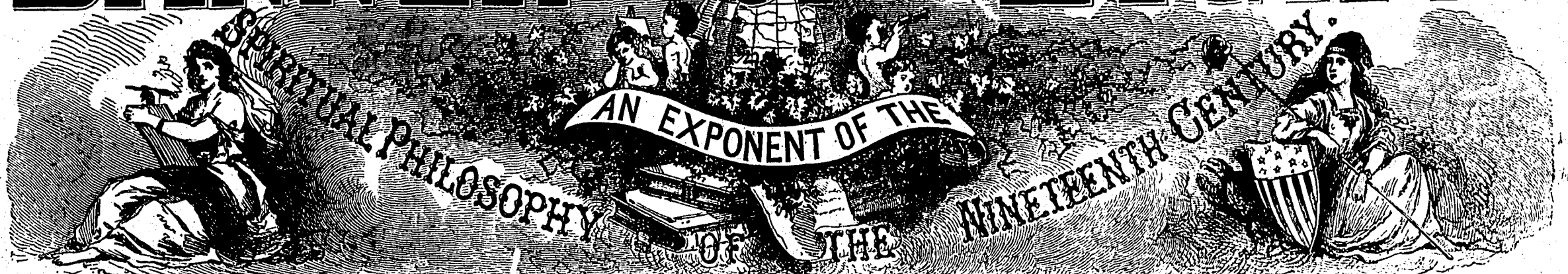


# BANNER OF LIGHT.



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## Spiritualism Abroad.

## REVIEW OF OUR FOREIGN SPIRITUALISTIC EXCHANGES.

Prepared expressly for the Banner of Light,  
BY G. L. DITSON, M. D.

FRANCE.  
*Revue Spirite*, Paris, for November. I was about to indite an obituary notice of this valuable periodical, as several of its numbers had failed to reach me; and certainly no sadder theme in the records of journalism could have claimed my attention.

One of the first and noticeable articles in the present issue is a "Project of Concord and Union," proposed by some English Society of Spiritualists to that of Paris, and accepted, almost as a necessity, in view of the present and prospective persecution which we are and may be subject to. No pecuniary obligations are to be involved, nor any interference with the particular direction of any society.

Some central bureau could be established in every country where the name and place of every spiritualistic society, and the numbers pertaining to it, could be registered, and from whence, in times of need, of peril, the word might go out for aid.

The *Petit Journal* has the following: "We received last evening the letter given below. The phenomena are not more extraordinary than those we have seen at the Salpêtrière in the service of M. Charcot; those which we know from the works of M. Dr. Burg, and those related by M. Jules Charette in his curious romance, *Les Amours d'un interne*."

"We have thought that its publication might result in a scientific examination of these pathological manifestations:

"CAMPAN, the 25th of August, 1881.  
MONS. EDITOR—I have the honor to communicate to you the following notice of a phenomenon unknown to us here, and which you may find worthy of publication. It occurred at Sainte-Marie-de-Campan (Haute Pyrénées).

A young girl sixteen years of age had been ill for eight months. At the end of that time she took no nourishment or liquid of any kind for the space of twenty days.

During this last period she prayed her parents to call in a number of persons to hold her in a certain crisis which she named, and in which she was to suffer great agony. She said she would then awake and eat as formerly. (All resulted as she stated).

From the time she ceased to eat (and still, *encore maintenant*) she spoke all languages without ever having acquired them, and knew all persons without ever having seen them; knew what they carried about them, and their thoughts; knew what they said and said of her; in touching a book with the hand she knew the contents of any page named—knew the hour, etc., etc.

Some believe this to be a miracle; others, that she was in communication with the spirits; but the greater part know not what to say. (Signed)  
D. ADORRET, Propriétaire de Campan."

An editorial note to the above adds: "Mons. Canarie, a retired officer, Mme. Lassalle and Mme. and Mons. Lauzin, have certified to us that the account given by Mons. Adorret is the truth."

A very touching and beautiful letter from the patriot Mazzini, on the death of his friend Venturi, is the next attractive article; but I must snatch from the golden fabric only a thread or two to be twisted into poor, cold English: "Venturi shared with his wife and myself a faith in the future, founded not on the dogma of the fall, but on that of progress. So, for these ceremonies at the tomb, we require not the aid of any priest; our prayers are in silence, born of the saddening occasion. All separations are saddening. . . . But a trust more powerful than this appearance of death, more powerful than the void and the mystery, the *arcana*, fills my soul and that of the poor afflicted widow—the rainbow of hope, of promise, descending upon the tomb; an expectation, a ray d'espérance."

\*Which were reported, some time since, in the *Banner of Light*.

ance, more holy, more beautiful as it shines through the shadow of grief and tears. That ray celestial we call *Immortality*. . . . Bending toward the afflicted widow leaning upon my arm at the grave, I said to her in a low voice: 'Charles is not there, but in him you have now a guardian angel.' She raised to me her eyes overflowing with tears, and said: 'I know it—*Je le sais*.'"

Mons. Carrier writes from Poitiers the following account (which I will make as succinct as possible), of an unexpected vision witnessed by himself and daughter: They were auditive mediums. Mons. C. had lost, on the 11th of August last, a devoted wife; and he could not but mourn her as a departed guardian angel of his terrestrial life. But her spirit had returned and upbraided him for want of faith, and even said it was hence useless for her to communicate with him. Still, as the excessive grief of the family was on her account, she could not wholly leave them, but would rather bring with her one who had suffered a vast deal more than they. She named the 7th of September, when she would return. "At the appointed time," says Mons. C., "my daughter and myself went to my chamber. It was ten o'clock at night when we heard a loud noise in my adjoining dressing-room, and our two lights were instantaneously extinguished without our knowing the cause. At the same moment the spirit of my dear companion, with a tall young woman, advanced toward us. Our astonishment was profound. We had not thought ourselves materializing mediums. My beloved wife presented her companion, and then gave us some excellent advice. The tall young woman subsequently unfolded to us the story of her life, and how she had died in the hospital; but she added: 'My death in that miserable place was not without some good, for the two women attending me, impressed with the truth of the responses I gave to persons interrogating me about Spiritualism, began to inform themselves concerning it. One is already convinced, and the other is on the road to it. My earthly life was full of toil and privation. We lived without any amusements, any diversions generally enjoyed by the world. Work, communications with the spirits, friendship, study, sufficed. Take courage. . . . Her voice then changed to one of sadness; for she said, 'she had not done for our cause as much as she ought; for it was not sufficient to believe, but we must let our light shine for others; and that it would afford her much happiness when her family would break away from the reserve they had imposed upon themselves, &c. She also hoped her mother would place outside of the window such flowers as she used to cultivate for her to sell.' . . . (It would seem that many of these little details of life, dear to the gentle spirit when on earth, should be more attentively considered by us who remain behind.) "The speaker's voice gradually failed as the form melted away."

The more lengthy articles of the *Revue*, such as "Philosophes et Savants"—a deeply interesting dissertation from the prolific pen of Mons. C. Fauvety; "Spirit Conferences at Roby-Notre-Dame," at "Blanche-St-Vaast" and at "Rouen," I can only thus briefly name. I ought, however, to notice one or two articles more; one especially that indicates that there is progress even in Spain, that submerged country, stifled in the grasp of papacy, as Victor Hugo says. Referring to a grand banquet at Lerida the *Gaceta de Catalunya* speaks in these terms: "It is impossible to give an idea of the brilliant discourse of Sr. Amigo, editor of *El Buen Sentido* (a spiritualistic paper), who raised a thunder of applause in recalling to mind the liquidation *conservatrice*, and in designating in well chosen phrases how it has to-day attacked the liberty of conscience in the person of the Director of the Normal School, M. de Miguel, a martyr to his religious spiritual convictions. Sr. A. was grossly interrupted by one who demanded the interference of the government; but the determined attitude of the orator enabled him to finish his discourse; vindicating his position—that liberty of conscience is one of the most noble of our inheritances."

"The grand orator, Don E. Castelar, had preceded Sr. Amigo with alike sentiments. 'Proscribe thought,' he said, 'it will leave everywhere, in its wanderings, its seeds; thrust it into a dungeon, it will issue forth. Do more; give it to the executioner, as Huss and Jerome of Prague, of whom but ashes remained; it hinders not the spirit from keeping the fire eternally burning on the hearthstone of liberty.'"

"Must I pass over 'The Spirit Possesses a Divine Germ,' the 'Obsequies of Mons. Ladame,' mayor, advocate and earnest Spiritualist, and 'A Study of Swedenborg' by Mons. Godin, the distinguished founder of the cooperative society of Guise? They are each worthy of a page; but the page is lacking."

## BELGIUM.

*Le Messenger*, of Liege, of the 1st and 15th of October, opens with "Converts to the Light," which says: "The number of those who come out each day from the clouds of error to enter by degrees into the light of spiritual truth is relatively so great that the most obstinate of our opponents will soon be under the necessity of making a note of it. . . . The heavens declare the glory of God; this is true, if we apply to the word glory the most elevated conception of the human mind; but when put in relation to that applied to a sanguinary conqueror who perhaps has won this distinction through battlefields, it is an empty which the lovers of *la vérité* cannot adopt."

"God and Creation," by the able writer, Mons. René Gallé, and "Spiritualism in Antiquity," by Dr. Wahn, are continued in each number of the *Messenger*, and give a double interest to this excellent periodical; but they are too lengthy to make any synopsis of them available. The latter, I might say, however, refers in a very interesting manner to the Egyptians' conception of God—they being in reality monotheists—and quotes Mons. Lacoste's work (*Essai critique sur l'Érude*); which, though occupied more especially with the Hebrew people, has many details concerning Egyptian cult; showing, that though seemingly worshipping many gods, they had a sublime conception of one, the supreme; "all other belief being unworthy of those profound philosophers who meditated ceaselessly upon the origin of things, and studied in nature, the animate and inanimate, their successive developments. Hermes addressing Thoth says: 'It is difficult in thought to conceive of God, and by the tongue to speak of him.'"

The *Messenger* quotes from the *Banner* a short article on Mr. Slade's mediumship; and from the *Philadelphia Sunday Press* a glowing account of what is done through Mrs. Debar, Princess Edith, daughter of Lola Montez. It states that she is enabled to produce a picture upon the ceiling over her head, but of course by invisible hands; and that "The artist Leclair and Hierstadt are among the number of believers, and the most enthusiastic. Leclair has all confidence in the lady, and Hierstadt has specimens of her painting, which though not of great artistic merit, he would not sell for a million of dollars." Lady D. sits in the light—everything is aboveboard, as the saying is—and on canvas or silk, pinned to the window-curtain or hung upon the wall, a picture appears at her bidding," etc.

I ought to mention that the first purse of the three thousand francs offered by Mons. Guerin for the best work on Spiritualism, has been awarded to the eminent writer, M. Eugene Bonneville, for his *L'Âme et ses manifestations à travers l'histoire—the soul and its manifestations throughout history*. The *Monteur* of Brussels for October is in hand. Though small it soars upward and scatters truth all along its way. Its tone is cheerful, hopeful. At a recent reunion of Spiritualists, preparatory to a *Fédération*, "the assembly was numerous, embracing all ranks of society. The members present were unanimous in accepting the program—submitted to their deliberation, the object being to organize for the purpose of propagandism. . . . All the world to-day knows Spiritualism. Its enemies are so assailed, baffled, ridiculed, they have in some sort made it popular. . . . We have no fear in saying that any impartial person, with a desire to inform himself in respect to his destiny, will, with a proper study of these principles, recognize the doctrine of Spiritualism as the only rational one, the only one that gives a solution of psychological problems which agitate the human soul, the only one that satisfies human aspirations in view of the great future."

Here is also an announcement of a new periodical in Holland entitled *Een nieuw veld voor de wetenschap*, viz—"a new field of science," in accord with the productions of Messrs. Wallace, Crookes, Varley, Fleetwood, Humboldt, Flammarion, Parly and other *sevents*. Its introductory remarks are quoted at some length, showing that "these inexplicable phenomena have attracted attention and given birth to many books and lively polemics; . . . that all the attempts that have been put forth to overturn Spiritualism have been absolutely fruitless; . . . that every new objection finds itself hurled against some new facts, still more extraordinary and inaccessible to fraud," etc.

"Spirit Photography" is then historically treated (also from the above-named new Holland journal), and the "*Histoire d'un Homme*," which is wholly extracted from Dr. Eugene Crowell's interesting book, in which his conversion from Atheism to Spiritualism is related. Next we have a short analysis of Mons. Bonneville's book (noticed above), and that of M. Rossi de Giustiniani, "Spiritualism in History," which examines the faith of savage and demi-civilized people, the *culte* of ancient races, Hindus, Chaldeans, etc.

The second edition of a work in Spanish I may as well notice here—"Spanish Statistics," by Don Madozi. "The author shows that the Catholic domination over the consciences, institutions, manners, produces a fatal depopulation, ignorance and the ruin of the people. He proves by authentic figures that during the thirteenth and eighteenth centuries the three thousand one hundred and twenty-six convents in Spain had cost for their maintenance sixty-one milliards, three hundred and eighty-six millions, and one hundred thousand reals de Vellou, without counting what these mendicant orders have gathered from the people."

