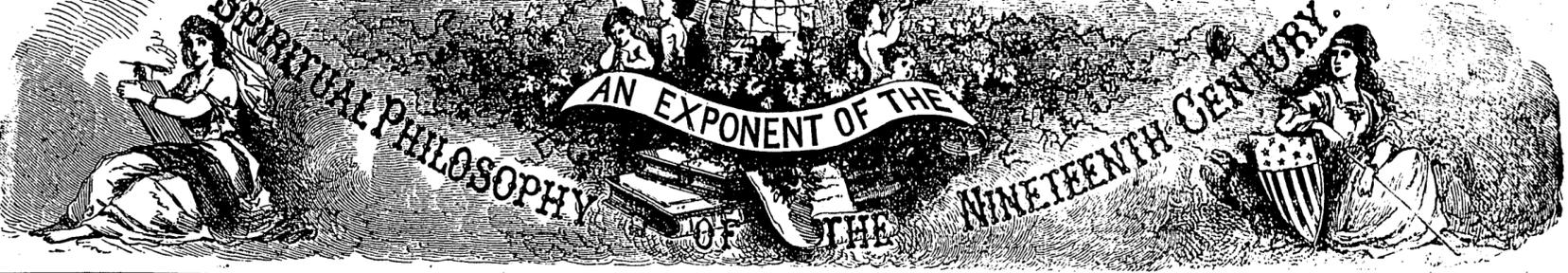


BANNER OF LIGHT.



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Versus Dr. Carpenter.

THE PSYCHO-PHYSIOLOGICAL SCIENCES AND THEIR ASSAILANTS.

[Continued.]

BY JOSEPH RODES BUCHANAN, M. D.

HUXLEY AND EMERSON.

Was there ever a more absurd partisan clamor than these stereotyped sneers at the imbecility of the spirit-world by men who think their reputation so immense that they can talk nonsense with impunity. In this Democratic republic we have no demagogues whose views are to be consecrated by reverence, and if Huxley or Emerson ventures to exhibit a little mental imbecility before the public, the irreverent spectator will even be tempted to inquire whether the weak spot, the flaw in the sword-blade, does not run clear across and make it an utterly unreliable weapon. Is there any soundness of judgment on philosophic subjects in a scientist who makes such an unfortunate exposure of supercilious shallowness as in the following passage:

"The only good that I can see in a demonstration of the truth of 'Spiritualism,' is to furnish an additional argument against suicide. Better live a crossing-sweeper than die and be made to twaddle by a 'medium' hired at a guinea a séance. I am, sir, &c., T. H. HUXLEY."

Why should Prof. Huxley so openly and brazenly boast of his ignorance of clairvoyance, of spirit-healing, of spirit poetry and eloquence and art, music, painting, photography and telegraphing, philosophy, ethics and religion?

Weak people, it is true, do talk with the rabble and humbug of the spirit-world and repeat their verbiage mixed with their own incongruities, but is this so singular as to concentrate all his attention upon it? Are not medicine and theology, with all their learning and science, overloaded with a greater and more malarious mass of intolerable rubbish than is Spiritualism? I need not fatigue the reader by detailing the illustrations, for they are known to all the world.

There are men, however, as foolish as Prof. Huxley, who will say on account of such rubbish that religion is contemptible, the science of medicine mere fallacy, and the profession a nuisance; but they are comparatively harmless eccentrics.

Medicine is continually improving, and dropping its rubbish into the abyss of forgotten folly—so is religion, and so is Spiritualism, but the cemetery for the burial of spiritual follies is a neat little garden spot compared to the vast Golgothas and Potter's Fields of medicine and theology.

We do not judge the architectural beauty of a city by the amount of sewerage that comes from it; nor do we judge of any intellectual system by its effete trash. When Prof. Huxley does this he falls from his high estate in physical science. Joseph Smith, the founder of Mormonism, got drunk before his followers at Nauvoo. He represented it as merely an act of condensation, to show that he was not divine, but like other men, and therefore not an object of worship. Prof. Huxley, too, has condensed enough to show his fallibility and weakness in philosophy, and thus explain the idiosyncrasy which leads him to discard the study of the human soul to resurrect the buried follies of Des Cartes, maintaining that animals are not conscious, sensitive beings like ourselves, but merely unconscious automatic machines, by reasoning which would apply just as well to man. There is a boundary line between the beliefs of sanity and those of insanity, and if this opinion of Prof. Huxley were brought up in a New York court by hungry heirs contesting the validity of his will, it would be found so near the boundary line as to make a formidable element in the litigation. Nor would Mr. Emerson be any safer in such a case. His writings would furnish more abundant material.

POSITIVE SCIENCE VERSUS PEDANTRY.

It is highly honorable to Spiritualism that it is contemptuously treated by men so brilliantly unsound in thought while upheld by patient investigators so eminently sound and safe in judgment as Wallace and Crookes, and by *innumerable thousands* all over the world of those who are distinguished by unerring soundness of judgment—men who know what positive science and experimental truth are, and who do not think with Prof. Huxley that the buried rubbish of Cartesian speculation, or any other speculation, is preferable to the positive science of the soul, which has as tangible and unquestionable facts as chemistry or pneumatics.

Such men—men of sound judgment—do not join the fashionable rabble who in the infancy of electric science laughed at Galvani as "the frog's dancing master," and now in the infancy of psychic science expend their sarcasm on rappers and mediums. The controlling forces of the universe were manifested to Galvani in the movement of a frog's hind leg—how vulgar!—and now they are manifested just as vulgarly by the movement of a table. The God of the universe has different conceptions of dignity and vulgarity from the literary snob; he teaches science equally by the dew-drop and the ocean, the frog and the elephant, the feeble rap and the terrific thunderbolt. They who cannot learn from Divine Wisdom until it is arrayed in majesty and terror, belong to the rabble who learn only as they are overwhelmed and driven by compulsion.

The wild boar of the forest can realize the thunderbolt, but the delicate invisible forces of Nature are sought and known only by the philosophic scientist, who isolates himself alike from the ignorant rabble of the streets and the learned rabble of the colleges, to seek not only that which is hidden among the ultimate atoms of matter, but hidden in the atoms themselves as their interior basic forces—forces existing before matter is phenomenally organized, and existing still within, without, and parallel with the material world, but as far be-

yond the ken of the dogmatic materialist as the ruby clouds of sunset are beyond the knowledge of the blind man.

What are the blind man's comments to the artist who paints the sunset, and what are the opinions of Prof. Huxley to those who are at home in the splendors of the psychic science which reveals a world of supernal beauty? To the blind man, the picture is but oily paint that smears his fingers and proves the artist a dirty creature; to Prof. Huxley psychic science seems only a creaking table manipulated by a trickster. To those who have eyes and understanding, the rapping table is a revelation of a new power, and the locked slate with writing progressing on its interior is a revelation of the mysterious presence and wisdom of the spirit-world, just as important when known only to a few inquirers as it will be when it has penetrated the colleges and overawed even the Oxford bigots, as it is sure to do in the time pre-arranged by Divine Power for pedantry and ignorance to give way to science.

