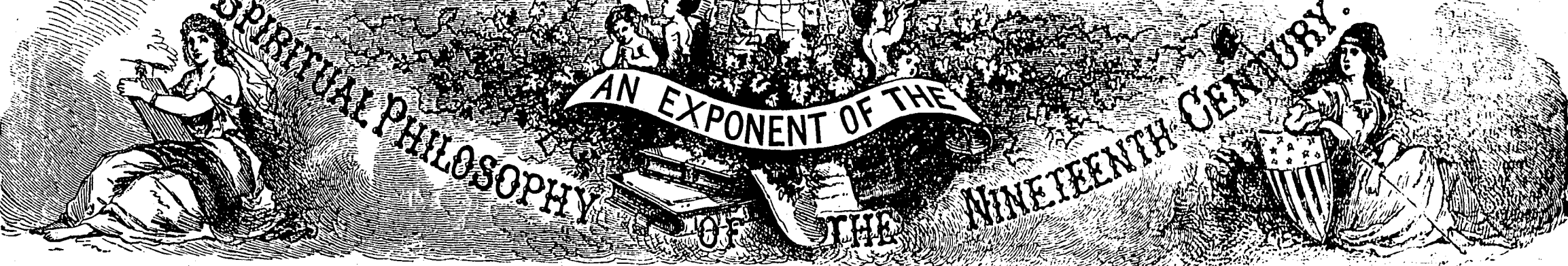


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Versus Dr. Carpenter.

THE PSYCHO-PHYSIOLOGICAL SCIENCES AND THEIR ASSAILANTS.

[Continued.]

BY JOSEPH RODES BUCHANAN, M. D.

SPIRIT MATERIALIZATION.

The examples of unquestionable authentic materialization are so numerous that it would require several thousand pages to describe them. It will be sufficient for my purpose to give such examples as will show the nature of the phenomena and the intelligence of the observers who report them.

To a sound reasoner a few perfectly authentic and well-attested cases are sufficient. But reason is not half so potent as habit in establishing human opinions. After receiving evidence as cogent as the mathematical, men still adhere to their refuted opinions. We all feel the force of habit, however highly disciplined the reason, and although I never had any difficulty in recognizing the validity of the demonstration of any marvelous spiritual fact as soon as the evidence was presented, I could not resist the influence of habit which gives us an indefinable uneasiness in attempting to believe whatever is entirely foreign to our daily experience. We may rationally believe a truth when we cannot feel and realize it.

DIFFICULTIES OF BELIEF.

In reading these pages a few will assent at once to the validity of the evidence of the materialization of spirits. Such persons have philosophic or intuitive minds, ever foremost in the acquisition of truth; others will say, "The story seems well attested, but I can never believe until I see for myself"; others will even say, "I could not believe fully even if I did see it, until I had seen it so often as to become familiar as I am with the ordinary course of nature." The mood of mind in which many good, honest people find themselves, was very clearly expressed by a friend of Prof. Crookes, to whom he had sent an account of his experience:

"Any intellectual reply to your facts I cannot see. Yet it is a curious fact that even I, with all my tendency and desire to believe spiritualistically, and with all my faith in your powers of observing and your thorough truthfulness, feel as if I wanted to see for myself, and it is quite painful to me to think how much more proof I want. Painful, I say, because I see that it is not reason which convinces a man unless a fact is repeated so frequently that the impression becomes like a habit of mind, an old acquaintance, a thing known so long that it cannot be doubted. This is a curious phase of man's mind, and it is remarkably strong in scientific men—stronger than in others, I think. For this reason we must not always call a man dishonest because he does not yield to evidence for a long time. The old wall of belief must be broken by much battering."

It is necessary, therefore, for the majority to see for themselves, and I shall take pleasure in naming the persons and places at which the phenomena may be witnessed, hoping that no one will approach the spiritual presence in any other mood than that of reverence and love for the departed.

Selecting for our present purpose only the most reliable and authentic testimony, let me quote the evidence of Prof. Wm. Crookes, F. R. S., whose reputation as an accurate scientist is not surpassed by that of any of his contemporaries. No better testimony could be adduced as to an observed fact; it is but justice to say that such testimony needs no corroboration, and yet it is superabundantly corroborated by a host of observers in this country who have seen just such facts as are stated by Prof. Crookes.

SPIRIT HANDS VISIBLE BY ORDINARY LIGHT.

"The forms of hands are frequently felt at the dark séances, where they cannot be seen. More rarely I have seen the hands. I will simply select a few of the numerous instances in which I have seen hands in the light."

"A beautifully-formed, small hand, rose up from an opening in a dining-table and gave me a flower; it appeared and then disappeared three times at intervals, affording me ample opportunity of satisfying myself that it was as real in appearance as my own. This occurred in the light in my own room, whilst I was holding the medium's hands and feet."

"On another occasion a small hand and arm, like a baby's, appeared, playing about a lady who was sitting next to me. It then passed to me and patted my arm and pulled my coat several times."

"At another time a finger and thumb were seen to pick the petals from a flower in Mr. Home's button-hole, and lay them in front of several persons who were sitting near him."

"A hand has repeatedly been seen by myself and others playing the keys of an accordion, both of the medium's hands being visible at the same time, and sometimes being held by those near them."

"The hands and fingers do not always appear to me to be solid and life-like. Sometimes indeed they present more the appearance of a nebulous cloud partly condensed into the form of a hand. This is not equally visible to all present. For instance, a flower, or other small object, is seen to move; one person present will see a luminous cloud hovering over it, another will detect a nebulous-looking hand, whilst others will see nothing at all but the moving flower. I have more than once seen first an object move, then a luminous cloud appears to form about it, and lastly the cloud condense into shape and become a perfectly-formed hand. At this stage the hand is visible to all present. It is not always a mere form, but sometimes appears perfectly life-like and graceful, the fingers moving, and the flesh apparently as human as that of any in the room. At the wrist or arm it becomes hazy, and fades off into a luminous cloud."

"To the touch the hand sometimes appears icy cold and dead, at other times warm and life-like, grasping my own with the firm pressure of an old friend."

"I have retained one of these hands in my own, firmly resolved not to let it escape. There was no struggle or effort made to get loose, but it gradually seemed to resolve itself into vapor, and faded in that manner from my grasp."

PROF. DENTON'S EXPERIMENTS AND PARAFFINE CASTS.

Those who understand the value of scientific testimony from high sources will not ask to have this testimony of Prof. Crookes corroborated by a host of certificates from persons less known, who have witnessed similar phenomena.

Let us, therefore, pass on to the similar and corroborative experiment of Prof. Wm. Denton, a gentleman who, as a profound thinker and accurate scientist, has very few equals, who, being familiar with the appearance of hands as described by Prof. Crookes, thought it would add to the value of the demonstration to have a cast taken of these hands in some soft material. Melted paraffine was used for this purpose, the paraffine floating on hot water, and the spirits invited to give a mold of their hands by dipping into the paraffine until a mold of sufficient solidity was formed.

Prof. Denton says, in a letter to the editor of the Banner of Light:

"I rejoice at the triumphant vindication of Mrs. Hardy's mediumship, which was made by the recent box test in Paine Hall, Boston."

"I have long known Mrs. Hardy to be a most excellent medium for the manifestation of departed spirits, and I am quite sure that those who now denounce her as fraudulent are entirely mistaken with regard to her, or they declare that to be true which their faith or their lack of faith leads them to desire."

"In my first sitting with Mrs. Hardy for molds, when neither Mr. nor Mrs. Hardy could have had the slightest idea of the substance with which I intended to operate, and could not therefore have provided molds for deceptive purposes, I received molds of fingers, which must have belonged to hands of five different persons, the sizes differing from those of a baby to that of a giant. At the same time I saw fingers with paraffine upon them pushed up from under the table—the hands of Mr. and Mrs. Hardy, we three being the only persons in the room, in plain sight on the table before me. Nothing can destroy such facts as these, and no pretended exposures of Mrs. Hardy can change their character."

No doubtful, fallacious or even deceptive experiments, can impair the value of a single perfect and rightly-attested experiment under perfect test conditions. If a fact has once occurred—if its possibility is once established, it is established forever, and no possible number of imitations, failures, frauds or forgeries, have any relevancy to the question whether the laws of nature permit such a fact. Yet so illogical are most men's minds that a fraud or deceptive imitation of a spiritual fact will impair their confidence in the established fact; which is as reasonable as to deny the solvency of a bank the moment one of its bills has been counterfeited."

"THE MOLD OF A FACE RECOGNIZED."

"To the Editor of the Banner of Light:
"Will you permit me to narrate a few facts that recently occurred in my sick room, which account I will make as brief as possible?"

"Quite late in March, whilst Mrs. Hardy was visiting me, a séance was held by my bedside, which was unusually satisfactory. I passed over the tests given, only stating that on the slate was written this message: 'We will not give any molds to-night. You must be here on next Wednesday morning' (this was Friday). Mrs. Hardy demurred a little, and said she 'thought she could not come so soon again.' The reply to this was, 'You must do this for us who do so much for you.' She then said, 'I don't see any reason for it.' The reply came on the slate, 'You always want the reasons for everything; we will, at that time, give the mold of a face, in full daylight, which shall be recognized.' The persons to be present were then named. At the appointed time the little company gathered round my bed. The paraffine was brought by one of the household, and prepared in my presence before Mrs. Hardy entered the room. This was about eleven o'clock, the noon-tide sun pouring into the windows with unwonted brilliancy. The small table under which the paraffine was placed was set by my bedside, so that I rested my hand upon it. Two ladies and one gentleman occupied the upper end and one side of the table. Mrs. Hardy took her seat at the lower end of the table, where, as I said to her, she would be fully in my sight. She was busy with a bit of fancy work. We sat talking in this position for fifteen minutes, when I asked her to lay aside her work, and place her hands on the table. To this, with my sweet good nature, she readily assented. It was not many minutes before there was a splashing sound under the table, and in ten minutes it was announced that the work was finished. The shawl was lifted, and there was found, lying on the tabouret, a most wonderful face. After a little examination I recognized it as that of a very dear friend long gone before. The gray hair was tossed off the forehead in his own peculiar style. The nose and mouth were perfect. No sculptor ever molded such a nose. On comparison with a water color miniature in my possession, of the existence of which till that moment Mrs. Hardy was ignorant, every line and curve of the classic features was found to be correct. The whole thing was evidently as much a surprise and delight to Mrs. Hardy as to any of us; this being the first face that had come to her which had been recognized. Now, knowing as I do by practical experience the difficulties of modeling a face or hand, Mrs. Hardy must be accredited with divine power to be able to accomplish such results with her face. But as Mrs. Hardy's feet were encased in a neatly fitting pair of lace boots, it would have been impossible for her to have made her toes available. Each person present at this séance is willing to make his or her affidavit to the above statement, and I, who hope soon to join the spirit throng, wish to give my last testimony to spirit phenomena."