The *Moniteur* also says that another periodical, entitled *Le Papillon*, appears now in Paris, edited by Mme. Olympe Audouard, and though not claiming to be spiritualistic, is highly commended for "its instructive and interesting articles." Mme. A. is known as a writer, and has been ridiculed by some French critics for having the disembodied in her house, and is doubtless a Spiritualist.

## ITALY.

The *Annali Dello Spiritismo*, of Turin, (October number), begins its present issue with the twenty-seventh chapter of that grand work by Visconti de Torres Solano, "Catholicism before the Time of Christ," which has been translated entire by the editor of the *Annali* for his magazine. Let us hope that we may sometime see it in an English garb. The chapter named above treats of "Intolerance and its Fatal Consequences; Catholicism, and its Decadence; Incompatibility of Priestcraft with Liberty of Conscience; Errors to be Combated; Superior Conceptions of Life."

"How I Became a Spiritualist," from the pen of a Sr. Alessandro, is a lengthy exposition of what is experienced in this country, almost hourly, by a vast host of our faithful brethren. Seeking lodgings, Sr. A. was suddenly impressed to enter a house, though there was not, as is usual, any notice upon the door of apartments to let, and found that he had hit upon what subsequently proved of great importance to him in the way of spiritual revelations—brought about by fortuitous circumstances, under the supervision of the invisibles, and almost as dramatic as the *dénouements* seen often in plays.

Another account is given of a séance in Scotland, where many recognized spirits appeared, one of whom, wearing a Spanish scarf over the head, had the face of Lola Montez. Under the heading of "A Liberated Spirit, after its Diverse Experiences in Mortal Existence," reference is made to the torment, the atrocious suffering one may experience—efficacious in purifying us—in memory of a mispent life; adding: "Then re-incarnating itself, it has a new probation, advances in refinement, and thus repeating its experiences, becomes meritoriously worthy of the life *normale, spirituelle*, without being obliged to rehabilitate itself in mortal body." . . . Re-incarnation seems, with a great many, the only solution of ill-favored conditions met with here and hereafter.

## SPAIN.

*El Criterio*, of Madrid, and three numbers of *La Luz*, of Barcelona, have been received. The "sessions" of the Madrid Society of Spiritualists first attract attention in the former, for their record contains the eloquent address (continued) on Spiritualism and its relation to humanity, by D. A. Garcia Lopez—quoting among other writers Sr. Calleja (who says that "Man is a necessity of God, and God a necessity of man") and the *sevents* of our faith, so often referred to in England and France.

The seventh article on "Spiritualism is a Philosophy," or "The Philosophy," enlarges upon the proposition that there exists *one universal essence*; . . . that truth is still a truth though we may not know it and may try to obscure it; . . . that in nature there exist no preferences, or privileges—*prérogatives*; . . . that all proceeds from God and all tends toward him, etc., etc.

"Clouds and Light," a new work by Sr. Navarro y Murillo, is here reviewed with much sympathetic phraseology, by Sr. M. Sanz Benito.

"Great sensation has been created in Rome by the seceding from Catholicism of the Canon S. Pedro, the Count Chappelle."

*La Luz* opens its brilliant pages by a review also of "Clouds and Light"; but space now warns me to notice only contents, without enlargement. "Pantheism," "The True Priest," and several other lengthy articles, are from the able and prolific pen of Mme. Soler; while a variety of themes are discussed with much force by Mlle. Sanz. No short quotation could do either of them justice. Louisa, Pages and Mateos, appear as new and worthy contributors. It is to be hoped that Mme. Audouard's *Papillon* will prove equally a gem of beauty and worth in the crown of woman's genius.

## GERMANY.

I have received four numbers of the new weekly paper *Der Sprechsal* and the *Psychische Studien*, each of which, if translated in full, would occupy a large space in our splendidly enlarged *Banner of Light*. *Der Sprechsal* is destined to occupy a high place in the popular mind. I must only name some of its more prominent articles, which will show its animus: "Modern Spiritualism" (in which Messrs. Fichte and Zöllner's views and experiments are examined); "Dr. Wm. Fishbough"; "Chas. Foster"; "Alex. Aksakof"; and "Trance Manifestations."

With *Psychische Studien* I must be equally brief. Its first article, "Spiritualism Historical and Experimental," is devoted particularly to Mr. Bastian's *sciences*; its next to "Double Consciousness," relating to Mrs. Roff's mediumship; these are followed by learned dissertations—"Schopenhauer's Views of Immortality," etc. Then we have a notice of Mrs. Louisa Andrews's Lectures on Spiritualism, Miss Fancher's wonderful experiences, the haunted house in Paris (of which Mr. O'Sullivan has written), Dr. Cyriax's new German paper (the *Sprechsal*), the *Banner of Light* (its camp-meeting reports, etc.), Mr. Crowell's *Two Worlds*, and other items of popular interest.

The *Deutsche Zeitung*, of Charleston, S. C., though it has published, I think, some of Dr. Blüde's articles, seems to be a strictly business paper.

*Licht, mehr Licht*, being in the German language, though published in Paris, may well come under the above national heading. Four numbers of this handsome weekly are in hand, dating to October 30th. "*Cogito, ergo sum*," I think, and hence I am, opens the present issues, with a curious diagram I have not time to solve. A host of attractive articles follows: space forbids even to name them. I should say, however, that the *Banner of Light* is quoted respecting the mediumship of Mrs. Anna M. Stewart, as reported in a letter from Terre Haute, May 30th, 1881; also, Sigma's article.

## SOUTH AMERICA.

I have received, this month, from these southern quarters, only the *Revista Espiritista*, of Montevideo. Rio Janeiro and Buenos Ayres magazines are missing. The *Revista* in hand, however, opens with a notice of the *Revista* of the "Sociedad Academica" of Rio, and says in reference to it: "We are happy, very happy in viewing these laborers (those having the same end in view—seeking the Father) in this field, as it demonstrates advancement." "To the apostles of progress" the editor devotes a

couple of pages. From his remarks I would single out a line: "The instruction of youth is the gathering of the foundation stones of a nation's prosperity." This was also President Garfield's idea, and is that of Governor Long, and thousands of others whose far-seeing comprehension demands the utmost respect; yet our streets show how little attention is paid to (where necessary) compulsory education—a crying necessity.

## MISCELLANEOUS.

*La Chaine Magnétique*, Paris, for September and October, is, as usual, a sparkling fountain of good and erudite things. On page 33 there is an engraving of an enormous tree, from which are pendant wires or ropes that lead to people sitting under it. The inscription beneath the picture is, "The magnetized tree, discovered through somnambulism at Victor Ross's, by the Marquis de Puységur, in 1784." "Echoes from the Press" in respect to the life, works and death of Baron du Potet are all that heart could desire, though some have caviled about the religious ceremonies at his obsequies as not being in keeping with his professions and faith. A positive proof, by demonstration, has been given by Mons. Levasseur, that magnetized water is readily distinguished by taste; for, having placed upon a table six glasses of water, one of which was magnetized, all, except those who chieved tobacco, when called upon to taste, discovered the difference. In the October number a rough engraving is given of Charles Fontaine, *père* (father). On the same page begins "Physiology and Psychology, Spiritualism"; then we have a "Theory of the Transmigration of Thought," in which occur these lines: "To argue that the lucidity of a somnambulist is only a transmutation of the thought of the magnetizer, is to send us back fifty years into the past."

"Op de Grenzen van Twee Werelden," etc., of Holland, being issued in the Dutch language, will hardly have a world-wide reputation; yet, from the neatness of its form and the character of its themes, thus far, I may say that few magazines deserve a warmer welcome. The present issue has little to say of Spiritualism; but it treats of somnambulism, and of our abused Indians in New Mexico, and concludes with a letter on magnetism from Lavater, dated Zurich, Sept. 10th, 1783.

## Pseudo-Christianity.

Reading in Leigh Tappan's "Table-Talk," the other day, we encountered the following specimen of essay, which, it cannot be denied, has a striking application to the present time:

"Some religious persons the other day, with a view to the promotion of Christian union, had a meeting in Birmingham, at which they are said to have come to these two resolutions: First, that it is *everybody's* right and duty to exercise private judgment in the interpretation of the Scriptures; and second, that *no body* is to belong to their society who does not hold the doctrine of the divine institution of the Christian ministry, and the authority and perpetuity of Baptism and the Lord's Supper."

"This is the way Christianity has been spoiled ever since dogma interfered with it; ever since something was put upon it that had nothing to do with it. I order that people might dictate to their neighbors instead of loving them, and induce their pragmatical egotism at the very moment when they pretend to leave judgment free, and to promote universal brotherhood. It is as if some devil had said: 'Christianity shall not succeed; people shall not be of one accord and find out what's best for 'em; I'll invent dogma; I'll invent *falsus versus*; I'll invent the Emperor Constantine; I'll invent councils, popes, polemics, Calvin and Bonners, inquisitions, auto-da-fés, massacres; and should Christianity survive and outgrow these, I'll invent frights about them, and whispers in their favor, and little private popes of all sorts, all infallible, all fighting with one another, all armed with their *sine qua non*s, for the purpose of beating down the olive-branch and preventing their pretended object from superseding my real one.'"

"I do not believe, mind, that any such thing was said; or that this class of contradiction has been aught else but a fermentation of good and ill, out of which good is to come triumphant, perhaps the better for the trial; for evil itself is but a form of the desire of good, sometimes a necessity for its attainment; but the seeming needlessness of so much evil, or for so long a period, is provoking to one's uncertainty, and the slight of such a heap of folly is a trial of the patience. Our patience we must not lose, for then we shall fall into the error we forever; but let us keep reason and honest ridicule forever on the watch. A. But they say that ridicule is unfair. B. Yes; and make use of it whenever they can. In like manner they deprecate reason, and then reason in favor of the deprecation."

The governor-general of Canada, during his journey through the extreme northwest, was in personal conference with the Canada Indians, listening to their complaints, studying their condition, and taking counsel as to their treatment in the future. In the Dominion, as on this side of the line, civilization, so-called, is pressing slowly, but with fatal certainty, upon the great reservations where Indians live by hunting and the chase. But no statesman in Canada dreams of acquiring any rights now held by the Indians without full compensation, or without winning them, through friendly and honorable treatment, and with their free consent, to a mode of life adapted to the change which awaits them.—*Boston Post*.

We call attention to the *Banner of Light* prospectus in another column. That oldest organ in the world of the Spiritual Philosophy has lately been enlarged to a twelve-page paper. It is a beauty in typography, rich in the contents of its columns, and every way worthy of a greatly extended circulation. Every one who desires to keep pace with the advance religious thought of the times should subscribe for the *Banner of Light*—*Normal* (O) Experiment.

Doctor X. is as bad a sportsman as he is a physician, but this does not prevent him, as regularly as the season comes round, from spending a fortnight in the fields with his dog and his gun. "And that's the only period of the year when he does not kill anything," said one of his colleagues, kindly.



in a veil studded with gold stars. The Judge was given a lock of her hair. The next appa-

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Material Universe;  
The Law of Control.**

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the dictation of the late PROF. M. FARADAY, of  
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## Berkeley Hall.

## In Memory of our Departed Friends.

A Discourse delivered by  
W. J. COLVILLE,  
Under Influence of his Spirit-Guides, in  
Berkeley Hall, Boston, Sunday  
Morning, Nov. 6th, 1881.

(Reported for the Banner of Light.)

During the past few months the hand of death has been very heavily laid upon this and many other nations. This remarkable year, 1881, has been verily the year when earthly life has come to an end in the experience of many of the world's greatest thinkers, statesmen, orators, poets and authors; and not only have these representative and public men and women been summoned from earth to their reward and recompense in a higher state of being, but very many private and humble individuals have been compelled to obey the imperative command of that silent and shrouded messenger whom men miscall death.

Only a few Sundays ago our service was a memorial one. Scarcely had we reasssembled after the summer recess ere the news of our President's transition sped like lightning from shore to shore, awakening sorrow and sympathy in millions of breasts. The nation mourned her irrevocable loss; the churches, the various secular buildings dedicated to commercial enterprise, the private residences of our citizens, were draped in black and white, the black being the earthly expression of the natural grief of a nation at the loss of its chosen head, the white symbolical of the purity, justice and present happiness of the valiant soldier who, in the meridian splendor of his ripened manhood, has fallen on the field of life's battle, covered with wounds and glory. England mingled her tears with the copious drops which fell from Columbia's weeping eyes. Human sympathies, the tenderest emotions of which the heart is capable, were aroused at one and the same moment in myriads of breasts. The desolate mother, the broken-hearted widow, the bereaved children, all came in for a large share of that kindly sympathy which, in the hour of pain and loss, is more precious than a mine of gold or caskets filled with richest gems.

We were all hallowed, softened in our feelings toward each other, as we wept in company with those whose grief was more immediate and poignant than our own. Materialism banished Garfield from us forevermore, and spoke of his removal as an evidence that there is no God, or that if there is one, he does not hear and answer prayer. Some of the churches, believing in his eternal life beyond the grave, put him so far away from us that we could not console ourselves even with the thought of his felicity and triumph in heaven; so great and varied were his powers and means of usefulness, we could not reconcile ourselves to his being taken away. Spiritualism, however, found him for us when we knelt weeping at his open grave, and through the organism of some of our most reliable and long-tried mediums he spoke to us, announcing himself as yet alive among us, taking part in all those deliberations which are fraught with most important consequences to the nation, yea, to humanity as a whole. His "heavenly home," he assures us, is here in our world, in the living sphere of souls which overshadow and inspire this planet, where, with his dear friend Abraham Lincoln and a host of other worthies, he is actively engaged in forming plans for the deliverance of the poor and the fettered from every species of slavery and degradation, and for the promotion of every noble effort to lift the country above the scenes of warfare and corruption.