It is pedantic insolence in those who deal in the attenuated speculations of metaphysics which bear no scientific relation to fact, to deny the character of science to spiritual phenomena duly examined. If it is science to examine the tracks impressed upon denuded rocks, and infer the character of the birds or quadrupeds that made them in the ages that are lost in the night of eternity; it is certainly a more safe and practical science to examine the marks left on the interior of a pair of slates by beings who are not lost in limitless night, but are like the birds that hover in the sky and sing at our doors, ready to be recalled and to repeat their communications for our instruction.

If these slate-writing experiments have not the rigid conditions of scientific experiment, then there is nothing in geology, nothing in the chemical laboratory, that can be called science, for no experiment can be devised in any science more perfect in the conditions that exclude error and deception, than the exposure of fastened slates, in daylight, under strict observation, to ascertain what an immaterial power can do on their interior.

SLATE-WRITING WITH WATKINS.

Perhaps the most efficient medium for spiritual writing recently developed is Mr. Charles E. Watkins, of whose capacities any number of illustrations might be given. A friend of mine, who recently saw him in Boston, received satisfactory written answers to her questions addressed to a spirit-friend on a slate held in her own hand, with which Mr. Watkins had nothing to do.

As to his writing we could find no more competent and honorable testimony than that of Mr. Epes Sargent, the well-known author, whose personal character is as highly esteemed as his literary ability. Mr. Sargent says:

"Tuesday, Sept. 18th, 1877, I bought a new slate enclosed in covers, at the store of Messrs. Nichols & Hall, of Bromfield street, Boston, and proceeded to No. 46 Beach street, where Mr. Charles E. Watkins, of Cleveland, O., was making a brief professional stay. He took me up stairs into his modest sleeping-room, fronting on Beach street. I have every reason to believe that he did not know who I was. I had never seen him before. In a moment, however, my name came to him in some inexplicable way (not from seeing it written in my hat, oh! skeptic); his manner, a little ungracious at first, wholly changed, and we sat down alone in the room, the noon day light streaming in at the windows. He began by disclosing to me the names written by me, without any possible knowledge of his (there was no writing of the end of my pencil, according to Dr. Carpenter's theory), on six slips of paper, which I had rolled tightly into pellets, and which were not even touched by the medium. They were so mixed that I could not myself tell the name of any one of them. Here was a satisfactory proof of supersensory vision; but as I had received the same proofs through Foster and Colchester many years ago, I will not stop to describe them further, truly wonderful as they were."

"Mr. Watkins then permitted me to take my own fresh slate, which had remained on the table near my left elbow all this while. He put a crumb of slate pencil between one of the surfaces of the slate and the inside surface of one of the covers. He told me to hold it out at arm's length. This I did, first satisfying myself that there was no writing on the slate, and that he had not even touched it."

"Now bear in mind that we two were alone in the room; that there had been no possibility of the medium's making the slightest mark on the new, unused slate; that I sat with my back to the light, which shined in from two uncurtained windows, the outer blinds of which were thrown back; that Mr. Watkins sat before me, some two feet off; that I was in a perfectly composed, equable state of mind, with all my faculties on the alert; that I was as sure the slate was the same one I had just brought in as I was that the head on my shoulders was the same one I had brought in; that I was no more the imbecile victim of 'expectancy and prepossession' (according to Dr. Carpenter's theory) than I am at this moment; and consider also that the medium, when I should extend my arm under the conditions here described, would be some three feet distant from the slate, on which I absolutely knew there was as yet no writing."

"Under these simple conditions, the fairest, simplest and most convincing that could well be imagined, I held out the slate. First came the name 'Anna Cora Mowatt.' This name I had written on one of the pellets. A second time I held out the slate and there came the words, 'My dear brother, your own Lizzy.' This name I had not written nor spoken. A third time I held out the slate (still untouched by the medium), and there came the words, 'My dear son, God bless you, your father who loves you dearly, Epes Sargent.' This name also had been both unwritten and unspoken by me. It was my father's name."

"Being now convinced that the theory of some invisible chemical writing on the slate, to be made suddenly visible after the sifter had held it, was utterly dispelled, I took two slates belonging to the medium, asked for a wet towel, wiped them thoroughly, saw the medium lay a crumb of slate pencil on one of the slates, and then, placing the other slate on top of it, I held the two, thus joined, out at arm's length in my left hand. In a moment I heard a loud sound of writing. In a few seconds the medium said, 'Finished,' and taking one slate from the other, I saw one side filled with a message containing fifty-four words and signed by the name of my deceased brother."

Mr. Alfred R. Wallace has recently published in the London Spectator an experience with Dr. Monck, from which the following is quoted:

"The sitting was at a private house in Richmond. Two ladies and three gentlemen were present, besides myself and the medium, Dr. Monck. A shaded candle was in the room, giving light sufficient to see everything on the table round which we sat. Four small and common slates were on the table. Of these I chose two, and after carefully cleaning and putting a small fragment of pencil between them, I tied them together with a strong cord, passed around them both lengthways and crossways, so as effectually to prevent the slates from moving on each other. I then laid them flat on the table, without losing sight of them for an instant. Dr. Monck placed the fingers of both hands on them, while I and a lady sitting opposite me placed our hands on the corners of the slates. From this position our hands were never moved, till I untied them to ascertain their result. After waiting a minute or two, Dr. Monck asked me to name any short word I wished to be written on the slate. I named the word, 'God.' He then asked me to say how I wished it written. I replied, 'Lengthways on the slate.' Then I wished it written with a large or small 'g,' and I chose a capital 'G.' In a very short time writing was heard on the slate. The medium's hands were convulsively withdrawn, and I then myself untied the

cord (which was a strong silk watch-guard, lent by one of the visitors), and on opening the slates found on the lower one the word I had asked for, written in the manner I had requested, the writing being somewhat faint and labored and perfectly legible. The slate with the writing on it is now in my possession."

To the foregoing I would add the brief statement of Mr. John Wetherbee, of Boston, a well-known and much-esteemed writer:

"I was very glad to have an experience with Charles E. Watkins, who is staying for a short time at No. 46 Beach street, Boston. His spirit-writing in Greek with the Greek professor at Lake Pleasant Camp-Meeting, and the later one in the Swedish language with a Swede, who told me it was satisfactory, proves him to be a medium, and the phenomenon a spiritual one, if the details were explained."

"I followed an impression I had and bought two new slates at a store, and had holes bored in the frames and tied the two slates together and sealed the knots. The slates were clean, and the medium never touched or saw the inside of them. I had charge of them, and they were never out of my sight. The room was as light as a clear afternoon sun shining into it could make it. The tied slates lay on the table before me and before him—not under the table, but on the table. It took some little time, for the new slates were not in so good magnetic condition as the slates in his common use, but I felt as though I would like to have the writing on the new slates, so I was patient, and was well paid for my patience, for after a while I heard the atom of pencil that I had put in the slates before tying them together, beginning to write, after which I cut the strings and found one of the slates filled with a communication signed by the name of a well-beloved friend and relative who died some seven years ago."

What better evidences do any of the sciences, astronomy, chemistry, geology or natural history, for example, present than this—the experiments of the science are continually visible, accessible or in progress, and that the results of these experiments have been detailed by scientists of unexceptionable intelligence and high reputation?