"I have said that all present were willing to make their affidavit, but if they would not speak the exact truth when in the presence of God and 'just men made perfect,' no oath before a magistrate would impel them to do so. The hour was profoundly solemn, and each and all felt it so. This would have been sent you much earlier but for my illness."

PAULINA W. DAVIS,
KATE HINDS,
GEORGE DAVIS.

"Providence, R. I., May 10th, 1876."

In addition to such testimony the molds themselves are decisive facts, as will be seen in the following testimony of a sculptor:

"To whom it may concern."

"This is, on special request, to certify that I am a modeler and sculptor of twenty-five years' experience, several of which years I spent in Italy, in the study of the great masters of painting and sculpture; that I am at present a resident of Washington, having my studio at 345 Pennsylvania avenue, and that on the evening of Jan. 4th inst., I was asked by a friend to repair to the residence of a private citizen, 1010 I street, N. W., Washington, to examine some gypsum casts of hands and give my judgment thereof; that I was there shown by a gentleman who was presented to me as Mr. John Hardy, of Boston, Mass., seven casts of as many different sizes of hands, which I inspected under a strong light, and with the aid of a microscope; that I found each of these a wonderful production, correctly modeled according to anatomical laws, and wrought with such minutiae, as to the lineaments of the cuticle, etc., as I have never before seen in models of hands, or any part of the human body, except when the same are made by the actual application of gypsum or wax to the naked

hand, or other part, in several separate pieces, which when united form a 'piece-mold,' in which the casts are taken; that these casts in question bore no evidence of having been made in 'piece-molds,' (or 'waste molds,' as called in my art,) but seemed to have been cast in solid molds. That among these casts was one which I was informed is reputed to be that of the right hand of the late Vice-President, Henry Wilson, and made since his decease, and which appeared to me to be singularly like his hand in shape and size, I having viewed his hand a few hours after his death, when taking the only mask of his face which was made, and purposing to take a mold of the hand, which I was prevented from doing only by the anxiety of the awaiting surgeons to perform their post mortem examinations."

"I willingly add, as requested, that the above-mentioned cast of Mr. Wilson's hand would, if made by our modeling tool, do great honor, in my opinion, to the most accomplished artist who ever lived; that being specifically interrogated upon this point, I fearlessly give it as my judgment that not more than one in one hundred reputable sculptors could model such a hand, in all its details, and that it would be hazardous for that one to try; that there is no method known to my art in which these casts, in the condition in which they were, as presented to me, could be made except in piece-molds, as to general configuration, and then subjected to elaborate carving to like the seams and other evidences of the manner of their production—a great work in itself, when I consider the microscopic inspection which the casts withstood; that the creation of one of these casts would (if possible to be effected by any one sculptor, without the aid of a most talented engraver) require several days' time; that I was shown on the same evening at the same place with the casts, two gloves or molds of hands, made of paraffine, in the like of which I was told the casts were taken; that I carefully inspected these paraffine molds, and found that they were without seams in any part, and must have been made in some way whole, over some model, like a perfect human hand, for instance, which model might be dipped several times into some semi-liquid, adherent substance, like the paraffine, and then withdrawn, leaving the glove entire; but such was the shape of the gloves and molds (as well as that of the casts), with curved fingers, wrists some inches smaller than the size of the hand at the center, or over the phalanges, metacarpals, joints, etc., that I deemed it impossible to withdraw the gloves whole, and of even thickness throughout, and was therefore left without any satisfactory theory of the method of their production."

"I am also requested to state that I am not a Spiritualist, have never attended a séance, or conversed with a 'medium,' so called, to my knowledge, and know nothing of the philosophy of 'Modern Spiritualism,' except what is generally imputed to it as regarding the immortality of the soul, and the possibility of the spirits of the dead returning to the human civilization. With the Ceylon Observer, we are not a little anxious to know for what purpose these priests have gone to France."

JOHN O'BRIEN, Sculptor.

[To be continued.]

Foreign Correspondence.

A SECOND PILGRIMAGE AROUND THE WORLD: THE SOUTHERN ROUTE.

BY J. M. PEEBLES.

NUMBER VI.

To the Editor of the Banner of Light:

"The fact of two Buddhist priests being on the list of passengers in the French steamer *Andary*, is somewhat noteworthy, and may be taken as an evidence of the retreat of prejudice before the swift march of western civilization." As regards the purpose of the voyage, we should like to hear from any of our correspondents. — *The Ceylon Observer*.

"It is certainly out of the order of ordinary events in Ceylon for Buddhist priests to leave the island for any purpose, and especially those imbued with the genius of Christian civilization. With the Ceylon Observer, we are not a little anxious to know for what purpose these priests have gone to France." — *India Madras Times*.

Though English writers and journalists in Ceylon and India were well aware that 450,000,000—about one-third of the whole human race—are Buddhists; though they knew that for some time past there had been in portions of Ceylon a revival of faith and a repairing of Buddhist temples, they were nevertheless quite surprised a few weeks since to learn that two eminent and distinguished Buddhist priests had sailed from Ceylon to France. Why? for what purpose had they gone? was the common inquiry. None of these journalists seem to have been endowed with the gift of interpretation. Let me help them. Inquiring of a celebrated priest at the Buddhist College, I learned that the special work of one was to teach the Pali language in a French university; while the other was to devote himself in a quiet way to missionary work. Both knowing Buddhism to be a much older, zealously believe it also to be a much purer and diviner system of religion than Christianity. Learned priests among them go further, and boldly affirm that all which is good and true in the light of Christianity was borrowed from Buddhism. Believing this, as they conscientiously do, and being fired with something of the martyr-spirit, they are desirous that France, and all western nations, should share in its heavenly and saving benefits.

BUDDHISTS AS SPIRITUALISTS.

While unity of faith is far more general among the immense numbers of Buddhists than among Christians, there are, nevertheless, differences of opinion among them touching minor dogmas and ceremonies. One of these relates to the original meaning of *Nirvana*, and another to the trifling matter of wearing the yellow robe. They also slightly differ in their denials and conceptions of a First Cause, and in the practical utility of intercourse with spirits.

As all English-speaking nations are nominally Christians, so in a broad, general sense all Buddhists are Spiritualists.

It is recorded in their scriptures and they believe that Gautama Buddha appeared to his disciples after he had peacefully died under the sacred bo-tree and entered into the rest of Nirvana.

They believe that gods, devas, and glorified saints frequently abide with and exercise a guardian care and influence over individuals, cities, and countries.

They believe in transmigration, or re-incarnation—that is to say, they believe in the descent and re-birth of spirits back into mortal bodies, and, if very wicked, into animal forms for expiation and further discipline.

They believe that those who love and sympathize with us on earth, and those who hate us, do the same in the future world, and that at certain times the spirits of these persons appear to and communicate with them. If these spirits exhibit unrest and wickedness they propitiate them; but if they prove themselves good they make vows to them.

The Orient is naturally meditative and spiritual. But its Spiritualism has much of the shady side. Since reaching the dreamy East, on this second tour, I have listened for hours and days to descriptions of spiritual phenomena sufficiently marvelous to stun the cold, plodding positivists of the West. Intelligent and thoughtful Singhales, educated in English schools, but really Buddhists at heart, assured me that frequently the sick, seeing in "night-visions" a certain tree,

would tottle off the next morning, and stand beneath it till the unseen agency plucked and drops a green branch upon the sufferer's head. This done, and the invalid is at once made whole! They declared they had seen persons spiritually obsessed and dragged, screaming and wrestling, along the way—dragged by these unseen intelligences, and thrown into water with a reckless malignancy; they had seen persons beaten by unseen forces, believed to be spirits, till the marks from the invisible lash were visible, crimson, red, and terribly swollen. They had seen people out in the fields begin to tremble, and the head begin to whirl violently, when they would be levitated and hurled up into an adjoining tree. They had seen two families in a domestic quarrel become gradually enveloped in a dark, hazy cloud, when the familiar spirits of each would appear, visible and tangible, engaging freely in the fight. They had seen a group sitting under a clump of trees, and chanting some rude battle-hymn, when one, seized with trembling, shaking, gasping, and violent head whirling, would be lifted up, up, and borne away out of sight, remaining absent for months; and they had also seen, and related to me, instances of nervous prostration, suspension of breathing and magnetic vampirism, which—all of which I shall in due time put before the public. Marvols of this character, and those more wonderful, are carefully concealed from missionaries, and from the English generally, whom they consider intruders and foreign monsters.

DEVIL WORSHIP.

All occult and superhuman manifestations transpiring in the East, pass under the current name of "devil worship." The rude and uncharitable term came originally, no doubt, from the Roman Catholic missionaries. For, whatever of the spiritual occurs within their range of observation and experience, not in accordance with the dogmas of the Roman Church, is at once ascribed to the devil.