Not only have we had to say good-bye to the earthly frame of our illustrious President, but to take our last look at that was material in Lucetta Mott, E. H. Chapin, Epes Sargent, George Eliot, Benjamin Disraeli, Thomas Carlyle, Dean Stanley and Lydia Maria Child, men and women widely differing in character, opinions and modes of action, yet each and all representative persons, wielding a powerful influence over the minds of the literary and social world. Within a year or so more really distinguished persons have been removed from earth than are often removed in a quarter of a century. It would be invidious and altogether out of place for us here and now to institute comparisons between one and another of these famous persons; they have all done their own peculiar work, a work which no one else could have done so effectually. The reformer, the preacher, the writer, the novelist, the painter, the sculptor, the musician, the inventor, the statesman, the physician, are alike needful in a world such as this to minister to man's varied needs. One is not higher than another in the moral or spiritual scale, unless one is purer, more conscientious than another. He who sows and he who reaps, he who rules and he who serves, are equal, and equally useful and important, if alike sincere, faithfully discharging the duties attaching to their several offices with faithfulness and zeal.

In the eyes of man men are high or low, of great or of small account, because of their mighty or insignificant achievements on the field of battle or in the field of letters. In the eyes of angels oftentimes the lowliest ones of earth the brightest shine; and in the most exalted circles of heaven the crossing-sweeper may be received as an honored member of the best society, while the monarch whom all the world adressed and feted may be disowned as unworthy a place even among those who were beggars on earth, but whose rags concealed honest and generous souls.

We cannot too frequently strive to impress all of you with the idea of man's true equality with his brother man, and to point out wherein consist those differences which, being purely natural and necessary, contribute to the harmony of nature as a whole. Ye who are parents and guides of the young, ye who fill high positions, and stand at posts of honor, see to it that ye impress upon the minds of all your children and dependents the truth concerning the dignity of labor, and the necessity of each one qualifying himself to fill nobly his own niche in the vast temple of universal being. Have confidence in yourselves; believe that you are individually elected by the Supreme to do a work in the world which no one else can accomplish in your stead without frustrating the great design of the universe; for as toil is portioned out to each, no one can do another's work without neglecting his own, as the task allotted to each is sufficient to consume all his time and exhaust all his energies, if he does his work conscientiously. True it is that all the very greatest of the world's workers have relied upon a strength superior to their own, looking to heaven for assistance in the performance of every duty. But while they looked to God and angels for strength and guidance, they

did not act as though they expected divine beings to do their work for them. They believed indeed that divine strength would be made perfect in their weakness; but through them as channels did they alone expect the divine life to flow. No great man ever expected God to do his work for him, though many of the greatest have felt that God was working in, by and through them.

The doctrine of predestination, rightly understood and philosophically interpreted, is rational and helpful, though the Calvinistic view of it, and also the fatalist idea, is repugnant to man's highest intuitions and soundest judgment. To believe that God predestinates some of his children to eternal life and others to everlasting torture, is to represent him as a monster of cruelty and injustice; but to perceive a design in nature, a plan in the formation of the great temple of the soul, and to see every soul appointed therein to a certain place which he alone can fill, is to take of life the grandest possible view, and furnish to all, no matter what their circumstances or abilities, the most powerful incentive to hopeful and courageous action possible.

When speaking on the President we took occasion to remind you that the example of his life was peculiarly valuable and instructive to the people in general; on account of his having been one of them, born in a log cabin, making his own way from obscurity to the White House by his own perseverance and honesty; so on this occasion do we specially emphasize the good effects the example of our risen brother, Calvin Tarbell, whose transition to the higher life we celebrate to-day, may have on the lives of all who knew him when on earth, and also among those who were never privileged to know him personally, but may hear from those who were blessed with his acquaintance, the recital of the many virtues which gave sublimity and power to his long and useful life. He was not a singular man, raised by accident of birth or training far above the ordinary level of men; he was one of you, living unostentatiously from year to year, to a ripe old age, celebrated only on account of his sterling moral qualities. Private heroism always seems to us grander than public displays of bravery. In an exciting moment, when a crowd of spectators is looking on, eagerly watching one's actions, ready to applaud valor, it is comparatively easy to play the hero's part. When trumpets are sounding, and eager crowds are chained to their seats or made to stand in breathless expectancy and excitement by the burning words of a patriotic orator, summoning the youths of the land to join the army and fight for freedom, it is natural, under the influence of such strong excitement as these scenes produce, to leave home, kindred and all that is most dear to the heart, and fight like a tiger against the invader of the nation's safety. Bravery on the battle-field is always glorious; valor, chivalry, must never be despised; but it is not harder to fight one's way along for more than eighty years, enduring the hourly trials and vexations of life bravely when there are no great occasions for the display of valor, and no drums and fires and comrades to spur the soldier on to endurance? Believe us when we tell you that in the eyes of the angels many a man and woman lives a braver and more chivalric life, who is never heard of outside of his or her own little circle of friends, than was ever lived by such men as Napoleon, Nelson, or Washington, great as they undoubtedly were. True it is, as the old proverb saith, "Greater is he that ruleth his spirit than he that taketh a city." Thus may our humblest citizen become morally really greater than Darius or Alexander.

In the book of Revelation we are told of a great multitude whom no man can number, who have reached the heights of glory only by passing through "great tribulation." The words rendered thus may with equal appropriateness be translated out of the original tongue into "constant friction." Some souls seem to bear one great, crushing burden for a little while; others have to carry a less crushing weight, but their burden remains longer on their shoulders. A just retribution awaiteth all hereafter if not here, and those whose lives have been long, and interspersed with many sorrows the world knows not of, will find themselves just on a level in the spiritual kingdom with those whose lives have been briefer and whose anguish has been more intense. We are constantly confronted with the mystery of the removal of little children and very young persons to the unseen world, and often fail to see wherein lies the benefit to themselves and others which must accrue to them if the laws of nature are just and loving. We ourselves have not the least shadow of a suspicion that any accident ever overtakes any one which does not, in the long run, redound to his highest welfare. But many of the workings of God in nature are inscrutable; they can never be clearly understood by minds not yet anything like fully expanded, and we wonder not at the incredulity of modern skepticism, which, in its spiritual blindness, gropes its way in darkness, while the light of everlasting love is all the while illumining the universe. We admit that it is hard to reconcile the overruling and indwelling providence of God with the sudden removal from a centre of immense usefulness of one who, in the prime of life, is just beginning to ascend the ladder of fame, and who is sorely needed by wife, children and society at large, unless we have very clear views of the intimate connection always existing between the visible and invisible worlds; but on this occasion we have no difficulties to meet, no abstruse problems in theology or philosophy to solve.

Our ascended fellow-laborer lived out his full term of days, and died to the body only by reason of the natural wearing out of the structure, after long years of constant use. For more than four score years even did the noble spirit retain its occupancy of its earthly shrine, and when at length his earthly race was run, his passing out into eternity was natural, quiet and beautiful as the sleep of a tired child. Well may we speak of his transition as a "happy release." How glad and triumphant is that faithful spirit at this hour. No longer fettered by the infirmities of the flesh, his eye now is lustrous; his form erect, his step elastic. Could you gaze upon his benign countenance at this moment you would behold thereon no vestige of decay, no trace of pain, no hollow cheek, no sunken eye, no furrowed brow; you would not see him as an old man, suffering from the decrepitude of age, but as a young and yet mature spirit, combining the powers of early manhood with the mellow ripeness of age. Man is said to be in his prime at about thirty-three years of age. The early Christians almost universally believed that on the day of resurrection all faithful souls would be clothed in bodies apparently of this age, and that the blessing of perpetual youth and maturity combined would be their portion

forever. This theory beautifully harmonizes with actual experiences in spirit-life. While we do not look forward to a day when Gabriel's trumpet will sound to wake the slumbering dead; while we never expect to reënter our cast-off forms of clay, all spirits acknowledge that they have bodies in the spheres, and that these forms are always indicative of interior development in the spirit-life, as no clothes and no environment can possibly be in the possession of a mind which has not merited all that clusters around it. Our friend's movements to-day are unlimited by the body of infirmity which in recent years oppressed him here. Death has for him only exchanged the corruptible for the incorruptible; the manacles and fetters of clay for a form which is an obedient servant of the soul.

On occasions like the present we do not approve of the once invariable custom of unduly and indiscriminately eulogizing the departed, making it appear that every one is an angel when he comes to die. Words spoken in response to the dictates of custom, and even of kindly feeling for the mourners, savor largely of lip-service to which the heart is a stranger. A faithful heart asks not for our praise, rejoices not at our flattery; but when the heart is full, and "out of the abundance of the heart the mouth speaketh," the testimony spontaneously given to the virtuous life and blessed example of an honored friend is only that heart's natural tribute of gratitude, which can no more be suppressed than the mountain torrent.

To-day our hearts are brimming over with feelings of gratitude and respect for our ascended friend; and may we not be allowed the luxury of expressing, even though very imperfectly, something of what is in our soul? We cannot forget that he whose new birth we celebrate was for many years a firm and uncompromising Spiritualist; more than this, he was a spiritually-minded man; not a dealer in cant phrases and sentimental exhibitions of overwrought feeling, but a man who had on all occasions the courage of his convictions. He did not pause to inquire whether or no Spiritualism was fashionable when he advocated it. Was it true? If so, he could not do other than promulgate it. From the first he was a regular subscriber to the *Banner of Light*, the oldest and most influential spiritualistic newspaper in the world. He consistently and earnestly promoted all endeavors to sustain the public advocacy of the truths dear unto his soul, and was a true friend of every honest medium of whom he knew anything. His actions were neither rash, belligerent nor egotistical; his methods were rational and philosophic; he combined strength of will, force of character, with extreme gentleness and docility, and, though a man of vigorous mind, was tender in the extreme.

We cannot but remember with intense pleasure that it was in the parlors of his old home on Tyler street that we held our first social reception in this city, and that from that day to the date of his transition he has ever been our faithful and generous friend. His relation to this Society has always been that of a prominent member and warm supporter. To-day we do not mourn his loss; we cannot feel that his place among us knows him no more; for, though invisible to mortal eye, his happy and earnest spirit adds to the success of our ministrations, and to the profit you derive from the hallowing influences which through this place. "He being dead yet speaketh"; dead to the flesh with all its cumbering cares and infirmities; alive in the spirit, he speaks unto you all burning words of zeal and love, his lips touched with a live coal from off the altar of eternal truth.

Natural grief is not to be rudely repressed. The tears of heartfelt sorrow are for all time sanctified; they are like true prayers—the unfeigned expressions of the heart's deepest feelings. The very bravest and most distinguished men, as well as women, have been notable for the tenderness of their feelings; easily moved to tears at sight of others' grief, even when for their own anguish they would show no sign of pain. Jesus, knowing the certainty of Lazarus' resurrection, wept with his sisters at the open grave. But the grief of the true Spiritualist, who knows immortality to be a fact, is a totally different thing from the hopeless sorrow of the great unbeliever; Ingersoll, who, beside his brother's earthly remains, shed tears of despair, confessing by his very act and word to the failure of the materialistic theory of life to afford consolation and satisfaction in the hour of man's extremity. Ingersoll, though an infidel, is not satisfied with infidelity, and in his discourses plainly states that it is not his intention to crush hope, but only to deliver men's minds from the cruel bondage of degrading superstitions.

Some views of the future life are so terrible, so atrocious, that we do not wonder that those who have never seen the beauties of the liberal faith should turn away in disgust from a God of wrath and a gaping hell. Modern theology has so modified man's ideas of the future life that, even in churches where the creed is unaltered, the preaching is diametrically opposed to the teaching of former years. How large a portion of this change is due to our improved educational system, and how much to the silent, even more than to the openly expressed influence of Spiritualism, we shall not attempt to discuss or to decide. It is not, however, out of place here to remark that our risen brother found Spiritualism a religion good enough to live by, and also good enough to die by. He was never ashamed of his convictions; never afraid to let the world know he was a Spiritualist. He does not hold a high place among the invisibles to-day just because he believed when on earth in their existence and power to communicate with mortals; his present elevation is the result of his whole-souled integrity, his bravery of spirit, his resolution to defend his flag and let nothing detract from the honor of the truth as he perceived it.

We are sorely in need of brave men; we need a noble army of valiant soldiers who can set their faces like flint against the hosts of darkness in the day of battle. A truly conscientious man, be he Brahman, Buddhist, Jew, Christian, or Atheist, is a power for good in the land; whether his opinions be erroneous or correct. Opinions change with every new discovery; they are built on the sliding sand of temporary attainment, but virtue is ever the same in every clime; in every age it speaks with one voice and is alike admirable. A person certainly need not believe in the transmigration of souls in order to admire the saintliness of Gautama Buddha's life; they may even think him a fanatic, one who acted unwisely and even wrongly, when he left his father's roof and his beautiful young wife to cast in his lot with the Brahmanical monks, who subsisted on alms and devoted themselves entirely to the contemplation of divine things. We may not all discover the beauty in every recorded act and word of Jesus, and yet these characters endear themselves to us by

reason of their wonderful sincerity. The self-sacrifice of these men stamps them forever with the seal of nobility. They bear with them the divine credentials of honor and purity; and the appeal they thus make to our affections, to our inmost souls, must ever transcend the power of eloquence and the profundity of intellectual research.