What science exhibits a better or more accessible array of facts and testimony than the psychic sciences? Or in what science do its devoted students more cordially concur in its leading proposition? Is it not time that the liberal people of this generation should imperatively demand the recognition of psychic sciences in every medical school and every literary institution in which man and his faculties are a subject of study. Is it not time that we should say to that bull-necked materialism (which needs this gross adjective to describe it correctly) which refuses either to investigate or to tolerate investigation: "Stand aside, you belong properly to the Dark Ages; in the grand history of human evolution you have scarcely attained the rank of the nobler mammalia in the animal kingdom." The higher mammalia are all touchable, but stubborn skepticism is as intractable as the most unamenable carnivora.

POWER OF THE INVISIBLE.

A transcendent power from that world invisible to ordinary eyes (but which has always been visible to men and women of the highest development and most delicate senses) is making itself known in controlling matter, physically, chemically and vitally. The profoundest philosophers have always known that the invisible is the master of the visible—that as the invisible God creates and commands the ponderable universe, so do all the powers that are manifested by inert matter belong to the invisible. The materialist supposes because he sees these powers manifested by matter, that he are absolutely inseparable from and identified with matter, and that intelligence and love are secretions from the brain.

The true scientist perceives that as the caloric which gives movement and power to steam may leave it to pass into other bodies, leaving the steam a heavy mass of mere water, so the vital spirit which animates this body of a hundred and fifty pounds may suddenly leave it a mere inert mass. The savage has no conception as to what became of the latent caloric of the steam: the modes of research which discover its continued existence are too subtle to be adopted by him. The stubborn skeptic is equally obtuse as the psychic power, and the innumerable tests of its continued existence and power after leaving the body, by which it is found to have the same intelligence as before, the same emotions, and even a capacity to display the same physical power, are exhibited in vain before the irrational intellect that is controlled by habit and limited to commonplace perceptions, dreading the acquisition of strange knowledge.

An experiment in combustion which would show the combustibility of wood when placed in a current of galvanism, would arouse the attention of the scientific world, would be flashed over the ocean by telegraph, would appear in every scientific journal, would be noticed in almost every newspaper, and would prompt a host of inquirers to repeat and test this experiment on the power of galvanism, because the galvanic force is now nothing new.

But let the miracle be performed by the psychic force, which is new to scientists generally, and it is rather amusing to observe their utter apathy, their total insensibility to facts of which they are not in pursuit. Mechanical habit dominates as thoroughly over the minds of many scientists of the present day as it did three hundred years ago—as thoroughly as it does over the minds of the unscientific population. There has never yet been a system of education in our schools and colleges which would make reason stronger than habit. How much is it needed! If Faraday, Tyndall, Huxley, Carpenter and Agassiz had received such an education, how great would have been the consequent impulse to civilization. But education as it is cramps the growth of reason and development of genius and philosophy, by fastening the mind on the purely physical and ignoring the highest products of philosophic thought. The skeptical dogmatist produced by such an education knows as little of true philosophy as the prurient profligate does of true purity. They are both examples of hypercritical narrowness of mind. The skeptic dooms himself to ignorance and error in psychology by excluding the chief source of knowledge—the observations made by others.

This pre-arranged absurdity belongs to skeptical scientists alone. The successful general not only listens to all reports, but keeps his scouts continually active in exploring everything accessible. If he fails in this vigilance he is as much in the dark and as sure to be defeated as Dr. Carpenter.

The immense wealth of Vanderbilt was accumulated by the exercise of a judgment of unequalled correctness in business matters; with that sound judgment he listened respectfully to the opinion or information of others, against which he exercised none of that pride of opinion which distinguishes the blundering dogmatist.

ESPIRIT CONTROL OF CALORIC

To return: the experiment just mentioned has been actually made. Mr. Home has exhibited a psychic power which absolutely controls the phenomena of caloric as galvanism controls chemical affinity. He handles live coals and holds them in his hands until they cease to glow, but they do not injure him. He places them in other people's hands and they

are harmless. He places them against his clothes and the clothes are not scorched. He placed live coals on the head of the author, S. C. Hall, and the hair was not singed nor was Mr. Hall disturbed by their heat. Mr. Hall, Lord Adare, the Master of Lindsay, and many others make these statements. (See Report of Dialectical Society and the Life of Home.)

The Master of Lindsay testified to the Dialectical Committee: "I have frequently seen Home, when in a trance, go to the fire and take out large red hot coals, and carry them about in his hands, put them inside his shirt, &c. Eight times myself have held a red hot coal in my hands, without injury, when I scorched my face on raising my hand. Once I wished to see if they really would burn, and I said so, and touched a coal with the middle finger of my right hand, and I got a blister as large as a sixpence: I instantly asked him to give me the coal, and I held the part that burnt me in the middle of my hand for three or four minutes without the least inconvenience. A few weeks ago I was at a séance with eight others. Of these seven held a red-hot coal without pain, and the two others could not bear the approach of it."

Where were Dr. Carpenter and his materialistic *confrères* while such facts were in progress, and scientists were cordially invited to witness them? Not conducting any experiments or investigations, but actively assailing Prof. Crookes for his audacity in investigating a subject which Dr. Carpenter's dicta had settled forever. In his blind hostility he not only grossly misrepresented the published language of Prof. Crookes, but indulged in the unpardonable meanness of assailing his professional standing (as well as that of Prof. Varley) by a number of false statements; in some of which he professed to give the private opinions and comments of the members of the Royal Society, which were highly unfavorable to the scientific standing of Prof. Crookes. So gross and extraordinary was this that the President and Council of the Royal Society passed a resolution of condemnation which leaves the brand of falsehood upon Dr. Carpenter.

Such facts as the foregoing concerning the control of fire are not confined to the presence of Mr. Home. Mrs. Sudham, in this country, gives public exhibitions of a similar power. She holds her arm for half a minute in the blaze of a kerosene lamp, and the flesh is not hurt nor the hairs burnt or scorched by the fire.

Where is the limit to such powers as these? Is it not apparent that the shaft of science has reached the surface of the deep fountains of Infinite Power, and that the hidden wisdom of the universe is coming into human life faster than the dull earth-bound intellect of humanity can appropriate or even appreciate it?

[To be continued.]

ORGANIZATION.

BY WASH. A. DANSSON.

To the Editor of the Banner of Light:

The opening of a new year seems an appropriate time to call attention to the subject of organization. It is important that Spiritualists should give earnest thought to this matter, for upon it, in a great degree, depends what character of impression we, as a people, make upon the general mind.

When the public at large look for evidence of the growth of Modern Spiritualism, they do not find a compact body working in harmony to demonstrate the truths which they assume to be the foundation of their faith. Yet there is not an organization in the world which has so grand and potential a central rallying point.

The knowledge that we enjoy the privilege of conversing with those who have passed to spirit life here, should lift every man above the petty jealousies and puerile antagonisms which have so long disfigured humanity.

When we consider that this work is not ours alone, but that we are merely co-workers with the advanced minds of the life beyond, do we not find another inducement to control the impulses of our earthly or self-h nature, and bring into activity the higher and nobler attributes which, in their exercise, will fit us for such companionship?

