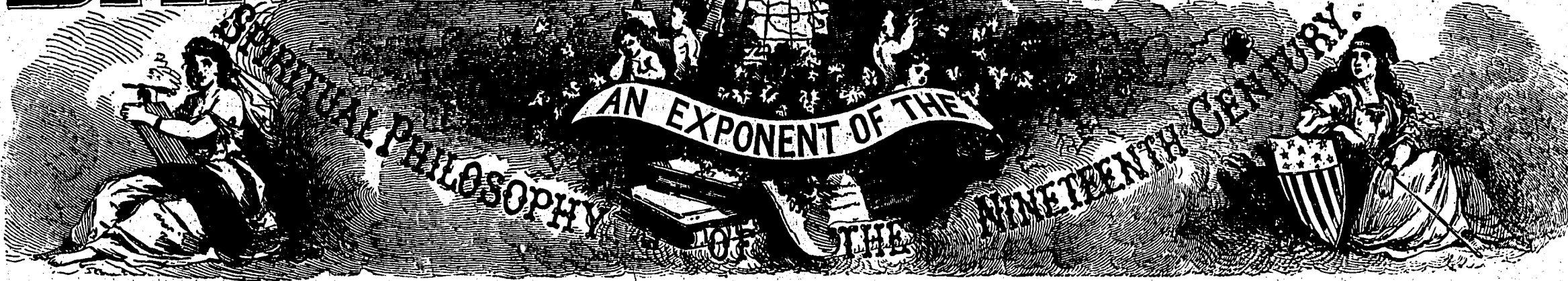


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Spiritualism Abroad.

REVIEW OF OUR FOREIGN SPIRITUALISTIC EXCHANGES.

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

FRANCE.

Revue Spirituelle, Paris, for May: The "Anniversary of the Death of Allan Kardec," is the first article that attracts attention in the present issue: "The Spiritualists," it says, "in great numbers gathered in the cemetery of Père la Chaise to honor the memory of the master. The widow of Allan Kardec assisted at this touching ceremony. Several discourses were pronounced at the tomb"; but only one has been published entire—that of Mons. Camille Chaigneau, accompanied by some written words from Mr. Leymarie (who was ill). Felix Petit, President of the Toulouse Society, and others, made some remarks. "Mme. Rosen spoke eloquently, as at the moment inspired. Mons. Lessard, of Nantes, came to represent the Spiritualists of that city. His long and eloquent address was an appeal for concord, union, fraternity. He is about to establish a new spiritual journal, *The Anti-Materialist*." ... At the rooms of the *Revue*, No. 5 rue des Petits-Champs, M. Chaigneau and Mons. Rosen recited appropriate poems; M. d'Orgeval, the grand artist, played and sang fragments of his opera, *Ivan IV.*; the little Maury, aged seven years, recited a charming poem; Mlle. Deschamps, the celebrated organist, highly delighted the audience; Mme. Bara and Mme. Noblet also sang admirably.

These social gatherings, like those which commemorate with us the advent of Modern Spiritualism, seem like twining a fresh wreath of flowers around an ancient statue of ancestral worth and fame.

"Human Magnetism" is next treated of at length by Mons. Flammarion. Though his observations are of much moment, I will give only his closing words: "We are awaiting grand discoveries, for we are here in the face of an unexplored horizon."

"Stones Thrown by Invisible Hands," heads the next article; but this is an account of that unexplained phenomenon at Lioniere, of which I gave a history in my last review.

"How Woman is to Become the Equal with Man," "Conference" at Selignelay, a village where about four hundred had come together for spirit manifestations, and to listen to a discourse by Mme. Rosen, and "Minor Items," can only receive this brief notice. From the latter, however, I may quote: "Dr. de Ste-Marie writes us that, with his friends, he has reorganized the spiritual *groupe* at Agen. The medium, Honorine, exhibited her powers without curtain or cabinet."

"The Presse de Charentes announces the new apparition, on the vines, of the phylloxera, and the new apparition of Spiritualism among the men. A little assembly of this last epidemic counted among its adherents quite a number of both sexes, dupes and victims."

"In Algiers, Mlle. — has established, through the impulsion of the spirits, an asylum for abandoned children, without distinction of religion. She has now under her care Jews, Mohammedans, Catholics, Protestants. She is encouraged by the government."

"Mons. Sardou, father of the Académicien, has given us the details, very interesting, of the origin of Spiritualism in Paris. This venerable octogenarian promises us an article on the origin of our society, which we shall with pleasure publish."

"A healing medium, M. Sauvaget, at Charente-Inferieure, who had been very successful

in nervous and other maladies, was assailed by the priest of the district, who sought to destroy his (Mons. S.) influence, but was soon himself put under ten years' surveillance for *attentat de lapudeur*, a heinous offence.

"Mme. Olympe Audouard, always devoted to our cause, has given at the Hall of Conferences, Boulevard des Capucines, Paris, a series of assemblies which have been largely attended. On the 6th of April she treated of this subject: 'The Spiritualists, are they Pools? The Materialists, are they the True Savants?' She also gave a view of the life beyond the tomb."

"M. Cazelles Jean writes from Fénellet, that the priest (the *curé*) there is waging bitter war against the Spiritualists, which form a *groupe tres important*. Though some have remained firm, others have been shaken out by this messenger of God, their families being otherwise subject to his malign influence."

"Mons. Leruth has sent us the plan of a Hall of Conference which the spiritualistic *groupe* of Poulseur has conveniently installed there. Upon its facade is inscribed in large letters: '*Groupe spirituelle l'Esperance*;' and 'without charity there is no salvation'; 'To be born, to die, to be born again: such is the law,' etc. A lecture has already been delivered there by M. Henrion, on 'Religion, Past, Present and Future,' and was well attended."

"Mons. François Valles, *inspecteur général honoraire des Ponts et Chaussées*, has been giving lectures on Spiritualism at quite a number of different towns or villages (named in the report). 'We warmly thank Mons. Valles, who, after a life of toil so gloriously filled, occupies himself so humbly: quitting his retreat to explain what Spiritualism is.'"

"Mons. Laussel, of Pont-St.-Esprit, assures us, as has been stated by the journals of Gard, that an old man, Guigne, and his wife have for twenty years had their furniture moved about by invisible hands, their bed-clothes lifted; and when they would prove these things to others, they have received blows that have left traces of their violence. In vain masses and exorcisms have been resorted to. Investigation has begun, but the medium has been rudely treated."

"The *Bulletin* gives a lengthy review of a work by Mme. Clémence Royer, entitled *La Dieu et la Loi Morale*. The authoress is favorably known as the translator of Darwin's great work, 'The Origin of Species,' and it would seem that her present production shows that evolution did not stop at (the lower grade of) animals, but that 'the same law of natural selection and of a struggle for existence which has presided at the development of life in the *regenes inferieurs*, embraces also the human race,' etc. Mr. Ch. Faurety devotes some twenty pages to an analysis, learned and attractive, of Mme. Royer's theories."

La Lumière, Paris, for April: The second number of this new paper, conducted by Mme. Lucie Grange, will be popular with the general reader. Mme. G.'s views of the "sixth sense" include the following: "At least we are authorized to take for the voice of God a voice *intime*," (as the still voice of conscience) "which penetrates us with its mysterious accents, and of which the impressive results are to transform us." ... The "Dogma of Atheism" is here also learnedly handled by Edme Dardenne, as is "Animal Magnetism" by Matharel. The stone-throwing by invisible hands (which I have already reported), "Superstitions," "Hygiene and Medicine," and other minor items make Mme. Grange's "new venture" one which gives promise of success.

Licht, mehr Licht, though in the German language (but in English type), is published in Paris. Few papers have a more attractive appearance. I have in hand four numbers of this weekly, dating to May 7th. Its great variety of articles, with its foreign correspondence, makes one regret that it cannot all be reproduced in the *Banner*.

BELGIUM.

I have received the April and May numbers of *Le Messager*, of Liege. In both "Spiritualism in Antiquity" is continued; also "God in Creation." In the former Dr. Wahu says: "It is to be regretted that Mr. Vachierot, a serious thinker, has not taken the trouble to examine Spiritualism to its basis, for then he could not have failed to be convinced that the reign of religions had passed, humanity having called us to enter on the period *philosophique religieuse*—as the spiritual can in effect, and in all truth, be thus characterized. Here are neither dogmas, nor mysteries, nor symbols, nor legends; all is positive; reason sustains it; there rests, then, nothing for the imagination." ... Following this is a translation from the *New York Tribune* of the account there given of that remarkable séance at Mr. A. L. Hatch's mansion at Astoria, where so many recognized spiritual forms appeared, including Mr. Hatch's daughter, in angelic loveliness, in grace, in form, in costume. The recently engraved representation of the appearance at the piano of this divine image imparts a precious finish and a stamp of durability to what otherwise seemed so evanescent.

Mons. René Caillé devotes a chapter to the moon, in his "God in Creation"; the *Banner's* account of Mr. Slade at Indianapolis is quoted in brief, while a contemplation of the "Actions of each Day," those to which men voluntarily devote themselves particularly, is accented as of much importance, more than we think.

"Thought is the sovereign mistress of all things," says this "spirit co-laborer." The *Monteur* of Brussels, for April, is almost wholly devoted to the progress of the age in liberal sentiments, to the reign of skepticism, the value and import of Spiritualism, all founded upon the text that "in England Mr. Bradlaugh had refused to invoke the name of God," etc.

Only a couple of pages are given to other subjects, including a notice of Rev. W. H. Cudworth's sermon on "The Visible and Temporal compared with the Invisible and the Eternal"; *La Lumière*, Mme. Grange's paper, noticed above; the new *Revue* of Nantes, which is destined to combat materialism; and the "American medium, Henry Laurois," are commented on. "God in Creation" is the title of a brochure from the pen of a learned French engineer, Mons. René Caillé, who says in the preface: "We have essayed to condense all that man knows to-day about the Creation, eliminating the arid formulas and aiming to render *la science amiable et simple*."

SOUTH AMERICA.

La Constanca, of Buenos Ayres, brings in its large and handsome form much material worthy of note. "To-day," it says in its March issue, "Modern Spiritualism completes its thirty-four years. How immense the revolution, so powerful in all its consequences—scientific, philosophical, moral, religious and metaphysical—in the world in which humanity lived, blind and incredulous. Blind, because ignorant of its destiny beyond the tomb; alighting, because presumptive, positive science proclaimed the inequality of the intellectual forces, at the same time proving the eternity of matter in order to deny the creation, and by this negation dispelling the necessity of the idea of a Creator, of a Supreme Intelligence, of a God." ... To-day no one denies the reality of the *fenomeno espiritista*, which is a grand triumph. ... Now the intelligent being who once inhabited a human form, presents himself to us in a clear light, and enables us to identify him. ... The iconoclastic materialism, we repeat, what has it to offer to disinherited humanity to fill this void? Nothing! Nothing! ... The times that were prophesied have come; science and skepticism have rendered homage to them. ... Oh! celestial messenger, continue your march! your march, constant and silenciosa! ... Indeed, to-day neither doors nor windows impede your entrance or prevent your egress. ... The Spirit of Truth, Spiritualism, is ever near us," &c.

At a special meeting of the "Society Constanca," several interesting discourses were delivered—that of the President, D. H. Mayor, treating largely of brotherly love; that by Don Cosme Mariño, of a high moral standard, exemplary virtues, which should characterize our adherents. "The moral in action," he said, "is the condition, the *sine qua non*, by which we may with propriety call ourselves Spiritualists."

"Says Gustavo Droz, 'to love is something; to know how to love is all'; an irrefutable truth, it is enough for us to believe." I had not read two lines of this before I said to myself, that sounds like the poetess, the eloquent address of the Barcelona weekly, *La Luz*; and turning over several pages I found at the end of an article entitled "El Cura de la Aldea," the name of Amalia Domingo y Soler. This lady portrays a character (well painted, by Lamartine in his *Joseline and Eschir*), a real, positive character, where we read: "To deny the elevation of some spirits which have been incarnated on the earth, would be to deny progression; and though not having had the fortune to be near these ministers of God, truly inspired by the love of Christ, we firmly believe that they have lived, for good and gentle souls need a good guide, and thus have one; for God does not leave them in the hunger of love, and those who merit encounter a ray of light divine, embodied in a spirit that has come to our globe to instruct and to love. *El Cura*, the priest of Aldea, is one of these; his mission is a great one," etc. ... Following this are "The Adversaries of Spiritualism," from the French *Revue*; "Anti-Spiritualism," from the Belgian *Moniteur*; "Spiritualism in Germany," by Dr. Bloede, and many minor items. Here is also a notice which M. Julio Fernandez (editor of *El Faro*, of Seville, Spain) gives of his excommunication, "by order of our eminent prelate, ... an anathema and excommunication from Rome," he says—professing his profound gratitude for the defence, paid him.

The "Library" of the Constanca Society contains many of the most noted of the modern works treating of Spiritualism.

Revista Espirita, of Caracas. I have in hand three numbers of this new publication, devoted to "psychological studies," and directed by a "Sociedad de Psicólogos." Re-incarnation is the first subject discussed, and the writer says: "In these little verses of the Evangelists we have palpable evidence of re-incarnation. In fact it has been announced from time immemorial. The prophet Elias was to return to the earth. ... The disciples of Jesus, who had a knowledge of this grand truth from the Scribes, were then the Doctors of the Law, manifested a natural amazement at the transfiguration, and when Christ conversed with Moses and Elias, ... recognizing Elias in John the Baptist, or the same spirit incarnated in different bodies, at epochs wide apart. ... Re-incarnation is not, as some have claimed, a derogation from the immutability of God. On the contrary, it enters into the domain of things natural," etc. This is enough to show the drift of the author's deductions. "Communications with the Spirits" follows the above, and by extracts from the Bible, from the Fathers of the Church, and still more ancient writers, it is quite evident that to Modern Spiritualists is not to be attributed the doctrine of intercommunication between the world of spirits and ours. The subject of Re-incarnation is continued through the three numbers of the *Review*, but I have not space for such extracts as would do justice to the writer. The *Review* quotes from the *Morning Herald*, of Baltimore, its excellent notice of the death of W. A. Danskin, and gives several

instructive communications from the spirit of Vincente de Paul.

Revista Espiritista, of Montevideo, for April. This little magazine is, as usual, filled with entertaining articles from the pen of its editor (J. de E.), and from the lips of the "Angel Guardian." "The contraries and the disjuncts in this life," says the latter, "are of such a nature as to induce man to elevate his spirit to regions of immortality. ... The sun burps in the firmament to illumine all, but all do not see the light; and of all who do see no two utilize it, make fruitful its efficacy, in the same manner. ... The felicities of earth are found in our own proper consciences," etc. "With truth, we arm those whom we properly instruct," says J. de E.; and, "Spiritualism is a doctrinal body which constitutes the complete philosophy of Christianity, and proclaims, sustains and defends the dogmas of reason and science—the existence of God, spiritual, eternal and infinite; his omnipotence, wisdom and infinite justice," etc.

SPAIN.

El Criterio Espiritista, of Madrid, opens with the "Inequality of the Contest," and says: "Spain has the sad privilege of being the last barrier of all absurdities. There is no antiquated doctrine, no tradition nor superstition which does not obtain here ardent apostles. ... It is to be understood that this follows where the chief of the State has the divine right of being at the same time both Caesar and Pontiff. ... The most sad thing of all is the indifference with which are tolerated those things which reason and conscience trample under foot, while manifestations most rational and worthy of devout attention, *mas dignos*, are denounced with the utmost rigor. 'Mons. Renan and his ideas of Christianity' follows the above. One paragraph reads thus: 'The last work of these studies is far superior to the first, viewed in the light of an exposition. The part of philosophical criticism and of positive science is more developed. But the splendor of the *Life of Jesus* eclipses all, and obliges the author to omit a multitude of texts, which, if they were cited, would prove sufficiently the theory of the divine incarnation.'

Under the head of "Spiritualism" a writer pays a high compliment to the author, D. Manuel Gonzales (who has been often quoted in the *Banner*), of the sublime work "El Espiritismo es la filosofía," while "Our Doctrine" is ably presented by Don Escarpizo, who says: "Spiritualism has for its point of departure love (el amor) and science (la ciencia); for doctrine, that which Jesus taught; and for object, to know all that is permitted by human limitation, the occult mysteries of the other world (*ultrabunha*) by means of communications with the disincarnated."

ITALY.

Through the length and breadth of this land of song, priestcraft and earthquakes, there is now but one spiritualistic publication—the *Annali Dello Spiritalismo*, of Turin. There are active societies at Florence, and other places, where very gratifying manifestations of spirit power are enjoyed, and Mme. Cornelia, who, I think, was once well known in Rome as its most beautiful daughter, was developed as a fine medium. The *Annali* for May continues the translation of Mons. Nus's "Grand Mysteries," in which ancient and Modern Spiritualism is considered; then it quotes from the *Buen Sentido*, of Lerida, "Science and the Future of Humanity," in which the value of intellectual culture is ably presented, the immense advantage the laborer in the fields would find in it, etc. Sr. Girolamo T. discourses on hereditary taints—"the child inheriting the moral and physical defects of its parents." These, with "Spirit Teachings," and an extract on "Materialization," from the *Medium and Daybreak*, with a few minor items, make up the present issue.

GERMANY.

Der Sprechsaal, of Leipzig. Four numbers, up to May 6th, are in hand. "Modern Spiritualism" is treated of in each number by the editor, Dr. B. Syriax. "Materialization" occupies nearly a page, and is taken from the *Banner of Light* of the 11th of February; another article on the same subject refers to manifestations at Astoria as given by the *Tribune* reporter. The "Harmonical Philosophy," "Friedrich Fröbel," and many minor items, will all, doubtless, interest the German reader of this popular and cheap newspaper.