In this large assembly there are, no doubt, some who have learned to highly esteem our brother, whose religious ideas are foreign to his; but they, we are sure, will be no less willing to add their tribute to his praise than we who rejoice in the light which shone so clearly into his soul. His fidelity to all trusts, and his noble bearing in every family and social relation, raise him to a pedestal of greatness to which correctness of opinion alone could never lift him. You will miss him, but your loss will be more than counterbalanced by your gain. You may receive from him no visible sign of his nearness; no voice in the air may announce his presence; no radiant form may appear before your bodily eyes, but in the silence of the night your spirit and his will commune, and when you awake in the morning and go forth to your respective haunts and duties, the counsel, the guidance you were wont to seek and receive from him, will not be denied you. He and you will have met and conversed; soul will have answered unto soul, and through the blessedness of spiritual communion you will have received your dead restored unto you again, wiser, brighter and freer than he could have been on earth.

Death is indeed a mighty deliverer; the change it produces in a spirit's history is stupendous, for while the mere fact of dying does not alter character, desire or freedom, it gives unbounded liberty to the spirit to roam whithersoever thought leads the way. A spirit released from the body is like a bird let out of a cage. The canary cannot soar so high or remain on the wing so long as an eagle, even though it be equally unchained. The little bird just out of the egg has not the power of flight with which its parents are endowed, and yet it may be just as unfettered by the shell from which it has broken loose. Even so the freedom and power of spirits will vary. The good and the wise can travel where the impure and the foolish cannot. In the unseen world all power is the result of moral or intellectual attainment; and thus the theory that evil spirits have more power than good ones is shown to be an absurdity on the face of it. Prof. Phelps' article in a recent issue of the *Congregationalist* can never commend itself to any who believe in a sensible God, to say nothing of believers in a loving God, because he takes the ground that wicked spirits are allowed to traverse space at will and lure us into sin, while our dear relatives and friends are banished from us, even though they may be sharing unalloyed felicity in realms of glory. Be assured that there is no law in nature allowing fiends to assault you, and at the same time forbidding the darlings of your heart to draw nigh and bless you; heaven could not exist for the mother were she disabled from communicating with her child.

Be careful not to confound external evidences of spirit-presence with spirit-presence itself as a reality. We are frequently most powerfully acted upon by our unseen helpers when we know it not; frequently we think of them in consequence of their proximity to us and action upon us, and when we are crying out for them, and importuning them to manifest to us, they are themselves the present cause of those desires of ours; they are longing to make us realize their nearness, and, in their very efforts to convince us that they are nigh, they cause us to sigh for fuller and freer communion with them. Every time a brave and true heart is summoned from earth we are apt to feel sad, as though we and our fellows had sustained an irreparable loss; but it is verily expedient for us that our loved ones go away. A great teacher of old strove to console his sorrowing friends with the blessed assurance that when he came to them in spirit as the comforter he could do more for them than he could possibly do by remaining with them in the form. By taking away the body he divested himself of his limitations; he was no longer as arbitrarily localized as before, for, while spirits are no more ubiquitous than mortals, their speed of travel equals the speed of thought, and thus from Calcutta to San Francisco is to the spirit scarcely a moment's journey. So long as a loved one lingers in the form his special presence is denied to all save the few privileged friends who live in the same house or town with him; but when death ensues the barriers are removed; from place to place the soul can flit with lightning speed, so that, no matter where or when his services may be desired or needed, he can actually come to you and give you all an equal share in his ministrations. The very fact of it being harder for you to realize the presence of a spirit than a mortal is in itself a blessing, because the very effort to unfold the powers of the inner man refines and beautifies your life on earth, and prepares you for the great change whenever it comes.

A lament is often expressed very naturally that all our stalwart old workers are passing to the spirit-world, and many on earth are daily inquiring as to who will be found ready and able to fill their places. The great preachers in the liberal pulpits of days gone by, where are they now? Upon whom has their mantle fallen? Who is there to take Theodore Parker's place in Boston Music Hall, and address an audience of three thousand earnest listeners every Sunday? Who are to occupy the thrones left vacant here in Boston by the transition of Channing and Starr King? Who is to be in the Universalist ranks what Dr. Chapin has been? Truly these men and many others rose to sublime heights on great occasions. In anti-slavery days the issues at stake in the nation were so tremendous that men felt an impetus and an inspiration to action and speech which they do not feel in these more pacific times. Truly the events of to-day are not so stirring as those of twenty years ago, and hence our literature is not so thrilling. A great demand always produces an equally large supply, and no doubt the seeming paucity of very great minds at this hour is rather due to the lesser need for great public demonstration. But let us all remember that the great men were the men who brought all their energies to a given point; who focused their forces and lent all their talents to one supreme end. A truly great man may be great in many ways, but when occasion demands he has a wonderful faculty of calling all his powers together, and marshaling his forces, evolve the lightning and the thunder of speech or action which, while it startles and electrifies the people, purifies the moral air, ridding it of the foul miasma born of long uninterupted occupations. Not only does the great man thus know how to concentrate his

abilities, but he never leaves for another the work he can do himself.

If we are to take the places left vacant on earth by the promotion of our distinguished forefathers, there is nothing in the world to prevent us from becoming as great as they—yea, greater, if we will but be as single-eyed and whole-souled as they. It will not be by admiring their good qualities that we shall truly emulate them. Hero-worship is a powerful incentive to action; but if all stood by and gazed at others' doings, the race of great men would have become extinct. Cannot you yourselves, with the assistance of those whom you admire ever inspiring you, perform works greater than any they have wrought? Cannot you rise to loftier eminences than they have ever attained, as their wisdom, greater now than ever before, is added to your own in the great work of life? Your spirit-friends crave your cooperation; they petition you for your assistance; you can help them as well, as be helped by them, for they are largely dependent upon you for the success of their laudable endeavors to enlighten humanity. Maccabees, when calling attention to the condition of the departed, says: "It is a good and a wholesome thought that ye pray for the dead." If our friends on earth are ever helped by our prayers, certainly our friends in invisible spheres may be. But what are true prayers? The man who prays "lead us not into temptation," and then leads his fellow-beings into all manner of temptations by taking a mean advantage of their necessities, and so underpaying them for their work that their wages will scarcely allow them to keep soul and body together, is more responsible for their misdoings than they themselves. He who prays truly is he who works manfully to aid in bringing to pass that which he fervently desires.

We have no sympathy with the Romish idea of Purgatory; we can place no faith in the efficacy of masses offered for suffering souls, by priests who are anxious to get possession of the money of the friends of the deceased; we believe not in a purgatorial fire consuming the rust of sin which needs to be burned off a spirit who dies in venial though not in mortal sin, though we certainly maintain that there are spheres of probation beyond the grave. But in these spheres souls do not lie passive while God's hand lies heavily upon them, as theologians of the Romish faith teach. They overcome their frailties; they atone for earthly errors by doing good unto the humanity they once wronged. Every kindly thought and deed returns upon us in blessing, as the moisture rising from the earth again descends upon it; as the clouds always give back to the earth that which they have received from it, and the clouds again are repaid for all they have showered upon the thirsty land. Whether in the form of pearly dewdrops or copious showers of rain, in the great economy of nature every one receives his just deserts. If we have harbored thoughts of wrong against our neighbors, these very thoughts, finding a lodgment in our own spheres, will cast back upon us their dark reflections, making our future homes dark, when they might be bright and fair had we only encouraged pure desires. Every one does for himself what he wishes to do for another; all the good we wish our neighbors we attract; and whether it reaches them individually or not, it blesses us; all the harm we wish them is drawn into our own surroundings, and forms part of the obstacles impeding our progression. The penalty of lying in this world is the inconvenience of never being able to believe anything that we are told. As man always judges the world by himself, we invariably suspect others of doing exactly what we should do were we in their places. The impure man denounces all his brethren as libertines, whether he knows anything of their characters or not. The thief believes everybody is dishonest, and is tortured in consequence with the perpetual dread of his companions stealing from him. Jesus takes a poor adulteress by the hand, and softly saying, "Where are thine accusers? doth no man condemn thee?" fails to be satisfied of her guilt, and stretches out the hand of compassion and deliverance, with the simple words, "Neither do I condemn thee; go and sin no more." This woman comes to him after a while not only penitent but grateful, willing to exhaust her funds in showering upon his feet the costly tribute of her grateful affection.

No matter whether this legend is true or not, human experience to-day furnishes multitudes of similar illustrations of the attitude of a really pure person toward one suspected of wrong. Never does purity sanction impurity; never does it endorse crime or label it virtue; but, recognizing in all some latent divinity, it appeals to that; it strives to fan the flickering spark of right feeling into a flame, and whether in this life or in another, whether immediately or a thousand years hence, this course of action will always meet its reward and redound to the unspeakable welfare of both donor and recipient. Love never faileth; tongues may cease, eloquent lips may be speechless in the cold embrace of death; hope may be lost in the glories of fulfilled expectations; prophecy may cease, signs and wonders may vanish away; but love, the all-constraining force in the universe which ever makes for righteousness, will live in itself and in its works forever and forever.

It was a misconception of truth that led Shakespeare to declare by the lips of one of his characters: "The evil that men do lives after them; the good is oft interred with their bones." The evil that men do lives after them, perchance, as an atmospheric spirit like that strange emanation from the corpse believed in by the "Berlin Brotherhood" alluded to in that valuable occult work, "Ghost-Land," while the good lives forever like the fair resurrected Constance, whose pure spirit, retaining its every individual power, speaks in accents of undying love to cheer the heart of her desponding friend, and teach him the blessed truth of man's immortality, sought in vain by the sensuous experimentalists, whose earth-bound minds utterly fail to reach out into the realities of the spiritual universe. A materialist may be a very good moral man; there can be no grander life than the life of the Atheist who lives for his fellow-men, straining every nerve to promote their interests while he expects for himself no future punishment for sin and no reward for goodness. Honest Atheism is not a crime, and never ought to be treated as such. To be an Atheist from necessity and not from choice, as many good-meaning people are to-day, is an affliction, not a fault. No more ought we to be angry because all men's spiritual eyes are not open, than offended because men's physical eyes are sometimes closed; but as we do not go to the blind man to ask his opinion on the selection of colors, as we do not appoint a deaf man to the office of musical critic, neither do we appeal to a man avowedly agnostic in his views for a definite reply to the

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ft vacant on distinguished the world to eat as they—single-eyed ill not be by we shall true is a powerful stood by and of greatness not you yourself whom you form works? Cannot an they have greater now in own in the friends crave you for your as well, as be by dependent. laudable en- addition of the a wholesome end." If our your prayers, spheres may? The man station," and all manner of advantage of ying them for carelessly allow ether, is more an they them who works us that which

e Romish idea ith in the eff- ing souls by session of the eased; we be- consuming the red off a spirit in mortal sin, at there grave. But in passive while en, as theolo- . They over- for earthly en- nity they once and deed re- moisture ris- ds upon it; as he earth that and the clouds showered upon the form of ers of rain, in y one receives ired thoughts rs, these very in our own their dark re- es dark, when and we only en- does for him- nether; all the e attract; and ally or not, it them is drawn forms part of gression. The is the inconven- lie anything as judges the suspect others do were we in denounces all ther he knows not. The thief and is tortured and ords: "Neither o more." This while not only to exhaust her feet the costly

is true or not, hes multitudes tude of a really ed of wrong- purity; never it virtue; but, divinity, it ap- the flickering e, and whether e immediately ource of action redound to the nor and recipi- es may cease, in the cold em- in the glories ey may cease, way; but love, universe which ill live in itself ever.

truth that led ps of one of h do lives after th their bones." fter them, por- pit like that ppe believed in alluded to in st-Land," while fair resurrecte , retaining its s in accents of of her respond- e blessed truth in vain by the se earth-bound to the reali- . A materialist ; there can be ing every nerve e expects for sin and no theism is not a treated as such. ty and not from people are to- uil. No more ill men's spirit- fended because mes closed; but man to ask his re, as we do not fice of musical man avowedly e reply to the

query, "Where are our dead, and what are they doing?" The answer comes not from book or priest or church, but from the living souls of the departed; we having the witness of their spirits testifying to the correctness of the intuitions of our own.

Where are our dear ones? What are they doing? Ages might be consumed in answering these queries, and the whole reply not be given, as every spirit's experiences in the future, as in the present, are individual, and peculiar to himself. Every soul, however, passing from the shores of time is aware of possessing capacities unexhausted. The painter, gazing at his own masterpiece, while thousands stand in speechless admiration before his marvelous work, and see no blemish therein, stands himself humbled, fearful, as he discovers blemish after blemish in his greatest effort. His soul soars beyond the canvas, sees another picture, infinitely more beautiful, and hopes against hope that some day hands may be forthcoming which shall faithfully transmit to canvas the soul's ideal conception. Every life is a picture; every spirit an artist. In the hour of death the scenes of life pass before the vision of the departing spirit with a vividness indescribable. No matter how clean the record, how great the attainment; conscious of manifold shortcomings the soul cries out to the great Spirit of Nature: "Give me a chance to live a more perfect life than this." The soul's petition never goes unanswered, but the opportunity for everlasting improvement stretches out before the emancipated mind, even into the eternity which baffles even an angel's loftiest thought. Thither, into that eternity, our noble brother goes, to work out in yet fuller measure the rich potencies of his soul. You may be his assistants; through you may be work to greater perfection, and not only he, but all your especially loved ones. Be ye faithful as he was, faithful to the angel voice, and a crown of life will the angel Death place on your every brow.

