Farewell!

O, we are in receipt—under date of Circleville, O., Feb. 13th—of a letter from our old friend, practical supporter and appreciative subscriber, Sylvester R. Fowler, wherein he sets forth, through the hand of an amanuensis, that his journey of life in mortal is nearly done. At this final hour, when the mists that curtain the Valley of Change are lifting to the eye of the spirit, his bodily pain is lessened and his prospect cheered by the revelations which he gains of the new life, upon whose active scenes he is about to enter. From his epistle we claim the privilege of making the following extracts, that others not yet illumined with the light of spiritual knowledge may behold how cheerful and how pleasant is the change called death when it draws nigh to those who, possessed of its revelations, have even while yet in the body drank of the waters of eternal life. He says:

"For many years I have felt a deep interest in Spiritualism, and have been greatly blessed and sustained by its holy and heavenly influences. I feel a deep interest in the prosperity and final triumph of the good old *Banner of Light*, which I have perused so long. For the last two years I have been sorely afflicted, and I feel that I now stand on the borders of another world—that I shall soon cross the beautiful river, and enter that grand and glorious spirit-land whither all are tending. I soon expect to meet my spirit-friends who have gone before me. This is probably the last time you will hear from me before I go. Under all the circumstances and business relations that have passed between us I feel that I have done in a pecuniary point of view about all I was able for the cause. I am wasting away with pulmonary consumption, and may be called to go any moment. I am fully resigned—am ready and waiting. I have been preparing for this for twenty-seven years. *I die a Spiritualist*. Now, Messrs. Colby & Rich, I bid you, and all connected with the dear old *Banner of Light*, a friendly good-bye for the present, with my kindest and best wishes for your future happiness."

Scientific and Theological Clinics.

Dr. Albert Day recently delivered what might be termed a clinical lecture in this city, exhibiting charts and diagrams showing the nerves, muscles and arteries of the human structure, explaining the theory of nervous difficulties, and the manner in which pain or injury to any part of the extremities is telegraphed to the brain by minute nerves. Theologians, he said, had their own views of mind and matter, but the medical men look at the organic structure to determine the existence of physical or mental deformity, or to correctly diagnose physical debility. Theologians tell us of the "appetite" being removed by Divine dispensation, but physicians will tell you that the "appetite" is so closely connected with the nerves and brain that removing means paralysis of their functions. The excessive use of alcoholics or narcotics of any description will produce partial paralysis, as can be seen in the staggering walk of the drunkard. It is noticeable again from the fact that intoxicated persons will sustain serious injury or mutilation without being conscious that any unusual event has taken place, either from recollection or from the sense of feeling. Mental phenomena are little understood at present, but science is making rapid strides in that direction, and eventually many things that are now attributed to "miraculous intervention," as the churchmen term it, will be accounted for upon a different hypothesis.

Parker Memorial Hall.

W. J. Colville delivered the third discourse in his present engagement with the Parker Memorial Society of Spiritualists on the afternoon of Sunday, Feb. 16th, his subject (chosen by the audience) being: "The Resurrection of Jesus." We shall print this lecture in due time. A poem (submitted from the audience) was improvised by Winona on "The New Jerusalem." The address was followed closely by the people, and several questions asked, at its close, and replied to by Mr. Colville's spirit guides, evidenced that much thought on the subject had been awakened by the speaker in the minds of those present. The singing by the choir was fine—not the least pleasing of the vocal selections rendered being: "Fold Us in Your Arms, Loved Angels," written by J. Madison Allen, and arranged in this instance to the music of Haydn's Hymn.