Psychische Studien, of Leipzig, for May. This valuable monthly commands the finest talent in Germany. Its first article takes a view of Spiritualism, Adepts, Elementary theosophic, Akasa, etc. Mons. Emil Voelkel writes a lengthy letter from Dresden. Dr. Fahnstock writes from Philadelphia on "Statuolence." Count C. Wittig, Dr. Langsdorff, Marie von L. contribute their views respecting spiritualistic matters. A number of "Short Notices," with the above, complete the number in hand.

MISCELLANEOUS.

Op de Grenzen van Twee Werelden, etc. This handsomely printed magazine, which has given a history of Spiritualism, and occasionally a sketch of its ablest exponents, is devoted principally, to, its present issue, to the marvels of magnetism and the Baron du Potet. A few pages are given to Mme. Britten's "Modern Spiritualism."

"MENNISKAN, Forelasing Hallen I Stockholm, Af Walter Jochnick," is the title of a pretty pamphlet of thirty pages.

Magnetische Streiflichter, von Philipp Walburg Kramer, is a neat brochure of forty-eight pages devoted to the subject of healing by magnetism.

A Singular and Convincing Evidence of the Truth of Materialization.

To the Editor of the Banner of Light:

Perhaps the following may possess a little interest for some investigators of the spiritual phenomena.

At a recent séance with Mrs. Ross, the materializing medium of this city, a gentleman and his wife were called to the curtain by a female spirit making various motions which they did not comprehend. As neither of them recognized the spirit, they both took their seats, when immediately she reappeared, with a child in her arms, and again called them up. She nodded to the gentleman, then to his wife, and then to the child. This action was several times repeated, but not comprehended by either. The child was a tiny thing, moving its head naturally, and showing the motion and outline of its limbs under its covering. The gentleman asked, "Is it a relation of ours?" The reply by the control of the medium (leaving out the Indian dialect) was, "The child and the figure holding it are both related to you, but the figure holding the child is not its mother." The gentleman inquired, "How far back?" vainly trying to recall some child who had died in the family. The lady remarked, "It does not belong to us." At which the control said, "I do not understand what you mean." The spirit continued nodding, as before, as though determined, to make herself understood, and on the gentleman remarking the small size of the child the control said, "It looks now just as it did when it passed over." At once it flashed into the gentleman's mind that it was a child of theirs prematurely born, and in this light the motions of the figure were easily explained. She had told them as plainly as she could tell without words, "This is your child." It was their first, lost some ten years ago.

The above plainly shows that the circumstance was not in the mind of either father or mother. Indeed, the mother had little confidence in the materializations, and did not even comprehend all this till, on reaching home and being questioned by her husband, she could see no other way of accounting for the incident. Neither was the matter in the mind of any of the circle previous to its appearance. Even then but one of the party beside the father thought of the lost child, and this person did not speak of it because she did not know that such children could materialize.

The séance was a private one of ten persons, of whom one-half were sitting for the first time, and at least one-half were skeptical. The medium could not by any reasonable possibility have been aware of a circumstance happening so long ago and scarcely known outside of the immediate family. Neither is there any reason to suppose that she could have known the name of more than one of the party. He left his address at the time of arranging for the séance, but gave no information as to whom he was going to bring. Neither was he the person to whom the above occurrence relates. H. K. Providence, R. I., June 9th, 1882.

Mesmerism and Spiritualism.

To the Editor of the Banner of Light:

On a recent visit to Pawtucket, R. I., I had the pleasure, for the first time, of attending a public entertainment given by Prof. J. W. Cagwell, the well known mesmerist and lecturer on Mesmerism. The exhibition of the operator's control over his subjects, and of their action under this control, was marvelous, and highly amusing as well as instructive.

Prof. C. appears to be not only an adept in the exercise of mesmeric power, but is also an ardent Spiritualist, and understands the close relationship between Mesmerism and Spiritualism. He sees that the former, instead of affording a mundane explanation of spiritual phenomena, as some shallow observers have imagined, illustrates and demonstrates spirit-agency in a large class of them; and his curious experiments furnish the illustration, if not the demonstration, on the spot.

I wish to suggest that Spiritualist societies would do well to employ Prof. C. to give lectures with experiments on these subjects. They cannot fail to be both entertaining and instructive. Yours truly, Arlington, Mass. A. E. NEWTON.

Mrs. L. A. Coffin.

To the Editor of the Banner of Light:

The account in your paper, June 10th, of the finding of a lost pocket-book by means of the clairvoyance of Mrs. L. A. Coffin (under the heading "A Test in Psychometry") informs me that one known for many years as a good and well-esteemed medium in private, now at No. 9 Essex street, offers her services to the public. Her success in the case described, and the character of her readings as I have known them in private, induce me to express confidence in her as an estimable woman and good medium. ALLEN PUTNAM.

The *Banner of Light* has had a communication from John T. Loring, who seems happy in the spiritual world, and says that death is a friend, the best mankind can have—a deliverer, which to him was no unwelcome guest, but was met with outstretched arms. He sends greetings to his friends in Lawrence and Newburyport.—*The Valley Visitor*, Newburyport, Mass.

Sunday evening a Boston divinity suddenly paused somewhat near the close of his sermon and said: "We would all be glad if that young man in the vestibule would come inside and satisfy himself whether she is or is not here. That would be much better than keeping a half-inch draft on the occupants of the back pew." And in the solemn silence that followed the congregation could hear a sound outside as of the retreat of an army with banners.—*Christian at Work*.

An ounce of mother is worth a pound of clergy.—*Spanish proverb*.

Pearls.

And quoted odes, and jewels five words long,
That, on the stretched fore-finger of all time,
Sparkle forever.

THE FEAR OF MAN.

No man fears men, but he who knows them not;
And he who shuns them may not hope to know them.

—Goethe.

There are more fools than sages, and among sages
there is more folly than wisdom.—Chamfort.

EPITAPH ON A BABE.

Here she lies, a pretty bud
Lately made of flesh and blood,
Who, as soon, fell fast asleep
As her little eyes did peep.
Give her strewings; but not stir
The earth that lightly covers her.

—Merrick.

Bad temper bites at both ends; it makes one's self
as miserable as it does other people.—Arthur
P.

INVISIBLE.

In spirit-worlds he trod alone,
But walked the earth unmarked, unknown;
The near bystander caught no sound,
Yet they who listened far about
Heard rendings of the sky's roof,
And felt, beneath, the quaking ground;
And his all-sown, unheeded words,
In the next age are flaming swords.

—Emerson's "Solution."

However deeply the violet may be hidden, its perfume
betrays it, and leads to its discovery. It is the
me with woman; those only are neglected who are
worth the trouble of seeking.—E.

MY HOPE.

I blew a tiny bubble on the air;
The sunbeams painted rainbows pure and bright
Upon it, and it shone with mystic light.
I stretched my hand to take the treasure fair;
It vanished at my touch, and naught was there
Except the gathered moisture. From the night
I sent a hope, and soft winds on their flight
Into the future bore it like a prayer.
Day broke. A thousand golden sunbeams clear
Enveloped it with smiles; but when I thought
To grasp my hope, I dreamed not what I sought
Was far too sweet a pleasure, far too dear,
Ever to be mine. No joy to me it brought—
Its melting beauty gathered in a tear.

—Frederic W. Shurtleff.

ETCHINGS AND ITEMS.

To the Editor of the Banner of Light:

Yours is truly a busy life. Do you never sit-
lently sing:

"There is rest for the weary."

What a world of editorial work you have done
—and are still doing. If I rightly remember, it
is over a quarter of a century since you took
your stand at the helm of the *Banner of Light*,
directing it through fires, storms and threaten-
ing tempests—through typhoons and cyclones
to-day and calmer seas to-morrow. And flur-
ring all these long, troublesome years of toil,
prejudice and persecution, your pen-trumpet
has given no uncertain sound touching the
soul's immortality; nor have you shrunk from
heroically declaring the fact—the *momentous*
fact—that the river of death is bridged, and that
the dead return with messages and varied in-
structions. Though falling to mention it, per-
haps, yet multitudes thank you for your inces-
sant labors and your self-sacrificing efforts in
the defense of Spiritualism.

Permit me to say that I, too, am busy. Last
winter, and up to the present time, I have
averaged five week-day evening lectures; and
from one to three on Sundays. Besides these
lecture labors I furnish two columns per week,
as you recently kindly announced in the *Ban-
ner*, for *The Great West*, Denver, Colorado, one
page for *The Western Monthly Literary Maga-
zine*, several columns nearly every month for
The Progressive Age, Atlanta, Ga., and occasion-
ally an article for *The American Antiquarian*.

A SPIRIT-MESSAGE VERIFIED.

Several weeks since I saw a communication
in the *Banner of Light* signed Moses Ballou,
a portion of which was evidently designed for me,
as "*him of Hammon*." Father Ballou was a
warm personal friend of mine for full thirty
years. And though a distinguished Universalist
preacher, he was also a devoted Christian
Spiritualist. He sometimes held seances in his
own home, and frequently visited myself and
wife in Hammon.

Only two weeks previous to his death I visited
him in Ateo, N. J., and never shall I forget that
visit, nor the calm, subdued conversation of the
aintly man. He was simply waiting—waiting
for the opening of the golden gate.

Rising to go, my eyes moist and my voice a
little tremulous, I said: "Well, Father Ballou,
I do not meet you here again, I hope to meet
you in the better world."

"Hope—hope to meet me?" he exclaimed.
"Well, if I don't meet you I shall make a fuss
about it—depend upon that."

I then said: "Father Ballou, we've been
friends these many years, and have had many
happy meetings together; and now, when you
enter the heavenly life, communicate back to
me."

His eye brightening up, he replied: "I shall
avail myself of the first opportunity; for I am
sure that I shall remember you and my friends
in the mansions that the good Father has pre-
pared for us."

This promise that he made me I had never
mentioned. Therefore you may well imagine
my satisfaction upon receiving the promised re-
sponse in your Message Department. After
speaking of others, he continues:

"I cannot particularize each friend, yet I send them
all my greetings, my love and my blessing. But to him
of Hammon, who has been near to my spirit in days
gone by, and who has attracted me to his side since I
passed from the mortal, I send my truest greeting. I
say to him: Oh, friend, oh, brother, searcher after
truth, live in accordance with the highest laws of your
being, the divine laws of life, and seek diligently for
the love and truth which flow downward from on high."

THE PREVALENCE OF SPIRITUALISM.

Sometime last year A. B. French sent me a
pamphlet of his, relating to the progress and
genius of Spiritualism. Among other well-pat-
things he says:

"Our danger to-day is not that we are opposed,
but rather in the fact that opposition has ceased. It
does not arise because we are the advocates of an un-
popular cause, but from the fact that our facts are al-
ready accepted. What fact have we to-day that our
neighbors do not almost universally concede, and in
many instances prize sacredly as we do? Do you be-
lieve in clairvoyance? The educated in the Church
also believe it. Do you believe the Rochester rap-
ings were produced by spiritual beings? A large
portion of the Church also believe it. Do you believe
that ever and anon we catch gleams of light from the
immortal shores in premonitions, dreams, impressions,
trance, and by divers and sundry ways? The Church
also believes it, and in many instances openly advo-
cates it."

Every word of the above is true, and to me
doubly true, because I am frequently giving
courses of lectures in various church edifices,
and meeting pastors and church committees; I
converse freely with them upon the subject of
prophecy, premonition, vision, clairvoyance,
trances, healing gifts, and all the spiritual phe-
nomena. They do not object to these. Ay,
more: they admit them to be facts, and em-
phatically useful to those who wish for proof of a
future existence. But it is the sneering agnos-
ticism, the pompous negation and aggressive
denunciation that they object to; and object-
ing, pass by Spiritualism, or this kind of bel-
ligerent Spiritualism, pronouncing it a modern
form of demonism. And I have this to say:
that just so far as any speculative Spiritualism
ignores God—the "Our Father" of all immor-
tal intelligences, and denies the existence of
Jesus Christ—just so far as it is scoffing irrel-
igious and madly anti-Christian, I have not a
particle of sympathy with it. The name is a
misnomer. It is not Spiritualism, but rank ma-
terialism, with just enough of physical phenom-
ena sandwiched in to give it the semblance of
the genuine. All that is good and pure, all
that is holy and heavenly in Christianity, is
spiritual, and all that is beautiful, uplifting and
divinely ennobling in Spiritualism, is Christian.
It is needless to say that I use the word Chris-
tian legitimately, and not in any Roman Catho-
lic, Calvinistic, or sectarian sense.

DENOMINATIONAL TESTIMONY.

A cultured Unitarian minister told me the
past winter that full three-fourths of his con-
gregation were either avowed Spiritualists or
very favorably inclined toward Spiritualism;
and then he added—"I've no doubt, myself,
but that ministering angels and divers agencies
from the invisible world, either directly con-
trol or influence us all more or less." The
above is a common admission of the better ed-
ucated preachers. They frequently tell me of
clairvoyant sights, and of visions witnessed by
the dying. I am confident that a very large
majority of our clergymen and pastors believe
sincerely in the realities of the spiritual phe-
nomena. But who are these unseen intelli-
gences? they ask. Are they "elementals,"
are they spirits, demons, or angels? Do they
harmonize, spiritualize and angelize those
whom they influence? And do Spiritualists
themselves strive to overcome evil with good?
Are they tolerant of others' opinions? Are
they more honorable, upright and charitable
than their Orthodox neighbors? Are they rigi-
dely conscientious? Do they pay their honest
debts? Are they above petty envies and jeal-
ousies? And do we lecturers, mediums and
editors constitute one harmonious happy family?
... The future battle-ground will not be between
a true Christianity and true Spiritualism; but
between Spiritualism and a cold, sterner mat-
terialism—a materialism that points the noble,
aspiring soul to the hopeless, rayless doom of
one eternal night!

DR. BABBITT'S BOOK—RELIGION.

This volume, neat, scholarly and deeply in-
teresting, ranks as among the first in our cata-
logues; and for the timely effort in producing
such a beautiful book, Dr. Babbitt may reason-
ably claim the thanks of all true Spiritualists.
It is from the beginning to the end a work
with immortality, a work with a gospel message
of joy to the world. It is among the cheering
signs that such books as Babbitt's, Kiddle's,
Dr. Crowell's, A. E. Newton's, Dr. Watson's "*Re-
ligion of Spiritualism*" and others of this class
are in such demand.

Dr. Babbitt in the preface to this late book
of his says—"True religion is the heavenly side
of science, the divinest motive power of philoso-
phy; and yet, it is the very angel of every-day
life, which sanctifies and sweetens human loves
and tends to lift up even the humblest soul."

The speaking illustrations in this work are
sermons of themselves. Thus the stern, rigid
face of Calvin, so like his theology, the animal
face of Leo X., the pictures representing a per-
verted, ill-born childhood on p. 240, and an har-
monious childhood on p. 241, and the beautiful,
benignant face of William Howitt, illustrative
of a happy spiritual religion, placed, by the side
of the crabbled face of Henry Owen, D. D., a
stern theologian of the old school. Speaking of
Wm. Howitt, calls vividly to mind the happy
days that I was once privileged to spend in the
lovely home of William and Mary Howitt. This
whole book of Dr. Babbitt's gives a triumphant
array of facts and principles in favor of Spirit-
ualism—and Spiritualism in its religious aspects.
Reader, buy it! The following sub-headings of
a single chapter, namely, the fifteenth, give
some idea of the work:

II. The Higher Realm of the Brain; III. Spirituality
is Ennobling; IV. Spirituality Beautifies the Counte-
nance while Animalism and Rude Impulses Deform
it; V. Spirituality Developed Through Spirit Com-
munion; VI. Spirit Communion the Basis of all Re-
ligions; VII. Spiritualism is founded upon Facts,
other Religions more upon Traditions; VIII. Spirit-
ualism the only Religion which Demonstrates Immor-
tality; IX. Spirit Communion robs Death of its Terror;
X. Spiritualism the most Joy-inspiring of Religions;
XI. Spirit Communion Promotes Civil and Religious
Freedom; XII. Leads off in Reforms; XIII. Perfects
the Physical System; XIV. Prevents Insanity; XV.
Prevents Superstition; XVI. Leads to Nobler Living;
XVII. Reveals a Grandeur Universe; XVIII. All great
Geniuses have been Inspired; XIX. Jesus of Naza-
reth; XX. Jesus in Spirit-Life; XXI. Will the New
Religion Abolish Churches?

Dr. Babbitt is doing a fine work healing by
lights, colors, and the fine spiritual forces.

OUR PLATO—EMERSON.

It gave me great satisfaction to see how kindly
you spoke in a recent editorial of the great
and good Ralph Waldo Emerson. He came
nearest my ideal man of any American, and Lu-
cretia Mott the nearest my ideal woman. Con-
versing once with Emerson on the spiritual phe-
nomena of these times, he informed me that he
had found no time to personally investigate
them, and then added, "the universe to me is
one grand spiritual manifestation." He was
naturally spiritual and profoundly ideal. These
words of his, published a few years ago in the
Quarterly Review, under the heading of "The
Peculiar," have the true ring: "Always put the
best interpretation on a text. Why not on Chris-
tianity, holiness, secret and holy? It is the
record of a pure and holy soul, humble, absolutely
disinterested, a truth-speaker, and bent on serv-
ing, teaching and uplifting men."

RUNNING ITEMS.

Permit me to express my appreciation of Dr.
F. J. Briggs's essays (appearing in your columns)
upon the "Astro-Zodiac Religions," and their
non-relation to Christianity. It is strange that
any one, in the face of modern scholarship and
recent archeological researches, should seek to
build upon such antiquated authority as Du-
puy, Robert Taylor and Godfrey Higgins.
Clear-headed and logical, Mr. Briggs's articles,
like A. E. Newton's, bear the impress of study
and solidity.

Extensive preparations are being made in

these Western cities by some of "the faithful"
to attend the Eastern Camp-Meetings. These
Camp-Meetings have become, so it seems, sum-
mer institutions, and are growing in popularity.
"Which is the best one?" I am often asked—I
do not presume to render a decision, as each
and all have their advantages. I have been of-
ficially invited to attend six of them this sea-
son, and have declined all but two, and one of
these I have only promised to attend condition-
ally.

