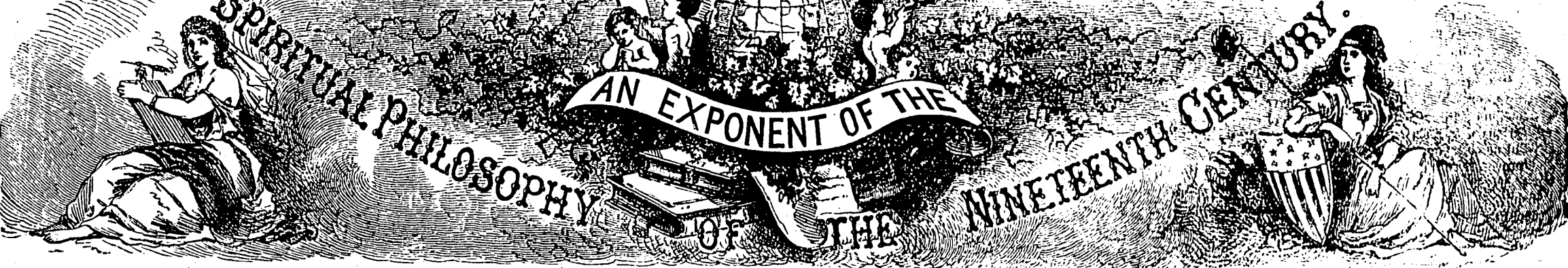


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Versus Dr. Carpenter.

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 size 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, while 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 acceded. 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 taboret, 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 feet. 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 tools,' do great honor, in my opinion, to the most accomplished artist who ever lived; that being specifically interrogated upon this point, I fearlessly gave it as my judgment that not more than one in one hundred reputable sculptors could model such a hand, in all its detail, 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, and other 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; the former of which is a matter of faith with me, but of the latter of which I have no evidence sufficient to entitle me to an opinion thereon pro or contra."

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 their island for foreign parts, 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 latter 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 dreary 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 Singhaleses, 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 an I-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. Marvels of this character, and these 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 Donacris, a well-to-do Buddhist gentleman, and Mr. C. Alwis, a teacher and translator of Singhalesa 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.

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

† Rev. T. R. Stevenson, Colombo, Ceylon.
‡ Fansholl's Dhammapala.
§ Muir's Ethics of Buddhism, p. 37.

ment is superfluous. The burning questions in the Established Church have been, and are, the churchyards and the "vestments" matters—much 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

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.

Spiritualism in Rochester, N. Y.

here, can you tell this man what day it is? he do
ow." - Transcript.

SUMMER THIRTEEN.

the privilege. The Church is inclined

And patience bringeth peace.

There, can you tell this man what day it is? he do
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(From the New York Tribune.)
THE OBSEQUES IN ROME.
 JANUARY 17, 1878.

Victor Emmanuel, of prophetic name,
 Who, crowned in some degree,
 Caught on the summit of the rock,
 With wounded hands, a soldier's simple fame—
 And most content, victoriously to fall—
 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,
 Besses the sire's baptismal prophecy?

So, over-erased to be the Empire's lord,
 Herault, Dandolo fell,
 Amongst the golden goblets, by the Gothic sword,
 In the Venetian's palace chamber,
 And, after him, Theodorico strove
 To win the land he could not choose but love;
 And both, from no deficiency of power,
 But failing heart and brain,
 That might revert the beauty slain,
 Ruffled barbaric dunes, in brief hour:
 Since in a glorious vision cast,
 By some narrative of the Past,
 He saw the victor, in his fall,
 Brought in, dead, Caesar in victory—
 The Italy, that was Rome,
 Diomed, the Greek, the Latin, the Romance,
 Saw her Republic die,
 And, under the broken roof of France,
 The, who, when Rome was free,
 She saw herself, and, starting from her trance,
 Summoned the Victor, who had left her home!