"Devil worship," says the Rev. T. R. Stevenson of Colombo, Ceylon, "has a tremendous hold upon the people. It is highly probable that, together with serpent worship, it was the religion of the aborigines. Devil priests, devil-dances, and devil-trances are resorted to in cases of sickness; and their grotesque antics, weird chantings, and wild appearances are believed to propitiate the demons and heal the diseases."

Treating of the "Asiatic races," Prof. Wilson says that "demon-worship, which prevailed so extensively over India and Ceylon, appears to have been an original superstition, having a firm hold of the people for three thousand years. Diseases are attributed to malignant spirits in Ceylon, called 'Yakkos,' whom they seek to propitiate by sacrifices, by burning incense and various ceremonies. They ascribe some diseases to these evil spirits. This kind of worship still exists in different parts of the island, and is employed by the natives to heal diseases instead of European medicines. . . . But after the introduction of Buddhism, which strictly forbids the shedding of blood, demon worship began to decline."

Why these occult practices, so common among the natives of the East, should be called "worship," is to me unaccountable; for the Asiatics no more worship these demons or spiritual intelligences, than Protestants worship the Bible, or Roman Catholics the saints. If the spirits are good, they encourage and honor them; but if evil, they either propitiate or exorcise them. I have frequently attended their exorcisms of exorcism, or the casting out of devils: They are similar to the methods in use in the New Testament times of the apostles. Gautama Buddha not only cast out demons as did Jesus, but he laid down rules, and prescribed the *Purda* ceremony for exorcism. "The Purda, or the use of exorcism, is frequently resorted to as a protection against apprehended danger from disease, or demoniacal influences."

A DAY WITH THE BUDDHIST PRIESTS AT WIDYODAGA COLLEGE.

August 8th, accompanied by Donacoris, a well-to-do Buddhist gentleman, and Mr. C. Alwis, a teacher and translator of Singhales and Pali, I went out to the Widyodaga College, established in 1873. There were over sixty priests in this educational institution as students; besides a number of youthful laymen in the preparatory classes for priests. While the natural sciences are not ignored in this College, they are considered of much less importance than morality or religion, and accordingly most of the time is devoted to the study of the Sanscrit, the Pali, and Oriental literature generally.

There are three High Priests in Ceylon, two at Kandy, and one at Colombo. The latter, Prof. H. Sumangala, is the High Priest of the Adams Peak diocese, and the President of this Oriental College that I visited. The priests in this College are celibates. They eat but one meal a day, and that before 12 o'clock at noon. They take no life, not even that of a worm or insect. When going out upon religious duties they walk. They are not allowed to take any money for their services. They live by begging, or upon the alms given them.

Entering the college grounds through a broad gateway, a group of young priests, some thirty or forty in number, flocked around me, attired in their gracefully fitting yellow robes, exposing their right shoulders. They own nothing but their robes and their rice bowls. They were bare-footed, and their heads shaven, for the triple purpose of comfort, neatness, and uniformity.

Introduced to the high priest, he pleasantly invited me into an outer portico of the temple, overshadowed by palms and tropical foliage. The seat was a sort of sofa, decidedly Oriental in conception and primitive in construction. After a good square look at each other, we were at once in the full flush of conversation. This priest spoke a little English; but finding it difficult to convey in another language the philosophy and metaphysical subtleties threading the whole system of Eastern Buddhism, we conversed and argued our various points through the two interpreters accompanying me.

My first inquiry, after a general conversation about America, Ceylon, and England was: "Do you consider Gautama Buddha and his teachings, as embodied in your sacred scripture, infallible?"

"We do not. Infallibility pertains only to Infinity. Sukya Gautama was a man, a brother of humanity, who, by walking in the divine path, became a Buddha. All may become Buddhas and enter Nirvana."

"What do you and the Buddhists of different countries understand by the word *Nirvana*?"

"It is an open question. Priests and teachers among us differ upon the point, something as do Christians about the meaning, the duration, and the location of heaven. Some consider Nirvana to mean the complete cessation of existence. This is my opinion. Others consider it to mean a cessation from further incarnations, and a perfect yet conscious peace in the bosom of the Infinite."

"But men not only love existence, but they hun-

*J. Alwis, "Origin, History, Doctrines, &c., of Buddhism," p. 28.

ger for and desire a future conscious existence."

"Yes, and just so long as they desire existence, just so long as they desire to be gratified in what they denominated happiness, just so long will they have it by re-incarnation, or rebirth, back from other worlds into bodies human or animal, the only corresponding to the deeds and moral conduct of the person's life upon earth."

"Well, it seems to me that upon the principle of the conservation of forces, once in existence, always in existence. I certainly can have no conception of annihilation, no conception of the extinction of existence."

"But neither your conception nor mine conception proves anything. The desire for an endless conscious existence is based in selfishness, and selfishness is the root of all evil. In approaching this building you first perceived, or had a perception of it. 'Yes.' 'Sitting now within, and examining its proportions, you have a conception of it.' 'Yes.' 'In leaving you will not take away the building, only the conception of it.' 'Yes.' 'But will you carry away with you the conception?'"

"Do I take it, unless I forget it?" "Ah, but forgetfulness implies a loss of memory—extinction. Must not, then, you have no memory now of your infantile notions? Youth even is to us all but a half-remembered dream. And if memory, if perception, if conception, and other attributes ascribed to the soul, may perish, it becomes extinct, may they not? And are not changes and extinction of existence taking place around us every moment? Where is the hair that covered the baby head at birth, fallen, perished, extinct, gone into the whirl of matter? Where are the glimmering thoughts of infancy? The dreams of childhood? The impressions of the past? At which organized must become disorganized, that which is formed must enter the void again. Earthly existence is a shadow, an evil, a selfish, troubled dream. Who does not desire extinction from it—extinguish Nirvana?"

"But," said I, "the soul is immortal—being an emanating particle, a divine principle, a spiritual force."

"How do you know?" was the calm, meditative remark. "It was a summer. He immediately added, 'A certain combination of machinery produces a watch that keeps time, but destroy the combination, break the connection of the wheels, and the motion ceases. The force is gone.'"

"Granted," said I, "but because you, because it eludes your grasp, it is not logical to infer the annihilation or the extinction of the force itself. It has simply been transformed."

"Transformed where? or it transferred to what?" Another question. "And before I had gathered up my reply, he added, 'You spoke of the thoughts of the soul, do you consider them attributes of the soul?'"

"By no means, they are rather the effects of the soul's activities. They may be compared to the sparks resulting from striking steel against flint."

"Let us trace a thought up to the source and see. Now," said he, "think—think this portion—think the particle that constitute the portion—think the architect who conceived and constructed the portion—think the motive that induced the architect to think of, conceive and construct the portion—think of the causative cause that prompted the motive, that induced—"

"Hold!" I exclaimed, "the water is getting deep."

"These are samples of the reasonings of the 'poor, ignorant heathen,' that full-fed missionaries are striving to convert over to Orthodox theology."

"At this point it is but justice to say that this priest alone, out of the twelve or fifteen with whom I conversed while in Ceylon, took these extreme grounds of materialism, and he believed in a future conscious existence, and in the return and re-incarnation of spirits. But far along in the measureless ages, the soul, the all of conscious man—well, so he thinks, return; the body first to its elements, and then the soul to its original principles. Briefly put, he had become enamored with the materialism of what is called 'English science.'"

"During this pertinent conversation, and while disputing about the persistence of force and the consciousness and permanency of the soul's forces, this high priest ordered brought and placed before me Dr. Louis Buchner's work on 'Force and Matter,' which, when done, he turned to a passage confirming his position. These Buddhists have some of the best English works treating of philosophy and the natural sciences. They have translated the works of Bishop Colenso into the Singhalese language. And the Buddhist priest, Mohattawatte Gnananda, who held the oral discussion at Panura awhile since, with the Rev. David Silva, is literally a terror to the Methodist missionaries of the Island."

"Is Christianity making any headway against Buddhism here in Ceylon?" I inquired.

"It has not produced so much as a ripple upon the great body of Buddhists. The few converts that Christians have made were either from the very lowest classes, or a sort of policy men, who nominally gave adhesion to Christianity to secure clerkships and government employ. The most of these return to Buddhism at death."

"After inquiring of me if the different sects of Christians were as envious and jealous of each other in America as in Ceylon, he expressed great surprise that, 'considering Christianity was, comparatively, a new religion, that its God was born of a Jewish woman and circumcised, that he was arrested for misdemeanor, convicted and executed, that sacrilegious substitution was made of a man of salvation rather than individual merit'—I say that this high priest expressed profound surprise that 'such a system of religion should have kept aloft so long, and especially in that portion of the world—the West—claiming so much intellectual and religious enlightenment.' It is needless to add that I joined him in the surprise."

"But what," I inquired, "is to you Buddhists the most unreasonable and distasteful doctrine connected with western Christianity?" And without a moment's hesitation he replied: "The doctrine of sacrificial substitution; or salvation through atoning blood. To us, not only the life of man but that of the insect is sacred and inviolate. Our first commandment is, 'do not kill.' And then to ask us to believe that the God of all worlds could only save the human race by the killing, or the shedding of the blood of his innocent Son, is to me, and must be in the opinion of any Buddhist, abhorrent if not really blasphemous. Our Saviour, or rather our great exemplar, Gautama Buddha, discovered the path, walked in it, living a holy life, and peacefully died at a

good old age under the sacred ba tree. His constant command was, 'Follow me.' There is but one way to secure salvation—but one way to reach Nirvana—and that is to pursue the path, to keep the law and to treasure up merit."

No creed, no intelligent man will deny that the whole scheme of Buddhism, relating to the final happiness of the human soul, turns upon the pivot of personal merit. Buddhism knows nothing of a crucified Saviour—nothing of atoning blood, but is emphatically, from conception to completion, a system of salvation by works."

NO CRUCIFIED SAVIOUR—NO SALVATION THROUGH ATONING BLOOD.