My summer vacation, commencing now in a
few days, will be spent at the Grand Haven
Sanitarium, Michigan, as assistant physician to
Prof. Paine. Secrets will out—Dr. Paine must
pardon me—but a lecturer for some fifteen
years in Eclectic Medical Colleges, author of
thirteen medical works, and a very successful
practitioner for over thirty years, has recently
become—unsought and unexpected on his part—
a fine clairvoyant. The gift opened up to him
a new world. He sees the soul of things now;
the human system is like glass. True, he does
not call it clairvoyance, but an "intensified
action of the intuitive faculties." What's in a
name?

QUEEN CITY MATTERS.

This busy, bustling city of nearly 300,000
souls, sitting basin-like in a valley nearly rim-
med about by imposing bluffs, and noted for
its enterprise, delightful climate, beautiful sur-
roundings, choice libraries, and general pros-
perity, is giving more attention at present to
Spiritualism than for several years in the past.

Hon. Mr. Green, Mr. Kellogg, Cephas B. Lynn
and J. H. Harter of Auburn, N. Y., have re-
cently dispensed the words of truth to interest-
ed audiences. Mr. Lynn's lectures were pro-
nounced decidedly able and logical, and Mr.
Harter created a deep sensation. Some of the
Spiritualists would like to have his services se-
cured for a year. One Sunday, by invitation,
he addressed several hundred of his church
"fragments" in the city "Work-House." The
Daily Press gave him fine reports.

My lectures upon "Trance," so far as I heard,
were highly satisfactory, while those upon Spirit-
ualism gave considerable dissatisfaction. They
were "too Orthodox," whatever that may mean.
Patient and resigned under the fire of persecu-
tions, I continue to pray for the peace and har-
mony of our Israel.

During the month—the glad guest of Dr. E.
S. Walker and his excellent lady—I had a fine
opportunity of seeing his medical treatment
and witnessing his cures. It is all told in a
word: he "succeeds"; and his patients are his
advertisements. His rooms at office are ever
full of patients, either coming or going.

Approaching the above, I was taken by a gen-
tleman to the plain-looking residence of Mrs.
Grant, 417 West 8th street, a woman who heals
by prayer. She received the "gift from the
Lord," she avers, full twenty years ago, while a
member of the Methodist Church. She is still
a Methodist. By the touch of her hand she re-
moved, in the early exercise of her gift—a gift
forced upon her—a very troublesome *gout* from
her daughter's neck. She says the "Lord com-
manded" her to do it. She prays, and
often while praying hears the "voice of the
Lord," and if she refuses she sometimes "falls
like a dead person." She is noted for her hum-
ility and honesty, and her unsolicited certifi-
cates show the work she has done. The Meth-
odists give her no trouble now. Possibly I
ought to further say that this woman cannot
write nor read—that is to say, she can read no
book but the Bible; this, under some influence,
she reads easily, and is apt in her quotations.

It has been my good fortune to meet a large
number of old and valued acquaintances in this
city, and also to form many new ones, such as
Mr. and Mrs. Crigler, residing in the most beau-
tiful part of Covington, and whose hospitalities
I shared for several days.

At the residence of Dr. Dennis, editor and
proprietor of the *Western Dentist*, I met Dr.
Sour, the distinguished medium for the materi-
alization of spirit-forms or "phantoms," to use
the words of a prominent judge of this city,
and, withal, a firm Spiritualist. They were not
phantoms, nor automata, nor make-up figures,
but living, moving forms, some of which were
recognized. It was the best séance of the kind
that I ever attended. Dr. Sour uses no cabinet,
and the room is nearly light. Who presumes
to limit spirit-power? J. M. PEEBLES.

Cincinnati, Ohio.

The Late Prof. Zoellner.

The following communication has been for-
warded on the part of the Council of the British
National Association of Spiritualists to the fam-
ily of the late Prof. Zoellner:

"I am directed by the Council of this Association to
express to you the deep sorrow with which the mem-
bers have heard of your bereavement. Although for
the most part they cannot regard even a premature
passage into a higher condition of existence as in itself
a calamity, the loss sustained by those who were and
are dear to Prof. Zoellner—a loss which in a different
degree is shared by all who have at heart the enlarge-
ment of the boundaries of human knowledge—could
not fail to move their regretful sympathy. In the view
of no small section of English and English-speaking
men and women, Spiritualists and psychologists, the
names of Zoellner and Crookes will ever stand apart
as those of the strongest and foremost champions of
a great truth at a time when it was most misrecog-
nized and contemned. The honor which surrounds Prof.
Zoellner's reputation is no vain breath of worldly ap-
plause, but is that due to labor and self-sacrifice. In
this, and in continued commune with a lofty intelli-
gence, it is our trust that you may find consolation.
Begging you to pardon what may possibly be intrusive
upon your great grief, I have the honor to be your
most obedient servant,

(Signed)

THOMAS BLYTON,

Sec., B. N. A. S.

THE OCCULT WORLD. By A. P. Sinnett. Bos-
ton: Colby & Rich, Publishers.

The author of this book believes that he has
come in contact with persons in the oriental
hemisphere "who are heirs of a greater knowl-
edge concerning the mysteries of nature and
humanity than modern authors have yet evolved."
He therefore attempts to sketch the out-
lines of their knowledge, and show that occult
science invests its adepts with a control of nat-
ural forces superior to that enjoyed by physici-
ans of the ordinary type. He would give among
other references a respectful consideration to
the theories entertained by occult science of the
constitution and doctrines of the human soul.
Those who are interested in theosophy or
thaumaturgy will, no doubt, find in this com-
pact and well-written treatise the best and most
lucid account of them.—*The Herald of Health*.

THE HAVENHILL (Mass.) *Daily Bulletin*, for
May 29th, speaks as follows of Capt. Brown's
late effort in that city:

"Capt. H. H. Brown, of Brooklyn, occupied the plat-
form at Good Temple's Hall last evening, speaking
for an hour and a half upon the 'Philosophy and Utility
of Psychometry,' using as a text Shakespeare's
aphorism, 'All the world's a stage,' etc. The address
was a masterly effort, largely illustrative of the new
branch of science, and replete with logical and pro-
gressive ideas. As an able platform orator, Capt.
Brown has few superiors."

Patents, do not use vile drugs or nostrums in
your families, but use pure Hop Bitters.

Original Essay.

A REVIEW OF ASTRAL THEOLOGY.
No. TWO.

BY F. J. BRIGGS.

To the Editor of the Banner of Light:

To resume our subject: It seems to me that
in Astral Theology there has been a compound-
ing of different words of radically different
meanings and uses, and far-fetched definitions
given to them, in order that they may be made
to sustain a theory to which they give no coun-
tenance. 1st, we are told that, "The Hebrew
name of passover is PASAH. One meaning of it
is a *foring* of a stream. Hence Tiphah, or Thap-
sac, was the name of a fording-place of the
Euphrates. Another meaning was to go side-
ways. Thus the prophets of Baal (Kings I, xviii:
20) went sideways around the altar. The mi-
metic dances of the mysteries were performed
in the same way, as also the witch-dance of the
Middle Ages, itself a relic of the older worship."

PASAH, as a noun, does NOT mean a ford. It
means a passage or transit place, without any
reference as to the *how* or *by what means* the
passage is made. If by boats, a bridge or rafts,
it is just as much a *pasah* as if done by fording.
Tiphah, called Thapsac by the Greeks, and in
our Bible Tiphah, was the name of a flourish-
ing commercial city on the south bank of the
Euphrates on the road from Palmyra, (the Tad-
mor of the desert,) northward into northern
Mesopotamia, and from Selukia on the Tigris,
north-westward into Syria. It undoubtedly re-
ceived its name from the fact that a place of
transit, a *pasah* over the river, was near by it.
But that place was not, properly speaking, a
ford. The river could not be forded there ex-
cept on rare occasions, and then it was deep.
When Cyrus the younger marched from Sar-
dis to that city to invade Persia and dethrone
his brother, Abrahomas, a little before his ar-
rival, went there and burned all the boats, be-
lieving, without taking into consideration the
unusual low stage of water at that time, that
Cyrus's army could not ford the stream. But,
in a spirit of emulation, one division of Cyrus's
army waded in and crossed, "the water not
reaching above their breasts," and the main
army followed. The citizens assured them that
it was never before fordable, but was always
passed by boats. And they construed the low
stage of the water at this time as an interposi-
tion of the gods in behalf of Cyrus. Afterwards,
when Alexander defeated Darius at Issus, he
retreated with the collected remnant of his
army to Thapsacus, and crossed the river. The
account does not say how; but it was, doubt-
less, by boats, which were taken care of in se-
son to prevent Alexander from using them.

For, while he was marching to Thapsacus, he
sent forward a detachment which constructed two
bridges as near across the river as they could,
for the guards on the opposite shore. When
Alexander came up with his main army, he
repelled the guards, finished the bridges
and crossed over. Thus we learn it was a ferry-
ing place which could only be forded on rare
occasions. It was a Tiphah, a crossing-place;
and that was all the name implied.

We are also told that "another meaning is,
to go sideways. Thus the prophets of Baal
(Kings I, xviii: 26), went sideways around the
altar." I can find no such meaning of the
word in Scripture. *Pasah*, as a verb, means
simply to leap, to jump up. With the particle
of following it, it means to leap over, to jump
before, to pass over or by. This account in
Kings may be rendered, "they leaped over the
altar," or, "they jumped before the altar." For,
notwithstanding the general impression to the
contrary, this last was doubtless the writer's
meaning. I will give the views I have long
had of this matter, and then the readers can
consider the subject and draw their own con-
clusions. This was no "harmful scurrilous" ser-
ape. They were not any mimetic or witch-dances.
They were in solemn earnest, and proceeding
according to their manner of invocations with
intense interest. It appears to have been the
general custom, continued till after the Chris-
tian era, to repeat their invocations and lauda-
tions in unison: They repeated their prayer in
unison, and their bodily motions and sorcery-
were timed in with the rhythmic utterances
of the prayer. So, at Ephesus, where Demetrius
and his fellow craftsmen conspired together
and raised a sudden furor against the Chris-
tians, some seized two of Paul's companions
and dragged them into the theatre, which was
soon filled with Diana church-members; at first
"some called for one thing and another, and
for the church was without order." But when
Alexander was put forward and beckoned for
them to come to order, "There was one voice
from all [that] he spoke in unison, enuncia-
ting with one voice, for about two hours,
Great is Diana of the Ephesians." As it was
customary for writers to refer to the entire
thema by quoting a few of its introductory
words, it is no forced construction to take these
words as the commencement of one of their
laudatory chants to their venerated goddess.
So it was customary with the Pharisees to meet
in small assemblies at the most convenient cor-
ners of the streets, or in the nearest syna-
gogues, as the hour of prayer drew near, and
when the crier announced it, they repeated
the prayer in unison—"there was one voice
from all." It was to pray in unison that the
disciples wanted Jesus to teach them a form of
prayer as John also had taught his disciples.
And Pliny says in his letter to Trajan, "That it
was the custom of these Christians to meet on
a stated day before sunrise and chant a hymn
to Christ as [the pagans were accustomed to do]
to a god." And Justin Martyr says of the close
of their worship on a Sunday, "And then we all
rise together and send up our prayers to God,"
when of course they must have prayed in unison.
I here leave the reader to the exercise of his
common sense or prejudices, just which he
chooses.

2d, We are to that "The festival of Pasah
may denote the departure of the Abrahamic
peoples from Assyria over the Euphrates." That
cannot be, for they emigrated from "Ur
of the Chaldees" which was on this side of the
Euphrates. "Its site is now marked by the
great mound of *Mugheir*."

3d, "It may denote the sun passing over the
equinoctial line." It may also denote the sun
passing over the line of the horizon's eastern
verge in the morning when it comes up in
sight. It may denote its passing over the me-
ridian line at noon, when it begins to descend.
And it may denote its passing over the line of
the western horizon, when it sinks out of sight.
But it does not. The Babylonians and As-
syrians did worship the sun-god under three
different forms, that of "the rising sun," that
of "the meridian sun," and that of "the set-
ting sun." But these were not technically
named *Pasah* of the sun. And they worshipped

no form of the sun in the equinox. The Jewish
passover cannot be traced back to any such
astronomical chimeras. That connection always
has to be assumed.

4th, "There is something in regard to the
lamb which was slain on the occasion (of the
Passover)." It certainly has an astrological
look, and perhaps, historical. It is known
that Thothmes III. and other Amen-worshippers
held Palestine for a long period, which may ac-
count for the lamb of Amen (Ammon) superseding
the pig that was slain in secret worship." It
will prove a bootless job to attempt to trace
the origin of the Passover to Egyptian mythol-
ogy. I will show that Ammon was not the Sun
in Aries; that there was no "lamb of Amen";
that he was not the ram-headed god, nor was the
Ram his symbol. These theories have been
demonstrated erroneous, and should become
obsolete.

First, Kenrick says, "Jablonski supposed
that Amun represented the Sun in Aries, in
accordance with his theory that the position of
the luminary at the four great seasons of the
year had each a symbol among the Egyptian
gods, Amun, Horus, Serapis and Harpocrates.
The monuments give no confirmation to this
opinion." The Egyptians divided their year
into three great seasons only. "The division
of the seasons was physical, not astronomical."
Jablonski was born A. D. 1693, and can be no
authority against the results of later investiga-
tions.

Second, I quote George Rawlinson and Re-
nouf, two thorough scholars, who have written
very recently, and last, and have availed them-
selves of what was written before, and the re-
sults of the last discoveries, correcting mis-
takes of former writers. They are the latest
and best informed authorities.

Rawlinson says of Ammon, "His name sig-
nified 'concealment,' or 'that which is con-
cealed.'" "Originally Ammon was quite dis-
tinct from Ra 'the Sun,' no two ideas being
more absolutely opposed than those of a con-
cealed god and of the great manifestation of
Divine power and great illuminator of all things
on earth, the solar luminary." His name was
prefixed to other deities, as Ammon-Ra, Am-
mon-Kneph, Ammon-Khem, etc. In this way he
became united with other deities, and foreign-
ers often confounded him with them. When pre-
fixed, I can think of no better rendering than
the God Ra, the God Khem, etc.

"The form under which he was worshipped
was that of a man, walking or sitting upon a
throne, and crowned with a head-dress, where-
of the distinguishing feature was a pair of enor-
mously stiff feathers, standing side by side, some-
times plain, sometimes varied by four or five
broad black bars." He was painted "in a light
blue."

Kneph was the ram-headed god. His name is
supposed to signify "spirit" or "breath," *pneuma*.
"His color is a bright green." Kneph was
figured as a man walking, like Ammon, but with
the "head of a ram." He was not a sun-god.
Ammon-Kneph was not connected with the sun,
but Ammon-Ra was, according to inscriptions.
"He was the god who made the sun and moon
to revolve under the heaven and above the
earth, and who created the world and all things
in it." Later the Egyptians indulged in a con-
fusing amalgamation of deities, and occasionally
there was Ammon with the head of Kneph, and
the solar orb on his head, which was a repre-
sentation of the three deities in one figure, Am-
mon-Kneph-Ra. Sometimes he has the form of
Kham, with the head-dress of Ammon. Not-
withstanding this, "The Greeks (writes Rawlin-
son) confused Kneph with Ammon not unnat-
urally; and some moderns so far agree with
them as to consider Kneph 'a form of Ammon.'"
Herodotus, in the same chapter in which he
identifies the Egyptian Ammon with the Greek
Zeus (Jupiter), says that "the Egyptians give
their statues of Zeus the face of a ram," which is
only true of Kneph." Here we see the origin of
the mistaken notion that Ammon was the ram-
headed god, and represented the Sun in Aries,
and that the Passover with the paschal Lamb
was a mystical celebration of this, which never
was. The temple of Ammon which Alexander
visited, is demonstrated, from the inscriptions,
to have been a temple of Kneph, or Ammon-
Kneph, the ram-headed god, and not Ammon.
This "Sun in Aries" is an error, to say the least.

Next I quote P. Le Page Renouf: "I have
looked through a number of works professing
to discover Egyptian influences in Hebrew in-
stitutions, but have not found anything worth
controversy. Purely external resemblances
may no doubt be discovered in abundance, but
evidence of the transmission of ideas will be
sought in vain. I cannot find that any idola-
tries or superstitions of the Israelites are de-
rived from Egyptian sources."

tion Christ by name, but calls him (sarcastically) "sophistic, a wise man, who was crucified in Palestine because he introduced into the world this new religion"—not headed mobs.

The two words in Latin were pronounced so nearly alike, that the vulgar did confound them in their pronunciation. Tertullian says, "Christians had been incorrectly pronounced by you Christians." And Lactantius, "It has been shown, that the mistake of the ignorant was the cause of the using of this name, who, with the letters unchanged, were in the habit of saying Christus for Christus." This was only where the Latin was spoken, and not till after Christ had passed into the Latin as the name of Christ, Christus. And it is not to be wondered at, if a careless and spiteful writer, writing the word from the sound in Latin, should write it Christus. But this never occurred till after Christianity was preached in Latin; was confined exclusively to where the Latin was the vernacular, and then only among the illiterate, and lasted only for a period. That is all the excuse I can see for the assertion that the title Christus applied to Jesus is more likely to be a corruption of Christos, a designation of Apollo, etc.