He knew his Victor, and his soul was strong
 To wait till they knew him
 The hand that holds a sceptre dare not shake
 For the quick and the dead wrong.
 With Europe watching, cold and grim,
 Behold him, and the triple-headed crown,
 Colled in his hand, now
 Through changing gusts of doubt and discontent,
 Till he had dreamed of, came to him!
 But now his people know him, now
 Since Dandolo's pure crown is on his brow,
 (Italian eyes are dim)
 Now to her ancient glories sovereign Rome
 Adds one more glory: sorrow falls
 Over all the great of the Aetolian walls—
 Even from Montecitorio to St. Peter's dome,
 And where on warm Pannofili-Dorian meads
 Fresh dew the laurel grows,
 And breathes in every tall Forsythia pine,
 And means on Aventine:
 A—could the dead be awake
 That once was Italy's dear soul—
 A hymn would burst from each dumb burial-stone
 Beside the Victor, who had left her home!
 Where Keats's, Shelley's dust is laid,
 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,
 And chide to drapery of a darker time?
 These are the dead who saw
 Too soon, the Victor's fall,
 Too early dreamed their people's dream sublime!
 He follows them, who lived to make that dream
 A princely success.
 Dandolo, Mazzini, he, who planted Rome
 Its corner-stone, Cavour!
 Then, first among the dead, that gray chief
 Who wears, at last, his Roman laurel's leaf,
 To conquer which he bent and shattered steel,
 Ah! 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 life, and hope, and joy,
 To him who died, such thanks to them who live.

Cunning nor force shall overthrow
 The state whose fabric has been built so,
 Under the Victor's still reign
 Or one free hand that dare not feel a chain—
 Whose name is Rome!
 Still, from the ramparts of the Italian snow,
 Far down the realms of corn and wine,
 Backed by the sea,
 To cope that breast the warm Campanian sea,
 A single race shall grow,
 One free, one light, one joy,
 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 Chairman of the New York Liberal Club's Lecture Committee—Masonic 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 reports 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. These gentlemen 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 initiation of the Oriental esoteric brotherhoods, which, to my certain knowledge, Madame Blavatsky, unswervingly, and, I believe, what has been the will of the temple, the Shukhrat? 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 may be 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 has 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 velvet sailing through the troubled sea of metaphysics, and, in the Valley of the Lord of Isis to his clouded vision was *Paradise*, or *Paris*, the cradle of Continuity, which he considered the definitive philosophy of the future. *Si transit mens hominis*.

I remember that, two years ago, one Mr. Corbin, undertaking to criticize certain articles on "Rosicrucianism" which appeared in a new definite Spiritist paper, made the absurd statement that no woman had been in the Valley of the Lord of Isis, and that the high authority 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, etc., etc., decorated with the Grand Star of Sirius, etc., etc., Grand Commanders of the Three Legions of the Knights of Masonry, in virtue of the high authority with which we are invested, have declared and proclaimed, by these presents do declare and proclaim our illustrious and enlightened Sister H. P. Blavatsky to an Ancestral, Companion, Perfect Mistress, Sublime Elect Scotch Lady, Grand Elect, Chevalière de Rose Croix, Admiration 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 Lord, 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. A. W. W. 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 "Frères Artistes," at Paris, under the directions of the Worshipful Master Brother Cuvellier de Trie; 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 no way, of rank and birth, equal to the highest of these in point of rank and birth.

If we examine the Masonic history of Count Alessandro di Capriostro, 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 you 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 heart-fellow and forever a Free Mason.*" In the Masonic Lodges, which Capriostro 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 reported to the lodge the power he possessed of communicating with pure spirits. The pupils were placed before him the 'dove' and the members poured forth aspirations—"In order that the power granted to the Grand Knight 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 Capriostro, as Grand Knight 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 Capriostro, 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 Impériale* of the *Adoption des Femmes*. 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 Masonic friend and co-worker with Count Capriostro, the Cardinal Prince de Rohan, for years the Grand 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 mysteries of the Orient. In this book, during the progress of her valuable and, I believe, 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 and all Masons who favor its circulation under the ban. From some of these unfortunates "Daniels come to judgment," myself and others have already suffered annoyance and inconvenience. These 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 above mentioned diploma, which in due time 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, "Theosophy," as 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 distinguished physician, and 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 ignorant of its progress and aim. 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 sufficient to fix one's faith in the physical powers of man upon the rock of knowledge—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 costumes. 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 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 rays 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.

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 Leachan, 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, and, I think, clear, individual and peculiarities unmistakable. 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 Leachan, 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 Tattle's standard work: "Arcana of Spiritualism."

We regard it as one of Hudson Tattle'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 human hearts and homes the golden glories of immortality.—*Andrew Jackson Park*.