## Free Thought.

### ASTRAL THEOLOGY.

BY ALEXANDER WILDER.

To the Editor of the Banner of Light:

Several weeks ago there appeared in the *Banner of Light* a series of papers by F. J. Briggs, which opposed the "Mytho-Zodiac Theory of Religions." The writer, after reviewing the declarations of Volney and others, accepts the views of Letronne and the "Encyclopædia Britannica," and declares accordingly that the Zodiac was an invention of the Greeks, not begun till B. C. 600, nor finished till some centuries later; hence that it is not old enough by thousands of years to be the origin of those religious systems all through the East which have been ascribed to it. If the limit of our knowledge is to be circumscribed by what modern authorities permit, especially our scientists of the skeptical order, these deductions must be conceded. Popular science seems to glory in writing the ancients down, and the moderns up; to show that worship is but the superstition of savagery, God the dream of human fears, the soul and immortality but phantasms. It is a little unfortunate for the argument, that writers of this character are at its basis.

When MM. Volney and Dupuis wrote their famous treatise, the expedition of Napoleon had just opened Egypt to European exploration, and a flood of new light, dazzling to the untired vision, burst upon them. That they supposed they saw what was not actually to be seen, in this revelation, would be no marvel. I have never been eager to accept their theories, to the utmost, from an interior sense that they were inspired by a spirit akin to that of the modern exponents of our inexact science, a hostility to faith and human immortality. Nor could I disabuse myself of the impression that the deductions of Dupuis, Volney, Godfrey Higgins, Robert Taylor, and even our later friends, Dr. M. Woolley, Grover C. Stuart and Dr. Lazarus, might be overthrown. But between a candid searching for truth in their matrix and an unqualified rejection of the whole, there is a very wide space if not "a great gulf." He who is wise will learn the wisdom of the ancients and prize it aright. Untrue men change truth into a lie by their uttering of it; but true men can perceive, eliminate and assert truth from a mass of error, mistakes, and even false doctrine.

The evidences of an astral theology in the old-world religions are not so few as many seem to apprehend. The Hebrew Scriptures, which are not, however, so old as many suppose, have a share of these; as also the New Testament in its present form. Men and peoples had their stars, which acted for them and in the anticipation of their own action. "The stars in their courses fought against Sisera," is the chant of the prophetess Deborah. "There shall come a star out of Jacob," says Balaam, the prophet; "it shall smite the corners of Moab, and destroy all the children of [Baal] Sheth." The king of Babylon was styled Lucifer, the genius of the planet Venus; and in the *Apocalypse* the divine one calls himself the Morning Star—the very same luminary. In the Apocryphal book of *Daniel*, a genius of very much the same description as the Alpha and Omega of the seer of Patmos, represents himself as combated by astral powers. "From the first day," says he, "thy words were heard, and I am come for thy words. But the prince of the kingdom of Persia withstood me one and twenty days; but, lo! Michael, one of the chief princes, came to help me." The Jews regarded Michael as their patron. "Now will I return," adds this genius, "to fight with the prince of Persia; and when I am gone forth, lo! the prince of Grecia shall come." If it is pleaded that these "princes" were spiritual potencies, not stars or constellations, I have no controversy. It is not improbable that much of the astrology of ancient times was symbolical, and so understood by the men who made use of it. I am ready to believe that very many who criticize the ignorance, superstition and errors of the old-time men have utterly failed to know their real doctrines and beliefs, and so expended a world of energy against a windmill of their own imagination.

In the first chapter of the book of *Genesis* it is stated that the lights or luminaries in the firmament of heaven were for signs or portents. A reference to the Hebrew original will show this.

That the Jews observed years, months and days measured by astronomical phenomena, as religious festivals, is a record of their own books. I can think of no Mosaic precept in regard to new moons, but they observed them, like the Pagan peoples around them. The Sabbath was an Akkadian and Assyrian institution, and a peculiarity of serpent-worshiping popu-

lations. It was denoted by the seven planetary bodies, the Sun, or Shamash, the Moon, or Sin, Mercury, or Nebo, Venus, or Istar, Mars, or Nergal, Jupiter, or Bel-Mesodach, and Saturn, Kivan or Ninip. These were gods as well as planets. As Saturn was outermost, he was considered as chief, representing and comprising the whole, and his day was hence a day of rest. Shamash, or Sem, was lord of Assyria, and was styled Dian-nisi or Dionysos (Bacchus), *Judge of men*; this title is equivalent to Rot-Amentu or Radoman—thus, an Egyptian and Grecian title of Osiris, Istar or Astarte was the Mylitta or Mother; and hence as goddess of maternity was often pictured as holding a child. Lady (or Madonna) was one of her titles; and she was the same as Isis, the Sanskrit Damatri, Dēmtēr and Venus-Urania. That the Blessed Virgin of the Roman Church was a Christian substitution for this goddess, is a fact patent to scholars; as also that "the head of Serapis, marked as the face is by a grave and pensive majesty, supplied the first idea for the conventional portraits of the Saviour."

The Passover of the Jews was apparently a Pagan festival adapted to a comparatively modern period to Hebrew ideas. The second book of *Chronicles* states that since the reign of Solomon there had been no such observance in Jerusalem till Hezekiah; also that "there was no Passover like to that kept in Israel from the days of Samuel the prophet; neither did all the Kings of Israel keep such a Passover as Josiah kept, and the priests, and the Levites, and all Judah and Israel that were present, and the inhabitants of Jerusalem."

We must be excused from accepting any theory on the subject, based upon the *Pentateuch*. It was evidently a compilation of no very ancient date, intended for pious purposes, like the stories of Romulus, Deucalion, Bacchus, Gautama and Krishna. The fashion of early nations was to devise for themselves eponymous heron-ancestors—the patriarchs were of this character—men who never existed. I hold with Professor J. B. P. Lesley, that the story of Moses is entirely unsupported; that it is "a splendid series of incredibilities from first to last"; that "the legends of the Jews of a date previous to the reign of Solomon are utterly unhistorical";—in short, that "the Mosaic records were inventions of a later age, based on a mixture of Hyksos traditions, Arabian poetry, Zoroastrian mythology and genuine Egyptian and Assyrian monumental history." If we may credit the second book of *Maccabees*, the collection was first made by Nehemiah, a few years after Darius Hystaspes reformed the Zoroastrian religion; and that it was destroyed by order of Antiochus Epiphanes, and again collected by Judas the Maccabean. This would bring the establishment of the Canon down to the time of the Hasmonean priest-kings, when it could be made in such a conglomerate form, and would be likely to be shaped to meet the current notions and ambitions of the period. At that time Babylon and not Jerusalem was the seat of Rabbinical orthodoxy.

The Hebrew name of Passover is *Pasach*. One meaning of it is a *fording* of a stream. Hence Tiphath or Thapsacus was the name of the fording-place of the Euphrates. Another meaning was to go sideways. Thus the prophets of Baal (*Kings I, xviii*: 26) went sideways around the altar. The mimetic dances of the Mysteries were performed in the same way; as also the witch-dance of the Middle Ages, itself a relic of the older worship. I suspect that the story of Elijah, who calls himself the *Ahad*, or Alone, and the prophets of Baal, was a corrupted account of the Byblian festival, ending as it did by a copious shower, the token of the resurrection of Adonis and his ascension on high to the arms of Venus-Salambo, his spouse.

The festival of Pasah may denote the departure of the Abrahamid peoples from Assyria over the Euphrates. It may also denote the sun passing over the equinoctial line. As votaries or children of Shamash-Danist, they would observe his rites every spring at this period. Following dates by lunation and not years of 365 days, the period naturally would drift away from the exact 21st of March. Yet the resemblances were kept up very well. To be sure, a lamb was slain instead of a pig, as in Asia Minor and Egypt; but partly spirit would dictate this. The search for the slain god was characterized by the loins girded for a march; the procession round the altar, and perhaps the annual dance of the daughters of Shiloh (*Judges xxi*: 19-21), commemorated the revolution of the planets round the sun. It was not necessary for the commonality to know all that was signified; such learning was sacred or sacerdotal, and therefore occult. On the third day, early in the morning, the god was fabled to arise from the dead. It was usual then to bring water and pour down by the altar; to gather the *primities* of the harvest of Gallus, and to hold rejoicings. The plaint of Hoi Adoni! gave place to the joyful cry, "The Lord has risen, ascended on high!" That the Jews made seven instead of three days of the festival, is not an argument against its astral or Dionysiac character.

There is something in regard to the Lamb which was slain on the occasion. It certainly has an astrological look, and perhaps historical. Seth, or Baal, the god of the tribes of Palestine, usually was denoted by the bull-symbol. Astarte and the Argive Hērē were cow-headed. The metropolis of the Rephathites of Perea was Astaroth-Karnaim, the horned Istar. The Shepherds, who held Egypt for centuries, worshipped Seth and the serpent Hōf or App. They were expelled by Ab-Mosis; after which time Amen or the Arcane One, whose symbol was a ram, became the Great God of Egypt. Seth was dethroned and became Typhon, the assassin of Osiris; and the serpent Hōf became the Dragon of the Desert. In this revolution the Lamb succeeded the Bull. It is known that Thothmes III., and other Amen-worshippers, held Palestine for a long period, which may account for the lamb of Amen superseding the pig that was slain in the secret worship. But not till after the colonization of Judea by the Persians was the "God of heaven," Anu, Mazda, or perhaps Yava, the Supreme Divinity of that country. It is a significant fact that alongside of the establishment of the worship of Amen, the procession of the equinoxes had carried the Zodiacal signs forward, so that Taurus, that used "with his horns to open the vernal season," was succeeded by Aries.

This brings us to the question whether the ancients really possessed the knowledge of astronomy which has been supposed and denied. So much of their literature has perished, that we are reduced to fragments and institutions to inquire with. Ancient conquest was often completed by making gods into devils, science into sorcery, worship into witchcraft. The learning of Egypt, Phœnicia, Assyria, and archaic India has not only been discredited, but carefully destroyed. If the crypts of the Secret religion

have not preserved it, we stand small chance to recover it, and must go without or invent anew.

Sextus Empiricus declares that the Zodiac as we have it, came directly from the Babylonians. Other writers go further and assert that the Zodiac, with the figures and signs substantially the same, was common to Chaldean, Indian, Egyptian and Arabia. Sometimes eleven signs only were counted; the claws of the scorpion representing the sign known as Libra. Kallisthenes, who accompanied Alexander, procured and transmitted to Aristotle, his uncle, a large mass of Babylonian astronomical matter duly inscribed on clay tablets in cuneiform. Aristotle himself declares: "We have seen the Moon, one-half bright, and the other dark, pass between us and Arctus (Mars), which disappeared under the dark side and came out from behind the shining part. Similar observations of other stars are described by the Egyptians and Babylonians, who anciently and for many ages made astronomical observations, and from whom many things worthy of credit have come to us concerning the several constellations." (*De Cælo*, II, xii.) Diogenes Laertius states also that the Egyptians preserved records of 373 solar and 832 lunar eclipses. The monuments prove their early knowledge of geometry, astronomy, and other sciences; and they were masters of surveying and mensuration. Pythagoras went to Egypt in the reign of Amasis, and afterward taught the heliocentric system, the obliquity of the ecliptic, the revolution of the earth, the nature of the galaxy.

It is hardly probable, however, that even if the Zodiac or "frame of heaven," as it was called, was known earlier than Hipparchus, it had been so extensively elaborated as MM. Dupuis and Volney, and their successors, have supposed. It is not, however, to be doubted that the principal features of the religious myths were transferred to the celestial planisphere, which thus became to men, when books were scarce, a convenient repository. We may as well concede also more antiquity than popular science is willing. Loukianos has assured us that "it was commonly understood that the Æthiopians were the first who invented astronomy, being led to this knowledge by their cloudless sky and favorable climate, and by their surpassing intellectual sagacity, subtlety and force." Stephanus, of Byzantium, also states that "Æthiopia was the first country with institutions, and the Æthiopians were first to establish religious worship and a code of laws." He declares also that Mithras and Phlegyas were Æthiopian. It may be proper to remark that the designation of Æthiopian once included the population from India to the Atlantic, among whom markedly should be named the Arabians of Yemen, the Akkado-Chalban, the Sussanians, and kindred tribes of India, Asia Minor, Greece, Northern Africa and Western Europe. I more than half suspect that the Jews and Phœnicians were of the same blood.

We now return to another Jewish festival popularly termed "the Tabernacles." The first mention of this is found in the book of *Nehemiah*, after the Great Religious Reformation by Darius. "They found written in the law which the Lord commanded Moses that the children of Israel should dwell in booths in the feast of the seventh month." It had never been known before; indeed, prior to King Hezekiah, nobody seems to have known about Moses or his institutions. "For," adds the compiler, "since the days of Joshua, the Son of Nun, until that day the children of Israel had not done so."