Hinduism, like Christianity, is not a unity. And to say, as certain incoherent writers have, that this or that is the belief of the Hindus, is to talk in a very indefinite, if not in an absolutely idle manner. That there are several contending sects among the Hindus is as well known to scholarly Orientalists as that Brahmins, on peculiar festival occasions, continue to sacrifice kids and other animals. But tell one of the ordinary Kri-shnaites of India that Kri-shna was crucified, or tell a Buddhist of Ceylon that Gautama Buddha suffered crucifixion upon a cross, and, wondering at your ignorance, they would possibly correct you, but far more probably they would pity and pass on. Krishna, according to the very latest testimony, died by an accidental arrow shot by a hunter, and Arjuna performed the obsequial rites. Gautama Buddha died peacefully at about eighty, under a tree. Accordingly neither of these classes of "heathen" have any blood atoning sacrifice for their sins."

After spending a long time in the East, studying the Oriental religions, T. W. Ellis Davids writes this, in substance, under the heading of "Buddhism in the British Encyclopedia."

"There are four stages, called the paths; and during man's progress in these he successively becomes free from all impure desires, from ignorance, from doubt, from terror, and from unkindness and vexation. Every one's salvation is entirely dependent on the modification or growth of his own inner nature, resulting from his own exertions. The Brahmins did not think they could put down a faith which inculcated such a faith as equality within the society of all ranks and castes, and the possibility of 'eternity' without sacrifices, or the necessity of the priests. Salvation as held by the Buddhists depends upon a radical change in man's nature, brought about by his own self-denial and his own self-culture."

After the rainy season Gautama Buddha called together those of his disciples who had devoted themselves to the higher life, and whom, for want of a better name, we may call monks, and said to them, 'Beloved Rahans, I am free from the five passions which make an immense net, hold men and spirits in their power. You, too, owing to my teachings, enjoy the same glorious privilege. There is now laid on us a great duty, that of working effectually for men and spirits, and gaining for them also the priceless blessing of salvation.'"

"Buddhism acknowledges man's sinful nature and enjoins the necessity of subduing the evil passions. It had no other aim, against goodness and warns him against the cares of a selfish life. It inculcates all the virtues which enable the human soul, and these, as the ways of salvation, it sums up in one Golden Rule: 'Reverence to parents, charity to the poor, humanity to animals and love toward all mankind.'"

"The five great commandments of Buddhism negatively expressed are: 'Do not kill, do not steal, do not marry, do not use intoxicating drinks, do not use the flesh of a dead animal.' These, with other precepts, constitute what they term the divine path, the way of salvation. Briefly, they reiterate the sacrifice of the Lord Jesus, and expect to obtain Nirvana simply by merit. The Buddhist priests are simply monks. Poverty, celibacy, and absence from the ordinary pursuits of life, are binding upon them. The more intelligent and educated among them ranked one of the athletes and positivists of the Western world."

"Those who follow the passions, ways of the world that destroy them. There is no path through the air, there is no way to escape the effects of misdeeds. Pain follows sin, as the wheel the foot of him who draws the carriage. It is only by renewed births, by quenching desires, by conquering lusts, by pursuing the path, and laying up merit, that the soul can reach Nirvana. 'Existence in the body, owing to the soul's connection with material things, is an evil. The most perfect reference to the nine avenues leading out of the human body is sufficient proof of the body's corruption. Those who love and cleave to the body, cleave to it because of its passions and its gratifications. But the good ask, How shall we be delivered from it? How reach Nirvana? The divine Buddha says, 'Follow me.' Continue in the path. And the four-fold path is right thinking, right speaking, right living, and right acting toward others. Self-denial is the great word written over the gateway that leads to Nirvana, the shore of eternal rest.'"

While there are spiritual deficiencies in and dogmas connected with Buddhism that I cannot accept, still I have no hesitancy in pronouncing it as a whole the most extensive, the most peaceful and the most sublime system of religion upon earth. Self-enquiry and universal charity are not only its foundation thoughts, but they constitute the web and the woof of its morals and its metaphysics. Ay, more, they are the undertones and the swelling melodies upon which its enticing and uplifting harmony is built! And as it witnessed the birth, so will it live to see the decline and death of both Protestant and Roman Catholic Christianity."

WHAT IS THE MEANING OF NIRVANA?

Traveling in the East, one continually hears of the Brahmanical Vedanta doctrine of "absorption," and the Buddhist doctrine of "extinction," or entrance into Nirvana. But what do Buddhists mean by Nirvana? It certainly cannot be annihilation. No one seeks, no one desires such a destiny. And yet missionaries persist in declaring that Buddhism ultimately in nihilism—that Nirvana means absolute annihilation! In the Abhidhammapitaka may be found the explanations of the forty-six words for Nirvana. These must necessarily give the general sense attached to the word as used by Buddhists. Among them are these:

Nibbana, "to go," "to move," "liberation from existence," "eternal happiness."

Mokkha, "to let free," "to release," "freedom from further transmigration."

Para-yana, "to go," "the only path," "the only way of getting rid of re-incarnations," "the only way of salvation."

Siva, "rest," "rest from trouble," "happiness," "final emancipation from existence."

Vivatta, "existence," "circle of existence," "destruction of transmigration," "nihilism."

Yogakkhema, "destruction of attachment to sensual pleasures," "annihilation of desire for renewed existence."

Vimutti, "priests," said Buddha, "I have achieved the invaluable (Vimutti) Nirvana by my mental meditation, and by my mental exertion."

Whenever Max Müller speaks the *literati* listen, and whatever he writes the world reads. In his

"J. A. W. History and Doctrines of Buddhism,"

Rev. T. B. Stevenson, Colombo, Ceylon.

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translation of the Buddhists' "Sacred Dhammapadam," I find these passages:

"The bhikkhu, full of delight, who is calm in the doctrine of Buddha, will reach the quiet place (Nirvana) (re-creation of natural desires) and happiness."

"As soon as one has considered the origin and destruction of the elements of the body, he finds the happiness and joy which belong to those who know the immortal (Nirvana)."

"Cut down the whole forest of lust, not the tree. From lust springs fear. When you have cut down every tree and every shrub, then, Bhikkhu, you will be free in Nirvana."

"There is no fire like passion; there is no pain like this body; there is no happiness superior to Nirvana."

"The sages who injure nobody, and who always control their bodies, they will go to the unchangeable place (Nirvana) where, if they have gone, they will suffer no more."

In that great lecture delivered by Max Müller upon Buddhism at Kiel, before the Society of German Philologists, he says:

"Nirvana occurs also in the Brahmanical writings, as synonymously with Moksha, Nirvriti, and other words, all designating the highest stage of spiritual liberty and bliss, but not annihilation. Nirvana may mean the extinction of many things—of selfishness, desire, and sin, without going so far as the extinction of subjective consciousness. Further, it is considered that Buddha himself, after he had already seen Nirvana, still remains on earth until his body falls a prey to death; that Buddha appears, in the legends, to his disciples even after his death, it seems to me that all these circumstances are hardly reconcilable with the orthodox metaphysical doctrine of Nirvana."

According to the doctrine of Buddhism, the soul cannot dissolve itself in a higher being, or be absorbed in the absolute substance, as was taught by the Brahmins and other mystics of ancient and modern times."

The ablest Buddhist divines, taking their conceptions from Buddha and his disciples, represented Nirvana as entrance of the soul into rest, a subduing of all wishes and desires, indifference to joy and pain, to good and evil, an absolute freedom from all attachments, and a freedom from the circle of existence from birth to death, and from death to a new birth. This is still the meaning which educated people attach to it, whilst, to the minds of the larger masses, Nirvana suggests rather the idea of a Mohammedan paradise or of blissful Elysian fields."

Pearcy Chand Mittra, a Hindu linguist, author, and writer for different European magazines, residing in Calcutta, states that "Buddhism is based upon the Sakhyia philosophy. Hence those who have attributed Atheism to Buddhism have made a great mistake."

By reformers before the time of Sakya, Gautama Buddha, the "people had been prepared for the denunciation of castes, the defiance of the Vedas; of the sacerdotal authorities, the abstinence of animal food, and the practice of purity and holiness, leading to Nirvana, or SPIRITUALITY, not annihilation."

THE ESSENCE OF BUDDHISM.

Though denying the old gods of India—Indra, Agni, Yama and others—Gautama Buddha was no atheist. He believed in the Infinite God, the Universal Spirit, the Unknowable. Denying and utterly repudiating the Hindu system of caste, Buddha taught the divine brotherhood of humanity, the equality of all men."

Ignoring the Brahmanical dogma of the soul's final absorption into Deity, Buddha taught the extinction of the passions, of the outward sensations, and of all earthliness connected with the soul, and then its entrance into Nirvana, a state of untroubled rest and spiritual repose."

In testing the efficacy of sacrifices and of salvation by any sin-atoning blood as held by the Jews and some of the Hindu sects, he taught the certainty of punishment, and salvation through self-denial and through works of merit achieved by re-incarnation, expiation and the pursuance of the four-fold path."

Denying the eternity of hell torments, Buddhism teaches that there are very many hells, or states of the wicked; but through re-incarnation, penance, repentance and works of merit, the sinful pass out of the hells into more heavenly conditions, and ultimately reach the realm of inexpressible perfection and glory."

Questioning the wisdom, or rather discouraging a free intercourse with the spirit world, owing to the wickedness of the Asuras, Serpents, Nagas, and other evil spirits, Buddha taught the reality of spirit intercourse and laid down a formula for casting out demons. Though a prince by birth, he threw aside all worldly honors and became a self-denying celibate, owning nothing but his robe, his bowl for eating and his gourd for drinking. He taught men to humble their pride, subdue their passions, practice peace and exercise charity toward all mankind. Teaching the sacredness of even insect-life, he enjoined kindness to animals and the tenderest sympathy and purest love toward universal humanity. Can I do better than to close in these telling words of Max Müller:

"Gentlemen, this is a specimen of the true Buddhism, this is the language, intelligible to the poor and the suffering, which has endeared Buddhism to the hearts of millions—not the silly, metaphysical platitudes of worlds of gods and worlds of Brahms, or final dissolution of the soul in Nirvana—no, the beautiful, the tender, the human, true, which like pure gold, has buried all religions, even in the sand of the Buddhist Canon."