As thinker, writer, philosopher, Hudson Tattle 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,
 WILLIAM H. HAMLIN, Secretaries.
 A. J. WILSON, H. G. GREEN, Corresponding Secs.
 Boston, Jan. 16, 1878.

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, secularization 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 enforced through the United States courts.
 3. FREEDOM OF SPEECH, to be guaranteed by amendment of the United States Constitution, and enforced through the United States courts, and to be secured to all without regard to race, color, or creed, and to be secured to all without regard to race, color, or creed, and to be secured to all without regard to race, color, or creed.

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 them 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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These Poems are gathered from ancient Hindu, from Persia and Arabia, from Greece, Rome and Northern Europe, from Catholic and Protestant hymns, the great poets of Europe and our own land, ASHLEY LESTER (1851-1870) was a young man of great talent. He was a poet of great power, and his poems are full of the spirit of

Dealing with Facts.

In the multiplication of corroborative testimony there is accumulative strength, which gives to any disputed question prominence, and forces it still more distinctly to the front for respectful consideration. Such is precisely the present position of the Rochester phenomena. We have before us a copy of the *Illustrated Telegraph* containing a long communication from Mr. B. of Bingham, a well-known and entirely reliable citizen of that place, minutely describing what he saw, and telling how he criticized what he saw at Rochester, N. H., on Thursday evening of last week. The writer is independent of all others who have written, and was not there as a witness by prior arrangement or contract with any others. His description is similar, and in no way conflicting with what has heretofore appeared in these columns. He describes a personal test, however, which is as follows:

"One of these forms came out of the cabinet, and by motions seemed desirous to attract the attention of some one near us; and some person suggested a name of one of the party, but it received a negative. My wife then says, 'It is Nellie,' and received an affirmative response by motion of the head and hand. This figure bore my wife and myself recognized as having the features of my adopted daughter. I then mentally said, 'If this is really and truly our own Nellie, will she manifest it by signs that were in constant use from the time she was thirteen years old to the time of her death?' These signs were of her own suggesting and making, and became a system of telegraphing only known to ourselves, each sign representing some word or object. As quick as thought I received from this form at four different times, signs whose significance was this: 'I am here.' This telegraphing was at first used for her amusement, but in after years became on very many occasions a matter of convenience. Here was one of the most positive tests that I could receive, as I know that there is not a living person who knows or would recognize one of these signs, except ourselves."

Mr. Bingham was an entire stranger in Rochester, and had no time for conference or detailed communication with any one. After describing what he saw, and reciting this puzzling test, he concludes by modestly and properly asking the question, "What is it?" Probably the man who proposes to "shoot the ghosts," or to light them up with a "calciumium wire," can tell him all about it instantaneously. How beautiful it is to know so much! This reminds us of what happened when the "ten" were there. Something was seen which created a sensation, followed by some expression, whereupon one of the number turned to his neighbor, remarking, "And Thomas doubted," to which the reply was, "Yes, but the fact remained the same." There was point to the remark and its answer. Without doubt the volunteer "ghost shooter," an eye-witness, doubted. How does he believe? Through faith, it must be. Here is a chance, then, for him to exercise his faith once more, and believe the statement of witnesses as reliable as Thomas as to a common fact. If he is an honest investigator he will do so till he has an opportunity to establish or refute the alleged fact, or he will remain passive, instead of assuming to judge of a thing concerning which he has no knowledge by personal observation or investigation.—*Illustrated Telegraph*.

It is with pleasure we transfer to these columns from the secular press the above statement of facts in regard to spirit-materialization. The evidence is clear and incisive, and will leave no room for doubt in the minds of honest people.

Strong Testimony to the Verity of a Spirit Communication.

The following letters tell their own story:

To the Editor of the Banner of Light:
The message purporting to be from HIRSH REILLY in the Banner of Light of Nov. 17th, 1877, corresponds with his character. The statement made in regard to his place of residence in earth-life is true.

John Y. Urie, William L. Perry, J. L. Kelly, Simon Aitchison, William Aitchison, Jane Aitchison, John Aitchison, Geo. H. Haberling, Euphemia West, H. W. Cole, Alfred Wiley.
I know the above message to be from my father.
MRS. HELEN M. PERRY.
Ridgeway, Kansas, Jan. 23d, 1878.