This effort to pervert the Greek Christos into Christus, from the similarity of their pronunciation by illiterate Latins, is another attempt to muddle together two Greek words dissimilar and wide apart in their legitimate uses. 1st, Christos is from Chriō, to touch or rub, and signifies the surface of the body; and hence, to rub, anoint with scented unguents or oil. But Christos is from chraō, to give an oracular answer or response; hence, to declare, to pronounce or proclaim. In its middle voice, chraōmat, it means to consult or use an oracle for one's self, or for the benefit of those on whose behalf it is done; hence to use or make use of for individual or public purposes. 2d, Therefore the verbal adjective Christos means anointed, sacred, holy. But Christos means useful, beneficial in a secular sense without implying moral or sacred holiness or purity. Hence any one must see that Christos and Christos could never be confounded in Greek, and why the last is never used in the New Testament. When a root becomes dead it no longer gives life or support to a word. It matters not if Chriō and Chraō could be shown to have descended from one root; they have branched off separately and become distinct words of distinct uses, and each word has become of itself an independent root, from each of which a separate class of words have been formed and around which their meanings and uses from their particular root, as any good Lexicon will show. And if one drives a word across lots from one group into another, a person who reads Greek can detect it as easily as a farmer a stray sheep among his cattle.—This will soon be seen.

7th, "The name Jesus is curiously allied to others of some note. It is probably a Hellenic form of Joshua; so too is Iasios and Iasion, which figure in Grecian story.... A Jewish high-priest took the designation of Jason; and the hero who went to Colchis for the Golden Fleece was a personage of the half-god order. Iasos was the son of Zeus and the maid Elektra.... Iasō in Hebrew and Iason in the Greek mean to save, heal, protect." This omnibus load of mistakes must be "dumped;"

I. Iasios and Iasion are not the Hellenic method of spelling the Hebrew Joshua. They are derived from iasōai in Greek, which had become an independent root, a primitive word, from which other words were formed, that derived their meanings from this word, and going no further back. Iasōai means to heal, to cure. And it always has this idea of healing, even when applied metaphorically to the healing of mental blindness, deafness, moral lameness, willful ignorance or a determined perseverance in the wrong. Hence Iasōai signified a healer by the study and practice of the medical art; and Iasō was the goddess of healing, health, and iasō meant healing, a cure, remedy. Hence those names were derived from iasōai, and are no Hellenic spelling of Joshua. Jesus and Jason cannot be confounded in that way.

II. There is a queer confounding of persons here by commingling names in order to make up Jason into a person "of the half-god order." Iasios was King of Orchomenus. And, second, a son of Lycurgus, the Arcadian. One writer spelt his name Iasos, and another Iasion. So Iasos was not "the son of Zeus and the maid Elektra." But quite another personage called Iasion was. There was another Iasos, the son of Argus, and who was fabled to be the son of Zeus and Nobe. But when we come to Iasōn, the Argonaut, we come to a man. He was the son of Iason, King of Iolchos and Alcimedea. There is what that confusion amounts to, to make out Iasōn "a person of the half-god order." Iasōn was the leader of a piratical expedition to Colchis; his name signified Doctor (not Saviour). One account says that, years afterward, he killed himself, and another, that he laid down to sleep under the prow of his old rotting pirate ship, Argos, and it fell on him and killed him. Not much like Jesus in name nor character nor life.

III. "Iosō, in the Hebrew," means to save not from wounds, bruises and disease, by the healing art, but from danger, distress and wrong. As a noun, it means salvation, deliverance, safety. Jehoshua, Joshua, is formed from the future of the verb, and means saviour, or, more strictly, he who will save. Iesous is simply the spelling of the name in Greek. All proper names have a meaning in their original language. But, when spelled in another tongue, they lose that meaning, and become only proper names. Iesous has no meaning in Greek. We must go into the Hebrew to find what the name meant. But Iasōn has, because it originated in Greek. But when spelled in English, Jason, it becomes merely a proper name, like Iesous, in Greek. Both were very common proper names, but were as distinct as Franklin and Francis with us. And the circumstance quoted from Josephus proves this, and that the names are not "allied." Jesus, the son of Onias, became high-priest upon his father's death. He was deposed, and his brother Onias took his place. "This Jesus changed his name to Jason; but Onias was called Menelaus." Jesus was as distinct a name from Jason as Onias was from Menelaus. Joshua translated into Greek was sōtēr, saviour; not Iasōn, doctor. The load is "dumped," and the omnibus can drive on.

8th. In the following he has rightly called the Essenean healers, because, as Enfield says, "The virtues of plants and minerals were much studied among them, and applied to the cure of diseases." "It was the opinion of Eusebius that the holy writings of the Essenean (healers) were the gospels and writings of the Apostles." That is so. And it is also as certain as the sun rises and sets, that he believed every book of the New Testament was composed by

the person whose name is prefixed to it, as far as the Gospels, Acts, Paul's Epistles, I. Peter, and I. John. On these there was no doubt. The balance some doubted their authorship, as perhaps being more recent. See his Church History. Hence he believed the Christians were the authors of those writings which the Essenean had, and that the Essenean received them from the Christians. And he was right in this, but mistaken in some other things. 1st, He identified the Therapeutae of Egypt and the Essenean of Palestine as one and the same sect, and they were allied. They (the Therapeutae) embraced Christianity, and were the cause of the rapid and powerful development of Christian asceticism in Egypt. Eusebius placed the conversion of these ascetics a great deal too early, probably before the middle of the first century. Whiston made the same mistake. "The Therapeutae mentioned by Philo seem to have been those first Christian ascetics who were converted from the Jews, chiefly in Egypt, soon after our Saviour's passion, before the coming of Mark thither, and to have imperfectly understood and practiced the Christian religion." Hon. C. A. Waite, in his "History of the Christian Religion to A. D. 200," writes: "The statement of Eusebius, that the Therapeutae of Egypt became Christians (though not in the first century) may be accepted. It is supported by Epiphaneus and Jerome, and by the historical fact that the Christian monastic system originated in Egypt." 2d, Eusebius quotes from a work attributed to Philo on "A Contemplative Life," in which these Egyptian ascetics and books are described, and concludes by saying "That Philo, when he wrote these statements, had in view the first heralds of the gospel, and the original practices handed down from the apostles, must be obvious to all." In this he committed another chronological mistake by supposing that Philo wrote after those Therapeutae had embraced Christianity, and were using the Christian Scriptures. 3d, He was deceived in taking it for granted that Philo was the author of that work. Chambers says that the "Contemplative Life," "De Vita Contemplativa" is proved to have been written about three centuries after Philo's death by a Christian monk as a panegyric on ascetic monachism." So the writings mentioned in that were actually Christian writings, as Eusebius says, and cannot possibly be any older. That is not cutting the Gordian Knot, but patiently untangling it.

9th, "We also read in the Talmud of the books of the Saddukim, which were not to be preserved from the fire. Rabbi Mair denominated them avongeton; Rabbi Johanan avongeton. These books were as old or older than the Christian Era." THEY WERE NOT. The above was garbled from Rabbi Wise. And it is due to the reader that he should know what Wise did say. It is as follows, the italicizing being mine:

"The ancient passages of the Talmud must be considered in this connection. The first occurs in three different words with some slight variations. It reads thus: 'The rolls of parchment (consecrated to write the Pentateuch thereon,) and THE BOOKS OF THE TSADDUKIM (or Saddukim) are not saved from conflagration on the Sabbath. Rabbi Jose adds: On week days the holy name of (God) should be cut out of (the books) and removed, and the rest should be burned.' But Rabbi Tarphon, whose name we have mentioned before as a younger contemporary of the apostles, said: 'If (those books) should ever come into my hands, I would surely burn them with the holy names in them.'

"These books of the TSADDUKIM, or MINIM, as the Yerushalmi has it, are called by Rabbi Mair, Avongeton, and by Rabbi Johanan, Eavongeton. This notice is of course an addition from a more recent date; still it cannot be doubted that this ancient passage of the Talmud refers to the existence of some Christian Scriptures in the age of the apostles. The tone in which they speak of it leads us to believe they referred to the epistles of Paul. They start with the law, which shows neither hatred nor even any objection to those Christian Scriptures. They recognized them as existing books, and treated them neither better nor worse than other books, as they would not allow one to save any from a conflagration on the Sabbath, not even prayer-books. But then comes Rabbi Jose, who lived after Paul, who wants to see them burned after the holy names are cut out. But then, without reference to chronological order, Rabbi Tarphon's decree (who, Wise says, "was a younger contemporary of the apostles"), is introduced, to burn all the books, i. e., he would do so with the holy names therein. He could only have referred to the epistles of Paul, in which the Son of God and the abrogation of the Mosaic laws was taught; while the older law referred to some apostolic Scriptures, probably such as the epistle of James and the like, which have been lost." That speaks for itself, and is what Rabbi Wise said. Consequently the speculative theory that, "It is inferable from these (8th and 9th) facts, that the original gospel was Essenean, and older than the Christian Era, if not than the Hasmanean period; that Paul was a student of this gospel [which never existed], and made it the basis of his teachings," is a theoretic hallucination baseless "as the fabric of a dream."

"This is by the glare of false science betrayed, That leads to bewilder, and dazzles to blind, Wild fancies throw out merest shade after shade, Mistaking for truths these illusions of mind."

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Form-Materializations.

(From the Providence (R. I.) Morning Star, June 4th.)

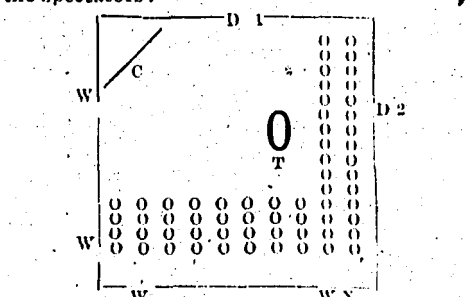
Other Worlds.

An Interesting Materialization Science in this City Last Evening—Two Forms Emerge from the Cabinet at the Same Time—Something that Will Near Close Scrutiny—The Full Particulars.

Spiritualism has, within the past ten years, received the attention of the most learned and practical men of this and other countries, and while many frauds have been detected, and of quills on the subject, there have been hosts of things in connection with the belief which have never been solved or explained away. Last evening a Star reporter, at the invitation of Prof. Cadwell, the well-known mesmerist, accompanied that gentleman to the house, No. 172 South Main street, where a materializing medium, named Mrs. Ross, was to give a séance. When the reporter was shown into the parlor here were assembled there about thirty-five people, all adults, and many of them very well known in business circles. The séance was to take place in this room. In the corner facing Planet and South Main streets was stretched a brass rod, in the form of a segment of a circle, upon which were hung some lace curtains. This was the cabinet, the black under-curtains forming one side, and the solid wall and partition the other two. The door, D. 1, as indicated in the accompanying diagram, was closed, excepting when it was opened temporarily for the purpose of ventilating the room. On the table, three feet from the cabinet, were some vases of flowers and a tambourine. At 8 o'clock the lamp was turned out, but not before a lighted lamp was placed on the sill of the window, W. N. When Mrs. Ross entered the cabinet, the black curtains had been let down, and another pair had been dropped at the back of the cabinet, so as to throw the materialized forms out in strong relief.

THE CIRCLE AND THE CABINET.

The following diagram represents the parlor, with the cabinet, C, and the general layout of the apartment, including the arrangement of the spectators:



C—Cabinet.
D. 1—Door leading to the sitting-room.
D. 2—Door leading from the front entry to the parlor.
T—Table.
W. N.—Window where the lamp was placed.
W. W.—Windows.
P. 2—Door leading to the front entry to the parlor.
O O O O O—Represents the arrangements of the seats.

THE SEANCE OPENED

with brief remarks from Mr. Ross, in which he asked those present to behave as gentlemen and ladies should, and then a familiar hymn was sung. In half a minute the curtains were parted, and a female form clad in snowy white beckoned to one of the ladies sitting in the front row to come up to her. The light from the lamp was bright enough to enable those present to discern every object in the room, and to distinguish the subjects of the pictures suspended from the wall, so that the materialized form, or whatever else it might be, was very plainly visible. It was recognized by the lady as the spirit-form of Mary Merrick. Scarcely had this form vanished, when another, that of a lad thirteen or fourteen years of age,

CAME OUT OF THE CABINET.

The features were boyish, and the whole form was entirely different from that of the medium, both in size and height. This was recognized by another lady as the spirit of her son, Ichabod Brown. While this form was standing clear of the cabinet another was observed just inside of the curtain. Both vanished for a second or two, and then the form of a tall, large-framed and very robust spirit of a man stood at the central opening of the curtain. At the same time the form of a woman, shorter even than the medium, looked out at the other side of the cabinet. Then

BOTH FORMS STOOD AT THE OPENING

and conversed in low whispers with one of the gentlemen in the circle. What was said to him by them he refused to tell, but he volunteered the information that at a private sitting, held in this city a few days ago, when only he and a friend were present, these two spirit-forms had agreed to become materialized at this particular séance. The form of the male spirit, if the term is allowable, was clad in full regiments, including brass buttons, gold stripes and epaulettes.

A STRANGE APPARITION.

The next materialization created quite a sensation in the circle. First the form of an old man, quite tall, with iron-gray hair, moustache and side whiskers, stood at the opening. As the form stood between the curtains a lady exclaimed, "That is my uncle Hen!" Then, the form raised the curtains, and the form of a young girl, clad in white, crept up to his side and placed an arm around his waist. The latter form the lady recognized as that of her departed sister. Two more forms were soon seen in the opening, one of which was recognized as the spirit-form of a brother of a well-known expressman and teamster.

OTHER MATERIALIZATIONS.

There were also materialized the forms of a child, that of a tall man with a long, flowing black beard, and one of a woman. The latter was recognized by two of the gentlemen as being their sister. The most remarkable materialization of the whole then came. The curtains were parted, and the forms of two young girls, each clad in raiment as white as the driven snow, came out of the cabinet and walked boldly up to the table. These were recognized by Prof. Cadwell as the spirit-forms of his daughter Emma, who died four years ago, and of a lady friend named Rena, to whom she was greatly attached. Prof. Cadwell's wife and his son and his wife also recognized the forms. Then two little forms, apparently those of children six or seven years of age, were seen, and were followed by the form of a boy, apparently ten years of age. This form also came out as far as the table. It was said to be the spirit-form of Jimmie Burns, the deceased son of an engineer on one of the sound steamers.

THE CLOSE OF THE SEANCE.

The final materialization was that of "Bright Star," the controlling spirit of Mrs. Ross. After giving the Star reporter a spray of lilies of the valley, around which she wound a hair from her head, "Bright Star" reentered the cabinet and to the amazement of those who had never attended the séances prior to last night, came out of the cabinet again leading the still entranced medium by the hand. Both entered the cabinet again, the curtains were quickly raised so as to give a complete view of the interior, and that that was to be seen was Mrs. Ross, who was reclining in her chair. "Bright Star" had vanished and with her all of the forms which had been seen during the evening. The gas was lighted and the cabinet received a thorough examination. The carpet was found to be whole and the walls appeared to be as solid as adamant. There was nothing to give one clue to the mystery. No one went through the door D. 1 during the entire evening, and where the forms came from, if they were not materialized, is at present unexplainable. Those who claimed to have seen their friends in spirit-life asserted that they saw the features of their friends as plainly as if it had been in the daylight. A store under the cabinet was occupied by a group of workers. An examination of this place failed to detect anything having the semblance of a trap-door.

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tainly be my Aunt Gertrude's son, as we know of no other George or Samuel Hopkins for generations back. My aunt's maiden name was Shelton, the same as my own maiden name, and it has proved more to me that there is such a thing as spirit-communication than anything I have yet seen in that direction. Cousin Samuel Hopkins is the only son living, as many of my aunt's children have passed away. I send a thousand thanks to Miss Shelton and her spirit-guides, for they have truly made me a convert to Spiritualism. I do hope she will be kept so that none will dare to assail her, as some of our precious mediums have been, through treachery and skepticism.

Mrs. ALLIE WOOD.
Grand Rapids, Mich., March 30th, 1882.

GEN. JOHN BANKHEAD MAGRUDER.

To the Editor of the Banner of Light:
The name and fame of GEN. JOHN BANKHEAD MAGRUDER, whose message appears in the *Banner of Light* of May 27th, is familiar to every adult person who resided in Texas during the war. So far as my limited opportunity of studying his personal characteristics goes, and from what I knew of him publicly, I consider his communication wonderfully like him. I am anxious to hear from those who knew him intimately.

W. R. HINCKLEY.
Dallas, Texas, May 30th, 1882.

SUSIE J. HOXIE.

To the Editor of the Banner of Light:
Truth and justice constrain me to inform you, and through you the readers of the ever-welcome *Banner of Light*, that my son, who had spent most of his time in Augusta, up to last winter, for two years past, boarding at the home of two sisters of Henry H. Hoxie, the father of Susie (himself and the two sisters unbelieved in Spiritualism), informs me that the communication appearing to come from Susie J. HOXIE, contained in the *Banner of May 27th*, is true in all the particulars named, embracing her age, parents' names, place of residence in Somerville, Mass., as well as her death in Augusta, Me. (at her aunt's).

SAMUEL WOODMAN.
Cornville, Me., June 2d, 1882.

Celebration of the Nuptials.

A PLEASANT DAY IN THE COUNTRY.
Brief mention has already been made of the "Crystal Wedding" of WILLIAM P. and NETTIE C. MAYNARD, which was celebrated at White Plains, N. Y., on the 16th ultimo. The little cottage on the hill, overlooking the village and surrounding country, never presented a more inviting aspect than on that beautiful day. Music of early birds and perfume of Spring flowers were in the morning air, and altogether the day was a cheering prophecy of the coming glory of Summer time. In doors the cultured taste and cunning hand of Mrs. Mallie de Metz had been employed in decorating the walls until the whole place seemed like some sequestered bower pervaded by the spirit of enchantment, and withal a most suitable home for a priestess of the Spiritual Temple or an approved interpreter of the Modern Oracles.

The company embraced several distinguished persons from New York City, Chicago, Springfield, Ohio, and elsewhere, people whose superior character and intelligence render them an honor to our spiritual society. Four or five of the gentlemen present may have achieved respectability in the hollow minds and hearts of this time-serving and mammon-worshipping generation—in spite of their spiritual proclivities—not on account of their real worth, but because they represent some millions of dollars.