Ceylon, August, 1877.

ECHOES FROM ENGLAND.

NUMBER THIRTEEN.

BY J. J. MORSE,

(English Agent and Correspondent of the Banner of Light.)

We are in the last few days of 1877, a year that has not been a signal success in whichever direction it is contemplated. The year was directed in with a fearful storm of wind and rain, and, later on, that elemental disturbance was followed by political convulsions that at last culminated in the Russo-Turkish conflict. No less than three dreadful colliery explosions have left their sinister records, while disasters on our coast lines have not been less frequent than usual. Criminally, we have had a harvest—for the lawyers—that leaves them no reason to complain. Religiously, not much of note has transpired. That little that has concerned points of doctrine and usage that sensible folks, as a rule, consider too contemptible to wrangle over. The Wesleyan Conference distinguished itself by affirming a belief in the doctrines of eternal torment and a literal hell, as being vital to salvation; and one of the ministers of the above body wrote a letter to a Christian (?) paper, wherein he remarked, "He had always preached the doctrine of a literal hell, and by the grace of God he intended to continue so to do." The italics are mine. Comment is superfluous. The burning questions in the Established Church have been, and are, the churchyards and the "vestments" matters—and millinery! Our churchyards are national property, but the authorities kick against interfering therein those who do not profess the State religion. Non-conformists, dissenters, who, being tax-payers, think they have a claim to be buried in these State-owned grounds, are fighting for the privilege. The Church is inclined to

allow dissenters burial in the churchyards, but will not grant permission for any service at the grave. The result is a red-hot sentimental grievance. The "vestments" question is the original property of our High Church, or Ritualist professors, whose desire it is to publicly appear in "gowns, surplices," "stoles," "chasubles," and other gawgaws ecclesiastical. Their opponents say them nay. Cases are granted for respect the judgments, because they are given by "lay" instead of "clerical" courts, and the result is a series of unseemly brawls. Thus mad and millinery engage their attention while men and morals are forgotten."

Commiserately, it has been one of the most unfortunate years for a long time past. The labor market is about at its lowest; capital is locked up, lack of confidence preventing investments; trade in every department just about as bad as it can be, and it is most devoutly to be wished that the new year will improve our fortunes more than the one now departing, whose miserable roll I have lightly sketched. So far as the external roll of Spiritualism is concerned, the prevailing morbid has been happily on nearly all concerned. Still I am firmly of opinion that Spiritualism never had more real friends than now in this country. Our recent trials have weeded out those weak in the faith. Spiritualism is a movement that wants men, not measures. The incoming year will be marked, as it flows on, with an increase of activity throughout our ranks, especially so if we ever remember that "united we stand, divided we fall!"

Since my last there has been held in London the annual gathering of the audience assembling at Doughty Hall on Sunday evenings, the object of the "happy evening," as it is entitled, being to celebrate the fourth anniversary of those meetings. "A very pleasant evening was spent. The responsible manager, Mr. J. Burns, was absent, in consequence of a severe illness he was then suffering under. He has since recovered, and is now at his usual duties."

Provincial Spiritualism is manifesting some of its usual winter activity, and successful meetings are being held in various towns. The cause in Liverpool is not at present very active, the one time public meetings being held in private. In Newcastle, Manchester, Bradford, Keighley, Belper, Birmingham, Glasgow, Shields, Sunderland, Stockton, and many other towns, up and down, things are manifesting a liveliness that argues a degree of vitality in Spiritualism over here yet. One of our most promising speakers, Mr. E. W. Wallis, is about withdrawing himself from the lists of professional speakers, for a time at least. A genial and gentlemanly young man, and one thoroughly in earnest, it is a pity he is retiring. He made a tour in the provinces during the last summer, and everywhere I heard golden opinions of him."

Pursuance of present arrangements Dr. Monck will, by the time this appears in print, have commenced the course of meetings I mentioned in my last. He has engaged a commodious and tasteful hall, capable of accommodating a goodly audience; and that the project to be inaugurated at Ladbroke Hall, on the second Sunday of the new year, may be a genuine success, is my earnest wish."

It is rumored that Madame Blavatsky intends visiting London during the coming year. If it is at all possible, I trust, to be able to shake her by the hand, and renew a pleasant acquaintance made in Bro. Davis's bookstore in New York, and continued in Philadelphia. The Madame is in sober truth a woman among women. She will be the lion of the hour on her arrival."

In looking over a collection of old prints I came across the portrait of Raphael Sanzio, one of the hands of the controlling Wollin Anderson, and the spirit who drew my chief control's likeness through the organism of Mr. Anderson. The artist Sanzio's portrait is the likeness of a delicate but expressive face, marked by fine feelings and poetic character. And if physiognomy indicates character, he should have been a pure and true-minded man. Unfortunately the engraving was unsatisfactory."

Christmas has again come and gone. And it is scarcely forty years on the authority of the London Times, that it has been spent in a manner that must fill us with pleasure. There has been less of everything we need be ashamed of, and an increase in sobriety on all hands. Let us be thankful that the average Englishman is learning to find other methods of enjoyment besides that found in

Closing, let me wish yourself, Mr. Editor, and your thousands of readers, a prosperous and happy new year. May the Banner's success for eighteen hundred and seventy-eight be greater than ever before, and may all our lives express more of love, truth and wisdom—for by obedience to those three divine powers we are purified, uplifted and unfolded."

Written for the Banner of Light, SING ALL IS WELL.

BY MRS. E. M. HICKOK.

Sing all is well, oh, trusting soul!
God is thy refuge near;
All life goes on 'neath his control,
He never fails to hear
The weakest cry, the feeblest moan,
The lowliest prayer for aid;
Who looks to Him he ne'er alone,
Who trusts Him ne'er afraid.

Sing all is well, oh, steadfast soul!
Though fiercer storms speed on;
Though angry waves in mountains roll,
And earth's joys are gone.
Sing all is well, though long the way,
And dark and cold the night!
The dreary path will sometime end,
And sure the morning bright.

Sing all is well! the watch-tower light
Gleams on the further shore;
Across the waste its radiance bright
Speaks hope and cheer once more.
Sing all is well! I catch the notes
Above the surges' roar:
"A welcome here, oh, tempest-tossed,
When life's last storm is o'er!"

Sing all is well, though time and change
Though heavier sorrows fall,
No earthly ill the soul can harm
That lives above them all.
Yes, all is well, though darkness shroud,
And songs of gladness cease;
The light still shines beyond the cloud,
And patience bringeth peace.

Banner Correspondence.

Spiritualism in Rochester, N. Y.

To the Editor of the Banner of Light.
Rochesterians have been afforded fine opportunities for investigating this absorbingly interesting subject, in the presence of Mrs. Andrews, of Cascade, in our midst, and large numbers have availed themselves of the opportunity, and in wonder, awe, and gladness have listened to words of encouragement and wisdom from lips which they sadly believed would ever more be silent and voiceless."

Mrs. Andrews is so open, frank, and thoroughly honest, exhibiting no anxiety as to results, that all who observe her demeanor and make her acquaintance are convinced of her unactuated and controlled by pure principles."

The teachings of her band are elevating and inspiring, lifting one above life's tormenting cares, and giving new courage for its burdens."

I will not consume space in mentioning more than one séance, which, however, is not more interesting than many others which have occurred: On a recent Saturday evening, Honto, an Indian, maiden, talked fully three-quarters of an hour, and in a voice which was distinctly heard in the parlors below, giving nearly every person in the room some text, or giving a message from a spirit friend, after which a good materialization of an aged Quaker lady was had, and fully recognized by her son present."

We hope that Mrs. Andrews will remain with us at her present residence, No. 20 East Avenue, until obliged to open her house at Cascade, in April next, that she may be instrumental in bringing to many others this perfect knowledge of the life beyond."

Woman's Right to Make a Will.

To the Editor of the Banner of Light.

Will you please gratify a constant reader and admirer of your paper, by calling attention to the injustice of our State law, as regards a married woman's disposition of her property by will? As the law now stands in Massachusetts, she cannot make a valid will, without her husband's consent expressed in writing on the document. A woman who has children, naturally wishes them to inherit her estate."

Will you not appeal through your paper to those who have an interest in woman's cause, and who have influence, that they petition at once to our Legislature for the correction of this evil?

Four of the New England States, and most of the United States I think, are in advance of Massachusetts in this respect.

VERMONT.

WOODSTOCK.—John D. Powers, in renewing his subscription to the Banner, writes: "I am bordering on old age. The 6th of January, 1878, completed my seventy-second year, twenty-eight of which I have been a Spiritualist, and I now begin to think I know something of its value. I am a warm advocate of the Spiritual Philosophy, but am careful not to press my opinions offensively on those with whom I converse, yet I am always true to myself and the cause of Spiritualism."

There is no particular effort being made here just now to advance the cause. We have a preacher here in the Universalist Church who is an inspirational speaker, or medium, and the people "hear him gladly." He is sowing seed in his congregation that will produce a good spiritual harvest. So the good work goes on. The Banner of Light circulates in this my native town, and those who peruse its columns find something in them of far more value than theological dogmas."

MASSACHUSETTS.

LYNN.—A correspondent says: "Our Sunday Morning Circle, held at Concert Hall, on Market street, from eleven to one, is bidding fair to be a success. Through the efforts of Mr. and Mrs. Dillingham, two very energetic people and fine healing mediums, this circle was started some six weeks since, and each week increases in numbers, and much interest is being manifested. We have some fine music by Miss Annie Orr and others, inspirational poems written for these occasions and read by Mrs. Chase, while Mrs. Dillingham with her floral offerings (in which I am many a test), which she distributes through the audience, and Miss Cunningham with her well developed powers of test-giving, constitute pleasing features of the circle. We hope to be able to call some into action who might otherwise remain inactive in this good work, which we should all be ready and anxious to help forward."