The original term for booth is *sukot*, rendered in the plural *sukoth*. It was applied to a crypt like the mystic *sekos* at Eleusis, and was doubtless a sacred pun, such as was common in those days. The Babylonians had a festival of this character, and the twenty-fifth chapter of *Numbers* seems to indicate something of the same character. In the Akkadian language, which was the priest dialect of Assyria, the goddess Istar was named *Suku*. It will be easily perceived that the festival of *Sukoth* originally related to the goddess of Maternity, and was closely allied to the Theomophoria which were observed in Asia Minor, Greece, Sicily, and, I think, Palestine and Egypt. I notice a hint of it in *Ecclesiast* xxxviii: 8; *Summel* I, ii: 22.

A closer examination, I think, will show that the Hebrew institutions were not older than Solon; that they were rivals to Pagan rites, and often copied from them, such as was the judgment of Plutarch. (*Symposiastes*, iv, 6.) The copying of the Christian from the Pagan observances is even more marked. It is of no use, however, to assert with half-angry vehemence that Jesus was a historical character. I can affirm with equal truth and energy that he certainly was not. Yet I care not to break a lance over it. The story of the crucifixion lacks utterly the evidence of historical accuracy. The Johannine Gospel, which is spurious on its face, asserts that Jesus was arrested prior to the Passover, and executed the day before the Sabbath; while the Synoptics assert that he ate the Passover, was then arrested, though it was "a day of holy convocation," sentenced the next morning, and put to death, living but two or three hours on the cross. Others lived for days. Besides, it was not customary to inflict capital punishments during Passover week. (*Acts* vii.)

The peculiar coincidence of dates with astral phenomena is noteworthy. Christmas placed at the 25th of December, the birthday of Mithras, and the day that the days begin to lengthen—the sun's infancy; Annunciation the 25th of March; and the crucifixion just before, synchronous with finding the body of the slain god, Adonis, Æsculapius, Osiris, or whoever he may be. These may be multiplied. What is more significant, the Johannine Gospel, which was Ionian Gnostic, and the first two chapters of Luke and Matthew, which are evidently productions of later date prefixed to those treatises, are those which most favor the astral and especially the Zodiacal theories.

The title *Christos* applied to Jesus is more likely to be a corruption of *Chrēstos*, a designation of Apollo and other divinities, as well as of the patrician class in certain Grecian cities. Tacitus asserts that the Jews in Rome had a leader of that name. The earlier believers, one or two writers declare, were called *Chrēstianoi*. Even in the first Catholic Epistle of Peter we find the phrase, "The Lord is *Chrēstos*." I am of opinion that in this instance, as in many others, both in the Old and New Testaments, redactors changed the words. It has recently been done again at the Jerusalem Chamber; and was no uncommon practice among the writers in the early Christian centuries.

It may be that such a man as Jesus lived. Paul seems to have so believed, and he is authority not to be surpassed over. But the Jesus of the Gospels is rather a *personage*, or personification of a religious system—an ideal rather than a common man. He might very properly bear the title of *Christos* as representing the

highest ideal of man, God manifest in the flesh. As this ideal man he is the son or emanation of God—the same as every true, divine, spiritual man is.

The name *Jesus* is curiously allied to others of some note. It is probably a Hellenic form of Joshua; so too is *Iustus* and *Jason*, which figure in Grecian story. The Greek and Phœnician languages were not so far apart as philologists imagine. A Jewish high priest took the designation of Jason; and the hero who went to Kolchis for the Golden Fleece was a personage of the half-god order. Inos was the son of Zeus and the maid Elektra; he established the Korymbant worship, was slain by a thunderbolt, and became a judge of the dead. *Iso* in the Hebrew and *Isomai* in the Greek, mean to save, heal, protect.

As to the identity of the Jesus of the evangelists and epistles with Bacchus, Apollo, and other half gods, the theory is plausible. Most old religions have eponymous ancestors, and sons of God with human mothers. It is an intuition of human beings that they may become at one with God; and from this has been generated the idea of an incarnation or avatar. Superficial theorists in their haste, and indeed deeper ones, sometimes have jumped at the idea of copying. Jocollot in his way is as fanciful as Michelet, Creuzer or Dupuis, yet they are not wholly wrong.

It was the opinion of Eusebius that the holy writings of the Esseneans (healers) were the gospels and writings of the Apostles. Paul declares that he went into Arabia, where these religionists lived, before preaching his gospel. They were a brotherhood, and bore such names as *ebionim* or poor, and *nazarin* or isolated ones. They cultivated purity of life, paternal love, and abstained from oaths and the sacrificing of animals. We read also in the *Talmud* of books of the Saddukim, which were not to be preserved from the fire. Rabbi-Mair denominated them *avangelion*; Rabbi Johanan, *Evangelion*. These books were as old or older than the Christian era. The Esseneans are not mentioned in the New Testament except as *brethren*, while both the gentle and learned Pharisees and the sacerdotal Sadduceans are disapproved. It is inferable from these facts that the original Gospel was Essenean, and older than the Christian era, if not than the Hasmonean period; that Paul was a student of this Gospel, and made it the basis of his teachings. The earlier usages recorded are certainly like the custom of the Esseneans.

Staniland Wake suggests that the Esseneans were Jews who had embraced Mazdean doctrines. It is certain that Mithraic usages existed in the Christian church. Numerous expressions in the Pauline epistles exhibit familiar knowledge of the Pontic and Persian religion. Baptism, the repast of the holy bread, the white stone, white robe, star, are Mithraic observances. The Johannine Gospel, so remarkable for its blunders in regard to Palestinian geography, is the production of somebody familiar with the peculiar ideas extant in Asia Minor.

In the Persia system, the Eternal Being is above all embodied in excellence. There is Mazda the Law forming all things. He is called in *Ezra*, *Nehemiah* and *Daniel*, "the God of heaven." Beneath is the region of planets, where Mithras, the mediator and Saviour, dwells and directs the world of nature.

The source of the astral theology is here perceived. The Supreme Sun, born every Christmas, the seven planets, amshaspands or archangels, the twenty-eight yezeds, or angels, the infinity of stars, ideas, or spirits, are all included. These fond of detail can go in and find the rest. The text of *Malachi* is now vividly intelligible: "To you that fear my name shall Shamash Zodek (the sun of righteousness) arise with healing in his wings."

Mithraism was introduced into the Roman world from Pontus, B. C. 70. It speedily pervaded every country, and became the religion of the people. An amalgamated with Christianity it was known as Gnosticism; a part, it was incorporated with the New Platonic philosophy. When the Bishops aspired to supreme rule in the Empire, they found it their chief impediment. Even Constantine was a soldier of the Invisible Sun, till reasons of State made him prefer Christianity. Theodosius in 381 put the worship of Mithras under the ban; but it continued in various forms till near our own times.

The error of Dupuis and his followers, it will be seen, consisted in a hastily jumping at conclusions. It was not absurd, however; the Twelve Labors of Hercules can be easily associated with the Zodiacal signs, and both the twelve tribes of Israel and the twelve apostles are of a piece with it. If I had not already transcended my limits, I would trace the matter out. As it is, I will refer to Makrobios, who declares all gods to denote the sun; so that all spirits and peoples can be stars and constellations. The reason why we do not know more, is because the learned class were always priests, sworn not to divulge their knowledge to the laity.

The following story was told by the Rev. A. Langdon, at the Exeter (England) Diocesan Conference. The rector of a living worth \$1,000 a year was very ill, and as he was assured he would not live forty-eight hours, he was anxious to arrange his worldly affairs. A lawyer was summoned, and there was discovered a client anxious to get hold of the advowson and next presentation to the living. This client being informed that the rector could not live forty-eight hours longer, agreed to give \$10,000 for the next presentation. No sooner were matters settled than the sick man felt a great weight lifted from his breast, and he at once had a great desire for chicken broth, mutton chops, and so on, and gradually got well, living for twenty-five years in the enjoyment of his benefice. The honorable course would have been for the rector to have retired on getting well, and to have allowed the purchaser to at once make the next presentation. But he argued that if he should resign it would be simony.

In these days, when Prof. Phelps, of Andover, is preaching up a new crusade on the old-time "Satanic" plane, thinking people will do well to read that pertinent work by Allen Putnam, Esq., entitled, "WITCHCRAFT OF NEW ENGLAND EXPLAINED BY MODERN SPIRITUALISM"; Colby & Rich, 9 Montgomery Place, Boston, have it on sale.

Read "ZOEELLER'S TRANSCENDENTAL PHYSICS." The *Rocky Mountain News*, of Denver, Col., says it is a very interesting book, worth any one's perusal "who has any desire to investigate the mysteries of spiritual manifestations." Colby & Rich have the work on sale at the *Banner of Light* Bookstore, No. 9 Montgomery Place, Boston.

Drowsiness, biliousness, pains and aches, andague, Hop Bitters always cures.

## REFLECTIONS

After witnessing a marvellous scene, in the city of Buffalo.

BY GRANT F. ROBINSON.

My doubts have all vanished, I've clasped her dear form;  
I have shaken her hand—it was life-like and warm;  
I have heard her soft voice, as in words low and sweet,  
She spoke of the loved with whom we should soon meet.

And she bade me be hopeful, and never despair,  
For my friends were impatient to welcome me there.  
She spoke of the homestead, the place of her birth;  
Of those left behind, still to struggle on earth;  
On the future—my doubts—she most feelingly dwelt,  
She had thought as I thought, and had felt as I felt.

I saw tapers and smiles on her countenance play,  
Like the sunshine and showers of a morning in May.  
Oh! how bright that visit! It seemed when she left  
That the earth of its beauty and charm was bereft,  
As she slowly and silently passed from my sight,  
My doubts have all vanished, the future beams bright.

And I proffer my thanks to the Source of all Truth,  
For dispelling the clouds that so darkened my youth!  
Was it all an illusion? In light bright as day?  
Was I dazzled, or demented—my mind led astray?  
And the friends who were with me, and heard the same tone,  
Were they too deceived, and had their senses down?

If so, then on earth there is nothing but doubt—  
Our perceptions are false, both within and without!

**Peoples' New Work.**  
IMMORTALITY, AND OUR EMPLOYMENTS HERE-AFTER, with what a Hundred Spirits, Good and Evil, say of their dwelling places. By J. M. Peabees, M. D., author of "Seers of the Ages," "Travels Around the World," etc., etc. Boston: Colby & Rich.  
This is a volume of about 200 pages of interesting matter, told in a pleasant way. It answers many of the questions which investigators are every day asking about that other of the "two worlds," where only spirits dwell. The book covers a wide range of topics, as will be seen from the headings of some of the chapters: "The Mystery of Life," "God and Atheism," "Pre-existence of the Soul," "Matter only the Shell of Things," "Doubts and Hopes," "Forebodings of the Future," "Growth of the Spirit," "Clothing in the Spirit-world," "Our Little Ones in Heaven," etc., etc. It is closed with a chapter on the "General Teachings of Spirits." To the consideration of all these the author has applied the thought and experience of years, and gives us here the result of a wide observation. His own personal views are supplemented by the testimony of a hundred spirits, on many important and vital questions, and are well worthy of the careful consideration of all those who would obtain light on the many problems concerning man's spiritual existence, as such problems can only be answered by our Spiritual Philosophy. *The Two Worlds*.

H. H. Chang, who is next to the Emperor in China, says: "China views the optimum trade from a moral standpoint; England, from a fiscal. England would sustain it as a source of revenue, while China contends for the lives and property of her people. My sovereign has never desired his empire to thrive upon the lives and infirmities of his subjects." Which of these is the Christian? Which ought to send missionaries to the other? Which will first enter into the kingdom of heaven? *Valley Visitor, Newburgh, N.Y.*

What may not happen in 1881 it is hard to say. Among the most unlikely happenings, viewed from the outlook of a year ago, was the present importation of cabbages from Germany and potatoes from Ireland. The drought and consequent high prices for vegetables are responsible for the fact that real Irish potatoes, genuine Champions and Skerries, are in the market. They come from a land to whose starving peasants America last year sent shiploads of supplies.

"THE SCIENTIFIC BASIS OF SPIRITUALISM," BY EPES SARGENT—HIS LATEST GREAT WORK PREVIOUS TO HIS DECEASE—IS A BOOK REplete WITH FACTS, SHOWING THAT THE SPIRITUAL PHILOSOPHY IS A NATURAL SCIENCE, AND CONSEQUENTLY NOT OUTSIDE OF NATURE. IT SHOULD BE IN THE HANDS OF EVERY INVESTIGATOR IN THE WORLD.

**Passed to Spirit-Life:**  
From Bartonville, Ill., Sept. 10th, 1881, John McEae, aged 70 years.

He was one of the first in this town to accept the truth of spirit communion, and has ever been a devoted adherent of the glorious gospel. Many of our workers will recall the pleasant hours spent in his home, for with his genial nature he would include them welcome. The cheerful and open gate he leaves a companion, who deeply mourns his loss. May she be comforted, for already has he returned and given unspeakable evidence of his spirit presence. "Truly there are no dead." Funeral services by the writer.

From Springfield, Vt., Oct. 12th, Maria, wife of Richard Halladay, formerly of Rockingham, aged 55 years and 6 months.

She was one of the best of women. Her sufferings were severe, and she longed for release. We feel she has passed to the home prepared for her loving children, who preceded her, and that still she will be ministering angel to her husband and remaining children. Funeral services at her residence, conducted by the writer. S. A. WILBY, Rockingham, Vt.