The whole party—some forty in number—was entertained with a hospitality that left nothing wanting that could augment the pleasure of the occasion. The dining-room presented a substantial and elegant repast; in the reception-room the crystal gifts of the guests were displayed, and everywhere there was a "feast of reason" and the uninterrupted flow of pleasant feeling and inspired thought. Mrs. A. C. Coleman made an opening address of congratulation, in which she pleasantly interpreted the spirit of the occasion and the object of the gathering. Addresses were also made by Hon. M. C. Smith, Mr. Henry J. Newton and S. B. Brittan. Miss Lilly Runols, a young lady of rare gifts, recited "The Bells"—illustrative of the theological characteristics and essential spirit of the different religious sects—in a manner that excited universal admiration. Miss Runols also furnished appropriate vocal and instrumental music, which was happily rendered.

The spirits were responsive through their chosen medium, and Mrs. Maynard—on behalf of herself and husband—also responded in an eloquent address in which she gracefully expressed her thanks to the company, and paid a high but merited tribute to Jerome Fassler, Sr. Dr. Brittan closed his brief address with the following poem, written for the occasion:

THE CRYSTAL WEDDING.
INSCRIBED TO NETTIE C. AND WILLIAM P. MAYNARD.

On the Fifteenth Anniversary of their Marriage.
Come, gracious Muse! now make my sleeping lyre;
Touch our fond hearts with Love's celestial fire;
Come, spirit pure—come in thy gentle mien,
The life of wedded love is our theme.
Come, holy spirit of a blameless love,
Whose living symbol is the spotless dove;
Let Angel hosts all beautiful and fair,
Now offer incense to the morning air;
And mortals full of hope and chaste desire
Come here, to learn the lesson and admire;
Come, all the pure! thy loving presence lend,
We worship faith unbroken to the end.

Hail, mated souls! whose faith was never moved—
The living faith so fully tried and proved;
These loving friends come in their kindly zeal,
With cordial greeting and to wish you well;
The coming of the truth, like crystal clear,
Is lucid as the vision of the Seer;
The vital truth, it seems to me, is seen—
And Crystal Wedding here is made to mean—
No fragile substance like to brittle glass,
That broken once can nevermore be as;
Be sound; but where is the secret meaning—
The hidden truth, deeper than all seeming?
Not merely crystal in the common name,
But crystal whiteness of a spotless fame.

Hail, blessed Dove! the heart's sincere desire,
The blissful state to which pure souls aspire;
Thy gentle presence, in our noblest moods,
Like morning light above the spirit broods:
A peaceful spirit on life's battle-field;
Is better far than burnished sword and shield;
Man struggles vainly with a cruel fate,
Till Woman smiles upon his lonely state;
Her gentle presence stills the mortal strife
And sweetens all the bitterness of life.
Let discord cease! Now banish all our woes,
The household angels bring us sweet repose.

Dear gifted Guide! through shadows of the night,
Thy shining foot-prints on the mountain height
Of purest truth and most aspiring thought,
Reveal the work that willing hands have wrought.
Our blessing rest upon the noble soul
And gentle hands that lead thee to the goal;
We can but worship with supreme delight
Before the shrine of purity and right.
In living you impart a modest charm
To life—our wayward passions to disarm;
From many life you bring us sweet release,
And blessing us the victories of peace:
The purest lives interpret thee aright,
And gladly hail thee, MESSENGER OF LIGHT!

SIX DAYS AFTER THE CELEBRATION OF THE "CRYSTAL WEDDING" the same company and many others were assembled in the little cottage on the hillside to pay the last tribute of respect to the venerable mother of Mr. Maynard, who ascended to the higher life on the morning of the 19th ultimo. Mrs. Maynard was indeed one of the honored mothers in our Spiritual Israel, whose pleasant home and helping hand were always open to those who needed either shelter or sustenance. She was a woman of singularly pure and generous nature, whose spotless character and blameless life are at once a holy memory and a priceless inheritance to her children. It may be proper to mourn over a blasted or wasted life, and we may grieve for the young, whose morning was full of promise, who yet perish from our sight with all youth's fondest dreams unrealized; but we may not mourn for those who have filled up the measure of their years in the service of mankind. We rejoice in the golden autumn when the ripe grain is gathered, and why should we sorrow when the great Reaper puts in his sharp sickle and gathers the ripened sheaves into the garner of eternity?

The exercises at the funeral, which were conducted in a simple and natural manner, appeared to afford much satisfaction to the assembly. The impression made upon the pious people of the neighborhood—many of whom had come in either from sympathy or curiosity—was undoubtedly most favorable to the new and living faith of which they had little or no previous knowledge. Mrs. Nellie J. T. Brigham, the spiritual evangelist and pastor of the First Society of New York Spiritualists, offered a beautiful invocation at the opening of the services, and she also improvised a poem under the influence of an inspiring spirit. Dr. S. B. Brittan made an address on the evidences of a Spiritual World and an immortal life. Mrs. Coleman—under an inspirational influence—spoke eloquent words in referring to Mrs. Maynard and her life-work, and in a manner at once gentle and impressive. Miss Lilly Runols rendered "Nearer, my God, to Thee," and other appropriate musical selections in a voice tremulous with emotion, but in a sweet, sympathetic spirit altogether suited to the occasion.

The mortal remains of Mother Maynard were removed to Buffalo—the former residence of the family—for interment, while her liberated spirit is free to seek an abiding-place wherever kindred natures may exist and the love of God is most manifest.

S. B. B.
No. 1 Sherman Avenue, Newark, N. J.,
June 2d, 1882.

Mrs. King on Mediums and their Delinquencies.

To the Editor of the Banner of Light:
Mrs. Maria M. King has recently addressed a letter to the editor of the *Religio-Philosophical Journal*, in which she indulges in a great deal of vituperation, not only against certain mediums, who it is said have been "exposed"—evidently meaning Mrs. Reynolds and Mrs. Hull—but against those whom she chooses to call their "apologists," because the latter have called in question the evidence against these mediums, and have suggested that the influence of the circle or circles may have brought this odium upon the said mediums, and that the apparently simulated manifestations may have occurred without their guilty intervention, and notwithstanding the genuineness of their mediumship, as shown by the manifestations presented under better conditions, to other circles.

The agency of "evil-disposed spirits" has been suggested by several persons who have had a long and mature experience with physical mediums. Mr. Burns, editor of the *Medium and Daybreak*, of London, elaborated this theory in an important lecture delivered by him more than a year ago, in connection with the so-called "exposure" of Mrs. Corner, the genuineness of whose mediumship was absolutely unquestionable. Mr. A. E. Newton, a Spiritualist of great experience and enlightened views, has recently endorsed this hypothesis fully, and after an observation of facts that seemed to confirm it. Many others whose opinions are worthy of respectful attention have done the same. But Mrs. King can scarcely preserve any of her philosophic coolness in considering it. Her letter indicates that her mind is in a state of indignant ebullition at the bare thought of such a heresy—a heresy not simply indicating, as she seems to think, an aberration of the intellect, but almost total moral depravity. She says, "I feel deeply exercised at the present crisis in our cause." She evidently does. "The doctrine," she exclaims, "that evil-disposed spirits have power to interfere, when and where they will, with mediums and manifestations, is bearing its legitimate fruit in the theories put forth to shield impostors and impose upon the public as genuine spirit-manifestations the most bare-faced frauds."

Not so fast, Mrs. King. No one, I think, has brought forward any such doctrine. No one has alleged that "evil-disposed spirits have power to interfere with mediums when and where they will"; but only when certain inharmonious, hostile and unspiritual conditions prevail. When you have proved, not by a *petitio principii*, that the persons against whom you rail are "impostors" and "tricksters," and that they have been guilty of "bare-faced frauds," then there will be some basis for your over-righteous wrath.

But I must quote further from this epistle. In order to show what a gentle, lamb-like spirit dictated it. "The poor, innocent medium," she sneeringly exclaims, "must not be disturbed, must not be blamed, but must be upheld and encouraged to go on victimizing the public and gathering in the golden harvest. What a convenient scapegoat this dogma is, and how it commends itself as a defense for the corrupt and villainous who would escape the consequences of their deeds, of darkness!"

Those who have dared to take the position which has called forth all these ireful sneers and reproaches, have simply suggested that the persons, known by them to be sensitive or mediums, may be innocent of the crimes alleged against them; but this amiable judge of the delinquencies of her sister mediums will listen to no plea of reason or mercy. They must, on *ex parte* testimony—on testimony scarcely analyzed or examined—on prejudiced testimony, be at once adjudged guilty and hurried to their doom; and woe to them who lift up their voice in an appeal for a respite. I sincerely hope Mrs. King will meet with a kinder, juster judge at the "great accounting" to which every soul must come.

But, notwithstanding Mrs. King's emphatic sentence of these poor culprits, and her scornful abuse of those who have interposed the plea that they may be really "more sinned against than sinning," I intend to appeal from that sentence, as pronounced in this indignant letter, to the principles which she herself expressed when she did not "feel deeply exercised."

In the third volume of her elaborate treatise, entitled "Principles of Nature," I find the following interesting and suggestive passage:

"These sensitive are exposed to the distracting influences of circles of investigators, and are not able to repel them by their own positiveness; neither have their controllers the power. It is a truth that should be proclaimed in justice to instruments of this character who are before the public, and it may be, *disgraced in public estimation, that the debasing influence of circles of the character referred to has the tendency to create the disposition to fraud in the subject, which sometimes takes the form of simulated manifestations, when the power is wanting to produce the genuine. It is but a sort of the insane practices and sayings of circle operators (not the mediums), as already referred to. There is no predicting what a sensitive may do or say after he (or she) has been thoroughly subjected to this debasing class of influences. They are truly Satanic—not as emanating from demons in the spirit-world surrounding—most emphatically not—but are made so by the mixture of influences, the psychological power that gives an impetus to moral delinquency, emanating, as it does, from such a diversity of brain, and from minds of low grade of morality, or of little moral stamina, to any the least—such characters as wonder-hunters usually are, not including the honest and interested investigators. The faculties are inverted in their use: the bent of the mind changed so materially in some cases, that fraud becomes possible to one who before was incapable of it. Victims of a perverted public taste, such [these sensitives] are in part, but mostly of a mistaken sentiment among Spiritualists, who have encouraged the practice of indiscriminate circles, and thus subjected sensitive and the public to all the evils that have followed from the abuse of a sacred function."*

I have quoted this passage not as endorsing all the views set forth, nor as controverting them at present; but to show "what a convenient scapegoat" it affords, and how remarkable an "apologist" Mrs. King can be for these "poor victims" when she preserves her philosophic calmness. It is true she does not assent to the theory of disembodied evil spirits, but she no less exculpates the mediums, "disgraced before the public," on the plea of evil influence exerted by spirits in the flesh—namely, those of the circle. In regard to the point at issue, I see no difference whether it is one or the other that produce the state of things which she now deplores, arising from the debasement of mediums by circles; as she properly admits.

In her letter she inveighs against those who have "denounced truth-loving investigators." If there are any such denouncers, let her say who they are, and who these "truth-loving investigators" are. Does she mean those who have laid a hostile snare to entrap the mediums, or to "grab" the spirit? Does Mrs. King regard that as a truth-loving investigation? Or does it not rather belong to that class from whom emanate those "Satanic influences" of which she speaks? At any rate, she has presented a strong basis for a "suspense of judgment" in the case of the "poor innocent mediums," victimized by "mixed influences" and "indiscriminate circles"; and it is a great pity she did not more carefully regard it before she permitted herself to "feel so deeply exercised" at the alleged crimes of the "victims," and before accusing them of "stealing the livery of heaven to serve the devil in."

As to what she says of the "Orthodox devil," the "fetichism of the African savage," "demonism of the darkest hue," "monstrous and vile doctrines," etc., etc., something will be said hereafter.

It is to be hoped, however, she will not permit herself to be so "deeply exercised," when she undertakes to reconcile, if she should, the harsh terms of her letter, in condemnation of the mediums, with the serene and considerate view presented in "The Principles of Nature," in "justice to instruments of that character."

HENRY KIDDLE.
New York, May 30th, 1882.

"Vocopy."

"'Tis my vocation, Hal; 'tis no sin for a man to labor in his vocation," but what that vocation was, whether praying or purse-taking, even Falstaff was undecided. There was no one to tell the youth of that day what profession, what trade, what business or what employment they were best fitted to follow, and in which they would have found the greatest success through life. This is the aching void, so long felt, that agony of aimlessness to fill.

How often when we look around in the busy world and observe the many business failures and financial wrecks that strew every town and country wayside, we have asked ourselves the cause of it all, and inquired if there was no remedy for the evil. The economist, the socialist, the theologian and the physician, all have their ready and hackneyed replies, according to their particular bias. But it has always seemed to us that there was something more at the bottom of this question than mere alcoholism, speculation or vaulting ambition. For, take intemperance alone, instead of preceding insolvency, it quite as often comes after. Besides, men of the most exemplary habits, without the slightest phrenological taint of prodigality or inordinate ambition, are quite commonly found among this unfortunate class. Is it not, then, rather because nine-tenths of the people of the world are ill-adapted to the profession of their choice? Observation and experience would seem to favor this supposition. We all know how difficult it is for young men to choose life's work; most of them never become fixed in any steady pursuit, but drift listlessly around the world, from one occupation into another, until at last life's voyage is ended amid wasted energies, complete failure and mortification. Parents and friends, themselves perhaps hopeless cases, are equally powerless to offer a rescuing hand, to advise or direct. Now, we ask again, is there no means by which one can be enabled in this short span of mortality to choose that calling, in the first instance, to which he or she is best adapted, and follow it through a happy lifetime, unto final success and completion?

Strange that in this prolific age of metaphysical and scientific invention, rapid improvement and keen competition, with the Prometheus fires burning all around and some modern Titan should not arise to solve this difficulty. Indeed, here we have it in the latest and one of the most valuable contributions to the age, known as "Vocopy," founded by Lyander S. Richards, for a further elucidation and exposure of which we are compelled from lack of space to direct both young and old, who have either the curiosity to criticize its methods or profit by its teachings, to the writer's own words. "While the work is written in a simple and entertaining style, free from all technical terms and so brought within the comprehension of all, still it presents in a logical and concise form the well-digested conclusions of a most trustworthy and scientific scholar. Vocopy, in the author's own words, 'is a system enabling a person to find the vocation he or she is best suited to follow.' No one should start in life without it—*Independent Cultivator*, Callistoga, Cal.

"Vocopy," 16mo, cloth, pp. 110, 60 cents. For sale by Colby & Rich, Boston.

The annual meeting of the London Society for the Abolition of Compulsory Vaccination was held May 17th. It was presided over by C. H. Hopwood, M. P., who made an eloquent address at the opening, and was followed by William Tebb, Rev. Rowland Young, A. Kingsford, M. D., W. J. Collins and others. Letters expressive of sympathy with the object of the meeting from Lord Clifton, Prof. Newman, Herbert Spencer, Dr. Oldmann, and others were read by the Secretary. The progress of the cause was shown to be very encouraging throughout the world.

Woman's Column.

ETHNOLOGICAL.

"Now" in a Chilli tone, she said,
"I will be Frank." 'Tis true,
Although you Arab brilliant catch,
I do not Cuffre you!"
"Oh! lady, Dune to hear my suit,
The best is sent by thee."
"Nay, sir, I cannot heed thy words,
For you Arrant to me."
"Tis Welsh," she added, freely,
"Since Slane pressed so far,
To Hondo you no longer here;
And so, good sir, Tartar!"
"What Ottoman like me to do?"
"I'll punish you by my career,
And wed the Gallican."

As a nation, education is the great bulwark of our strength. In the near future both sexes will have an equal chance, in every State, to gain advantages to fit all who desire for professional careers. Fitness will supplant the question of sex in all spheres of usefulness.

The newspapers of Oregon stand on the pending woman suffrage amendment twenty-three in favor, five opposed, and four neutral.

Mrs. Myra Bradshaw commenced the publication of the *Chicago Legal News* in October, 1880. It has become one of the foremost legal newspapers in America.

Mrs. Smith, of Jersey City, has for some time been engaged in reducing the language of the Tuscans to writing, and in furnishing it with a grammar and dictionary.

Miss Bertha Von Illern, the well-known pedestrian, is writing a series of papers on "Walking" for the *Youth's Companion*.

It is now thirty-three years since the first diploma as doctor of medicine was given to a woman. Elizabeth Blackwell, having conceived the idea of competing with men in the care of the sick as physician, succeeded, after some years of struggle, in being admitted into a regular medical college for men, in Geneva, New York, from which she graduated in 1849.

Thackeray's daughter, Mrs. Ritchie, has just given the national portrait gallery in London a bust of her father at fifteen. It is taken from a cast of his face made by a traveling Italian vendor of plaster casts.

There are now about thirty women who have adopted the profession of law, and have been admitted to the bars of the various States. In some States they have been admitted by a liberal construction of the existing statutes; in others, legislative action has been required to authorize their admission.

The anniversary of the death of Charles Dickens was observed as usual at Bohn's Bowery, 1001 Washington street, by musical and literary exercises.

Mrs. E. T. Housh, editor of *Women at Work*, has removed her paper from Louisville, Kentucky, to Brattleboro, Vermont. It will be published from the office of the *Household*, but will still be under the editorial care of Mrs. Housh.

The New England Society of Friends will commence their yearly meeting at Newport, R. I., June 19th. Among the speakers expected are Caroline E. Talbot, Mrs. A. E. Winn, Mary Elliott and Harriet D. Collins.

Mrs. Ole Bull's book of reminiscences is nearly completed, but the work of publication will keep her for the summer in or near Boston, preventing her projected trip to Norway.

At the recent matriculation examination of the Calcutta University, eight women passed successfully, of whom six are natives of India; and at Bombay seven women were successful, including four from Poona.

The Missouri Woman Suffrage Association has elected the following delegates to the annual meeting of the American Woman Suffrage Association to be held in Omaha in October: Mrs. R. M. Hazard, Mrs. J. P. Fuller, Rev. Dr. Snyder, Mrs. L. P. Yeatman, Mrs. S. F. Grubb, Mr. John Dutro, Mrs. E. A. Dickinson and Miss Berenice Morrison.