NEW HAMPSHIRE.

MILFORD.—W. Lovejoy writes: "Mrs. Abby N. Burnham, of Boston, spoke for the Spiritualists of Milford Dec. 30th and Jan. 13th, to the universal satisfaction of the large audiences. Her invocations and lectures are inspiring, and cannot fail to reach the hearts of her hearers. Her audiences increased from first to last."

On Monday, Jan. 14th, she gave a lecture on temperance, which was well attended—the audience being composed of all denominations. As an appreciation of her ability as a speaker, the band and quartette choir volunteered their services on the occasion and rendered fine music. She will speak again in Milford Feb. 10th."

CONNECTICUT.

NORWICH.—S. B. Bulkeley writes: "In your paper of the 12th Jan. is a communication from Mary, to which attention is called editorially. Upon reading the communication, I at once perceived that its author is Mary Knight, of Providence, R. I. I had not the pleasure of a personal acquaintance with her, but heard frequently of her during her life in the body, and once received a note from her, through the influence of a mutual friend. The style of the communication is peculiarly hers. To all students of the Law seem to me very natural and proper in one who could 'summon that strong divinity of soul that conquers chance and fate.'"

NEW YORK.

ROCHESTER.—S. Moses, in renewing his subscription, says: "I cannot do without the Banner in my house, where Spiritualism has been the guiding star for nearly thirty years, especially now that the sun of my earth-life is fast sinking to rise on a brighter shore. The Banner truly sheds light for all who are wandering in spiritual darkness."

OHIO.

FREMONT.—Theo. Ciapp writes: "We regard the Banner as one of the best papers we read. In a recent number there was a communication from Josiah A. Gridley (Dr. Gridley), of Southampton, Mass. I was well acquainted with him for over forty years, and the language was his. I have no doubt that it was his spirit that reported at your circle in Boston."

PENNSYLVANIA.

FISHER.—Walter Byron, in renewing his subscription, says: "I have been a subscriber for the good old Banner ever since it was unfurled to the breeze and tempests of this troubled sea of life, and hope to continue one to the end of earth's pilgrimage. I keep it where all who wish can see and read it."

CANADA.

NEW DUNDEE.—Titus Sheard writes: "I am well satisfied with the Banner; and that you may be long spared to publish so noble a paper is my sincere wish."

Actual fact! A pious man was going through the Common one Sunday, and came upon some young men "playing marbles." "Boys, he said, 'What are you doing?'" "Here, can you tell this man what day it is? he doesn't know,"—Transcript.

THE OBSEQUES IN ROME.
JANUARY 17, 1878.

Victor Emmanuel, of prophetic name,
Who, crowned in Rome's dome,
Caught on a sudden, fell;
And, with a sudden fall,
And most content, victoriously fell;
Life saved there for a people's holiest aim,
And leaves the Victor, in his fall,
God with us, may that noble say,
Who walks behind his conquering dust, to-day,
Made one, at last, and proudly free,
Blesses his sire's baptismal prophecy?

So, over-crowded to be the Emperor's lord,
Herault, the Emperor's lord,
Amongst the gods, by the Gothic sword,
In the Emperor's palace, he fell;
And, after him, Theodore, the brave,
To whom the land he could not choose but love;
And both, from no deficiency of power,
But falling heart and hand,
That might re-ignite the beauty slain,
Bleeding hearts, the Emperor's brief hour,
Since in a glorious vision cast,
By some narrative of the Past,
He saw the Emperor's fall,
Bleeding hearts, the Emperor's brief hour,
Since in a glorious vision cast,
By some narrative of the Past,
He saw the Emperor's fall,

He knew his Victor, and his soul was strong
To wait till he knew him.
The hand that holds a sceptre dare not shake,
For the quick and ready hand is wrong.
Behold him, and the triple-headed crown,
Colled in his hand, and now
Through changing gusts of doubt and discontent,
Till he could have dreamed of, came to him!
But now his people know him, now
Since Victor's pure crown is on his brow,
His crown is dim.

Now to her ancient glories, sovereign Rome,
Add one more glory: sorrow falls
Over all the great of the Aetolian walls,
Even from the summit of Saint Peter's dome;
And where on warm Pagan hills, Doric meads
Fresh dew the laurel crown,
And breathes in every tall, gorgeous pine,
And means on Aventine;
A soul could the dead be awake
That once was for Italy's dear sake,
A human word from each dumb burial-stone
Beside the Victor, who had led her home,
In dithyrambic triumph over his own!

Who walk behind his fall,
Behold the stern phantoms, who are they,
The stern phantoms that arise to-day,
Rejoicing in the death of a larger time,
And chide to drapery of a larger time,
These are the dead who saw,
Too soon, the Emperor's fall,
Too early dreamed their people's dream sublime!
He follows them, who lived to make that dream
A princely success.

Home-bred Mazzini, who, who planned so
His corner-stone, Caesar!
Then, first, amidst the gray clief
Who wears, at last, his Roman laurel's leaf,
To conquer which he bent and shattered down,
Abt bend thee, Garibaldi! be not loth
To trust the son of him thou gav'st a hand,
Or kiss the hand that
Or her whose name is pearl and daisy both
And love, and love, thy hand, thy hand,
To him who died, such to them who live.

Cunning nor force shall overthrow
The state whose fabric has been built so,
Under the Victor's still hand,
One free hand that dare not feel a chain,
Whose name is Rome,
Still, from the ramparts of the Roman wall,
Far down the realms of corn and wine,
Backed by the Victor's hand,
To cast that breast the warm Calabrian sea,
A single race shall know,
One free, one light, one glow,
Still from his ashes Italy shall grow,
Who made her Italy!

RAYMOND TAYLOR.

HONORS TO MADAME BLAVATSKY.

The *Evening Chronicle* of *Isis Unveiled*, edited by Charles S. Goring, in the *Work by the Committee of the New York Liberal Club's Lectures*, contains the following honors bestowed on the *Theosophical Society's* Corresponding Secretary—Capitulum, Masonry, and Spiritism—Progress of Theosophy.

To the Editor of the *Banner of Light*:

Having at one time, doubtless, appeared in the eyes of many persons somewhat in antagonism to the Corresponding Secretary of the *Theosophical Society*, Madame H. P. Blavatsky, (mainly in consequence of certain infamous falsehoods that had been made to myself and others,) I embrace an occasion, which happily presents itself, to defend that noble-hearted, impulsive, and gentle lady from the unmeasured attacks of certain critics, who, at the same time, perchance, with an attack of the "green-eyed monster," gnaw the life of her "Isis Unveiled." The burden of the complaint of these cavaliers is that the title is a misnomer and a pretence, since "Isis" is in truth not "unveiled" at all by the author. Madame Blavatsky has been treated to a long moral lecture, because what the Eastern Fraternities have kept secret, she has revealed. She has been told to reveal to the profane. Such twaddle can be justly stigmatized as the quintessence of stupidity.

Partly to meet this difficulty, let me glance at an analogous case—that of Masonry, and which, as the Masonic editor of a journal, with a circulation of some seventy thousand weekly, I ought to be familiar with. Every speculative Mason knows that even the minor and purely exterior secrets of the Lodge, notwithstanding many so-called exposures, have, since its inception in 1717, been kept substantially inviolate. And yet everything hidden in Masonry had been exposed, no harm would have resulted to the community. The most vicious or ignorant man could not use the "substitute for the Master's word" to help a friend or harm an enemy. These are the precious mysteries which, if exposed, would raise a whirlwind, or topple over a mountain.

Why, then, if such harmless secrets as those of Masonry are kept buried within the bosoms of the brethren, should a gaping and wonder-hungry public expect an initiate of the Oriental esoteric brotherhoods, which, to my certain knowledge, Madame Blavatsky unveils, to be told what lies behind the veil of the temple, the Shabazz? This seems ridiculous. He who can read Madame Blavatsky's "Isis Unveiled" without perceiving that she has lifted as much of the "veil" as was proper, and at least getting a glimpse of the true light which has been hidden, must easily lack intuition. The book has been a veritable revelation to many, as regards the occult philosophy, and much is made plain, or can be dimly seen, that before was dark.

Judging these criticisms from another standpoint, one can ask, "Who was Isis, and what was the veil to be lifted?" The answer could be made, Isis was regarded as she was recognized by the ancient Egyptians—a simple Pantheistic conception. The goddess Isis is NATURE, or "the All," that which is, that shall be, and that hath been, or nurse of all things terrestrial and celestial, can be "unveiled"; in other words, the mysteries of the entire kosmos can be comprehended by philosophy, through the aid of the secret sciences. Not so many years since a semi-Comunist published a work which, while unveiling the mysteries in occultism, pointed out a vessel sailing through the troubled sea of metaphysics, and the Shabazz, the boat of Isis to his clouded vision was *Parvatis*, or Paris, the cradle of Cosmism, which he considered the definitive philosophy of the future. *Sei transtis munda homines*.

I remember that, two years ago, one Mr. Corbin, undertaking to criticize certain articles on "Rosicrucianism" which appeared in a new definition of Spiritism, made the absurd statement that no woman had been in the Valley of the Kings, and that the high antiquity with which we admit to the higher degrees of Masonry. Suffice it to say that the Sovereign Sanctuary of the Memphis Rite in England and Wales has just sent to Madame Blavatsky through John Yarker, Esq., the "Thrice Illustrious Sovereign Grand Master General," the diploma of some of the highest honors of that Order. The full text of this interesting document is as follows:

To the glory of the Sublime Architect of the Universe;
Ancient and primitive Rite of Masonry, (derived through the charter of the Sovereign Sanctuary of America from the Grand Council of the Grand Lodge of France),
Salutation on all points of the triangle,
Respect to the Order,
Peace, tolerance, truth,
To all illustrious and enlightened Masons throughout the world—union, prosperity, friendship, fraternity,
We, the Thrice Illustrious Sovereign Grand Master General, and we, the Sovereign Grand Conservators, 33rd and last degree of the Sovereign Sanctuary of America, do hereby declare, and proclaim our illustrious and enlightened Sister H. P. Blavatsky to be an Anointed, Consecrated, Perfect Mistress, Sublime Elect, Scotch Lady, Grand Elect, Chevalière de Rose Croix, Admited Mistress, Perfect Venerable Mistress, and a Crowned Princess of the Rite of Adoption.