I know that organization without some central purpose or power of cohesion will result in disintegration in the future as it has done in the past, and the question I wish to ask is this: Have we not, among the millions who call themselves Spiritualists, a sufficient number of unfolded, philosophic minds that can unite in harmony and unity of purpose and present to the outside world a body representative of this grand modern movement?

There is intellect enough among Spiritualists to command the admiration of the world. There is a basis of demonstrable fact which will be entirely irresistible when presented in proper form by a body that will command respect. Then is it not our duty to utilize these great influences for the benefit of humanity, rather than by isolated efforts to be losing much of the power we should wield through harmonious cooperation? I would invite the views of others upon this subject, for I am assured through a widely extended correspondence that Spiritualists in every part of the country feel the necessity, at this time, for organized representation. And I am also assured by those wise and earnest spirits whose guidance and counsel have been the light of my life, that the present is a favorable moment for the inauguration of this movement.

Everywhere, leading minds in Church and State are throwing off irrational dogmas of the past, and would be drawn to us if we had a recognized representative body to whom they could look for information. Cannot such an organization be formed, whose duty and pleasure it will be to collect the fundamental facts of Spiritualism, and, drawing such conclusions as may be rationally deduced therefrom, invite the consideration of all untrammelled, progressive minds?

Such a body, harmoniously formed, would not work unaided. The spirits of wisdom, who are engaged in this work, would be with them, would impress, guide and assist them, and the result would eventually be that Spiritualism, which is now looked down upon by many as a mere *im* or figment of religious faith, would in time be universally looked up to as the DIVINE PHILOSOPHY; a philosophy that will by its influence harmonize all the disturbed conditions of the earth life; a philosophy under whose influence the spiritual nature of man would be so fully unfolded that physical suffering would be no more known on earth; a philosophy that in its revelations of the destiny of our race would satisfy the loftiest aspirations of every living soul.

This has ever been to my mind the ultimate purpose of Spiritualism. To bring about this condition, wise and pure spirits have penetrated the dense atmosphere of earth, and have been patient workers in the midst of our cruel and ungenial conditions. We can give them essential aid by creating a channel through which they can speak intelligently, and one that will command the respectful attention of the world. There are difficulties, but I think they can be all overcome, and I would again invite correspondence upon this subject.

Children's Department.

THE FIRST CHRISTMAS.

At three with a woman who was rather pale...

"Fear nothing, Mary. Doubt nothing. Be bold...

"There was a low, low note, and then Lazarus spoke again...

"The aged woman had her sister Mary, who had passed on...

"You had better say what to say that should give us such good sport...

"Then, by request of James and Peter, they came forward...

"I had been so far from my country, the young man, turning...

"I had been so far from my country, the young man, turning...

"I had been so far from my country, the young man, turning...

"I had been so far from my country, the young man, turning...

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"I had been so far from my country, the young man, turning...

"I had been so far from my country, the young man, turning...

"I had been so far from my country, the young man, turning...

"I had been so far from my country, the young man, turning...

"I had been so far from my country, the young man, turning...

"I had been so far from my country, the young man, turning...

During the past few weeks, the banner of light...

A friendly greeting in low tones passed between them...

"Hast thou borne thy best time for me truly?"

"I have said I would, but now I have said to persuade...

"I have said I would, but now I have said to persuade...

"I have said I would, but now I have said to persuade...

"I have said I would, but now I have said to persuade...

"I have said I would, but now I have said to persuade...

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"I have said I would, but now I have said to persuade...

"I have said I would, but now I have said to persuade...

"I have said I would, but now I have said to persuade...

Musical score for 'SAFE WITHIN THE VALE.' Includes vocal line and piano accompaniment.

Musical score for 'CHORUS.' Includes vocal line and piano accompaniment.

Musical score for 'CHORUS.' Includes vocal line and piano accompaniment.

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Foreign Correspondence.

A SECOND PILGRIMAGE AROUND THE WORLD: THE SOUTHERN ROUTE.

BY J. M. PEEBLES.

NUMBER V.

To the Editor of the Banner of Light:

Ordnance inform us that the earliest mention of Ceylon is in that grand old Hindu poem, the Ramayana.

In this remote era, probably a full thousand years before the Christian era, the Ceylonese or Singhalese were a craft and powerful people engaged in war with the Hindus about the abduction of the wife of Rama.

There is little doubt but that the Lanka of the ancient Hindus, the Lanka-pura of the Malays, and the Serendib of those old Arab voyagers in search of sapphires and sundry precious stones, was the sunny isle of Ceylon.

The island, 250 miles in length and 110 in width, is not only famous for its coffee-plantations, coconut forests and cinnamon gardens, but it is the authentic seat of Buddhism.

Writing you just after reaching Galle, the southernmost sea port of the country, I put down the population of the city at 5,000.

The city is neither beautiful nor prosperous. And what is decidedly disagreeable, it is infested with a class of dishonest land-sharks, who live by trafficking in trinkets.

Galle publishes no public journals—has no museum—and but one small library and reading-room. The Oriental is the principal public house.

The situation is fine and the charges exorbitant. Many prefer the Sea View Hotel. Travelers are charged from one third to one-half more than residents of the country.

In the art, and at aptness in hotel-keeping, Americans are certainly entitled to the palm and the laurel. Such is the universal testimony of travelers.

Colombo, the capital of Ceylon, may be reached by Galle either by sea or land. The distance by the land route is seventy-two miles.

Though warned of the burning noon-day sun, and the frequency of sunstrokes, still I preferred the day to the night travel, that I might the better see the scenery and study the wayside characteristics of the natives.

It is six o'clock in the morning, and all is ready. The coach is old-fashioned and shabby made. The horses are raw-boned and fractious.

One of our passengers was a sedate, sage-like Buddhist priest. His head was shaven, and his person, except one shoulder, was wrapped in a yellow-silk robe.

Our coach-drivers, without an exception, were impudent beggars. After I had paid an extravagant coach-fare in advance, each driver at the terminus of his route begged of me and others for money.

The thoroughfare is smooth and every way excellent. In three things at least the English excel the world, viz., the superiority of their roads, the effectiveness of their police force, and the security that they throw around the lives of their subjects.

The winding yet well-made road leading to Colombo continually hugs the seashore; and

both the seaside and roadside are either rimmed or fringed with graceful coconut trees.

The instrument employed was the stylus, or "leaf pen," and the euphonious Pali—a dialect of the ancient, but then expiring Sanskrit—was the language used.

Guatama Buddha's time, the sixth century B. C., but by means of writing were the Buddhist doctrines, laws and usages carried to different countries.

Accordingly, whatever may be said of the existence of other religious teachers, whatever value may be attached or authority conceded to other historical religions, Buddhism can show a clear title.

Guatama Buddha's existence, and the Buddhist canon of Scriptures, as may be easily proven, stand unimpeached. Plenty of palm-leaf books, inscriptions and records of that period are still in existence.

And Buddhist priests are not slow to make use of these facts in their discussions with missionaries.

After a reign of seventy years, established his seat of government at Anuradhapura. This ancient and long-buried city is now being surveyed and exhumed under the direction of the Ceylon government.

A late Colombo journal says: "The excavations undertaken have brought to light the ruins of several buildings, which, though alluded to in Singhalese history, were hitherto unobserved."

Among these ruins was the once famous and first Dalada Maligane erected in Ceylon. The excavations made on its site have brought to light its original ground plan and foundations entirely.