Two young women of Kentucky and Ohio, respectively, have received a patent for a pan to be sunk in an ironing-board, for the reception of the flat-iron when not in use. The fracture of joints, burns and other casualties caused by flat-irons will be kept away. This device is a simple iron mold, one inch deep, eight inches long and five wide, to be fitted to the board, and yet for this patent the young women were offered \$5,000 the day after receiving their papers.

The Empress of Austria maintains a robust constitution by an early morning sea-bath, followed by an hour's practice upon a trapeze.

The Annual Meeting of the New England Women's Club was held Saturday, June 3d, in Wesleyan Hall, Boston, Mrs. Julia Ward Howe in the chair. These officers were chosen: President, Julia Ward Howe; Vice Presidents, Mary C. Ames, Edmund H. Cheney, Anna H. Clarke, Lucy Gooden, Elizabeth M. Peabody, Harriet M. Pitman, Caroline M. Severance, Harriet W. Sewall, Anna C. Lodge, Maria Mitchell, Lucy Stone, Kate G. Wells; Secretary, Lucia M. Peabody; Corresponding Secretary, Lucy F. Brigham; Treasurer, Abby W. May.

Within six months the men of Nebraska are to vote on an amendment which gives full suffrage to women. The success of the measure there will have a great and favorable effect on the question everywhere. States that have a similar amendment pending are Indiana, Iowa and Oregon.

In 1880, eighteen young women were graduated from a school of technology in Boston. Of these, eight found an almost steady employment in the various print factories; seven in potter works; two in an oil-cloth manufactory, and one in a carpet-mill.

Twenty-five women physicians who took part in the military operations of Russia in 1877, have been decorated by the Emperor with the Order of St. Stanislaus of the third class.

Mrs. Shelton, of Santa Clara County, first introduced bees into California in 1853.

There seems to be a growing interest in the cooking schools all over the country, and Mrs. Lincoln says that the demand for teachers is greater than the supply. To many, doubtless, the idea of a school for cooking is rather odd, but it certainly is a much shorter and pleasanter way of learning than through experiments of one's own.

In Memoriam.

At a meeting of the Trustees of the First Society of Spiritualists of New York City, held on the evening of June 7th, the following resolutions were adopted:

Whereas, Our esteemed friend and co-worker, Mrs. Helen M. Stiehm, has been removed by death from this theatre of her labors, to the unseen yet none the less real world above, therefore,
Resolved, That we, the Trustees of the First Society of Spiritualists, of which she was a most worthy member, extend to the bereaved husband and children our sincere sympathy in this their darkened hour. These sorrowing friends have a consolation in the bright memory of her upright and well-spent life, the noble example of a self-sacrificing wife and mother, her outspoken truthfulness and untiring labors in the reform of the day. She was no stranger to the land she has entered, and although we shall greatly miss her visible presence, yet we know that in spirit she is with us still.

Resolved, That a copy of these resolutions be forwarded to the bereaved sister, also to the *Banner of Light* and *Religio-Philosophical Journal*.

HENRY J. NEWTON,
HENRY KIDDLE,
J. B. WHEAT,
G. W. WHEAT,
HENRY VAN GELDER.

Special Notice.

Albert Morton, having purchased the business successfully conducted many years by Herman Snow, and added it to that established by himself, is now prepared at his store, 210 Stockton street, San Francisco, Cal., to supply the public with spiritual books, magazines and papers, and solicits the cooperation of all Spiritualists on the Pacific Coast in his effort to promote a knowledge of Spiritualism and present its truths to investigators.

To Business Men.

Now that this paper, which circulates in every civilized country, has been enlarged by an addition of twenty columns, making sixty in all, we can spare a small portion of its space to accommodate the business community. Our rates are less than one-half of those demanded by the large weekly papers in this and other cities of the Union, which fact should be an inducement to advertisers to utilize the columns of the *Banner of Light*. Heretofore we have been unable to accommodate the public, except in a limited degree, in this direction. We can now do so.

Special Notice.

In conjunction with his professional work as lecturer, CEPHAS B. LYNN will act as our representative, soliciting advertisements and subscriptions for the *Banner of Light*, also taking orders for the publications which we offer for sale, and furnishing interesting letters of travel.

COLBY & RICH.

Berkeley Hall Lectures.

W. J. COLBY'S DISCOURSES.

No. 1—All Things Made New.
Delivered Sunday Morning, Sept. 18th, 1881.

No. 2—Why was our President Taken Away?
Delivered by Spirit E. H. Chapin, Sept. 25th, 1881.

No. 3—President Garfield Living After Death.
Delivered Sunday, Oct. 2d, 1881.

No. 4—The Spiritual Temple: And How to Build It.
Delivered Sunday, Oct. 30th, 1881.

No. 5—Houses of God and Gates of Heaven.
Delivered Sunday, Oct. 16th, 1881.

No. 6—The Gods of the Past and the God of the Future.
Delivered Sunday, Oct. 23d, 1881.

No. 7—Spirit E. V. Wilson's Answer to Prof. Phelps.
Delivered Sunday, Nov. 6th, 1881.

No. 8—In Memory of Our Departed Friends.
Delivered Sunday, Nov. 6th, 1881.

No. 9—The True Gift of Healing: How we May all Exercise It.
Delivered Sunday, Nov. 20th, 1881.

No. 10—The Restoration of the Devil.
Delivered Sunday, Nov. 20th, 1881.

No. 11—The Blessedness of Gratitude.
Delivered Thursday, Nov. 24th, 1881.

No. 12—The Tares and the Wheat.
Delivered Sunday, Nov. 27th, 1881.

No. 13—Natural and Revealed Religion.
Delivered Sunday, Dec. 4th, 1881.

No. 14—The True Basis and Best Methods of Spiritual Organization.
Delivered Sunday, Dec. 11th, 1881.

No. 15—What kind of Religious Organization will best Supply the Needs of the Hour?
Delivered Sunday, Dec. 18th, 1881.

No. 16—The Origin, History and Meaning of the Christmas Festival.
Delivered Sunday, Dec. 25th, 1881.

No. 17—The New Year, its Hopes, Promises, and Duties.
Delivered Sunday, Jan. 1st, 1882.

No. 18—Death in the Light of the Spiritual Philosophy.
Delivered Sunday, Jan. 5th, 1882.

No. 19—The Coming Physicians and Healing Institutes.
Delivered Sunday, Jan. 15th, 1882.

No. 20—The Coming Race.
Delivered Sunday, Feb. 12th, 1882.

No. 21—The Religion of the Coming Race.
Delivered Sunday, Feb. 19th, 1882.

No. 22—New Bottles for New Wine; or, The True Work of the Religious Reformer.
Delivered Sunday, Feb. 26th, 1882.

No. 23—The Coming Government.
Delivered Sunday, Feb. 26th, 1882.

No. 24—Easier for a Camel to go Through the Eye of a Needle than for a Rich Man to Enter the Kingdom of God.
Delivered Sunday, March 5th, 1882.

No. 25—The Sermon on the Mount, and its Ethical Teaching.
PART I.
Delivered Sunday, March 12th, 1882.

No. 26—The Sermon on the Mount, and its Ethical Teaching.
PART II.—DO WE ALWAYS RECEIVE OUR JUST DESERTS?
Delivered Sunday, March 19th, 1882.

Paper, single copies, 5 cents; 4 copies for 25 cents; 13 copies for 50 cents; 40 copies for \$1.00; 100 copies for \$3.00; postage free.
Published and for sale by COLBY & RICH, *Banner of Light* office, No. 3 Hancock street, Boston.

NEW EDITION.

IS IT THE DESPAIR OF SCIENCE?

OR
Science Applied to Spiritualism, not in the Manner of Dr. Hammond.

BY W. D. GUNNING.

Very pleasantly written, suggesting the possibility of solving the mysteries of spiritual manifestations, by tracing the analogies offered by the sufferer forces of Nature. This work has been carefully revised, and a considerable amount of matter added to it, and will be found an unanswerable argument in favor of Spiritualism.

For sale by COLBY & RICH.

VOCOPY.

BY LYANDER SALMON RICHARDS.

This work introduces a system enabling a person to name the calling or vocation one is best suited to follow. Nine out of ten are following occupations for which they are ill-fitted, and this book points the way to cure this defect. A portion of the work has

**The Banner of Light Spirit Message
Department.**

Any one desirous of purchasing a complete file of the *Banner of Light* from 1865 to the present time, or one or more volumes thereof, can do so by addressing John T. Knapp, Cato, N. Y.

 Mrs. Hardinge-Britten has been obliged to discontinue her lectures in England, on account of severe attacks of quinsy sore throat.

✎ A new Spiritualist paper, to be published weekly, has appeared in Paris, *L'Esprit*, edited by M. J. de Coradde and M. Alphonse Momas. The office is at 5, Boulevard Dénain.

Announcements regarding the Onset Bay (Mass.) and Cassadaga Lake (N. Y.) Camp-Meetings will be found elsewhere.

✂ A valued correspondent writes us under a recent date from Washington, D. C.: "I sympathize with you in the dignified contest you are making with the anti-materializers and all others who are aiming to reduce *Spiritualism* to that headless and tailless thing called the 'Harmonial Philosophy,' and who wish all that we know of Spiritualism to rest on a foundation of *no-fact* instead of fact."

A few days' after my arrival in Boston, I had the pleasure of an interview with Father Pierpont, and toward the close of it I mentioned this matter to him. In answer, he said that it was not so strange as it appeared at first blush; that he did not know every spirit in the spirit-world; he had seen George Young with me on several occasions, and on the first opportunity would speak with him.

On April 18th, as I sat in the "Public Free Circle," I was astonished at receiving from George the message which appears in your issue of June 10th. To the general reader there is nothing in it beyond any ordinary communication, but to us of the circle it is confirmatory of much that took place at our various sittings. A few days before leaving Boston, I had the pleasure of meeting Father Pierpont again, and in the course of conversation he volunteered the following: "I found George Young to be an active, intelligent spirit, and extremely desirous of doing good. He thinks that his medium, Miss Cunningham, can be developed into a fine trance-medium, but being only theoretically acquainted with the method of development, I have not been successful. Therefore the band was allowed him to control Miss Shelhamer and deliver the message, thus giving him a practical knowledge of the *modus operandi*."

At our first sitting on April 28th, after my return to New York, George came to the table and requested me to tell the circle what had happened in Boston. After I had done so, he corroborated it.

In conclusion, and without making any comments, I forward you this statement, considering its publication justly due to the "Public Free Circle," as being one of the most remarkable instances that has ever come under my observation. I have no doubt but that some of our hypercritics will question it, and to them I would say, "If of any moment to you, I will exchange the minutes of all our sittings extending from Nov. 29th, 1881, to May 3d, 1882 for, having been the scribe of the circle, the book is in my possession."

CHAS. MCARTHUR.

New York, June 10th, 1882.

Meetings in Portland, Me.

Reports of meetings in Portland on the Sundays of the 4th and 11th, at which Capt. H. A. Brown: officiated, have been received, but formal notice of space is deferred to our next. It was the first appearance of Capt. Brown in that city, and his reception was one which must have been highly gratifying to him. His lectures were listened to with the closest attention.

Some time since we gave a brief account of the case of Lizzie Gannon, a child of Roman Catholic parents in this city, who became emancipated, and saw, conversed with and described persons and scenes in the spirit-world, the abnormal condition apparently depending upon the possession of a little toy representing an angel. This being taken from her by Father Fleming, resulted, it was claimed, in depriving the child of the power of speech, and inflicting injury to her general health. It was further claimed that the return of the toy would restore these, but this the Father refused to do. High church authorities were appealed to for aid, but without success, and the case finally got into the courts for legal adjustment. The father of the child has recently presented what he states to be all the facts of the case in a pamphlet of thirty-six pages, entitled "Archbishop Williams and an Invalid Child's Trinkets."

THE National Convention of Arbitration recently held at Washington, D. C., proved to be a great success. Our friend, Mr. S. M. Baldwin, who has worked long and assiduously to arouse public interest in the object for which it was called, has reason to rejoice in the results that have thus far crowned his efforts. Delegates were in attendance from many parts of Europe. Among those from Boston were the Hon. E. S. Tobey and Judge Warren, the former presiding the president officer. It is announced that a report of the proceedings is to be issued in a pamphlet.

✶ R. P. Wilson, Esq., one of the pioneer spiritualists and lecturers in Ohio, now of Colorado, writes: "Dr. Peebles's *Spiritual Harmonies*, with its definitions, funeral readings and spiritual songs, is one of my *Bibles*; I carry it in my pocket continually." We have just forwarded one hundred copies of this book to the Cincinnati Spiritualists.

DR. A. S. Hayward, Magnetic Physician, will for the next few weeks visit patients within two hundred miles of Boston, where his services are desired. His letter address, during the summer months, is No. 9 Montgomery place, Boston. See advertisement in another column of this paper.

Mr. George Sanderson, florist, Weston, Mass., will please accept thanks for a box of choice cultivated flowers, for our Circle Room table. Mr. F. D. Montague, of Milford, also has our thanks for an elegant bouquet.

Any one desirous of purchasing a complete file of the *Banner of Light* from 1865 to the present time, or one or more volumes thereof, can do so by addressing John T. Knapp, Cato, N. Y.

The 17th of June

Being a legal holiday, the *Banner of Light* establishment will be closed for that date.

In Press,

And will be published as soon as possible by Colby & Rich, Boston, Mass., Prof. S. B. BURNHAM'S NEW WORK, entitled the "BATTLE-GROUND OF THE SPIRITUAL REFORMATION." It will contain over five hundred pages, and be sold at \$2.00 per single copy; ten copies sent to one address for \$15.00, not including postage. Those who desire this Grand Work are requested to forward their orders to this office.

Portrait of Longfellow.—R. H. Curran & Co., 12 Pemberton Square, Boston, have brought out a fine picture of the poet Longfellow, by Colv. The print—a copy of which we have received—is one which is sure of evoking popular favor wherever seen, as it embodies within it various characteristics not found in any other likeness of the great poet. The limning is executed at about three-fourths life size, and bears as title "Henry W. Longfellow." In an enlarged face simile of his autograph, beneath which are placed two stanzas from "A Psalm of Life" and "Resignation"—the grand insouciance of which give the picture an appropriate finish. Sold by subscription only.

"THE PSYCHOLOGICAL REVIEW" for June is received. It contains its usual "Notes and Comments" and "Monthly Summary of Contemporary Spiritual Opinion." T. P. Barkas, F. G. S., gives a "Narrative of Experiences in Spiritualism." C. C. Massey contributes an article upon "Change." "Ghostly Visitors," a series of authentic narrations respecting apparitions, are continued, as also Mrs. A. M. Howitt-Watts' "Thoughts regarding the Mystical Death in Mediumistic Persons," the present being Part V. of the series. This number closes the fourth volume of the *Review*, of which a title page and index are furnished.

CHILDREN'S DAY.—On Friday afternoon, June 23d, our Public Free Circle will be devoted exclusively to spirit children, who are anxious to send messages to their parents or other loved ones. Bring in your little ones, friends.

In type, and will appear in the next issue of the *Banner of Light*, a very clear, cogent and manly reply to Dr. Eugene Crowell's criticisms in the *Religio-Philosophical Journal* of a late date.

Miss Lottie Fowler is reported as giving much satisfaction at her sittings held on Sunday and Wednesday evenings at 7 Gower street, London, W. C.

The NESHAMING FALLS CAMP-MEETING Management have a card on our seventh page, to which attention is directed.

Movements of Lecturers and Mediums.

(Matter for this Department should reach our office by Tuesday morning to insure insertion the same week.)

Dr. J. M. Peebles' recent labors in Cincinnati, O., have been crowned with pronounced success. The *Daily Gazette* (of that city, 5th inst.) gave an excellent report of his lecture June 4th, based on (as a text) Plato's query, "What is truth?" in which he expressed his views regarding Col. Ingersoll and his "mistakes." The *Gazette* announces that Odd Fellows' Hall, the place of meeting, was packed on this occasion by an intelligent audience. The report avers that Dr. P. thinks "the agnostic leader argues like an attorney, but not like a scholar."

Deacon D. M. Cole will lecture in Brooklyn Institute, Friday evening, June 16th; subject, "The Ministry of Angels."

Dr. H. P. Fairfield called out the best audiences last Sunday that have gathered here in New Haven this season. His subject, "Theology or Philosophy—Which shall we Reverence?" was frequently listened to with undivided attention and especially applauded. So interested were the people that the Doctor was re-engaged for June 18th. He would be glad to make an engagement wherever his services are desired. Address him at Stafford Springs, Conn., Box 30.

Mrs. Abby N. Burnham will lecture in Brooklyn Institute, Sunday, June 18th, at 3 and 7:45 P. M.; will also give soul-readings and tests of spirit presence.

Next Sunday, June 18th, O. P. Kellogg will speak in Maple Grove, Hiram, O.

The address of A. W. S. Rothermel will be for the present in Brooklyn, N. Y. He will visit Onset Bay Camp-ground, to spend half the month of August with Dr. Pratt, of Milford, Mass.

Hon. Wm. Colt will lecture for Brooklyn Fraternity at Brooklyn Institute, Friday evening, June 23d; subject, "Spirit Obsession."

Mrs. Zella S. Hastings spoke at Belmont, N. Y., May 7th and 14th; at Cuba, N. Y., the 21st, and will be at Leesville, Ohio, June 11th and 18th. Mrs. H. will receive calls to lecture in Ohio and New York. Address Leesville, O., care of Dr. Burr, until June 20th. Permanent address, East Weymouth, Mass.

Mrs. A. M. Charter has returned to Boston (at her old address, "New England House," after a successful tour in New York. June 20th she goes to Lake George, N. Y., Camp-Meeting. July and August she will be at Lake Umbagog.

Mrs. Nettie Pease Fox spoke in Union Hall, Ottumwa, Ia., on Sunday, June 11th, at 11 A. M. and 8 o'clock P. M.