The *New York Herald* says, among other things, in the course of an article on Rev. Charles Beecher's book, "SPIRITUAL MANIFESTATIONS," that "it is likely to cause some commotion in orthodox circles in spite of the author's explicit declaration that he speaks only for himself, 'not as the representative of the Church visible or invisible, nor of his professional brethren, nor of his kindred.' He begins by asserting that Spiritualism, or rather the belief in spiritual communication, seems no more improbable than a great many scientific hypotheses, and says that there never has been in his mind any sense of the improbability of the existence and agency of spirits; and avers that the abstract probability that spirits exist and act is equal to if not greater than the probability that there are really such things as ultimate particles, which nobody claims to have discerned, while a great many persons say that they have seen spirits. He speaks of the many family histories of mysterious occurrences which he has encountered while performing his pastoral duties, finding that there are few households in which there is not some strange tale which they shrink from making public. He begins by telling a story which was repeated to him by Professor Austin Phelps, of Andover, and which has some curious points of resemblance to the tale of the ghost Jeffrey that vexed the Wesley family. . . . The second chapter contains some revelations made by the spirit of the Duchess of Sutherland, through Planchette, to Mrs. Stowe. . . . Dr. Beecher says that Professor Stowe is 'a seer' and believes in the reality of spirit intercourse, and that he has seen and touched a dead friend, and the writer by no means accepts Dr. Clarke's way of accounting for such an appearance. The doctrinal part of the book is cleverly written."

The good seed sown in Freeville, N. Y., last September, by Dr. James M. Peabbles, Giles B. Stebbins, Mrs. Colby, Elder F. W. Evans, Prof. T. C. Leland and others, has brought forth as a portion of its harvest an organization in the interests of free inquiry into religious matters, etc., which bears the name of the "Central Liberal Lyceum," and has the following as its board of officers: Oliver Stewart, Freeville, N. Y., President; John W. Webster, Etna, N. Y., Secretary; Otis E. Wood, Freeville, N. Y., Treasurer.

Mrs. R. H. Williams, Warrensville, says: "Had I the pen of a ready writer I would express to you my gratitude for your noble defence of down-trodden mediums; but you have the approval of the angel-world and your own sense of right, and need no additional commendation from me."

William Denton in Paine Hall, Boston.

This eloquent, expounder of the gospel of the rocks closed the highly successful course of geologic lectures which for the last six weeks he has continued on Sunday nights in this hall, by an address on the evening of the 16th, which had for its theme, "What the Scriptures of the Earth Reveal." His remarks were evidently enjoyed by his hearers, whose numbers combined to fill the hall, and the announcement that he would deliver another course in the same place during the present and the next month was received with marked satisfaction. The new course (illustrated with appropriate pictures) will commence at Paine Hall, Sunday, Feb. 23d, at 7:30 p. m., and will be delivered on successive Sunday evenings, the topics being:

1. "How God Made Man—Is Darwin Right?"
2. "What the Heavens Teach."
3. "Genesis or Geology?"
4. "Egypt; its History, its Monuments and its Religion."
5. "Psychometry, or the Soul of Things—The Key to the Great Past."
6. "Has Man a Spirit that Survives Death?"

The sarcastic Boston *Post* thus "comes down" upon the detectives who in our day seem to have dictatorial power over a man's reputation after his decease. *Vide* the case of the murdered Cashier Barron, of Dexter, Me.:

"People who have read the Bible may remember that it mentions the fact that one Stephen was stoned to death, and that he was called the first martyr. Detectives who have been quietly investigating this case inform the *Post* that Stephen was no martyr at all, but that he committed suicide. He stoned himself to death. The detectives allege no defilement or other criminal act that could lead Stephen to do such an act, and we therefore ask for a suspension of public judgment until more and better evidence is furnished. They have also been examining into the facts relative to the murder of one Abel. It will be remembered that it was alleged that his brother Cain killed him by blows inflicted with a club. The detectives refuse to credit this story, and believe that Abel was murdered by a man by the name of Moriarty, a noted desperado, who was well known to the police, and who was engaged in various 'jobs' previous to the death of Abel. They profess to believe that Moriarty is dead, but claim that they are in possession of facts which prove beyond a doubt that Cain was not the murderer. This is a late day to contradict the generally-believed account of this tragedy, and but for the high opinion we have of detectives generally we would not even give their views publicity. The public may come to their own conclusions."