Given under our hands and the seals of the Sovereign Sanctuary for England and Wales, sitting in the Valley of the Kings, this 24th day of November, 1877, year of true light 600,000,000.

JOHN YARKER, 33rd DEGREE, Sovereign Grand Master.
M. CASPARI, 33rd DEGREE, Grand Chancellor.
A. D. LOWENSTERN, 33rd DEGREE, Grand Secretary.
John Yarker, Esq., whose signature is appended to the document, is a member of one of the oldest English families, and a distinguished author. His works on the history and developments of Masonry and Rosicrucianism are

world-known, and considered standard. Among these might be mentioned his valuable "Scientific and Religious Mysteries of Antiquity," an American edition of which, I understand, just about to be issued by J. W. Bouton, the New York publisher. Besides being Grand Master of several important English Grand Masonic lodges, including the Rite of Swedenborg, Mr. Yarker is also Past Grand Senior Warden of the Grand Lodge of the Rite of Swedenborg, an Arch-Censor of the Hindu Secret Society of the Sat Bhait, and a Corresponding Fellow of the Theosophical Society.

No higher mark of Masonic honor could be conferred upon a woman, and its bestowal should be remembered by the craft as an historical event of importance, like the initiation of other eminent ladies in Blue Lodge Masonry. Among those notably distinguished were (1) the young daughter of Viscount Doneraile, the honorable Mrs. Annet, who received the first and second degrees of Craft Masonry about 1725, at Doneraile, Ireland, in Lodge 41, on the Irish Grand Lodge Register; (2) Madame de Naillac, one of the celebrated French Revolutionary general of that name, and which lady, after having served her country in the cavalry, was a wife, was married to her brother, in the Lodge of "Freres Artistes," at Paris, under the directions of the Worshipful Master Brother Cuvellier de Trier; and (3) the Countess Haldeck, who was initiated, passed and raised to the craft degrees in Hungary, a year or two ago, and participated in the decorations of the Grand Orient of Hungary at its recent session. In the face of these ladies of noble families, who received Masonic degrees, it is, I conceive, proper that the mystic craft should be informed through your valuable journal that Madame Blavatsky is, in point of rank and culture, equal to the highest of these in point of rank and birth.

If we examine the Masonic history of Count Alessandro di Capigliostro, the martyred eighteenth century theosophical victim of Catholic Rome, we find him instituting, with full and proper authority, lodges of Egyptian Masonry, to which women were admitted with equal privileges as men. If we turn to Kenneth R. H. Mackenzie's "Royal Masonic Cyclopaedia"—a voluminous standard English authority upon the subject treated (and written by a British corresponding Fellow of the Theosophical Society), we find the female neophyte at the conclusion of her initiation thus addressed, after having been breathed upon by the Grand Mistress from forehead to chin: "I thus breathe upon you to cause the truths possessed by us to germinate and penetrate within your heart; I breathe upon you to fortify your spiritual soul; I breathe upon you to confirm you in the faith of your brothers and sisters according to the engagements which you have contracted. We create you a legitimate daughter of the true Egyptian Adoption and of the Lodge; we will, that you be recognized as such by all the brothers and sisters of the Egyptian Rite, and that you enjoy the same prerogatives with them. *Lo! thy heart is imparted to you the supreme pleasure of being hearted and forever a Free Mason*." In the Masonic Lodges which Capigliostro presided over, clairvoyance and Spiritism were brought into play. During the progress of one important degree—a young girl, or sometimes a boy, in a state of innocence and called a pupil, or dove (colombe). "Look part in the proceedings. With great ceremony the Master of the Lodge is reported to have placed the power he possessed of communicating with pure spirits, and the members of the lodge placed before him the 'dove' and the members poured forth aspirations—"In order that the power granted to the Grand Knap might be exercised." The pupil or dove "being clothed in a long white robe, adorned with blue ribbons and a red scarf, was enclosed in the Tabernacle, which was hung with white. In the door of the Tabernacle was a window, through which she could be seen, and within the Tabernacle was a small table, on which three tapers were burning." Formulas were then repeated by the Master to invoke the presence of spirits, and "when they presented themselves to the eyes of the seer, or dove, certain questions as to the fitness of the candidate were answered and responses given. After which other ceremonies completed the (spiritual and Masonic) advancement of the individual."

It may be of interest to your readers to know that when Capigliostro, as Grand Knap of Egyptian Masons, visited the Swedenborgian Masons at their rooms in the Middle Temple, London, in 1786, they, according to Mackenzie, then "as a Theosophical Society."

Androgynous Masonry, or the Rite of Adoption, was but an evolution of the ideas of Capigliostro, who may be justly considered its real founder. The first Grand Mistress of the Adoptive Rite in France was the Duchesse de Bourbon, a princess of the royal house of Capet. In 1805 the unfortunate Empress Josephine, wife of the great Napoleon, was installed Grand Mistress of the *Loge Imperiale d'Adoption des Femmes Chevalieres*. These Lodges were under the immediate jurisdiction of the Grand Orient of France, the body through whose authority, it will be seen by the diploma given above, Madame Blavatsky has directly derived this well-merited honor. It is also noticeable that the bosom friend and co-worker with Count Capigliostro, the Cardinal Prince de Rohan, for years a member of the Master over the Grand Orient of France and the Scottish Rite lodges there.

Those who have even glanced through Madame Blavatsky's book must be aware that she devotes much space to an analysis of the claims of Masonry to an inheritance of Aeneas wisdom from the mystics of the Orient. In this book, during the progress of her own initiation, she has, in the press, the personal advice and corroboration of many high grade Masons and authors of works on the craft. Strangely enough, some of the highest officials among American Masons would put the ban on all Masons who favor its circulation under the ban. From some of these uneducated "Daniels come to judgment," myself and others have already suffered annoyance and inconvenience, and the gentlemen do not perceive that for every apparent injury done to modern craft Masonry, modern Templarism, and the Scottish Rite, the book confers a far greater benefit by showing the true source of their speculative mysteries, and the esoteric knowledge of powers possessed by the Brothers of the East. It was this which led the "Sovereign Grand Master General" of England and Wales to write the foreword to the book, in which he says: "The book will make our Russian lady visitor be regarded as the best and truest friend alike of Masonry and Spiritism. These I have shown have no connection in the past and perhaps will again have in the future."

Up to this date I have had no reason to go back on the statement, made in my work, that "Paris was the birthplace of a Philosopher and Reformer," published in December, 1875, to the effect that Madame Blavatsky "claims on good grounds to have been received into the ancient branch of the 'Rose Cross' in the far East."

Former misconceptions as to the inherent vitality of the Theosophical Society need correction no less than those respecting the learning and character of its Corresponding Secretary. Since I last addressed the "Banner of Light" on the subject, the Society has enormously widened the sphere of its labors and its influence. The London, Paris, Berlin, St. Petersburg, Madrid and other European Journals have freely discussed its objects and operations. Throughout India and other portions of the Orient, the creation of the *Harmonia* has been the subject of the most ardent interest. The *Harmonia* has made its name almost a household word among the natives. Branch Societies have been or are being organized in nine different Eastern and Western countries; agents have been dispatched from the parent Society to Great Britain and Africa; and another, of great influence among Free Masons, David R. Bentley, M. D., a great degree 33rd degree Mason, a Grand Patron of the Order of the Eastern Star, (a modern development of the Adoptive Rite of Masonry) is just about taking his departure for Manila, Singapore and Madras, to found societies and visit corresponding Fellows already admitted by diploma. This great work of propaganda has been so quietly, but thoroughly performed, that many old members even are now beginning to feel the pulsation. The great fundamental strength of this secret society is, that it positively has intimate official and personal relations with Oriental Brotherhoods and Mystics, the evidences of whose intercourse are of a nature to stagger the most incredulous skeptic. What their nature is I am bound by oath not to reveal, but I may say that they are replete with the most profound knowledge of such a kind, and so discriminative, that if the theories I have alluded to in this communication had the faintest shadow of its power cast on their ignorance, they would have remembered the words of the ancient Hindu philosopher, Narada, from whom the accomplished Corresponding Secretary of the Theosophical Society has just received the following lines at the conclusion of the first volume of her "Isis Unveiled":

"Never utter these words: 'I do not know this—therefore it is false.'
One must study to know, know to understand, understand to judge."
Yours respectfully, CHARLES SOTHERAN,
Fellow of the Theosophical Society,
New York Press Club, 6 Centre street, N. Y. City,
January 10th, 1878.

To the Editor of the *Banner of Light*:

In my recent criticism I stated that "either" and "neither" are always in the singular number. "Each" belongs to the same category, and is equally liable to attendant errors.

Example—"Each of these topics were thoroughly discussed." In transposing, I will correct the sentence: "Of these topics, each was thoroughly discussed." H. N. S.,
North Plymouth.

Orthodoxy is the heterodoxy of yesterday.—Frederic R. Martin.

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Cleveland (O.) Notes.

To the Editor of the *Banner of Light*:

The meetings of the First Religious Society of Progressive Spiritualists of this city are largely attended this season, and, as stated in a former letter, it is generally considered the best lecture course ever given by this Society.