Mrs. Dr. L. E. Jackson, trance, semi-trance and inspirational speaker, etc., can be addressed with stamp, Lock Box 207, Hudson, N. Y., until further notice. Will attend funerals at any point if desired.

Mrs. E. Price and Miss Clara Mayo, test mediums, are now in Boston, having journeyed eastward from San Francisco, recently, bringing letters of introduction from Friend Morton of that city. Mrs. Price announces her intention to visit the Onset Bay and Lake Umbagog Camp-Meetings.

Mr. J. Jefferson Kelley paid a visit to this office on the 13th. He came highly endorsed by Spiritualists in Portsmouth, N. H., as an excellent test medium and platform speaker. He is at present located at No. 1 Austin Place, Cambridgeport, Mass.

Dr. L. K. Cooley intends to be at Lake Pleasant some part of the camping-season, accompanied by his wife, who is a most excellent clairvoyant, test and life-reader.

P. L. O. A. Keeler and A. W. S. Rothermel will attend the Camp-Meeting at Lily Dale, Cassadaga, N. Y., from June 17th to July 9th, 1882.

A Great Slaughter in Prices

is often announced by dealers, when an inspection of their goods and prices does not bear out such a statement. Messrs. William S. Butler & Co., however, whose well-known reputation for low prices is thoroughly established, announce to-day some unusual sacrifices in very desirable goods, which would readily warrant them in making such an appeal to purchasers. Ladies will find all latest styles in the line of goods advertised.

Send for Raymond's Phenomenal Paper, free of charge. E. A. W. Raymond, 93 Summer street, Worcester, Mass.

Cured by Dr. Dake.

To the Editor of the *Banner of Light*:
The Lowell letter in a recent issue of the *Banner*, giving a history of the case that puzzled the "Doctors," attracts my attention and invites a recital of "bottom facts" in magnetic healing from New York.
The public will be interested to learn of a cure wrought for Dr. Henry Dake, the world's great medium, and I present it to the Conference at the Harvard Rooms, June 4th:
"Since January last I have suffered with partial paralysis of the entire right side; extreme coldness and numbness in spots on arm, leg and ankle, obliged to walk with a cane, dragging my right foot. Since the stroke I have been traveling in the South and West, seeking health, and emptying my purse to the tune of \$500 (five hundred dollars) to the regular physicians, who filled me with emetics and other abominations. On my return to New York two weeks ago, my guides told me that I should be cured, and that Dr. Dimont C. Dake would be the agent. Yesterday, June 30, I felt that the time had come for the fulfillment of this prophecy. I went to Dr. Dake's pleasant rooms, No. 8 West 14th street. He treated me for one half-hour with a power that was at first unendurable. At the end of treatment my foot was reduced to normal size and appearance, circulation and sensation fully established through the right side of my body. I ran down stairs, walked up and down Broadway to convince myself that I was not dreaming, and that two legs instead of one answered to my will. I stand before you to-day a restored man, independent of a cane."
I could tell you of several cases by the same power, more remarkable than this, but of less general interest. Dr. Dake and Winkachee, his powerful Indian control, are by no means strangers to the public, having had many years of signal success in the West. Why the Doctor has liberated for the last four years, I cannot say, unless it was for the purpose of obtaining the protection of a diploma that would be recognized by a school of medicine that deals in dogmatism and cruelties. I rejoice that he has come to life among us, electrifying skeptics and vitalizing the suffering.

New York, June 6th, 1882.

The Academy Hall Resolutions.

To the Editor of the *Banner of Light*:
At a large and enthusiastic meeting to-night Mrs. Fletcher spoke for about two hours, after which the enclosed Resolutions were unanimously adopted, and her friends would be glad to have them find place in the *Banner of Light*.
Yours very truly, C. H. SPEAR, M.D.
2210 Mt. Vernon st., Philadelphia, Pa., June 6th, 1882.

Resolved, That this meeting has heard with deepest interest and sympathy the recital by Mrs. Fletcher of her trial and tribulation in a bitter prison on charges as to her being a medium, without opportunity to defend herself in the presence of her accusers, believing that had she denied her mediumship and her belief in Spiritualism she would have been honorably acquitted on the evidence she put forth, and that she would have been restored to her respectability, and most cordially welcomes her to her native land, where it is hoped she will gain that rest and strength which will enable her to go forth with renewed power, the same able and eloquent exponent of the vital truths of Modern Spiritualism.

Resolved, That we welcome the Atlantic our warmest gratitude to those officials, both outside and inside of her prison, who, in the discharge of their legal duties, treated her as a human being, and who, in the face of the opposition of the full extent of the power vested in them.

Resolved, That the English and American press, secular and religious (with the exception of a few), has occupied a no less unbecoming position in this instance than it usually occupies toward the advocates of unpopular movements, and we are ashamed to be compelled to say that a portion of the spiritualistic press has been, if possible, more harsh, cowardly and untruthful, or wickedly silent.

(Presented by Mrs. C. H. Spear, M.D. Seconded by E. A. Wheeler.)

"BUCHUPAIDIA." Quick, complete cure, all annoying Kidney Diseases. \$1. At Druggists.

Mr. Fletcher gives trance sittings at 2 Hamilton Place until July 1st.

Joseph F. Tounoir Fund.

Amounts previously acknowledged..... \$18.23
Jas. Hubbard, Parkville, Conn..... 2.00
Mrs. J. P. Hubbard, Parkville, Conn..... 2.00
G. Engelen, Brooklyn, N. Y..... 1.00
A widow's mite, Providence, R. I..... 1.00
W. B. Mott, Fair Haven, Mass..... 2.00
W. B. Dickinson, Yonkers, N. Y..... 2.00
W. B. Barrows, Sherborn, Mass..... 2.00
John A. Day, Norfolk, Mass..... 2.00

Longfellow Memorial Fund.

Chas. Blodgett, M. D., Holyoke, Mass..... \$1.00

RATES OF ADVERTISING.

Each line in *Agate* type, twenty cents for the first and subsequent insertions. For every insertion on page, and fifteen cents for every insertion on the eleventh page.
Special Notices forty cents per line, *Minion*, on insertion.
Business Cards thirty cents per line, *Agate*, each insertion.
Notices in the editorial columns, large type, headed matter, fifty cents per line.
Payments in all cases in advance.
No advertisements or cuts will be inserted.

Advertisements to be renewed at continued rates must be left at our office before 12 M. on Saturday, a week in advance of the date whereon they are to appear.

SPECIAL NOTICES.

Dr. F. L. H. Willis may be addressed till further notice, Glenora, Yates Co., N. Y. O. I.

Mrs. KATE A. FAIRBANK, Test and Business Medium. Hours from 11 to 4. Terms \$5. Special arrangements for sittings. Eight questions answered by mail, \$2. LINCOLN, 914 8th Avenue, corner 56th street, New York City. Je. 10.

Mrs. Sarah A. Danksin, Physician of the "New School," asks attention to her advertisement in another column. Je. 3.

J. V. Mansfield, Test Medium, answers sealed letters, at 100 West 56th street, New York. Terms, \$3 and four 3-cent stamps. REGISTER YOUR LETTERS. Ap. 1.

ADVERTISEMENTS.

KIDNEY-WORT

HAS BEEN PROVED.

The SUREST CURE FOR

KIDNEY DISEASES.

Does a lame back or disordered urine indicate that you are a victim? THEN DO NOT HESITATE; use Kidney-Wort at once, (druggists recommend it); and it will speedily overcome the disease and restore healthy action.

Ladies. For complaints peculiar to your sex, such as pain and weakness, Kidney-Wort is unsurpassed, as it will act promptly and safely.

Either Sex: Incontinence, retention of urine, brick dust or rosy deposits, and dull dragging pains, all speedily yield to its restorative power.

SOLD BY ALL DRUGGISTS. Price \$1.

KIDNEY-WORT

June 3, (43)

C. P. L. No. 1,

INVITES ALL THE FRIENDS OF

CHILDREN'S PROGRESSIVE LYCEUMS

TO

Echo Grove, West Lynn,

THURSDAY, JUNE 29th,

TO JOIN IN A

Basket Picnic, and Dancing All Day.

A BRIEF SESSION OF THE LYCEUM TO COME AFTER THE MIDDAY REPAST.

BARROWS ORCHESTRA WILL BE THREE.

ROUND TRIP TICKETS from the Eastern Depot, Boston, good on any train, city and country, for sale at the *Banner of Light* office, and by various members of the Lyceum.

Entrance free for local visitors, 10 cents. Dancing extra. June 17.

LAKE PLEASANT.

COTTAGE No. 7, Lake Shore, opposite Montague street, is offered for sale. Address C. M. HAVEN, 20 Orange street, Worcester, Mass.

FREE

A correct diagnosis and trial box of the most reliable medicine for all diseases of the system, such as Dr. C. A. FENSTER, 219 Tremont street, Boston, Mass. 17th June 17.

PROF. BEARSE, Astrologer, 259 Meridian

street, East Boston, Mass. Your whole life written before you. Character, health, wealth, success, marriage, disease, and all financial and social affairs. Send age, stamp, and hour of birth if possible. June 17.

MARY A. CHARTER, Medium, New England

House, Boston, Mass. 2nd June 17.

Immense Reduction

—IN—

STRAW

GOODS.

WM. S. BUTLER & CO.,

90 and 92 Tremont Street,

Offer to-day the most Decided Bargains ever shown in this city in

LADIES', CHILDREN'S AND MISSES' HATS,

ALSO IN

FLOWERS

—AND—

FEATHERS.

Our Prices have always been THE LOWEST, but Ladies will find to their satisfaction that we have now made them LOWER STILL.

WM. S. BUTLER & CO.,

90 and 92 Tremont Street,

BOSTON.

A RARE OFFER

First-Class Sheet Music FREE

Buy five bars of *Doberman's Electric Soap* of any grocer, cut from each wrapper the picture of Mrs. Foggy and Mrs. Enterprise, and mail to us, with full name and address, and we will send you free of charge a valuable present from the following list of Sheet Music, to the value of One Dollar. We absolutely GUARANTEE that the music is unaltered, and sold by first-class music houses at the following prices:

Artist's Life Waltzes, (Kunstler Leben.) 75c

Ever or Never Waltzes, (Toujours ou Jamais) 75c

Turkish Patrol Revellie, (Lancers) 75c

Prizes of Penance, (Lancers) 75c

Chasse Infernale, Grand Galop, Brillant 75c

Enfantine, Polka, (Lancers) 75c

Marcelle, Polka, (Lancers) 75c

Travotie, Polka, (Lancers) 75c

Night on the Water, (Lancers) 75c

Rustling Leaves, (Lancers) 75c

Pastelle, (The Magnet and the Churn) 75c

Olivette, (Torpedo and the Whale) 75c

When I am Near Thee, (English and German words) 75c

Who's at my Window, (Lancers) 75c

My Denial, (Lancers) 75c

Life's Real Hope, (Lancers) 75c

Requiescant Love, (4-part Song) 75c

Night on the Water, (Lancers) 75c

Only be True, (Lancers) 75c

Electric Step, (Lancers) 75c

Free Lunch Cadets, (Lancers) 75c

If the enclosed amounts to just \$1, send only the 10 pictures, your name and address, if in excess of \$1, post the balance in stamps, and we will send you the music. We make this liberal offer because we desire to give a present to every one who sends us a picture of Mrs. Foggy and Mrs. Enterprise. This Soap improves with use, and you are not asked to buy a useless article, but one you use every week.

A box of this Soap contains sixty bars. Any lady buying a box, and sending six pictures of Mrs. Foggy, enclosed in a letter to the amount of Antidote, and I hope I will never have occasion to take another. My health is good. I weigh five pounds more than when I used soap. If I had continued the use of your Antidote when I first commenced, it would have saved much time and money. I shall ever feel grateful to you for the cure. If you wish, you can use my name as one that has been cured. I can safely testify to the efficacy of your Antidote. In conclusion, I will say: Many thanks to you for the cure.

Yours, T. K. MILLER.

116 N. Fourth St., Philadelphia.

June 17.—13w

DR. COLLINS'S

PAINLESS

OPIMUM ANTIDOTE.

TESTIMONIAL.

CAITIAUGE, MISS., Dec. 12, 1880.

Dr. B. B. Collins, La Porte, Ind.:

DEAR SIR:—I received your letter of inquiry some time since. I have now the gratification to inform you that I am entirely cured of the habit of using opium in any form whatever. I deferred writing to you until I felt sure that I was cured. It has now been about three months since I have taken a dose of Antidote, and I hope I will never have occasion to take another. My health is good. I weigh five pounds more than when I used opium. If I had continued the use of your Antidote when I first commenced, it would have saved much time and money. I shall ever feel grateful to you for the cure. If you wish, you can use my name as one that has been cured. I can safely testify to the efficacy of your Antidote. In conclusion, I will say: Many thanks to you for the cure.

Yours, T. K. MILLER.

116 N. Fourth St., Philadelphia.

June 17.—13w

The Occult Sciences.

JUST published, a Catalogue of more than One Thousand Works on Alchemy, Amulets and Charms, Angels, Apparitions, Astrology, Clairvoyance, Demons, Dreams and Visions, Fairy Tales, Freemasonry, French Prophecy, Magic, Planets and Rosicrucians, Oracles and the Sibyls, Pre-Existence and the Intermediate State, Rejuvenescence, Secret Writing, Sorcery, Witchcraft, the Wagon Stone, and Curing by Sympathy, &c. Sent free by JOHN WILLSON, 12 King William street, Charing Cross, London. June 10.—2918

SAN FRANCISCO.

BANNER OF LIGHT and Spiritualistic Books for sale. ALBERT MORTON, 210 Stockton street. Nov. 15.—1st

50 CAMPING TENTS

FOR SALE CHEAP.

APPLY TO DR. A. H. RICHARDSON, No. 42 Vinthrop street, Charlestown, Mass. 2nd June 17.

Thoughts from the Spirit-World

ADDRESSED TO THE WORKING CLASSES. Written through the mediumship of MRS. YEATMAN SMITH, of Carondelet, Mo.

These lectures have been dictated by a band of spirits who are deeply interested in the elevation of mankind and the redemption of the human race. They are full of wisdom and consolation, and will be read with interest and profit by all who are seeking the truth. They are published by the *Banner of Light* office, and will be sent free to all who send for them. Price, 25 cents. Sent by COLBY & RICH.

June 17.—13w

CONSOLIDATED

Golden Development Company.

INCORPORATED 1882.

Capital, \$400,000.

200,000 Shares at \$2 each.

C. D. JENKINS, of Boston, President.

J. G. PHILLIPS, of Boston, Vice Pres't.

G. F. FIELD, of Boston, Treasurer.

Office 40 Water Street, Room 23.

BOSTON, MASS.

THE COMPANY is organized to do a Mining and Milling business. Its property is situated in Graham (formerly Apache) County, Arizona, about five miles from Clifton, and consists of three whole claims, 1,500 feet long, and a well-defined lode vein running the whole length of the claims, averaging five feet wide, and specimens taken from the different thicknesses of the property and sent to the Boston Metallurgical Works, yielded respectively, \$10.13, \$108.45, \$113, \$72.23, \$116.51, \$93.23, \$97.70, \$102.42, \$93.72 per ton. Most of these were actual mill tests from the average ore-body. The property has been examined by many qualified persons, and they all agree as to its value; and that there is an inexhaustible supply of ore, and one silver mine in Silver City, New Mexico. The ore from the Arizona mine is Gold, and free milling can be mined very cheap. There are four tunnels and two shafts that are now being taken from the amount limited only to the number of men employed. We are at present working the property, and there is no doubt of the success of the enterprise.

The well-known richness of the mines, the moderate capitalization, the company's sound financial condition (with no debts and money in the treasury), make this an exceptionally desirable investment, and one which promises early returns.

The machinery is at the end of the railroad. The mill costs for operating thirty days from time of shipment of machinery to mine.

At present we have but few miners at work, as nothing can be done in reduction until a mill is erected on the grounds; the expense of carrying ore to mills in distant localities being too great, and the work of reduction too uncertain.

For the purpose of raising the capital required for the erection of a suitable mill, and securing such other aids as the speedy and profitable working of these mines demand, the Directors have voted to sell ten thousand shares at

ONE DOLLAR PER SHARE.

After which it will be sold at par, \$2.00.

WHEN TO MOVE.

Col. Crockett's favorite maxim, "First be sure you're right, then go ahead," is peculiarly applicable to the business of mining. All failures have resulted from pushing ahead without a surety of being right, or, when having such surety, allowing indifference or negligence to postpone proper action.

Says Prof. McChesney: "No experienced miner hesitates for a moment, when he has found a mineral vein, to risk any capital that he may be able to command to develop it, to cut it at a greater depth from the surface. In Europe, the fact that the metalliferous deposits of true fissure veins are continuous, has been tested by the experience of hundreds of years. I have visited some of the best-known mining districts of Europe, where deep mining is best understood, and I have yet to hear of one having been worked out of a true fissure vein. In Saxony, in Bohemia and in England the mines are worked to the depth of more than three thousand feet, with no signs of exhaustion in either case."

The result of experience in mining, in all parts of the world, demonstrates that both the quantity and the quality of ore are increased as work progresses downward. The old "Haltzheim Mine," in Arizona, for instance, yielded \$90 per ton at a depth of thirty feet; at a depth of sixty feet it yielded near \$200 per ton; and at a hundred feet the enormous sum of \$400 per ton. This is, of course, an extreme case of increase in richness, though the rule of moderate improvement holds in nearly every instance. So far as the durability of mines is concerned, there seems to be no end of wealth in the downward direction to which man has yet delved. On this point the *Mining Review* says:

"Mexican mines, worked by the Aztecs before the conquest by Cortez, are still as profitable as ever. The old Spanish mines, opened long before Hamilton's time, are still working, and constantly yielding more than one hundred years ago, and are as productive as ever. Mines in Hungary, that have been worked by the Romans before the Saviour's time, still yield an abundance of ore. The mines of Freiberg, opened in the eleventh century, and worked continuously ever since, yield their steady increase. So in Norway, Sweden and Russia, and, indeed, wherever mines have been opened, without exception, we believe they are working the present day, and generally are more productive than at any time in their past history."