A correspondent writing from St. Louis informs us that a woman claiming the name of "Corra Richmond" is traveling in that vicinity, and endeavoring to reap shekels from the unwary by the use of that name. To parties inquiring into Spiritualism we would say that they will avoid being deceived by this person if they will be so good as to remember: 1st, that Mrs. Cora L. V. Richmond is the settled yearly speaker of the First Society of Spiritualists of Chicago, Ill.; she does not travel, but devotes her time and attention wholly to the benefit of the cause in the vicinity where she resides; and 2d, that she is not a physical medium, as the roughly-executed handbill forwarded us by our correspondent avers for its principal, but is a refined and gifted instrument for what is known as the phenomenon of trance speaking.

The *New York Herald* contains a terribly shocking story of pestilence, famine and death in Brazil. There have been, it is estimated, five hundred thousand human victims in one province alone; children have been devoured by their starving parents; wild animals preyed upon unburied bodies; besides the small-pox and the black plague of the East made their appearance to add to the already overwhelming horrors of the scene. One province is utterly ruined; a population of 800,000 has been reduced to 400,000, and these are dying at an enormous rate; while in other provinces the death-rate counts up 300,000 souls! There is nothing in history that will compare with it.

The *Chicago Alliance* evidently lacks appreciation for the lumbering church machinery of the present day. See the subjoined, from its columns:

"The Paper-pattern Committee appointed by Untoward Accident to prepare a series of Sunday School lessons for seven months, has met at Cincinnati. It will doubtless, as in the past, lay out uninteresting sections of the Old Testament for small boys and old-fashioned gentlemen alike, to wrestle with during the electric winter months; but let us pray that it may not fall foul of 'Chronicles' with its

Adam Sheth Enosh
Kenan, Mahalalel, Jared,
Enoch, Methuselah, Lamech,
Noah, Shem, Ham and Japheth."

Not long since we published an epigram bearing as a signature the initials "J. M. P." As several of our correspondents have written us, asking if it was composed by Bro. J. M. Peabbles, we would reply, in justice to all parties, that it was written by another gentleman, resident in Boston—Mr. J. M. P.—and not by the Pilgrim, at all.

The first installment of the long-promised and interesting biographical sketch of the late Dr. A. B. Child—prepared specially for our columns by John S. Adams—will be found on our first page. Dr. Child was one of the most uncompromising pioneer champions of Spiritualism in New England, and the story of some of his life-experiences, as detailed by Mr. A., will prove pleasant and profitable reading.

Prof. J. W. Cadwell has a letter in the *Fitchburg (Mass.) Sentinel* setting forth that during a materializing séance with the Holmes media which he recently attended in Boston, "The curtain was moved aside, and my own father, as natural as life, motioned me to a seat nearer, and came out twice afterward, and placed his hands on my head."

The Thirty-first Anniversary of Modern Spiritualism, says the *Spiritual Notes*, will be commemorated on Sunday, March 30th, at Cavendish Rooms, Mortimer street, London, W. Two meetings will be held, one at 10:30, and one in the evening at 6:30.

Thomas Marsh, stationer and newsdealer, (having sold out his Beach-street store,) has opened with a new stock, at 919 Washington street, south of Pleasant street, Boston. He also has a circulating library. The *Banner of Light* can always be had at his counter.

Mrs. Kendall, test medium, will be at her rooms, Nos. 6 and 7, 84 Montgomery Place, Boston, and ready to give sittings, on and after March 1st.

Dr. J. M. Peabbles' Acknowledgment.

Messrs. COLBY & RICH—Gentlemen: A late number of the *Banner of Light* gives assurance that a sufficient sum has been voluntarily contributed by Spiritualists in various parts of the country to cancel the mortgage that has been resting for some time upon our Hammondon home. Accordingly, for the generous sums so kindly forwarded by friends, accompanied in many cases by words of appreciation, Mrs. Peabbles and myself return our heartfelt thanks. The gift will remove a pressing burden from our minds.