From Carson City, Nevada, Oct. 16th, 1881, Mrs. Elizabeth Folsom, aged 70 years.

Mrs. F. has long been an earnest and steadfast adherent of the truth of spirit return and communion with the dead. She and her aged husband earnestly investigated the truths of the Spiritual Philosophy until they became steadfast believers. Often have the itinerant workers in the spiritual vineyard found a welcome in their hospitable home, and been sent on their way with renewed strength. Sister F. struggled long and wearily with physical distress, but with marked patience she awaited the hour of release from her sufferings, and truly blessed her children in spirit-life visited her constantly, aiding and comforting her. This belief is a great comfort to her aged companion, on whom she leans as she approaches the open gate through the portals of which her loved ones reached to take her in their tender embrace. Already she has returned to the writer, telling her of her new home, her satisfaction, and with it, the friends she met, etc. Sacramento, Cal. F. A. L. STEPHENS.

From Staunton, Ill., Oct. 27th, Mr. B. A. Richards, aged 53 years.

Our beloved brother has at last entered that rest for which he so ardently longed. For twenty years he has labored with intense suffering. He was one of the old and firm defenders of our glorious philosophy, loved its teachings, and passed away strong in the knowledge that he was doing the will of God. He has been a devoted adherent of the Spiritual Philosophy, and has been a great blessing to many of the earliest teachers, among them A. J. Davis, Charles H. Foster and Dr. J. M. Peabees. What a pleasure it was to him!  
He was interred at Oak Ridge. A friend of the family read a very appropriate chapter, offered a prayer and made some remarks. Your correspondent was taken control of, and was enabled to speak such comforting words that the tears were all wiped away from the sorrowing wife and children—three sons and one daughter. God bless our cause, when such things can be done. Mrs. PETER BERHMAN.

From Chester, N. H., Nov. 12th, from apoplexy, Miss Edna Adams.

The funeral services were held at the old home of the family, in East Derry, N. H., Wednesday, Nov. 10th at 11 A. M., conducted by the writer. The deceased was interred for many years in the care and education of orphan girls. Two of the girls whom she had thus befriended—but now grown to womanhood—were deep mourners at the funeral. One of her sisters, who passed to the spirit-world some two years since, came to my home on Wednesday morning before I had left to attend the funeral, and made the request that I read the 104th Psalm. On arriving at the house, I asked for the title, and found several marked passages in that Psalm, and learned that the deceased had marked them before her departure to spirit-life. Lawrence, Mass. L. K. COONLEY.

From Soquel, Cal., Oct. 24th, Mr. Solomon Wilson, aged 85 years and 7 months.

Mr. Wilson was a true and consistent Spiritualist for thirty years, full of hope, he looked forward cheerfully for his birth into the spiritual kingdom. He requested to have his body committed to the earth by the light of our grand and beautiful philosophy. Many spiritual friends gathered at his home, the residence of his son (Principal of the High School here). The writer conducted the funeral, and at the home and at the grave, in the Old Fellows' Cemetery at Watsonville. Soquel, Santa Cruz Co., Cal. DR. W. R. JOCKEY.

(Obituary Notice not exceeding twenty lines published gratuitously. When they exceed this number, twenty cents for each additional line, payable in advance, is required. Ten words make a line.)



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Cleveland, Ohio.

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[REDACTED]











Paper, price 10 cents.  
For sale by COLBY & RICH.



## Pearls.

And, indeed, and jewels the words long,  
That, on the street for finger of all time,  
Sparkle forever.

TWO ANGELS.  
Life and death alike are angels and the messengers  
of God.  
—S. T. Clark.

Most pleasures embrace us but to strangle.—Montaigne.

How would you be,  
If He, which is the top of judgment, should  
But judge you as you are? Oh, think on that,  
And mercy then will breathe within your lips,  
Like man new made.—Shakespeare.

If we stood at skepticism in the dark, we will  
stand a good chance of hitting each other.—Rev. Dr.  
Snyder.

TENDER LOVE.  
God made two different languages for spirits:  
In sounds articulate one flies through air,  
"Mong men this bounded language is acquired;  
It for our present exile wants suffices,  
And following the innumerable fates of mortals  
Changes with times, or with time passes.  
The other, sublime, eternal, universal, boundless,  
Is the innate language of all intellect;  
Not a dead sound diffused along the air;  
It is a living language heard in bosoms;  
Is heard, explained, and spoken with the soul.  
This speech, when felt, doth touch, inflame,  
Burns, interpreters of what soul feels;  
It has but sighs, deep warmth, ejaculations;  
It is the heavenly language used by prayer,  
And solely known on earth to tender love.

With sayings as easily lost as the pearls slip-  
ping off a broken string, but a word of kindness is seldom  
spoken in vain. It is a seed which, even when  
dropped by chance, springs up a flower.

## The Reviewer.

THE MAN JESUS: A Course of Lectures by  
John White Chadwick, author of "Faith and  
Reason," "The Bible of To-Day," etc.

"His life was gentle, and the elements  
So mixed in him, that Nature might stand up  
And say to all the world: 'This was a Man.'"

1 vol., 16mo, cloth, pp. 258. Boston: Roberts  
Brothers.

Whatever opinions one may hold regarding the  
personality of Jesus of Nazareth, or of his life and mis-  
sion, it cannot be denied that the importance of a  
study of the nature, life and teachings of one who for  
more than sixteen centuries has been the central figure  
in the history of the most enlightened portions of the  
civilized world, worshipped as a god, and looked upon  
as the only savior of mankind, cannot be over-  
estimated. The great mass of readers have not the time,  
even though they might have the disposition and the  
means, to enter upon such a study after the manner  
of the professional student, and it is to place in  
their hands an aid to the acquisition of such information  
as will enable them to form a just and reasonable  
conclusion upon the matter in question that this book  
has been published.

So long as the New Testament was looked upon as  
being the inspired Word of God, free from all error  
and exaggeration, it was useless to present any state-  
ment respecting Jesus that might be obtained from  
sources outside its lids, especially so, if the information  
thus procured varied from the accounts therein  
given as infallible. "But," says Mr. Chadwick, "the doctrine  
of the New Testament's infallibility is no longer a doctrine  
that can be entertained by any person who is at the same time honest,  
thoughtful and intelligent." From the standpoint  
here taken a broad field of inquiry and research opens  
to both author and reader; and we instinctively feel  
that no taint of dogmatic assumption, no effort to force  
facts to conform to any creed or preconceived opinions,  
will dim our vision or place obstacles in the way  
of our investigations. For the same reason we are  
prepared for the author's remark at the outset, that  
Jesus is not responsible for the extravagance and ab-  
surdity of his mythologists. Because they have en-  
veloped him in legend and fable, there is all the more  
reason why we should seek to penetrate to his real  
character.

The work here given consists of seven lectures,  
the first entitled, "Sources of Information." In entering  
upon these the starting-point is at the outmost verge,  
thence working toward the center. In other words,  
the heathen testimony is first considered, then the  
Jewish, then the infidel, finally that of the New  
Testament. And to one who has never thought or  
studied in this direction it will be surprising to learn  
how little is to be found beyond the confines of the  
last-named. No pagan writer living at the time Jesus  
was on the earth makes any allusion to him. The  
first mention was seventy years after his death, when  
Tacitus simply made the record as an item of history,  
that such a person was "executed in the reign of Tiber-  
rius by the procurator, Pontius Pilate." And it is  
still more remarkable that the Jews themselves, with  
the exception of those of the New Testament, are  
equally silent, though in the first century two of their  
most active historians flourished. Philo mentions  
neither Jesus nor the Christians; and though a pas-  
sage of great beauty is repeatedly quoted as from  
Josephus respecting Jesus, the early Christian Fathers,  
who were familiar with his writings, knew nothing of  
it. It was undoubtedly interpolated for the purpose  
of sustaining some doctrine, this being at that time  
a fraudulent act of common occurrence, and easily done,  
because everything was in the hands of the bishops,  
of the bally not one in ten thousand being able to read.  
Thus is the student thrust back on the New Testa-  
ment as his only solid source of information concern-  
ing the life and character of Jesus. The remainder of  
this preliminary lecture consists of a critical examina-  
tion, which will be found of special interest, of the  
origin, statements and authority of that record. Con-  
siderable attention is given to miracles, they having  
been considered the greatest proof of the divinity of  
Jesus. The author is free to say, and truly, that "a  
supernatural miracle is impossible"; and in reply to  
the question, "What of the events recorded in the  
New Testament," and commonly spoken of as mir-  
acles?" he remarks that if proved by sufficient evi-  
dence they would only widen our conception of nat-  
ural law.

"The Place and Time" is the subject of the second  
lecture. On these much depends, for they determine  
to an immense degree the outcome of the life of any  
individual. The place was Palestine, and of its loca-  
tion and history much is told in a few words. From  
1200 to 1000, B. C. it was the battle-ground of warring  
tribes, that, forced into a single nation by Saul, and  
consolidated by David, after a nation for eighty years,  
forming the Kingdoms of Judah and Israel. Of the  
leading characters of that region the author singles  
out Herod as "one of the most dramatic figures in all  
history." To his tragic passion for the beautiful  
Mariamne, the late Dean Stanley attributed the fact  
that Mary is the name of names in the New Testa-  
ment.

Galilee was rich and fertile. No spot of ground was  
without an owner; the land was too valuable for pas-  
ture—illage was universal. The lake, twelve miles  
long and six miles broad, had three large towns  
and many villages on its shores. Its waters swarmed  
with fish; its surface was crowded with the boats of  
the fishermen, and the hum of the voices of thousands  
of traffickers arose from all its borders. The entire  
region was the scene of an intensely active, throng-  
ing, energetic life. Jerusalem was everything to  
Juda. It was an ecclesiastical city, as our Washing-  
ton is a political city. Twenty thousand priests dwelt  
within it, and Levites, Scribes and Pharisees dwelt  
without, with a gay city, a centre of power; a great magnet,  
drawing vast multitudes of people to itself by the  
Oriental pomp of the Herodian Government, the  
throng of courtiers and ambassadors from every quar-

ter, the soldiers of the Roman garrison clanking up  
and down the hilly streets and through the four-court  
of the temple.

As Jerusalem was everything to Judea, so the Tem-  
ple was everything to Jerusalem. Within its walls  
the great feasts were of frequent occurrence. On  
these occasions towns far and near were depopulated  
to swell the pilgrim crowd; and the city and its sur-  
rounding villages were literally packed with visitors,  
the temporary population being at such times three  
millions. At length three contests arose. Every one  
was looking for the Messiah, the ideal of a Redeemer.  
Enthusiasts set themselves up as the Messiah. There  
were fifty of these in less than a century and a half;  
the mighty hope took on a hundred various forms.  
"There came a great soul into the midst of this enor-  
mous ferment of political and religious zeal—Jesus  
of Nazareth. The problem was for him to solve. It  
could not be evaded; and his solution of it made his  
life the most impressive tragedy which has, up to this  
time, irradiated the great stage of history with its  
marvelous brightness, or shadowed it with its pathetic  
gloom."

"The Birth, Youth and Training of Jesus" form the  
subject of the succeeding lecture. Of the date and  
place of his birth, and of his childhood and youth,  
the author finds that no reliable information exists, all  
accounts relating thereto vanishing upon being critically  
examined. In considering the training of Jesus he  
feels that it is important to know, as showing the  
influences brought to bear upon the formation of his  
thoughts and inclinations, that his time and people  
were intensely religious; that religion was the great  
affair of life, its most engrossing theme. A great spir-  
itual power was upon the earth, and manifested itself  
in numerous ways. Jesus being receptive to these in-  
fluences, became filled with them. His training was  
more natural and intuitive than rabbinical and schol-  
astic. This is shown in his public utterances, which  
give no indication of pedantic study. To employ a  
familiar expression, they do not "smell of the lamp."  
They rather have the flavor and fragrance of the town  
and field, the outdoor activity of every-day life. Since  
so little is really known of the matters made the sub-  
ject of this lecture, a large portion of its statements  
rest upon the New Testament accounts, and the re-  
minder are suppositions, or the result of analogical  
reasoning.

In the next lecture, "Jesus as Prophet," it is re-  
marked that the entire activity of Jesus was concen-  
trated within the limits of a single year, though the  
traditional idea is that his ministry extended over  
three years. In the New Testament accounts a few  
important points in his career emerge with absolute  
clearness; but one who studies to learn the truth  
senses at once the mist and doubt that enshroud those  
accounts, subjected as they have been to the elimina-  
tions and interpolations of the manufacturers of sixteen  
centuries of theological dogmas. This thought is a  
ruling one on every page of the volume before us.

Much is said of the relations of Jesus to John the  
Baptist. The God-idea of Jesus was almost the very  
opposite of that of John. John was a man of almost  
savage sternness, says Mr. Chadwick, and the God of  
his imagination was a reflection of himself. On the  
other hand, the boundless love of Jesus was repro-  
duced in his idea of God as the universal Father of  
Mankind. He attributed everything to that Father;  
even the tenderness of his own heart he believed to be  
but the reflection of the tenderness of God, and he was  
no such egotist as to suppose that his own love could  
outstrip that of heaven.