The roof, as in all the buildings of that age, had been supported on stone pillars, some of which are quite unique in their carvings, and the most elegant of the kind to be seen about Anuradhapura.

This Dalada Maligane, it must be borne in mind, is of the same age as that of Zuparawaya, and was originally built by Democritus more than twenty-four centuries ago, and formed an inner apartment of one of his palaces.

It was converted into a Dalada Maligane for the reception of the tooth relic of Buddha, when this was brought to Ceylon.

307 B. C., the king of Magadha (not then India) sent Mahinda, a Buddhist priest, to Ceylon. And soon after Mahinda's devoted sister, Sanghasintha, having become an ordained priestess, was sent over as a spiritual helper.

The work of conversions went on rapidly. But not until the reign of Devanapala Tissa—"the delight of the gods"—did Buddhism become the established religion of Ceylon.

140 B. C., Dutugemuni reigned king of Ceylon. It was during his time that the Lova Maha Paya was built at Anuradhapura, and called the "Great Brazen Palace," because roofed with metal.

It was 270 feet square and the same in height, standing upon 1,600 granite pillars, placed in parallel lines, and all richly ornamented. Over these were nine stories, containing nine hundred apartments. The interior was absolutely magnificent, being decorated with gilt statues of gods, men, lions and elephants.

It was the repository of inscriptions, libraries and relics, as well as the residence of the high priest.

330 A. D. the Hindu Buddhagosa, so eminent as to be called "a mine of virtue," wrote an elaborate medical treatise, established hospitals for the sick, asylums for the deformed, and quiet retreats for the aged and the destitute.

It was while this Hindu Buddhist was on a visit to Ceylon that he wrote his great commentaries upon the Tri-Pitakas—three sacred books! The Pali version of the Pitakas was written on 4500 ola-leaves.

The Christian Bible, with its sixty-six books, only equals one-eleventh of the Buddhist sacred scriptures.

The Singhalese language is based upon the Pali. "And although a dead language," says Mr. Alwis, "the Pali has been carefully cultivated in Ceylon. From the period it became the sacred language of the Singhalese, kings and princes have encouraged its study, nobles and statesmen have vied with each other to excel in its composition, and laymen and priests have produced some most elegant works in it."

The orthodox version of the Buddhist scriptures written in the Pali, or Magdhi dialect, was doubtless brought by Mahinda (in 307 B. C.) to Ceylon, where it has since remained unchanged, as its phraseology abundantly testifies.

1192 A. D., during the reign of Kirti Messanga, the country was invaded by Tamils from South-

ern India, and the country was ruled by them for a long period.

The country was then reconquered by the Singhalese, and the Pali version of the Pitakas was written on 4500 ola-leaves.

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1877—ANOTHER YEAR FLOWN.

I have not been able to do as a sailor yet...

Who would have thought that I should have...

It is a long time since I have seen the sea...

And yet I have seen the sea in my dreams...

It is a long time since I have seen the sea...

And yet I have seen the sea in my dreams...

It is a long time since I have seen the sea...

And yet I have seen the sea in my dreams...

It is a long time since I have seen the sea...

And yet I have seen the sea in my dreams...

It is a long time since I have seen the sea...

An expression of joy followed this announcement...

not because a convert was a rare thing in those days...

but for the reason last mentioned by Joseph...

ern J. valur bility Tam ples, est the 150 were 152 ated of th half- dered The mont 154 to th proc 159 Galle 161 hotel was 164 Dute 168 upon who and 180 attac 182 hymm reach Land can w 186 held s The "peac costal reclin the ot 189 Kan the f four near 191 Leat them overcom ing above inter while equal range Wh peaks were noun were mts. 193 wavit trees, masses others thirti may be Wist gener humil of the not v blight For sh nuts, quite Kar city with ficial Wh tel, a clean those A u the G excell Lake the G its w clous posed consp tract Aic had of the Engl to a Hig before the Sp "poo They to rever recur The le de cation It is viting If l less buldug the p the V cultis a re 195 is the is "I ry, th temp pres provi "A turning ing in "T and

ern India, who demolished dagobas, burned some valuable libraries, and enslaved some of the nobility. . . . But the next king defeated the Tamils and Malays, rebuilt the dagobas or temples, improved the roads, constructed new bridges, established schools, and enlarged the libraries.

1305 A. D. The Portuguese landed. They were Roman Catholic Christians. 1320 A. D. The Singalese were so exasperated with the treachery, cupidity and cruelties of these Portuguese Christians, as well as the half-caste children born each year, that they ordered, and finally drove them out of the country. The fort at Colombo was besieged for seven months.

1344 A. D. Xavier, or his colleagues, coming to the country with fair promises, commenced preaching Roman Catholicism at Nannar. 1592 A. D. The first English ship reached Galle.

1610. The Kusa Jataka was written by Mahatalla, who was to the Ceylonese what Pope was to English literature.

1640. Galle was stormed and taken by the Dutch.

1681. Gov. Lorenz Von Pyl imposed penalties upon soothsayers, demon-worshippers and others who practiced ceremonies connected with gods and demons.

1802. Ceylon, by the peace of Amiens, was attached to Great Britain.

1825. Bishop Heber, author of the popular hymn: "From Greenland's icy mountains, From India's coral strand," reached Ceylon to further missionary work.

During the cinnamon peeling season, I can well conceive why he should sing: "What though the spiny breeze Blow soft o'er Ceylon's Isle."

1864. A deputation of Quakers visited and held several meetings upon the island.

The Shakers—a body of Christians following "peace with all men," and holding "all things in common," after the manner of the Pentecostal apostles—have never preached the resurrection nor sung the songs of Zion in this or the other isles of the ocean.

FROM COLOMBO TO THE KANDYAN HIGHLANDS. Kandy, the mountainous capital of the old Kandyan Provinces, came into the possession of the British government in 1815. It is seventy-four miles distant by railway from Colombo, and near the centre of the island.

Leaving Colombo at 2 o'clock P. M., with the thermometer at 98 in the shade, I wished for an overcoat before reaching Kandy early in the evening. The city stands at an elevation of 1700 feet above the level of the sea. This railway into the interior is a masterpiece of civil engineering, while the diversified scenery along the way quite equals that of Northern Italy or the Cumbre ranges between Vera Cruz and the City of Mexico.

Whirling along toward the sacred city, blue peaks rose in the distance, valleys at my feet were dotted with rice-fields, while well-rounded mountains, especially as we approached Kandy, were tilted and coffee-planted to their very summits. The flowering talipot palm, the gracefully waving bamboo, the scarlet-blossoming fire-trees, and the luxuriance of tangled floral masses, all seemed to vie in delighting us, and others who worship at nature's shrine. One-third of all the flora described in the world may be found in this Paradise-land of the East.

Western fruits, even peach trees, though the general atmosphere seems exceedingly hot and humid, do very well up along the highland belts of the more mountainous districts. There could not well be such a famine in Ceylon as now blights Southern India with leanness and death. For should the rice crop utterly fail, the cocoanuts, succulent roots and delicious fruits would quite support the natives of the country.

THE HOLY CITY. Kandy, though not a large, is a semi-sacred city to all devout Buddhists. Grim and greyed with time, it sits, basin-like, at the feet of an artificial lake in a most lovely valley.