Though this gift-movement was conceived in spirit-life, and quickly taken up by tried friends on the mundane plane, not only ourselves, but others, will bear witness that the publicity of the call did not originate with myself.

The responses were cheerful, and the result is eminently satisfactory. Blessings, temporal and spiritual, rest upon and abide with the donors, one and all. J. M. PEEBBLES.

"What an immense amount of interesting matter you have given us recently," writes a correspondent: "Dr. Buchanan's late addresses are remarkable productions, and the same may be said of the contributions made by others to your columns."

We have on file, and shall publish ere long, an original essay prepared for these columns by our occasional correspondent, Peary Chand Mittra, of Calcutta, on "SOCIAL REVELATION IN INDIA."

Spiritualist Meetings in Boston.

PARKER MEMORIAL HALL. Spiritualist meetings will be held at this hall, in Parker Memorial Building, corner Appleton and Berkeley streets, Boston, on Sunday afternoons (at 2:30) during the season. Good lectures and excellent music. The public are invited to attend free of charge. The hall will be under the direction of the following: John Wetherbee, Chairman; George A. Bacon, Secretary.

INVESTIGATOR HALL, PAINE MEMORIAL BUILDING. Spiritualist meetings will be held at this hall, in Paine Memorial Building, corner Appleton and Berkeley streets, Boston, on Sunday afternoons (at 2:30) during the season. Good lectures and excellent music. The public are invited to attend free of charge. The hall will be under the direction of the following: John Wetherbee, Chairman; George A. Bacon, Secretary.

PTITHAM HALL. The People's Spiritual Meeting (formerly held at Eagle Hall) is removed to Pitham Hall, 100 Washington street, Boston, on Sunday afternoons (at 2:30) during the season. Good lectures and excellent music. The public are invited to attend free of charge. The hall will be under the direction of the following: John Wetherbee, Chairman; George A. Bacon, Secretary.

EAGLE HALL. Spiritual Meetings for speaking and tests are held at this hall, 400 Washington street, every Sunday afternoon (at 2:30) and 7:30 p. m. Excellent quartette singing provided.

PARKER MEMORIAL PARKS. The Spiritualist Ladies' Aid Society will meet at this place, Parker Memorial Building, corner Appleton and Berkeley streets, Boston, on Friday afternoon and evening. Mrs. John Woods, President; Miss M. L. Barrett, Secretary.

ABBEY HALL. Meetings are held in this hall, 100 Washington street, Boston, on Sunday evening, under direction of C. B. Marsh.

Amory Hall. The weather though pleasant was quite cold this morning, and we had to see a small audience, and a limited number of scholars, but though there may have been a very few less children on account of the weather, the audience was very large—hardly a spare seat to be found; and the joyous faces and pleasant greetings were the true index of the mind. All as they approached the platform, to perform their selected parts, seemed to take an inspiration from the audience, and did their best. A general spirit of harmony seemed to pervade the hall, and harmony is the strength and support of all institutions. Let us therefore strive to harmonize ourselves, and then we shall be prepared to do our duty to all mankind.

The exercises were: Orchestral selection; singing, responses and *Banner March*; answers to the question: "What are the best fruits of Spiritualism?" (the answers were numerous and good); piano solo, Nellie Thomas; recitation, "The Good in Every Heart," Charles Lothrop; "Minnie's Prayer," Mamie Lawrence; "We are Seven," Ada Downs; song, Carrie Huff; recitations, "That Sweet Story of Old," Jennie Lothrop, "Grandma's Birthday," Flora Frazier, "The Old Man in a Stylish Church," Alf Peabody, "That Call," May Waters; reading, "The Stocking Basket," Ella Carr; Wing Movements, led by Mr. Ford; notices, report of the Treasurer; and a grand finale, "Target March," Wm. D. Rockwood, Cor. Sec.