The writer notes that not once in the Synoptic Gos-  
pels does Jesus call himself "the Son of God," but the  
expression "Son of Man" is ever on his lips, as that  
which sums up, in a perfect manner, the elements of  
his self-consciousness. The love of man was the great  
governing sentiment of his life. Not the ideal, pos-  
sible, "the coming man," but the man of his own time,  
the men and women of Palestine, "the most abused of  
them as much—more than the most respectable." In  
this connection Mr. Chadwick says:

"The oratorio of 'The Messiah' has long been writ-  
ten; its music is glorious; its text an irrational con-  
glomeration of all the absurdities of biblical interpre-  
tation that have attached themselves to the mythical  
Christ. The sympathy of the Messiah has yet to be  
written. It awaits the master-hand, which shall com-  
bine the tenderness of Beethoven, at his tenderest,  
with the tumultuous energy of Wagner in his stormiest  
mood. And when it is written, the unifying theme  
which will underlie every movement, from the joyous  
opening to the dark and stormy close, will be a theme  
which will express, as well as music can, the love of  
man, whose tenderness and passion were heartlessly  
pure and high."

The localities of and many of the incidents relating  
to the teachings of Jesus are next passed in review  
and graphically described. He put an efficiency into  
the form of illustrating truth by parables that has never  
before. As quoted by Thomas Fuller, said of the con-  
fession, "She makes plain cloth to be velvet by her  
handsome wearing of it," so Jesus made the par-  
able a thing of beauty and of power by his use of  
it. The essentials of his teachings are considered,  
and his general attitude in his relations to the par-  
ties and divisions that at that time formed the polit-  
ical, social and religious world about him. It was  
no speculative theologian; his genius was not intellectual,  
it was moral. The Church has its "Apostles' Creed,"  
but never a creed of Jesus. He made no creed, and  
not one proposition in the multitudinous array of  
creeds that exist has his sanction.

Becoming convinced that he was the Messiah, he  
at the same time became convinced that he was to  
suffer and die in furtherance of his mission. The fifth  
lecture opens at this point, and depicts in glowing  
colors the whole of the eventful period that followed  
to its sad and tragic close. The causes that led Jesus  
to identify his mission with the Messianic idea are  
well upon, and what in this particular might be  
thought, gratuitous, namely, such suffering and death  
were directly the outcome of an exclusive devotion to  
the Messiah current at the time, is explained. The  
great panorama as it now passes before us brings to  
view the bidding farewell to the towns and villages,  
and the beautifulness of his early life; the journey with  
his disciples to Jerusalem; the arrival at Bethany, and  
soon after a point from which they beheld the great  
city lying at their feet; his triumphal entry, made so  
by the enthusiasm of the people, who spread their gar-  
ments upon the ground and waved branches of the  
palm-tree above him, crying, "Hosanna"; scenes in  
the city; the betrayal; the trial; the death.

The seventh and last lecture is an examination into  
the origin and growth of the dogma of deification,  
whereby the man Jesus was made God. For two  
hundred and fifty years the nature of Jesus was a  
matter of free speculation. Among the Greeks and  
Romans the tendency was ever toward the exaltation  
of man, a tendency facilitated by the worship of the  
Roman Emperor, eventually to a belief in the minds  
of many that the most exalted man was God. In the  
fourth century the manufacture of church dogmas was  
zealously engaged in. Arius set his doctrines to the  
music of the theatres, and chanted them in a loud,  
passionate voice. Priests, boatmen, bakers, people  
of all sorts, sung them in the streets. Said Gregory  
of Nyssa:

"Every corner and nook of the city is full of men  
who discuss incomprehensible subjects—the streets,  
the markets, the people who sell old clothes, the  
shades of the theatres, all are engaged in the ques-  
tion, 'How many oboli it comes to—he gives you a dog-  
matic discourse on generated and ungenerated being.  
Inquire the price of bread; you are answered, 'The  
Father is greater than the Son, and the Son is subor-  
dinate to the Father.' Ask if your bath is ready—you  
are answered: 'The Son of God was created out of  
nothing.'"

Regarding the Resurrection, made the subject of  
the next succeeding lecture, Mr. Chadwick denies its  
possibility; but his denial is based on the idea that  
it was a material one; that according to the Articles  
of Faith of the English Church, and, as Mr. Chad-  
wick puts it, of three hundred millions of Christians,  
Christ took again his body of bones, flesh and all  
things appertaining to his earthly nature, and with  
them ascended to heaven, where he now sits waiting  
the sound of a trumpet that shall announce the end  
of the world, and call him forth to sit in judgment  
over all people that have existed within it. As might  
be expected of any reasonable, thoughtful mind, Mr.  
Chadwick denies that such a doctrine is true.

But this doctrine is predicated upon a complete mis-  
conception of the nature of the Resurrection. The  
four gospels in which the account is given were writ-  
ten nearly one hundred and fifty years after the event  
is said to have taken place; and then not by the per-  
sons whose names they bear, but by some other, most

likely a dozen or more; no one positively knows who  
or how many. Mr. Chadwick, at the beginning, takes  
this ground. In his first lecture he says: "There is  
an effect of fragments joined together not too care-  
fully; of different traditions; of different documents  
freely used with little discrimination. Hence in the  
same gospel different accounts of one and the same  
thing, different and sometimes contradictory render-  
ings of one and the same saying, as where Jesus is  
reported to have said that 'a prophet saith, and again  
that 'a prophet is not without honor save in his own  
country.'"

This being the case, it is the part of wisdom to adopt  
as true those statements which are most generally  
made and in which agreement exists; and such show  
most plainly that the Resurrection was a spiritual and  
not a material one. By far the major part of the  
accounts teach this; but among the "fragments joined  
together" a few appear that must have been taken  
from writers who, believing that if Christ rose from  
the dead, he must have arisen in an earthly form of  
flesh and bones, so stated it. They had no idea of a  
spiritual body or of a spiritual resurrection. Our  
author is of this class. Alluding to the appearance of  
the angel at the sepulchre, he says: "An angel in a  
story is as sure proof that the story is a legend, as a  
trout in milk that the milk has suffered from adultera-  
tion."

Though, strictly speaking, an "angel" is a "mes-  
senger" in common acceptance we take it to mean  
"a spirit," a spiritual intelligent being. To deny,therefore, the existence of angels and their ability to  
make themselves visible at certain times and under  
favorable conditions to men upon earth, is to deny  
what all nations and tribes, civilized, semi-civilized  
and barbarous, admit, and all history affirms to be  
true. Add to such an overwhelming amount of testi-  
mony that of millions of observing, discriminating and  
more than ordinarily intelligent men and women upon  
earth to-day, and the evidence is such as no other  
truth ever has or ever can present in its support.

If the man Jesus existed on earth; if he had the fine  
spirituality of thought, the peculiar spiritually-recep-  
tive organization he is said to have possessed, then he  
may have performed the works attributed to him, so  
marvelous in the eyes of the people that they deemed  
them above all laws of nature and called them mirac-  
les—for we have a multitude of living witnesses to  
similar events in our own day. And for the same rea-  
son, we believe in the possibility of the disciples and  
others having seen the spirit-form of Jesus, of his ap-  
pearing to them suddenly when the doors were shut,  
of his speaking to them, of his walking with them, of  
his having shown them marks of his crucifixion, and of  
his suddenly vanishing from their sight. With such a  
man as Jesus, with such a circle of disciples, at such a  
time, these occurrences were not only possible, they  
were more than probable.

We are not able, within the limits of the present re-  
view, to give more than a glance at the instructive  
character of this excellent book. To be fully compre-  
hended and appreciated, it must be read from its first  
page to its last, and we can safely assure any one that  
after having done so, they will thank us for directing  
their attention to so rich a treasury of thought, from  
which, in closing, we cannot do better than to copy the  
following eloquent passage:

"We have recently been told that to appreciate the  
sufferings of Jesus, we must approach him as a suf-  
fering God. What an absurdity is this! Who could  
not suffer anything with the resources of an infinite  
nature to fall back upon? The glory of Jesus is that  
as a man, and so completely himself, for he was  
Messiah did not unman him—he went to meet a mis-  
erable doom with an unquenching submission to the  
lot of creatures."

Of God's gift opened in the heart of Rome, so runs  
the tale, the oracle declared that the most precious  
thing in Rome must be thrown into it or it would  
become a curse. The oracle was fulfilled. The most  
precious thing in Rome was thrown into it, and it did  
not close. Then came a young man and leaped into  
the flames, and it closed and opened no again. His  
body was buried in the most precious thing in Rome.  
Into the Gulf which yawned in the heart of the Na-  
zareth threw himself with noble scorn of death. His  
body was buried in the most precious thing in Rome.  
And if the flames did not close above him, if the ideal  
still shamed the actual, and does unto this day, his  
courage was not less than at the edges of the Gulf had  
kissed above his grave, nor any less should be our  
gratitude."

Quarterly Meeting of Michigan Spiritu-  
alists and Liberalists.

To the Editor of the Banner of Light:

The Quarterly Meeting of the Spiritualists and  
Liberalists of Van Buren and adjoining  
counties was held at Opera Hall, in South  
Haven, commencing on Saturday, Nov. 26th,  
the worthy President in the chair. After kind  
words of greeting from the President, the meet-  
ing was addressed by Rev. C. A. Andrus, under  
spirit control, in response to the theme "Our  
Spiritual Growth; how to attain its highest  
development," a synopsis of which would fail to  
do justice to the beautiful lesson given.

The meeting again assembled at ten o'clock  
Sunday morning, and held a short session for  
conference.

Dr. Westonfield remarked that whatever apolo-  
gies he might have to make for deficiencies,  
he had none for being a Spiritualist. The Presi-  
dent saw no more reason to apologize for being  
a Spiritualist, than for not being one. Mr. Sher-  
fer said, when we use reason as our guide we  
shall have no cause to apologize in any case.  
It was remarked that when we live pure spiri-  
tual lives we shall have no occasion to make an  
excuse for our belief, or to boast of our virtues.  
Mr. Andrus's control again addressed the meet-  
ing in answer to the query, "If Spiritualism be  
True, what Good Does it?" taking exception to  
the question, as it implies a doubt, and asked,  
Is anything true? Is life true? Can any one  
analyze their own life? Theology says bend  
the knee, and acknowledge that you are less  
than a man; reason and experience teach that  
you are men and women, capable of an unlim-  
ited degree of improvement. Have you, ever  
met a person who never erred or was deceived?  
Positive proof is very difficult to obtain. Many  
former beliefs have been swept away. Man-  
kind have been thousands of years experi-  
menting in religion. Spiritualism is, to a cer-  
tain extent, an experiment, but it contains tan-  
gible evidence, is breaking the bonds of the  
religious mind. Its teaching leads to truth as it  
is based on science.

At two o'clock P. M. Mrs. Woodruff occupied  
the rostrum, taking for her theme "Human  
Needs, and Common People." The moment  
a man thinks, there is danger, unless he finds  
work for his thoughts. Like the opening ad-  
dress, no synopsis can do justice to her dis-  
course.

At seven P. M. the closing session was opened  
with the reading of an essay by Mrs. Woodruff,  
who made some remarks on "The Unity of God  
and Man; the Attempt to Separate Them." Mr.  
Andrus gave a short sketch of his individual  
experience, and closed a very harmonious and  
hope profitable meeting—to assemble again  
at Breedsfield on the first Saturday in February  
next.

W. J. DENNIS, Secretary.

Ex-President Hayes, whose recent Sun-  
day carriage-ride in Connecticut with the Rev.  
Dr. Bacon was the cause of giving both gentle-  
men considerable notoriety by reason of the  
fact that Dr. Bacon's arrest for violating an  
old Connecticut blue law was threatened, is  
talked to by the Cincinnati Commercial:  
"Law-abiding citizens have looked up to  
you as to a model of true goodness. Temper-  
ance mothers have named their little boys after  
you, and have increased the number of boys  
on their floors to be a good man like you and  
they, too, would get to be President some day.  
And you have ruthlessly scattered all the hopes  
that were fixed on you by going into Connecti-  
cut and breaking the Sabbath!" It is rather too  
much!

"THE SCIENTIFIC BASIS OF SPIRITUAL-  
ISM," BY EPES SARGENT—HIS LAST GREAT WORK  
PREVIOUS TO HIS DECEASE—IS A BOOK IMPE-  
VIOUSLY NOT OUTSIDE OF NATURE. IT  
SHOULD BE IN THE HANDS OF EVERY INVESTI-  
GATOR IN THIS WORLD.

In these days, when Prof. Phelps, of And-  
over, is preaching up a new crusade on the  
old-time "Satanic" plane, thinking people will  
do well to read that pertinent work by Allen  
Putnam, Esq., entitled, "WITCHCRAFT OF NEW  
ENGLAND EXPLAINED BY MODERN SPIRITUAL-  
ISM"; Colby & Rich, 9 Montgomery Place, Bos-  
ton, have it on sale.

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corner Court and Broadway streets. All are invited.  
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preters of clairvoyance and test mediums. All are invited.  
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ley Hall, corner Prospect and Broadway streets, at 7 1/2  
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retary. The Children's Progressive Lyceum meets in the same place  
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Correspondence of the above Societies can be addressed to  
T. C. Lees (W. H. H.), 18 Cross street, Cleveland, O.

HANSON, MASS.—Regular meetings are held on al-  
ternate Sundays. W. Hoar, President; Mrs. Imogene  
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