While in the city, I stopped at the Queen's Hotel, and it is but justice to say that I found it cleaner and the rooms better ventilated than those at any other public house in Ceylon.

A morning's drive around the lake, and out to the Government botanical gardens, proved an excellent appetizer. The Esplanade, the glassy Lake, Lady Horton's Walk, the Pavilion, and the Great Temple, with its native painted gods, its weird old carvings, its rare collection of precious stones, and its very sacred relic—a supposed-to-be "tooth of Gautama Buddha"—all conspired to invite pilgrims and increase the attractions of the city.

Aided by an obliging missionary interpreter, I had a thrillingly interesting interview with two of the more cultured priests of the Temple. An English coffee-planter accompanying us, listened to the conversation with rapt attention. He was a High Churchman, and had never heard a word before relative to the phenomena connected with the Spiritual Philosophy. But not so with these "poor heathen priests," as missionaries call them. They had been accustomed from their childhood to revelations, spiritual marvels, and the ever-recurring occult phenomena of the East.

This English gentleman gave me a most graphic description of that highland health-seeking location patronized by Europeans, *Nearara Eliya*. It is some fifty miles south of Kandy, cool, inviting and romantic.

If Europeans in Asiatic countries would drink less brandy, use less stimulating foods, and indulge in fewer excesses, they could better stand the perpetual heat of tropical climates.

INTERVIEWING A MEMBER OF THE LEGISLATIVE COUNCIL UPON BUDDHISM AND SPIRITUALISM. Among several distinguished men of Colombo may be named the Hon. James Alwis, a member of the Legislative Council, a Jurist, a Fellow of the Royal Asiatic Society, and author of several books. Though a native Singalese and Buddhist by birth, he was educated a Christian, and is connected with the English Church. During an afternoon's conversation with this gentleman under the portico of his paternal residence, I took the opportunity of questioning him concerning the present position of Buddhism, the nature of the Veddas, and the prevalence of Oriental occultism. It was a rich mine that I struck. Here are some of the specimens:

"Is Buddhism declining, or dying out, upon the island?"

"It is not, I am sorry to say. On the contrary, the Buddhists are repairing some of their temples; and within a few years some of the priests have become aggressive, gaining ground previously lost."

"Are the 'priests all grossly ignorant,' as a returned missionary recently said at a public meeting in London?"

"Taking as a standard the physical sciences, and literature as found in English universities,

many of the priests are decidedly illiterate, devoting themselves entirely to their religion. Others again are not only really learned, but exceedingly shrewd and capable."

"Are Buddhists naturally superstitious?"

"Decidedly so. They believe in omens, signs, spells, demons, premonitions and astrology. They nearly all have their horoscopes cast, soon after birth, to know what profession or business they are best designed for, and what their general destiny is to be. Some have them recast frequently, that they may know what to expect each month and day of the month."

Gathering from this reply and other remarks that he had some considerable faith in astrology, I made bold to ask, "Have you any faith, sir, in what here in the East is termed astrology?"

"I have, although recently my faith has been a little shaken; still, I must admit that I have had wonderful things foretold me by astrologists. I remember that once my consulting astrologist, pointing to a bad combination of planets on a certain day of a future month, warned me to be cautious on that day and remain at home. But in the multiplicity of legal matters the words of warning, though noted down at the time, had entirely slipped from my memory. . . . Riding in my carriage on the afternoon of that day, the horse sprang, and I felt as though a thunderbolt struck my head. I was at once insensible. The horse had taken fright, and in an instant, seemingly, the carriage was upset, I was thrown into the ditch, severely injured and taken up for dead. . . . I blamed myself, for I had been fully warned of the unfortunate day. Facts of this kind of a similar character are almost innumerable in this country."

"Having intention when reaching Kandy to go still farther into the country to see the Veddas—that tribe reported to be too low in the scale of beings to laugh. Have you ever seen them, sir?"

"Oh, yes; they are a very low, wild people—the aborigines probably—who reached this island in remote antiquity from the extreme south of India. But of this there is no certainty. It is not true that they 'never laugh,' and have 'no notion of music.' I have seen them laugh, and they have a knowledge of such music as corresponds to their own wild, uncultivated natures. . . . By going out to see the Veddas you may see something of polyandria—one woman married to several husbands. . . . It is still practiced to some extent, and occasionally comes into the law courts in connection with estates."

"Are you acquainted with, or have you witnessed anything relating to Spiritualism?"

"If you will define what you mean by Spiritualism, perhaps I shall be able to answer you more intelligibly."

"Spiritualism implies a belief in the Infinite Spirit, and a conscious intercourse with spirits—that is, the spirits of mortals called dead."

"Oh, if that is what you denominate Spiritualism, doubtless a great majority of Asiatic people are Spiritualists. It enters in some form into nearly all the concerns of life, secular and religious. I could relate many accounts of spirits returning into our midst."

"Will you do me the favor of putting some of them into writing, that I may from time to time use them?"

"I shall take great pleasure in so doing."

The following is copied *verbatim* from the first of these written statements. I have the original, which I should like to show to Dr. Carpenter and Prof. Lankester:

"Dr. FRENCHES—My Dear Sir: I send you the particulars of the case I mentioned to you yesterday. It was a fine clear evening, many years ago, a day after I had gone to Nemboto to act for Mr. John Selby as District Judge of that place, that I joined that gentleman at a game of cricket. We finished our game, and were, in the dusk of the evening, coming to the Government House, where we all lived, when Mr. Selby, who was behind us, came rushing past us, and beckoned to me to come fast. He was rather excited, and desired me to be good enough to consult my watch and tell him the time. I did so. He then sat down at my writing table, took a sheet of note paper, and wrote down, 'My wife died 13 minutes to 6 o'clock,' (month, &c., which I forgot). This slip of paper he put into an envelope, sealed it, and got me and another gentleman then present to put our signatures to the fact therein stated. We did so. And he then explained to us that his wife, who had been long ill in England, had appeared to him at the time above indicated, under the shade of the big Banyan, and that he had not the slightest doubt that she had died at that hour, and that it was *her spirit* which he had seen. In consequence of this persuasion, Mr. Selby, who was to leave Ceylon in a few days for England, postponed his trip for a short time. And when the mail had arrived, a month or more after the date above given, he showed me his private letters, and they fully confirmed the prediction of his wife's death, within a few hours, as I remember, of the time he stated he had seen his wife under the tree."

JAMES ALWIS. P. S.—You may make any use of these facts." Colombo, Ceylon.

Written for the Banner of Light.

THE HAPPY NEW YEAR.

The New Year comes, oh, happy time! When all the old dark past is dead; As Winter's lost in Summer clime, So darkling thoughts afar have fled.

We have our time of youth renewed, The present seems of sin devoid, The past from some high hill reviewed, We see as though it ne'er annoyed.

God gives us hope that in the year Thus opening out in promise sweet, The darkness all shall disappear, And better fruit its Autumn meet.

Forgiveness comes to make us blest, And strive with more of manly zeal, The past as poor may be confessed, For shall not this all sorrow heal?

And where we failed in other days, We've learned to do with greater skill, And thus our blame shall turn to praise, And weakness grow to guiding will.