We the undersigned verify the message purporting to be from HIRSH REILLY in the Banner of Light of November 17th, 1877.

When near unto death, he said: "I am in a bad condition—I am worse off than anybody else—if Spiritualism is not true." We answered him that it was true. We then referred him to two mediums with whom he had attended circles, also to the Banner of Light messages. He finally said, "When I die I will send you a message through the Banner of Light Circle if it is possible." Thus we understand why he said, "I believe, I know, and oh, God help my unbelief which I may have. I am a Spiritualist."

MRS. ELIZABETH REILLY.
H. K. REILLY.
Ridgeway, Kansas, Jan. 23d, 1878.

Amory Hall, Boston.

The course conducted for several months past by Dr. H. F. Gardner at this place having reached its conclusion, Robert Cooper announces that he will commence a series of concerts and readings at Amory Hall on Sunday evenings, to be continued till further notice. The first will take place Sunday night, February 3d, on which occasion quartette and solo singing, in which Mrs. Barnard and others will participate, readings by Mrs. Hattie E. Wilson, etc., will occupy the time. Some of Mr. Cooper's music will also be executed. The price of admission to each of these concert-readings is placed at so low a figure that it would seem to set no barrier in the path of those desirous of attending.

We have had on file for about three years *A Reply to Rev. Dr. Talmage's Pulpit Tirade against Modern Spiritualism*, written by Dr. EUGENE CHOWELL, of Brooklyn, N. Y., which was published in the Brooklyn Eagle. We did not print it at the time a revised copy was sent to us for that purpose, for the reason that one of our spirit friends—who was while on the earth "a minister of the gospel"—particularly requested us to defer its publication until he impressed us to give it to our readers. The reason assigned was that it would do more good by-and-by. That time having arrived, we shall transfer the document to our columns next week. It dissects Dr. Talmage's statements in a masterly manner, and demonstrates his denunciatory discourse against Modern Spiritualism to have been entirely fallacious.

We have received from England a fresh supply (in sheets) of that popular and beautiful work, "LIFE BEYOND THE GRAVE," and are now ready to fill all orders for the same. It is the best book of its kind extant. We can with propriety fully endorse it, as we have had similar experiences ourselves, given several years ago through the mediumship of our translated sister, Mrs. J. H. Conant.

The anniversary of the birth of Thomas Paine was celebrated at Paine Hall, Boston, Jan. 29th. Three sessions were held during the day.—Horace Seaver, Esq., editor Boston Investigator, officiating as Chairman, and Robert Cooper as Secretary. Speeches on a series of resolutions, and music, vocal and instrumental, constituted portions of the order of exercises.

Movements of Lecturers and Mediums.

[Speakers having matter for this department are recommended to the Banner of Light to press on Tuesday of each week, but before the date of Saturday. Their notices should be sent to the office on the Monday preceding the day of going to press.]

C. B. Lynn has just closed a successful engagement in Philadelphia. He will lecture in New Haven, Conn., Feb. 3d; in Williamsville, Conn., Feb. 5th; in East Dennis, Mass., Feb. 10th; in Stoneham, Feb. 17th and 24th; in Springfield, Mass., during March; in Ballston Spa, N. Y., during April and May. Permanent address, Sturgis, Mich.

Persons or societies desiring the services of J. H. Harter, Esq. address him at Auburn, N. Y. He will respond to calls for weddings, funerals, lectures on Spiritualism, temperance or other reforms.

W. F. Jamieson gave four lectures in Osage Mission, Kan., Jan. 15th, 16th, 17th and 18th; two in Kansas City, Sunday, Jan. 20th, and spoke in Harrisonville, Mo., Jan. 21st, 22d, 23d, 24th and 25th, and Kansas City again on the 27th; at Paola, Kan., Jan. 28th, 29th, 30th, 31st, and Feb. 1st. Address box 1250, Kansas City, Missouri.

W. L. Jack, M. D., clairvoyant physician and test medium, who has been holding sances in Springfield for two weeks past, reports that a lively interest is manifested there for more knowledge concerning the facts of Spiritualism. After filling his other engagements he will visit Springfield again before returning to his office in Haverhill.

Dr. Fred L. H. Willis is to lecture in Springfield, Mass., during February, and a correspondent writes from that city concerning the announcement: "Let me say that the people and Spiritualists here will have 'a feast of good things' when he is heard by them. Commendation is not at all needed for him, as he is 'a soul of perfect intelligence,' and as a speaker second to none on the rostrum."