Able speakers will (if richly presented) always draw fine audiences. Much more care has been taken this season in the preliminary exercises; the short service of reading, chanting, and singing prior to the lecture is very effective and also very useful in harmonizing the audience, thus giving the speakers the best of conditions. During the past five months the platform has been occupied by the following speakers: Mrs. Emma Harding Britton (who so successfully inaugurated the course), Cephas B. Lynn (who with his eloquence and logic shows that he thoroughly appreciates the necessity of keeping well posted on all the live issues), and C. Fannie Allyn, the most active worker it has ever been my good fortune to meet. She never seems to tire of well doing. Not one Sunday during her stay with us did she fail in attending the Lyceum after her morning lecture, and taking an active part therein as a leader of a group. This I know is quite unusual for the speakers to do, but if speakers only knew how their labors would be appreciated (especially by the little ones), and the good they could do the cause generally, I think they would often grace the Lyceum with their presence.

We have now with us Mrs. E. L. Watson, of Titusville, Pa., her first visit here, but not the last, we all hope. Mrs. Watson is a lady of very prepossessing appearance, highly cultured, gifted with a fine voice, which she uses to decided advantage, as shown by the entranced appearance of the audience as well as herself. Mrs. W. spoke twice this week at the great Temperance Tabernacle, to large and appreciative audiences, going deeper into the "temperance question" than most temperance speakers usually do.

J. Frank Baxter will in all probability follow Mrs. Watson, or before during March, thus making the glorious thirtieth anniversary more glorious than ever. You see the cause is tolerably well cared for in this city.

THOS. LEES.

Form Manifestations in Chicago.

To the Editor of the *Banner of Light*:

At a séance given by Bastian and Taylor at their rooms in this city, this evening, some phenomena occurred of so positive and marked a character as to render a brief account of them worthy of a place in the columns of the *Banner*. This evening was known as the "Indians' night," and I am told that seldom any but Indian spirits materialized on Wednesday evenings there.

The dark circle was excellent. Spirit hands touched friends in the circle, and conversation was sustained by the unseen with audible voices.

At the materialization séance which followed, the stately forms of several old chiefs emerged from the cabinet one after another, in full Indian costume. Their noble bearing was marked and grand. But the chief event of the evening was the appearance of the sprightly, playful and beautiful Indian girl called "Sunbeam," one of the band who controls Mrs. M. E. Weeks, the test medium of this city. She came out of the cabinet in a beautiful costume, advanced toward her medium, saluted her gracefully, as well as her friends in the circle whom she recognized. She then lifted a chair and placed it in position, and motioned to her medium to occupy it, after which she retired to the cabinet, from which she quickly returned, unfastened a small shawl from her medium's shoulders and transferred it to her own, and took it with her into the cabinet, while her medium resumed her seat in the circle.

She soon emerged from the cabinet with the shawl in her hands, and advancing up to the circle, she dropped the shawl into the lap of the "writer" and retired to the cabinet, where she indicated by signs that she wished me to take a seat by the cabinet door. I did so, and she at once came out of the cabinet, passed quite around me, and allowed me to inspect the fine materials of which her outer garments were made.

She then took my arm, and walked with me a few paces around the room, passing up to and within about two feet of all the members of the circle back to the cabinet door, where I took leave of her.

During this walk, her arm rested upon mine, and her hand also rested upon my hand, and though very delicate and sylph-like yet it seemed to be real. She again came out of the cabinet and in a good light executed a lively dance. On retiring she made us good night, and I would remark, in closing, that two days before I had a private séance with Mrs. M. E. Weeks, at which "Sunbeam" told me if I would attend this séance she would try and do the very things which she did on this occasion.

S. C. GARDNER.
Chicago, Ill., Jan. 16th, 1878.

Spiritualism in Hudson, Mass.

Miss Nellie Loehlan, of Lynn, whom we had occasion to speak of some two months since, is again with us. Her control, "Minne-ha-ha," a sweet, childish, sprightly, but strictly reliable influence, has done more to establish the faltering, arrest the attention of the credulous, and satisfy the earnest seeker for truth, than any other that has come to us. I have been present at several circles, all of which were very satisfactory, but there was one so replete with excellent and to some of us extraordinary tests—notwithstanding the elemental conditions were supposed to be unfavorable—that exclamations of surprise and pleasure were almost continuous. There were more than fifty distinct tests, displayed her individuality and peculiarities unmistakably. An Odd Fellow's grip was given, the donor of a watch indicated, the oft repeated advice of a grandmother again impressed, the habits of a little brother clearly defined, etc., etc.

On other occasions communications in verse and song, and stirring words from earnest workers on the "other side," have been received through Miss Loehlan, whom we have come to regard very highly as a medium and lady. Few communities are more thoroughly permeated with Spiritualism than this. There are many who are out-spoken, but the mass of them lack either the full assurance of belief, or the moral courage to declare their belief, on account of church or other dogmatic and social influences and connections. Social ostracism and public ridicule are full of terrors to the timid ones, but the moral character of those who already stand out in the broad sunshine, fearless and fervent, must sooner or later prove a nucleus around which the weaker ones will gather.

Hudson, Jan. 15th, 1878. OCCASIONAL.

A Soul-sustaining Passport.

To the Editor of the *Banner of Light*:

We have taken the *Banner* ever since its first appearance, also the Boston spiritual papers preceding it, so it seems a needful companion in our home, and presume we shall continue it the remainder of our earth-life. We are now in the evening of life, midway between seventy and eighty years. We are strong in the knowledge of the life beyond, and have ceased to dread the approach of the time of our departure, feeling in our souls we shall live on. Our experiences have been many and varied, amounting in our minds to a demonstration of the immortality of the spirit.

Yours truly, GEO. HALE, JR.,
LAURA HALE.
Kenosha, Wis., Jan. 15, 1878.

"Arcana of Spiritualism."

It gives us pleasure to place before our readers the well-merited commendations expressed by the parties mentioned below, concerning Hudson Tuttle's standard work: "Arcana of Spiritualism."

We regard it as one of Hudson Tuttle's best efforts in the spiritual field. He has brought his wonderful power of condensation to the illimitable domain of Spiritualism, and the inquirer can find the answer to all the great questions involved in the pages of this work. The casual reader may at times think him obscure, but the student will not criticize. The kernel is there, and he is left to work out the minor details for himself. His style is of the planned Saxon, sharp and clear, and his writings are to be studied more than read. In this respect he has pleased the German thinker more perhaps than any other American writer on his themes.—*Lyceum Banner*.

It is a bright, wholesome, beautiful book, and bears in every line the royal badge of industry, integrity, and inspiration. . . . The self-evident integrity of motive which breathes out wholesome and up-lifting truths on every page, points to a sacred and noble end—the entire production. . . . Besides, there is a manifest spiritual presence in some of the more quiet paragraphs which brings a peaceable and heavenly satisfaction to the philosophic mind, and augments in the religious affections the natural delight awakened in the spiritual truth, opening up on every side the windows of the firmament, and letting in upon immortality.—*Andrew Jackson Park*.

As thinker, writer, philosopher, Hudson Tuttle may be considered the Aristotle of the Spiritual Dispensation. His "Arcana of Spiritualism" is a valuable acquisition to the Spiritual Philosophy.—*J. M. Peckles*.

Call to Organize.

Citizens of the United States who desire the appended platform adopted in convention by the National Liberal League, Feb. 22, 1878, are requested to meet in their respective cities and towns on Washington's Birthday, Feb. 22, 1878, for the purpose of organizing the National Liberal League. Local Leagues in accordance with the provisions of the National Liberal League Constitution. Copies of the letter and blanks for organization can be obtained from W. H. Hamlin, Secretary, Washington Street, Boston, or from H. G. Green, Chairman of the Executive Committee, Salamanca, N. Y.

FRANCIS E. ARBOLD, Secretary, N. Y. City.
WILLIAM H. HAMLIN, Director, N. Y. City.
H. G. GREEN, Chairman, Salamanca, N. Y.

Platform of the National Liberal League.

1. TOTAL SEPARATION OF CHURCH AND STATE, to be guaranteed by amendment of the United States Constitution, including the equitable taxation of church property, separation of the public schools, abolition of Sabbath laws, abolition of chaplains, prohibition of public aid to religious purposes, and all other measures necessary to the same general end.

2. NATIONAL PROTECTION FOR NATIONAL CITIZENS, in their civil, political and religious rights, to be guaranteed by amendment to the United States Constitution, and adopted through the United States courts.

3. FREEDOM OF SPEECH, to be guaranteed by amendment of the United States Constitution, to include the right of free expression of opinion in public school system, and to permit no child within its limits to grow up without a good elementary education.

4. FREEDOM OF CONSCIENCE, to be guaranteed by amendment to the United States Constitution, and adopted through the United States courts.

Convention at Lockport, N. Y.

The Spiritualists of Western N. Y. are invited to meet in Quarterly Convention at Great Temple's Hall, corner Main and Pine streets, in the city of Lockport, the first Saturday and Sunday in February next, holding sessions at 10, 2 and 6 o'clock Saturday, and 1, 4 and 6 o'clock on Sunday.

Good speaking, music and singing may be expected, and a season of peculiar interest and profit enjoyed.

Our Lockport friends are cordially invited to this convention, and general invitation, and is hoped there will be what they can to entertain those in attendance from abroad.

Let there be a grand and noble gathering, who wish to know more concerning this heavenly-born gift.

By order of the Committee.

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OF THE

LIFE BEYOND

AND

WITHIN."

Voices from Many Lands and Centuries, saying, "Man, thou shalt never die."

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Replete with early Hindu poems, and will be read with especial interest by all who have been led by the best of poets to the life beyond. It is carefully compiled, and has selections from the best poets in every age, as well as from ancient authors. C. D. R. Mills in *Spiritual Standard*.

The poet's best poems, from every age and clime, will find some beautiful lyrics for hours when the weary heart is tired and turned toward the light of the immortal life. Chicago Tribune.

Replete with early Hindu poems

Dr. H. R. Rogers writes us from Washington, D. C., under a recent date: "It would seem that here at the Capital of the nation there should be a permanent Spiritualist organization, with meetings through the winter months at least. A first-class lecturer would find good support here, pecuniary and otherwise, providing he or she had the temerity (in the absence of such organization) to start out on an independent platform in search of it."