Children's Progressive Lyceum No. 1, Boston, Feb. 16th, 1879.

The *Progressive Lyceum and Ladies' Aid Society* will celebrate the Thirty-first Anniversary of Modern Spiritualism by appropriate exercises at Paine Hall on Monday, March 31st. J. Frank Baxter will speak in the morning, and Prof. Denton in the afternoon, the whole to close with a fancy dress ball in the evening. Admission free during the day.

Pythian Hall.—Dr. A. H. Richardson opened the morning services last Sunday for spiritualists and a general audience, by a series of lectures after which Mrs. Fanny Bray, of Charlestown District, gave several tests, most of which were recognized. The meeting then took the form of a conference, participated in by Messrs. Richard H. Morris, Hall, Downs, Plummer, Crocker, Ricker, L. D. Groveson, and others, and continued till half-past one o'clock, before a closing could be effected without violence to the inspiration of the occasion.

Dr. Charles C. Crocker, in the afternoon session by reviewing the different topics discussed in the morning, viz., "Obsession," "Glorifying God," "The Identity of all there is in Modern Spiritualism that is good and true, with all there is in the system of Christianity that is practical." A running debate upon those subjects filled out the remainder of the time, the chairman, Messrs. Plummer, Crocker, Mrs. H. Clark (continued), and others taking part. The meetings throughout the day were very interesting, and good harmony prevailed. E. W. J.

Charlestown District—Abbottford Hall.—Sunday evening, Feb. 16th, Mrs. S. A. Byrnes gave a very interesting lecture on the "Philosophy of Spiritualism," which was listened to with great satisfaction by an intelligent and appreciative audience, and was pronounced one of the best discourses that has been given in this hall. Mrs. Snow is engaged to speak here again the first Sunday in March. Mrs. M. C. Bagley will speak and give tests in this hall next Sunday evening, Feb. 23d, at 7 o'clock. C. H. M.

The Thirty-first Anniversary of the advent of Modern Spiritualism, so it is announced by J. B. Hatch, will be celebrated by appropriate exercises, under his management, at the Parker Memorial Building, Boston, Monday, March 31st. Services will occur during the day, of which particulars will hereafter be given, and in the evening a promenade concert and ball will take place in Fraternity Hall, Parker Memorial Building, whereat excellent music will be furnished by the National Band (eight pieces). E. W. Masters, Promoter. Dancing from 8 p. m. until 1 a. m. Committee of Arrangements: C. F. Rand, H. B. Drisko, L. F. Thompson, R. H. Carnes, Floor Director; J. B. Hatch, Jr., H. B. Drisko, I. Wilton Hall. Caterer E. N. Reed will furnish the supper.

The Present to Dr. Peabbles. From Sylvester R. Fowler, Circleville, Ohio, \$5.

The key-note of the Indian problem will be touched whenever the white man summons the Indian to the council, when the Indian's interest is at stake.—*The Council Fire*.

Out of a total payment, in twenty-eight years, of \$5,083,333.17, paid by the Union Mutual Life Insurance Company for death losses on 2,406 policies, there were four hundred and forty-nine (449) death claims, on which the parties whose lives were insured paid only the first year's premiums, in all amounting to \$44,383.85, for which the Company returned \$77,934 to the families of the deceased, or to the beneficiary named in the policies.

Movements of Lecturers and Mediums.

"Matter for this department should reach our office by Tuesday morning to insure insertion the same week."

C. B. Lyman has been addressing large audiences in Philadelphia. Parties desiring to engage him for March or April should write at once to his permanent address, Sturges, Mich. During May and the first three Sundays in June he will speak in Stafford, Conn.

M. C. Vandercreek has been engaged to sing at Brooklyn, N. Y., for the present month, accompanying Capt. H. H. Brown's lectures. They expect to leave for the West soon. Will answer calls for week-day lectures within one day's ride of New York City. Mr. V. is adding some charming compositions to his collection of original songs, and hopes to give his Eastern friends another chance to hear him before he departs westward.