Mrs. Abbie N. Burnham spoke in Providence, R. I., on the evenings of Friday, Saturday and Sunday, Jan. 18th, 19th and 20th; and in North Adams, Mass., Jan. 27th. She has temporarily removed her residence from Boston, and can be addressed No. 27 Federal street, West Lynn, Mass.

Mrs. M. Sunderland Cooper goes to Paris in June, 1878.

A. B. French is to deliver a course of lectures in Camden, Jay Co. Ind., this month, which promises to be largely attended, the friends there having a new hall.

Laura Kendrick (formerly Laura Cuppy) will lecture in New Bedford every Sunday in February. Her subjects for Feb. 3d are "The Price of Truth," and "The Loves of Great Men."

Miss Jennie Rhind will, in the course of a few weeks, leave Boston for the West, intending to go to the Pacific coast.

Bishop A. Beale spoke on the last Sunday of January at Lowell, Mich.; the first two Sundays of February he will be at East Saginaw; the last two Sundays of the month at Port Huron, Mich. He is also engaged to speak during the month of March at Cleveland, O. He has had large audiences at Grand Rapids and Saranac recently.

Mrs. N. J. T. Brigham, the well-known inspirational speaker, recently addressed large audiences in Montgomery Hall, Saratoga, N. Y., on two successive week evenings. The Sentinel of that place compliments her discourses highly, and announces that "she will probably be here again and speak on Monday and Tuesday evenings, February 11th and 12th."

Mrs. Julia A. Spaulding will answer calls to lecture on all subjects beneficial to the cause of Spiritualism. Present address, 288 Main street, opposite the Bay State House, Worcester, Mass.

Dr. J. P. Fairfield, the eloquent frank speaking medium, has just returned home from a lecturing tour, and will answer calls to speak without any stipulated price, wherever his services may be required. Dr. H. P. Fairfield is also a good circle medium. Address him Greenwich Village, Mass.

J. Frank Baxter has been having great success in Massachusetts of late, especially in Springfield, Greenfield, and surrounding towns. His engagements for February are as follows: Sunday, 3d, Orange, Mass.; Tuesday, 5th, Ballston, N. Y.; Wednesday, 6th, Ballston, N. Y.; Thursday, 7th, Barnardston, Mass.; Friday, 8th, Fitchburg, Mass.; Sunday, 10th, Orange, Mass.; Monday and Tuesday, 11th and 12th, Greenfield, Mass.; Wednesday and Thursday, 13th and 14th, Stafford, Ct.; Sunday, 17th, Brookton, Mass.; Monday, 18th, North Easton, Mass.; Wednesday, 20th, Meriden, Ct.; Friday, 22d, New Boston, Mass.; Sunday, 24th, New Haven, Ct.; Tuesday, 26th, Southington, Ct.; Wednesday, 27th, Bristol, Ct.; Thursday, 28th, Ashland, Mass. Parties who desire his services in the vicinity of the above-named places should correspond with him at once.

The London Spiritualist of Jan. 11th—which is for sale at this office—contains much valuable reading. Among other interesting matter we may name an article from the clever pen of "M. A. Oxon," entitled "The Views of the Theosophists." "The Spiritual Body," by Epes Sargent, Esq., of this city, is also of importance, so much so that we shall copy it into these columns. Dr. J. M. Peebles responds to a criticism in the Spiritualist on his views in regard to Hindu Psychology, published some time since in the Banner, and shows up admirably the fallacy of the said critic's blunders. There are other articles of interest to Spiritualists.

The Spiritualist newspaper for Jan. 18th has just come to hand. It is filled with choice essays by experienced writers. An excellent number without. In regard to Dr. Slade's withdrawal from Vienna it says:

"Dr. Slade has recently been forced by the police to withdraw from Vienna because he had no passport, and followed no recognized occupation. Can he not get a passport and go back again, and cannot American Spiritualists bring pressure to bear upon the United States minister to Austria, if an American subject has not been treated in that country as he should be? Dr. Slade should furnish American Spiritualists with facts upon which they can take action."