National Eclectic Medical Association.
The Twelfth Annual Meeting of the National Eclectic Association will be held, pursuant to adjournment, at the City of New Haven, Conn., beginning on Wednesday, June 21st, 1892, at ten o'clock in the morning, and continuing in session for three days.

The place of meeting will be Loomis's Temple, where all new members and visitors attending the meetings of ex-succedant committees will be afforded without charge to the treasury of the Association. The headquarters will be at the New Haven Hotel, Chamber Street.

The Committee of Arrangements consists of the following persons: Maurice F. Lingquist, M. D., New Haven; S. D. Smith, M. D., New Haven; J. W. Latta, M. D., New Haven; and W. S. Latta, M. D., New Haven.

All inquiries should be addressed to them, or to any of the above named persons.

W. S. LATTI, M. D., Box 212, Lincoln, Nebraska.
By Order of the President: _____ Sec. _____

WESTERN LOCALS, ETC.

Michigan.

Bangor—Growing Interest in Spiritualism—Grand Rapids—Grand Junction—Miscellaneous Notes.

Bangor is a flourishing town, and there is a large and growing liberal element among the population. On May 21st the traveling commissioner of the *Banner of Light* had the pleasure of addressing large audiences in Smith's Opera House. Mrs. Gale, Mrs. Woodruff, Mrs. Cowles, and Messrs. Spiney and Burnham have done good work, of late, in this town. Slowly but surely the fetters of sectarianism are being cast away by a majority of the local residents. Great interest seemed to be taken in the constructive side of the spiritualist movement; many questions were asked relative to different phases of mediumship—special reference being made to Jesse Shepard's musical receptions, Dr. Henry Slade's numerous gifts, and Dr. Sour's materializing séances. Mr. Tucker, of the Sebring House, is an efficient worker, and as the *Banner* reporter said "Adieu," the statement was made by that gentleman that lecturers and mediums would soon be invited to Bangor.

GRAND JUNCTION.

Landlord Rawson, of the Temperance House, is an enthusiastic admirer of the *Banner of Light*; he thinks that the able lectures by Mrs. Richmond and Mr. Colville, which so frequently grace its pages, are alone worth the price of a year's subscription. This gentleman is a Spiritualist of many years' experience and careful observation, and the cause of Spiritualism is very dear to him. He will probably visit the Eastern camp-meetings this summer.

GRAND RAPIDS.

C. W. Stewart, of Lafayette, Ind., has been lecturing in this city to good audiences. There are two Spiritualist Societies in good working order in the place, and the general interest in Spiritualism seems to be on the increase. Bishop Beals will lecture for the Society over which Dr. Knowles presides, during June; and Dr. J. M. Peebles, the Pilgrim, will speak for the other Society June 18th. Mrs. Brigham, A. B. French and other well-known lecturers, have spoken in Grand Rapids since Jan. 1st, 1882.

CHIPS.

What we should worship: Unity. A holy trust: The care of mediums. Ingersoll has had his day—as a sensation. Reciprocity is the rational climax of progress. Jesus is one of the most misunderstood characters of history.

A waste of time: Hitting straw men with ponderous clubs.

Religion is spiritual activity. Its roots are in the soil of the soul.

Victor Hugo: "Justice has another name, which is clemency."

A need: A demonstration of the spiritual side of the doctrine of utility.

Napoleon: "It is easy to be charitable; but, oh, God! it is hard to be just!"

Great changes in belief come upon the world by slow and precise processes.

Hope, love, friendship and heroism are jewels upon the brow of the angel of humanity.

The sacred writings of all nations are filled with accounts of spiritual phenomena.

We should be careful not to impugn each other's motives. Honest and intelligent people often disagree.

There will be thousands of new faces at the New England camp-meetings; this summer, from the West.

It required nerve to be a Christian when Jesus was on earth, and for several hundred years thereafter.

In the spiritualist movement every man is a major-general. It is a difficult task to secure sufficient unity to hold a council of war.

Before the ideal State can come, the elasticity of Constitutions will be tested, laws will be amended, and liberty made more than a name.

It is said that the American people are not thorough. This is a mistake. Running into debt and gossip have been reduced to a fine art.

Spiritualism establishes the doctrine of the democratic basis of spiritual influx, thus destroying the aristocratic claims of the historic faiths.

The tendency of modern thought is in the direction of a rational Spiritual Philosophy—dogmatic materialists to the contrary, notwithstanding.

A philosophical exposition of a cause is one thing; but a bigoted, partisan harangue is something far different. Give us the former for a steady diet.

Geneva, Ohio: O. P. Kellogg frequently addresses the Spiritualist Society at this place. The *Banner of Light* has many readers among the local Spiritualists.

A fact: A good way to become well posted in what is going on in the general work of Spiritualism is to subscribe for the *Banner of Light*. Terms \$3.00 per year, postage free.

The Camp-Meeting at Neshaunim Falls, Pa., will be largely attended. Capt. H. H. Brown will have charge of the platform. The meeting will commence on Sunday, July 16th.

Americans are proud of their common schools, which are confessedly among the grandest results of our statesmanship. Palsied by the hand which willfully destroys such a benefaction.

There is no hurry for a new faith, well formulated and systematized. This is the creative period. We are taking our bearings. We are studying the chart. There is no need of fretting. The universe is intact.

We are living in a paradise of matter. But this is not our eternal home. We have not begun to see the splendors of creation. The spirit-world will be a haven of joy for us if we do our work well here on this earth.

A straw: The Andover wrangle is an index of the coming quarrel in the Protestant Christian Church over the question of modifying old theological opinions. Go on, gentlemen! we shall be interested—spotators.

Mrs. Shepard-Lillie's work at Willsborough, Madison, and Geneva, Ohio, Erie, Pa., and other points, during her recent Western tour, was of a high order. The people will gladly welcome her in their midst again.

Thompson, Ohio: The Spiritualist hall is being enlarged, as per arrangement with the "Grangers," who have agreed to add a story to the building. There should be a revival of Spiritualist meetings at this point.

The primitive man did not possess fine sensibilities. He was a constitutional growler, and wanted his own way in everything. Some of his relatives are still on earth. Note the trials for heresy in the church as evidence in the case.

New doctrines are not hammered into unwilling ears, or adopted by unwilling minds. There must be a mental predisposition to receive the new theory; then it will advance

noiselessly, like the shedding of perfume by the flowers.

Mrs. A. D. French, of Boston, will have charge of the Lake Pleasant hotel; this year. The house will be open to the public from July 15th to Sept. 15th. Address Mrs. French, 351 Columbus Avenue, Boston, Mass., until July 1st; after that date at Lake Pleasant, Montague, Mass.

Significant: Over seven-eighths of the people who are now avowed Spiritualists were originally bitterly opposed to Spiritualism. The phenomena of Spiritualism force a belief in that system—as our illustrious colleague, Prof. A. R. Wallace, F. R. S., has pungently declared.

Note man's career, and you will see how out of rude barbarism the light of intellectual life was evolved; and how, also, out of this step in the march of civilization there grew, in radiance and with surpassing beauty, the exalting emotions of the soul, which to-day lead us to speak of peace, love and good-will to all the children of God—our Father and Mother.

Geo. H. Geer and wife are on a journey to Minnesota. Mr. Geer's immediate engagements are as follows: Perrinsville, Mich., June 13th; Cresco and Lime Springs, Iowa, and Le Roy, Minn., June 17th and 25th; various points in Minnesota during July; Onset Bay, Mass., Aug. 1st; Niantic Camp-Meeting, Aug. 4th and 6th; Lake Pleasant, Aug. 8th. Permanent address, Greenfield, Mass.

Alliance, Ohio: The Independent Church is in a flourishing condition. Mrs. Shepard-Lillie drew crowded houses during her recent engagement. Her discourses are highly spoken of by prominent members of the Society. Dr. Geo. H. Geer addressed the friends May 28th and June 4th, giving excellent satisfaction. Mr. Geer is a practical and earnest speaker. C. W. Stewart will probably be called to Alliance during the summer. Mrs. Colby has many friends in this place who are anxious to hear her speak once more.

The crucible, the retort, the telescope and the electrometer are invaluable. But where are the instrumentalities to dissect the soul, to analyze the emotions, to compass the aspiring spirit as it enters upon its lofty flight for heaven and God? Universal religion is the objective manifestation of these invisible but potent powers. Well may we pause in awe. The mysteries of the outer world have been solved; but lo! the mysteries of the soul confront us! It is the function of Spiritualism to throw light on these high themes. CEPHAS.

Mrs. Ann Case Holbrook.

The obsequies of the late Mrs. Holbrook, wife of Judge E. S. Holbrook, took place at the family residence, No. 123 Indiana Avenue, Chicago, Ill., on Wednesday, May 17th. There was a large concourse of friends and relatives present, who deeply sympathized with the family in their affliction, but who recognized the sublime fact that in their great loss the spirit-world had received with anthem of joy and praise the bright spirit of the deceased, whose worn-out casement had been the cause of so much suffering during the last few months of her protracted sickness. Mrs. Holbrook had many warm and appreciative friends, who mourn her loss keenly, but whose sadness has a silver lining, rendered brilliant by the glorious truths of Spiritualism, which caused them to look upward, and behold the transfiguration of the ascended spirit, beaming with health, happiness and pleasure at the ineffable glories of the Summer-Land. So strong was she in this faith, and so brave in view of the coming change, that not only did she speak of it cheerfully, but she made all the appointments for the funeral, including this, that no badge of mourning should be worn.

Dr. Thomas was present at the funeral, and after an invocation and remarks, full of sublime pathos and love, called upon Mr. J. C. Bundy to read the following touching poem, composed by the husband of the deceased:

"I WOULD NOT LIVE ALWAY."
I would not live alway; I sense a new birth;
For where, midst the changes, the passions of earth,
Though even of all its best treasures possessed,
Oh! I would the heaven-born spirit find rest?

I would not live alway; I dread not the tomb;
Mine eyes look beyond its dark portals of gloom,
This frame but the shell of the soul shall arise
To meet the glad angels that bend from the skies.

I would not live alway; the struggles of life
Each day are more fearful—faint in the strife;
And yet I press on, for my triumph shall come,
And I welcome each hour that brings nearer my home.

The death-clouds are breaking; humanity springs
From height unto height on eternity's wings;
There, Love, as sweet sunlight, in harmony fills,
And the glory of God crowns the beautiful hills.

Who would not live alway? Oh! happy thought
That may shall achieve, for his wishes have lent,
That truth, peace and wisdom their virtues shall lend,
And God over all, a kind Father and Friend.

The Chicago Quartette then sang the poem to the tune, "I Would Not Live Alway."

Following the *rhyme* Mrs. DeWolf, so long and favorably known as a medium, spoke in a trance state. Her remarks created a profound interest, and were listened to with breathless attention by all present. Many who have often heard Mrs. DeWolf, felt that she had done even better than usual in this effort. The following influences of the occasion softened all intellectual differences, and made the common interest in the future life strikingly apparent.

The services were closed by the Chicago Quartette singing "Sweet By-and-By."

The body was interred at Oakwood Cemetery.

New Publications.

MODERN DRY PLATES, OR EMULSION PHOTOGRAPHY. By Dr. J. M. Eder, Lecturer on Photographic Chemistry at the Imperial Technical Academy of Vienna, etc. The American edition edited by H. Baden Richter, F. C. S., Late Honorary Secretary of the Photographic Society of Great Britain. 16mo, paper, pp. 133. New York: E. & H. T. Anthony & Co., 591 Broadway.

As long ago as 1853 it was announced that the whole future of photography seemed to require a sensitive collodion which could be preserved in a flask and poured upon glass or paper, and by the use of which, either at once or after the lapse of time, positive or negative pictures could be obtained. The same writer (Guadin) also suggested the employment of colloidal-chloride of silver, prepared with ammonium, chloride, and nitrate of silver, instead of the ordinary sensitized positive paper. It was not, however, until 1864 that collodion emulsion, with bromide of silver, since become so familiar, was made publicly known as a practical and independent process. Subsequent discoveries and inventions have made the process of photography elucidated in this book well-nigh perfect, and placed the art of taking pictures within the reach of nearly every one. Dr. Eder is an indefatigable experimentalist in the chemistry of photography, and the translation of the facts elicited by his studies here given is so faithful to the original that it may be taken as the highest authority upon the subject accessible to American readers.

POT-BOULE. By Emile Zola, author of "Nana," "Le Docteur," etc. Translated by John Shirling. 12mo, paper, pp. 64. Philadelphia: Peterson Brothers.

The peculiar forte of Zola is to "show vice its own feature," and though it may not be the most desirable exhibition for the world to witness, it is one that, since it exists, cannot be avoided and doubtless has its lesson to impart. This last production of his pen portrays the most unflinching analysis of character that so vividly marked its predecessors, and is a study of the home life of the middle classes of Paris. The principal personages live in stylish mansions and are considered by the world as above reproach; but the author depicts them, in their disguises, exposes their shame and the complications in which their many wrong doings involve them.

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

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

Prof. Phelps, of Andover, having endeavored to inaugurate a new crusade on the old-time "evangelic" plane, thinking people will do well to read that pertinent work by Allen Putnam, Esq., entitled, "WITCHCRAFT OF NEW ENGLAND EXPLAINED BY MODERN SPIRITUALISM." Colby & Rich, 9 Montgomery Place, Boston, have it on sale.

New Books.

ISIS UNVEILED:

A Master-Key to the Mysteries of Ancient and Modern Science and Religion.

BY H. P. BLAVATSKY.

This work is divided into two volumes, one treating exclusively of the relations of modern science to ancient mystery, and the other of the ancient mysteries themselves, their theories, rites, emblems and theologies of past and present generations, are all passed in review. The analyses of the myths of India, Babylonia, Egypt, Greece, Rome, Phœnicia, Etruria, and the Germanic peoples, are extremely interesting. The origin of modern faiths is judiciously traced, and the points of resemblance and difference between the various systems of the world are pointed out. The author, respecting the universal ether, the imperceptible known and unknown forces and their correlations, cosmogony, geology, astrology, chemical action, alchemy, etc., are reviewed, criticized and compared. The relations of man to the universe, including his control over his phenomena, are viewed from the side of the ancient Magians. The philosophy of generation, life and death is treated after a novel and vigorous fashion, and the mystical domain of psychology is traversed.

Two volumes, royal 8vo, about 1400 pages, handsomely printed, cloth, extra, \$7.50.

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ANCIENT AND MODERN TIMES
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In this newly-extended brochure of 40 pages, Dr. Joseph Beals, the well-known and popular President of the Lake Umbagog Spiritualist Association, has brought together a mass of evidence ancient and modern, woven into a fabric, and bearing the proof of its reliability on its face, which will cause all who read it to exclaim, "How true are the spiritual phenomena and philosophy, cannot fail of producing the most desired results. The Spiritualists, too, will find it interesting reading." Paper, 10 cents; postage free.

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THE PHILOSOPHY OF SPIRIT,

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A NEW VERSION

OF
THE BHAGAVAT GITA.

AN EPISODE OF THE MAHABHARAT.

ONE OF THE EPIC POEMS OF ANCIENT INDIA.

BY WILLIAM O'LEARY.

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The author says: "This work consists of two chapters, viz., one on the nature of the soul, and the other on its development; and an appendix containing a brief account of the Calcutta United Association of Spiritualists, and record of the most important communications made at the seances, which will cause all who read it to exclaim, 'How true are the spiritual phenomena and philosophy, cannot fail of producing the most desired results. The Spiritualists, too, will find it interesting reading.'"

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Life of Colesworthy Grant,

Founder and late Honorary Secretary of the Calcutta (India) Society for the Prevention of Cruelty to Animals.

BY PEARY CHAND MITTRA.

This work gives an account of the Life and Services of Colesworthy Grant, Esq., through whose exertions the Society for the Prevention of Cruelty to Animals was founded in India.

Flexible cloth, 60 cents; postage free.

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Moral and Spiritual Harmony.

A DISCOURSE BY

MRS. CORA L. V. RICHMOND.

This discourse, including poem (and all similar ones), was delivered impromptu, without notes, or previous preparation of any kind on the part of the speaker, or medium, whose mind and heart were so completely under the influence of the spirit-world, that the medium is the instrument or atmosphere of communication for disembodied intelligences acting on the brain and inspiring the thoughts thereof.

Paper, 5 cents.

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SOME MISTAKES OF MOSES.

BY ROBERT G. INGERSOLL.

The book contains the following chapters: 1. Some Mistakes of Moses; 2. The Golden Rule; 3. The Golden Rule; 4. The Golden Rule; 5. The Golden Rule; 6. The Golden Rule; 7. The Golden Rule; 8. The Golden Rule; 9. The Golden Rule; 10. The Golden Rule; 11. The Golden Rule; 12. The Golden Rule; 13. The Golden Rule; 14. The Golden Rule; 15. The Golden Rule; 16. The Golden Rule; 17. The Golden Rule; 18. The Golden Rule; 19. The Golden Rule; 20. The Golden Rule; 21. The Golden Rule; 22. The Golden Rule; 23. The Golden Rule; 24. The Golden Rule; 25. The Golden Rule; 26. The Golden Rule; 27. The Golden Rule; 28. The Golden Rule; 29. The Golden Rule; 30. The Golden Rule; 31. The Golden Rule; 32. The Golden Rule; 33. The Golden Rule; 34. The Golden Rule; 35. The Golden Rule; 36. The Golden Rule; 37. The Golden Rule; 38. The Golden Rule; 39. The Golden Rule; 40. The Golden Rule; 41. The Golden Rule; 42. The Golden Rule; 43. The Golden Rule; 44. The Golden Rule; 45. The Golden Rule; 46. 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