Mrs. Clara A. Field will answer calls to lecture wherever her services may be desired. Address her Room No. 1, 84 Montgomery Place, Boston.

J. M. Peabbles, M. D., is doing excellently well this month in Cleveland, O., which we are glad to learn. We are informed that the friends there desire him to remain with them for a longer period.

Lyman C. Howe lectured in Buffalo, N. Y., Feb. 2d. He closed a year's engagement in Birmingham, N. Y., in December, and having been re-engaged in that place continued labors on his second year Feb. 9th.

Dr. J. L. York has returned to California on account of sickness in his family.

P. C. Mills spoke in the New York Spiritualist Conference sessions on Sundays, Feb. 24th and 25th, by special invitation; he also lectured for the Ladies' Temperance Union, at Grand Central Hall, on the evening of the 24th. His address for the present is at 129 East Sixteenth street, New York City.

Mrs. E. H. Jackson is prepared to lecture, attend funerals, etc., either at home or abroad. Address, Bartonsville, Vt., Silver Spring.

To the Librarians of Massachusetts.

In view of the recent organized efforts to Christianize the Constitution of the United States, and build up thereon a State religion; and also perceiving that the United States has lost out in 1878, in consequence of the suppression of the press, as being principally made use of to crush out free thought, liberty of speech and the press, as illustrated by the late undignified and unnecessary proceedings of the thoughtless, writers, and reformers of every type, we, the Massachusetts Executive Committee of the National Liberal League, call upon all Librarians of the State to meet in their various localities to take measures for self-defense by forming local Literary Leagues, and by discussing, publishing and circulating equal rights for all American citizens, as laid down in the platform of the National Liberal League, will please correspond with the Chairman or any member of the Committee, who will furnish all necessary information for organizing local leagues, together with documents explanatory of this great movement of national evolution.

THE NORTHERN WISCONSIN SPIRITUAL CONFERENCE will hold a three days' meeting in Spiritual Hall, Orono, Feb. 21st, 22d and 23d, 1879. Hon. C. W. Stewart will be the only engaged speaker. Other speakers invited to participate. The meeting will be held on Friday, at 10 a. m. The usual courtesies will be extended to all persons from abroad. Social party either Friday or Saturday evening. Come, friends, let us have a grand assembly.

WM. M. LOCKWOOD, President.

DR. J. C. PHILLIPS, Secretary.

Orono, Jan. 25th, 1879.

For Sale at this Office.

THE *RELIGIOUS-PHILOSOPHICAL JOURNAL*, devoted to Spiritualism, published weekly in Chicago, Ill. Price, 10 cents per copy. \$3.15 per year.

THE *VOICE OF ANGELS*, a Semi-Monthly Spiritualistic Journal, published in North Westchester, Mass. \$1.00 per annum. Single copies 5 cents.

MIND AND MATTER, Published weekly in Philadelphia, Pa. Price 10 cents. A Weekly Journal of Psychological Science, London, Eng. Price \$4.00 per year, postage \$1.00.

THE *MEDIUM AND PSYCHIC*, A Weekly Journal devoted to Spiritualism, published in New York City. Price 10 cents. A Semi-Monthly Journal of Psychological Science and Intelligence, published in London, Price \$3.00 per year, postage 25 cents.

THE *SHAKER MANIFESTO*, official monthly published by the United Societies at Shakers, N. Y. 60 cents per annum. Single copies 10 cents.

THE *CRUISE BRANCH*, Monthly. Price 10 cents.

Subscriptions Received at this Office.

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THE *VOICE OF ANGELS*, a Semi-Monthly Spiritualistic Journal, published in North Westchester, Mass. \$1.00 per annum. Single copies 5 cents.

MIND AND MATTER, Published weekly in Philadelphia, Pa. Price 10 cents. A Weekly Journal of Psychological Science, London, Eng. Price \$4.00 per year, postage \$1.00.

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