The Voice of Truth (weekly), published in Memphis, Tenn., 206 Union street, by Mary Dana Shindler and Annie C. Torrey Hawks, comes to us for Jan. 26th with a good showing of interesting matter on spiritual topics. It also has two pages under the caption of the American Spiritual Magazine Department, edited by Rev. Samuel Watson. Mr. Watson states that he has, in obedience to direction from the spirit side of life, consolidated his Magazine with the Voice of Truth.

Contributions.

IN AID OF THE BANNER OF LIGHT PUBLIC FREE CIRCLE MEETINGS.

From J. B. Angell, Red Bank, N. J., \$3.20; A. K. Badin, Baden, 31 cents; J. K. Cincinnati, Ohio, \$2.00; Giles Spencer, East Greenwich, R. I., 85 cents; J. Hatch, Easton, Mass., 65 cents; O. T. Houghton, Bakersfield, Cal., 50 cents; William C. Buckingham, Peconic, N. Y., \$1.00; Joseph Post, Old Westbury, N. Y., \$1.85; A. J. Kenison, \$1.00; Daniel Collins, Standing Rock, D. T., \$1.85; Chauncey Thayer, Vernon, Vt., 25 cents; Mrs. E. B. Drew, Malden, Mass., 25 cents; Calvin Westover, Oxford, N. Y., \$1.00; A. S. Palmer, Plimpton, Ohio, 35 cents; Mrs. Jona. Buffum, Lynn, Mass., \$3.00; C. F. H., \$2.00; Mrs. Mary Webster, East Somerville, Mass., 50 cents; L. B. Burnham, New Britain, Ct., \$1.85; L. K. Joslin, Providence, R. I., \$1.00; A. B. Cutting, Parishville, N. Y., 85 cents; J. Willock, Bradford, Pa., \$3.00; Hannah Rushmore, Centre Road Station, Pa., 35 cents; Mrs. M. M. Rice, Tewksbury, Mass., 85 cents; A. Crofoot, Chesaning, Mich., 40 cents; J. K. Cincinnati, Ohio, \$2.00; E. C. Dart, Oberlin, Ohio, \$1.85; Mrs. E. Mann, Litchfield, Mich., \$1.80; Mrs. R. Gleason, New York City, \$2.00; Wm. H. Nye, Boise City, Idaho, \$1.85; A. Randolph, Jerome, Mich., 40 cents; Mrs. R. B. T., 55 cents.

God's Poor Fund.

Received since last acknowledgment:
From Geo. James, Andrews Settlement, Pa., 63 cents; Wm. C. Buckingham, Peconic, N. Y., \$1.00; Miss Eliza Healy, Washington, N. H., 80 cents; Mrs. Mary Webster, East Somerville, Mass., 50 cents; L. K. Joslin, Providence, R. I., \$1.00; Mrs. A. M. Stone, Avondale, Ohio, 25 cents; E. Doll, Philadelphia, Penn., 85 cents; H. B. Boston, Mass., \$5.00; R. S. M., \$2.00; Mrs. J. Davis, Watertown, Mass., \$1.00. Thanks, dear friends. Scarcely a day passes that we do not have use for the funds thus sent to our care. Indeed, we may say that we have paid out to the destitute a considerable amount more than we have received; in consequence of which we hope and trust that those who have the means will not forget "God's poor."

Paine Hall Liberal League.

On Sunday morning, Jan. 27th, Moses Hall addressed this organization, referring to the insidious efforts now being made by bigoted religionists to subvert the freedom-ensuring character of the United States Constitution by the injection of a formal recognition in effect of the Orthodox trinity into that hitherto non-creedal instrument. He urged all lovers of free thought to unite in opposing this and other steps now being taken by modern Churchianity to overthrow liberty of conscience in this nation.

Next Sunday morning the principles of the Liberal League will come up for discussion, Horace Seaver, Esq., opening the conference.

Decesse of D. A. Eddy, Esq.

This worthy gentleman, who has been for years a prominent defender of the spiritual cause, and with avowed name as a contributor our readers are familiar, has recently passed to spirit-life to inherit the rich reward of good actions done in the earth-sphere. We shall print next week the Cleveland Plain Dealer's account of his obsequies, at which Mrs. E. L. Watson, Mr. A. B. French and Thomas Lees officiated.