There never yet was time so dear, As this we see in gladsome mien; It is indeed a Happy Year, Let happy deeds in life be seen.

Oh let us number so our days, That we shall do the true and right, And like the Sun, with beauty's rays Go forth to banish gloom and night.

God bless the time and all it gives! God give us strength for duty clear! God crown the life the good man lives With more of joy each glad New Year!

W. B.

The bird of forgetfulness hovers over the drinking-room, and steals away the senses of men.

Banner Correspondence.

Michigan.

PLAINWELL.—Bishop A. Beals writes Dec. 18th: "I am moved to pen a few lines of greeting to my Eastern friends from my present field of spiritual labors here in the West. Since writing you last, my time has been constantly employed on Sundays, and much of the time giving week-night lectures. There is a steady revival of interest in the subject of Spiritualism among the better class of thinkers, and a deepening conviction of its divine truths reaching out into the different strata of society. The great demand to-day is for spiritual facts and tests of spirit-return. The bad logic of the church has long since lost its power and influence over the cultivated mind, and the philosophy of reason is gradually taking its place and permeating the walls of sectarian bigotry. Spiritual societies and lyceums for intellectual improvement are springing up in every town and hamlet, and the voice of progress is echoing the music of the spheres. I have recently filled engagements at Kalamazoo and Starzgis, and my audiences have been large and intelligent. At Kalamazoo I met with a warm and generous reception, and the spirit of inquiry seems to be reaching a theological college there in the case of some of its students. At Starzgis I found a well-organized society, which is the possessor of a fine brick church. The spirit of that society is the Hon. J. G. Wait (and his excellent wife). They came into that place when it was new, and have seen it prosper and grow into a fine town of four thousand inhabitants. Judge Wait has held high and responsible positions in the government, and his wealth and integrity of character have won for him the respect of a large circle of acquaintances at home and abroad. He was one of the first to embrace the truths of spirit-return, and to give his means and influence in its support. I hold him and his estimable lady in great esteem for their kind hospitality during my stay and engagement there."

I spoke here last Sunday to very large audiences, morning and evening, and by request spoke again on Monday. The liberal element largely predominated here, and the nucleus has been formed for a large society in the future. Capt. Brown, Dr. Spiney and Mrs. Shepard preceded me here, and have done noble work for truth and progress."

I leave to-morrow for Grand Rapids, Mich., where I have an engagement for the two last Sundays of December. I am expecting to speak in Rockford, Mich., next month, and have made an engagement for Detroit, Mich., during February."

GRAND RAPIDS.—H. W. Bozer writes: "The cause of liberalism here has received an impetus through the well-directed efforts of J. L. York, of California, who comes among us uninvited away at the 'old bed rock' of popular superstition until the pure gold of truth shines out. He makes no compromise with error, however old and respectable, and the sprinkling of Christianity with which some of our speakers season their discourses, and infuses the most radical thought on all subjects. This earnest worker, logical thinker and most effective of speakers, no spiritual or liberal society can afford to do without. He goes from us with our hearty good will, and may the angels aid him in doing his best work for humanity."

New York.

AUBURN.—M. A. Clayton writes: "Having met Mr. Baxter for the past two years at the Lake Pleasant Spiritualist Camp Meeting, and knowing of his ability as a speaker and singer, and somewhat of his wonderful gifts of mediumship, I ventured to write him inviting him to our city to give us a course of lectures. He came and was with us three evenings—the 4th, 5th, and 6th of December. Our city is intensely Orthodox, owing possibly to the long imprisonment where the spirit of inquiry and habituating itself to one side, and 'The Auburn State Prison' on the other. At all events, bigotry and intolerance are rampant in this city of churches. With but brief notices from the secular press, the weather also being very unpropitious, with concerts, lectures, &c., taking the attention of the people—yet notwithstanding all these adverse surroundings, the meetings proved a most successful success, and were instrumental in awakening an interest among the unbelievers in the spiritual phenomena never before known in our city. The proofs palpable of immortality which are given through Mr. Baxter's mediumship, in the accuracy of descriptions, the giving of full name, age, circumstances of death, and not infrequently of the name, street, and also number of the residence where the spirit of the departed inhabitant on one side, and 'The Auburn State Prison' on the other. At all events, bigotry and intolerance are rampant in this city of churches. 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TO OUR READERS.

The attention of our readers is called to the fact that the subscription for the year 1878 is now closed...

SPECIAL NOTICES.

Notice of meeting of the Board of Directors of the Banner of Light, to be held on Wednesday, January 2nd, 1878...

Banner of Light.

BOSTON, SATURDAY, JANUARY 5, 1878.

PUBLICATION OFFICE AND BOOKSTORE, No. 9 Montgomery Place, corner of Province Street, Lower Floor.

WHOLESALE AND RETAIL AGENTS, THE NEW ENGLAND NEWS CO., 100 NASSAU ST., N. Y.

THE AMERICAN NEWS COMPANY, 100 N. 3RD ST., PHILA.

COLBY & RICH.

Printers and Stationers, 100 N. 3RD ST., PHILA. Also, 100 N. 3RD ST., PHILA.

The Hell Doctrine.

The Rev. Mr. Murray, whose rejection of the doctrine of eternal punishment created such a stir among the orthodox churches in the western part of Massachusetts...

It is easy to see that if these ministers have been unswerving in the eternal punishment doctrine and have so long opposed it...

The hubbub thus raised near Springfield has spread in all directions. It so happens that simultaneous demonstrations against the hell fire dogma have been made in England...

A correspondent writes us under date of Dec. 13th that "Dr. Slade went to Leipzig on Monday, the 10th inst., in response to an invitation from Baron von Hoffman, whose guest he is for the present..."

The prestidigitator and court conjurer to His Majesty the King and Emperor William I., Mr. Samuel Bollaehni, residing at Grossbaronstrasse, No. 14, Berlin, has made affidavit...

On Sunday morning, Dec. 30th, a meeting in the interests of the Liberal League was held at this place, John Verity presiding. Speeches were made by Horace Seaver and J. P. Mendum...

One of our patrons in Washington writes, in the course of a letter renewing his subscription: "I hereby enclose \$3.15 for the Banner, upon the expiration of my present time..."

who have all their lives preached them from the pulpit with eagerness and even with joy, they will themselves run in haste from a fabric of faith that is seen to have no foundation...

Phenomenal Spiritualism.

There has been a "great revival" in this city and elsewhere for a few weeks past in regard to medial physical manifestations...

The occasion lacked definite results, and the Committee appointed to arrange the details and scrutinize what occurred failed to agree on a report, tendered none. A private séance was then arranged where Mr. Choate was to be present...

Mr. Choate and Mr. A. R. Duntun, the latter gentleman being extremely anxious that another trial be had, and we suggested to them that since he was to dine with Epes Sargent, Esq., at his home in the Boston Highlands on the following Sunday, (5th) he had better take the medium with him and arrange for a sitting that afternoon...

Happy New Year!

To the hosts of the readers, patrons and friends of the Banner of Light we tender the best and warmest wishes of the season. We have all come to a stopping place, where congratulations are as much in order as reflections...

Dr. Slade's Work in Germany. A correspondent writes us under date of Dec. 13th that "Dr. Slade went to Leipzig on Monday, the 10th inst., in response to an invitation from Baron von Hoffman, whose guest he is for the present..."

The Explorer Stanley Slurring Spiritualists. Dr. J. M. Pebles informs us in a late letter that Mr. H. M. Stanley, who found Dr. Livingstone, and recently crossed the African Continent, as did Lieutenant Cameron before him...

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We are in receipt of an invitation, tendered in the name of the officers and leaders of the Children's Progressive Lyceum, of Cleveland, O., and signed Thomas Lees, Conductor, Tille Lees, Assistant Guardian, wherein "the pleasure of our company is cordially requested" at a New Year's Dinner Party...

The Poet Whittier.

The seventieth birthday of the Quaker Poet of New England was celebrated in this city on the 17th of December, by a banquet at the Hotel Brunswick, given by the publishers of the Atlantic Monthly Magazine...

It was a day well worth a man's living seventy years to have thus celebrated in his praise. One cannot seem to express himself too ardently in favor of the pure genius and sweet life of the poet of Amesbury...

These forward his song has been sweet and low, though by gaining in a ripe tenderness it has lost nothing of its innate strength and healthiness. He has celebrated the charms of his own Essex County, until he has made it as dearly loved beyond its own limits as Wordsworth made the region of Cumberland...

But there is a depth in his poetic genius below this calm and holy deep. It is the spiritual insight which it of late years so clearly reveals. Some of his poems are those of a seer rapt in the bright glory of inspiration. He sees beyond the here and the now; across the waters which divide the present from the future...

They broke his sceptre, snatched his crown With high offence, and in an urn His heart and brain were weighted down, And none were left to pray or mourn...

So he is dead at last! they said; They crossed his hands upon his breast, They piled the stones above his head; They wished him well to rest!

But when the court had said its prayers, And midnight tolled from chapel-bell, The sheeted king went up the stairs, And left his curse of burning hell.

And off he comes with ghastly face, And sits his throne with crossed arms, dim; The duke bewrays his bloody place, And slurs to be by the side of him.

In a letter to Rev. Dr. Jonathan Stearns, which has recently been reprinted in the Newburyport Herald, Charles Sumner says: "I feel an affection for everything God has created; and this is my religion." To which the Merrimac Visitor remarks: "Many of the old philosophers would have said as much; ay, more. In Christ, except as an exceedingly good man, he had no faith. His words were: 'I remain unconvinced that Christ was divinely commissioned to preach a revelation to men, and that he was entrusted with the power of working miracles.'"

The Women's Educational and Industrial Union have on their books a list of names of women seeking employment as teachers, bookkeepers, reporters, copyists, saleswomen, companions, seamstresses, housekeepers, nurses, and all kinds of employment excepting domestic service. The Union rooms are located at 4 Park Street, up one flight, rear, Boston.

Miss Lizzie Doten at Amory Hall, Boston.

On Sunday afternoon, Dec. 30th, this talented lady and eloquent inspirational speaker closed, with a lecture on "The Natural and the Spiritual Body," her engagement in the course at this hall, which has been carried out with earnest determination by Dr. H. F. Gardner since the incoming of last September...

The introductory services consisted of singing by Mrs. T. Barnard—Robert Cooper accompanist—the reading of a poem by Miss Doten, also the offering of an invocation, after which the speaker proceeded with her discourse. We hope to present this eloquent effort to our readers in a future issue.

At the conclusion of her lecture Dr. Gardner announced that Mr. J. M. Choate would (under his supervision,) lecture that evening at Amory Hall, giving test descriptions and a flower séance. The meeting then adjourned.

A recent number of the London Times contained a letter dated Nov. 4th from its correspondent at Plevna, in which the following interesting facts are given: "A Jewish woman named Sarah, very far advanced in years, was the only one in the place who had reason to be satisfied with the situation. She was a fortune-teller, and her door was constantly besieged night and day by patrons of high and low rank, who wished to avail themselves of her mystical talents. She had foretold in many cases the death or wounding of officers, and, in one or two instances, the promotion of others. She was rapidly enriching herself. Even Osman Pasha himself was rumored to have consulted her, and to have received an unequivocal prediction. 'He would have,' she said, 'a very brilliant future, provided that he was not made a prisoner before the 12th of December.' Plevna fell on the 10th, and with it Osman. Thus Sarah's prophecy was given a profound significance. This letter of the English correspondent was copied into the Russian paper, Moskovskie Vjedomosti of Nov. 18th (old style), or according to our chronology the 30th."

The Works of Hudson Tuttle.

We would specially call the reader's attention to the following list of valuable and practical books which have found authorship and preparation at the hands of the distinguished advocate of the Spiritual Philosophy whose name heads this article, viz: CAREER OF THE CHRIST-IDEA IN HISTORY; ARCANAE OF NATURE; OR, THE HISTORY AND LAWS OF CREATION; ARCANAE OF SPIRITUALISM; ARCANAE OF NATURE; OR THE PHILOSOPHY OF SPIRITUAL EXISTENCE AND OF THE SPIRIT-WORLD; AND ORIGIN AND ANTIQUITY OF PHYSICAL MAN, SCIENTIFICALLY CONSIDERED. These volumes, which have had a large circulation in the past, and deserve a yet more extended one in the future, are for sale at the Banner of Light Bookstore, No. 9 Montgomery Place, Boston.

Cephus B. Lynn

Left Boston for Philadelphia Jan. 2d. He will speak in the Quaker City during January; in East Dennis, Mass., Feb. 10th; in Stoneham, (where his previous discourses called out warm commendation from the local press,) Feb. 17th and 24th; in Springfield, Mass., during March. Permanent address, Sturges, Mich. Mr. Lynn's eastern tour—stretching through the months of November and December just closed—has been marked with the most gratifying success, and we are pleased to notice a practical demonstration of the appreciation he has evoked, in the fact of his being recalled to labor in this section during the close of the Winter and the incoming of the Spring.

Epes Sargent, Esq., concludes a recent letter to The Spiritualist (London) in the following hearty fashion concerning the backwardness of the general press in giving the public the current news relative to Spiritualism: "Well, every one to his taste, the editor will plead, probably, 'It is the fault of the public—of my readers—they don't want any of these cock-and-bull stories about independent slate-writing.'"

And by such ostrich wisdom—such shutting the eyes and the mind to stupendous and notorious facts—we are repulsed in our attempts to give the world the benefit of a knowledge of a great phenomenon of nature—of a subject which I agree with Mr. Frederic Tennyson in characterizing as 'the great subject of the age.'"

If the United States shall by law make the silver dollar of 412.5 grains an unlimited legal tender equal with the gold dollar of 23.8 grains, the surplus silver of Europe will flow to the United States in exchange for our gold or its equivalents, and leave the country in a woful financial condition. It is bad enough at present, and we hope honest men in Congress will deal with the silver question in a manner that shall redound to their honor and save the people from complete bankruptcy.

We understand that there is great excitement in a church in East Boston in consequence of the recent development of a lady member as a medium. The angel-world is busy leaving the theological loaf. It is well.

Mrs. Cora L. V. Richmond commenced a series of lectures in Chicago, last Sunday week, on the subject, "The Scientific Aspect of Spiritualism."

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