Rev. David Macrae is by all odds the most troublesome man in the United Presbyterian Church of Scotland. Last year he attacked the Westminster Confession of Faith, and claimed that some of its doctrines were horrible and were no longer believed, and it was putting a premium on dishonesty to require ministers to accept it. The Presbyterian reprimanded him for his utterances, but could not quiet him. He recently asked it a series of hard questions, to which the Presbytery refused to reply, but reminded him of the admonition issued last year, and exhorted him to give heed to it.

BORFEN'S BOWER FAIR.—The fair at Borfen's Bower, Washington street, Boston, in aid of free dinners for working girls, is meeting with quite gratifying success. A large number of business men and others have sent in donations for the tables, and thereby added to their attractiveness, and the unique art gallery and the kitchen are well patronized. The entertainments in the upper hall have been excellent during the past week, and give promise of being full as good this week. Miss Grace Houston, pianist, and several well-known gentlemen, connected with the Apollo Club, will be among the attractions this week.

We are in receipt of No. 1, Vol. 1, of The Living Gospel, a new monthly, published at Norwich, N. Y., by Addison Ellsworth, assisted by W. F. Jamieson, Lyman C. Howe and others. This magazine is devoted to Spiritualism, free thought, and the advancement of truth, morality and human happiness. Its February number will contain a portrait and biography of A. J. Davis. We wish the new venture every success.

The friends of a world-known instrument for spirit communion will read the following paragraph from the contents of the Voice of Truth with respectful sympathy:

CHAS. H. FOSTER.—A dispatch from this wonderful medium says: "Our child has just passed on."

The Free Thought Journal, of Toronto, Canada, is about to be changed from a weekly to a monthly. It is a valuable paper, and deserves to be well supported.

VISIONS OF THE BEYOND, BY A SEER OF TODAY; OR, SYMBOLOGICAL TEACHINGS FROM THE HIGHER LIFE. Edited by Herman Snow. [For sale by Colby & Rich, No. 9 Montgomery Place, Boston.]

The above book, which is edited by a gentleman well known in San Francisco, is one of the most recent contributions to spiritualistic literature, and we may add, one of the best. It is a series of visions, so called, or rather intrusions into spirit sight, on the part of one who seems to be not only an excellent medium, so far as graphically conveying the sights she sees, but also a truthful and conscientious woman. The book will be interesting to Spiritualists on account of the illustrations it affords of the known spirit laws, the greater number of the visions being of the same character as those recorded by Swedenborg, and to readers "outside the pale," because of the more than glimpses it gives of a faith which makes claim of every day growing in strength and numbers. Particularly will the communications on "Circles," their uses and abuses, be found interesting and noticeable.—*Weekly Post, San Francisco*.

The Banner of Light, published in Boston by Colby & Rich, is doing excellent service in the cause of Spiritualism, and should be read by all seekers after the truth. Terms \$3 a year.—*The Texas Spiritualist, Hempstead*.

Spiritualist Meetings in Boston.

AMORY HALL.—*Public Progressive Lectures*. No. 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, 914, 915, 916, 917, 918, 919, 920, 921, 922, 923, 924, 925, 926, 927, 928, 929, 930, 931, 932, 933, 934, 935, 936, 937, 938, 939, 940, 941, 942, 943, 944, 945, 946, 947, 948, 949, 950, 951, 952, 953, 954, 955, 956, 957, 958, 959, 960, 961, 962, 963, 964, 965, 966, 967, 968, 969, 970, 971, 972, 973, 974, 975, 976, 977, 978, 979, 980, 981, 982, 983, 984, 985, 986, 987, 988, 989, 990, 991, 992, 993, 994, 995, 996, 997, 998, 999, 1000.

ROCHESTER, N. Y. BOOK DEPOT.
WILLIAMSON & HIGGINS, Book-sealers and Stationers, 100 Main street, Rochester, N. Y., offer for sale the *Banner of Light* and *Reform Works* published by Colby & Rich.

PHILADELPHIA BOOK DEPOT.
DR. J. H. REID, 22 North Ninth street, Philadelphia, Pa., has been appointed agent for the *Banner of Light*, and will take orders for all of Colby & Rich's publications, spiritual and material, of sales alone, at 14 South 11th street, corner Broad and Center, City, and at all of the Spiritualist meetings. Parties in Philadelphia, Pa., wishing to subscribe to the *Banner of Light*, can consult Dr. Reid.

BALTIMORE, MD. BOOK

New York Advertisements.

