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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.,
Of Paris, France.

FRANCE.

Revue Spirite, Paris, for April. The present number is more than ordinarily interesting, embracing a wide field of observation, with several valuable reviews of books, worthy of particular attention. Among the latter are Mr. Roden Noel's "Philosophy of Immortality," (which most Spiritualists would do well to peruse), and Louis Figuer's "Le Lendemain de la Mort" (The To-morrow of Death), which the Critic says would have been an impossible production had not Spiritualism existed, though the author, it seems, does not give full credit to the sources of his inspirations. "Like Allan Kardec, and Spiritualists generally, M. Figuer thinks that the wicked are not at once called to enjoy, at least immediately, the happy life which flows through the ethereal regions. Their souls remain here below to begin a second life—a life which does not conserve any souvenir of its former existence. This return to a terrestrial state is a punishment less cruel, more reasonable and just than a condemnation to eternal punishment.... These reincarnations in a human body can be numerous.... till the faculties of the soul are developed, the instincts ameliorated and perfected, and the man reaches an elevation above that in general of our species." Mons. Figuer has a contempt for table-tipping, but assigns the sun as the end to which humanity is marching, which, with the following idea, is rather a matter of fancy than founded upon reason: "That which, in our view, supports the sun's radiation, is the constant arrival of souls in this grand luminous body."

I have been, for a long time, puzzled, as my recent "review" indicates, about the sudden stoppage of the most valuable of the magazines that came to my hands; an interesting letter from Mons. Alphonse Denes explains it: "After describing the great changes that are going on in Mexico (there being now but little intelligence or spirituality among the natives), he adds: 'In spite of all, there are spiritual circles, but no spiritualistic publication, as there was formerly; that, for instance, of Gen. Gonzalez, an eminent Spiritualist, who spent a large portion of his fortune in the propagation of Spiritualism; which obliged him to suspend temporarily the publication of his excellent journal, *la Instruction Spirituelle*.' Mons. Denes subsequently describes some phenomena which came under his own observation; and others well accredited. A handkerchief thrown upon a table in his room suddenly disappeared. It was discovered, well-knotted, around an almost inaccessible branch of a tree in his garden. A thimble was one day found upon the face of his watch, which had been left upon his table. The servant said it belonged to his sister, who lived about half a league away. Going at once to her house it was ascertained that she had indeed the useful article when put down for a moment, and had supposed some one of the family had taken it. Sometimes the spirits have appeared him and his servant by knocking loudly at their doors when they were obliged to be in the city at an early hour; and sometimes when he had prepared for his friends there, were taken away and dropped at his feet as fresh as when made up the evening before, as he approached the place of his destination."

One night a terrible noise was heard, as if heavy stones were being thrown down from a third story, in the demolition of some building, while the horse in the stable had apparently broken loose and smashed the stable door with his feet. Mons. D. sailed out with his pistol, to find nothing unusual. In the suburbs of the city, in a small room, lived a poor woman who sold charcoal and fagots. At night, as soon as she had put out her light, stones rained about her, so that sleep was impossible. A neighboring shoemaker ventured to take her place, assuring her that with a club he would put a stop to the annoyances. Night came, and the stones also, and when he would go out to find the mischief-makers he could neither find the way to the door nor his club. He resigned his chair and the woman gave up her room. In a house in the city, at a certain time during

the day, a white creature is seen to pass from room to room and disappear. "I have," says the writer, "heard this account of it from a priest, Mons. A. Having some business in town," he said, "I lodged in this house. While writing some letters, a door of my chamber opened and a person in the garb of the time of Louis XV. entered, passed through the room, and went out of the opposite door. As he did not seem to wish to attract my attention, I said nothing. When going out to mail my letters I asked the lady of the house who it was that had passed through my room. She replied that no one had come or gone. Casting my eyes upon the wall, I saw there the portrait of the one I had inquired about. That is the person, I said. That is impossible, replied the interrogated, for he has been dead these eighty years."

Mons. P. Verdad (Lessard), well represented in the *Revue* in hand, has just returned from a journey through the west of France, where he gave quite a number of public discourses, awakening much enthusiasm in our cause. I regret that I cannot give his experience in each of the towns visited. In one, the Free Masons greeted him heartily; concerning another he remarks: "About three hundred persons attended the meeting. Since my last visit several families have prepared books on Spiritualism, which now take the place of 'mass' and of the priest." Other articles equally attractive—"Voltaire, a Delist"; "Prayer"; "That Which Pleases God," and "Refutation of Occultism," I must abandon with this brief notice.

Bulletin Mensuel, of the society for psychological studies, Paris, is a publication distinguished for erudite conceptions, and grand liberal sentiments; though, of course, not always in harmony with the views of the members of the aforesaid society. At a recent meeting, Mons. Tremeschini, a noted astronomer, gave a discourse on Theosophy, which he combated vigorously. He, in the first place asserts that he has a key (astronomical) which unlocks an antiquity dating back, unmistakably, twenty-eight thousand years before our era, at which time, or more precisely "toward the end of the Treta Yonag," (the third age, according to Hindu chronology), there lived in India a personage who, for profound intelligence, has had few equals among philosophers and savants in subsequent ages. His name is Gotomo, who descended from a line of sages from Vedic times, and counts among his direct descendants the celebrated Gotomo Sakamoni, the Buddha, often confounded with the preceding. Of the works left to posterity by this personage of the Treta Yonag, the two most remarkable are the "Nyayas" (which is a *traité de logique*), and the code *Morattique*, or *Divine Inalluties*, which represents the synthesis of human knowledge, the collection of all the virtues gathered during a long series of ages, by contemplative sages who had preceded the great philosopher. This work, by his express orders, was interdicted to the profane, but was confided to the initiated pertaining to the two superior classes of Brahmans. Why? One recalls what Copernicus said *à propos* of this jealous exclusiveness, initiated by Pythagoras on his return from India: "But neither he nor his disciples acted thus from mere jealousy, but that these most grave of questions, studied with the greatest care by illustrious men, should not be denaturalized either by the ambitions or the lazy who would not give themselves to serious work except it was lucrative," etc. This, however, did not prevent some of the profane from obtaining them, and such Greek philosophers as Pythagoras, Plato, Calisthenes, his nephew, Aristotle, and others, profited by them.... This explains why there is an analogy between certain principles of the Greek philosophy and the Divine science of Gotomo" (the elder). After showing the admirably brilliant manner in which the Chaldeans entered upon those developments induced by the Indian sages, Mr. Tremeschini quotes: "Diverse circumstances contributed to a change, subsequently, in the direction of the spirits, but it seems to us that the sacerdotal class, above all, contributed to the development of a belief in the supernatural.... Science, literature, art, suffered equally. Astronomy was substituted for astronomy, history was transformed into fables, and just ideas of nature were replaced by fantastic conceptions.... Belief in the supernatural, the intervention of occult forces in our destiny, transformed sages into pretended prophets, sorcerers, impostors.... Theosophy, the divine science of Gotomo, delivered over to the first comer, ceased to be a Theosophy and gave place to this hybrid doctrine of the Chaldeans, which, after traversing the clouds of the middle ages, returns to the country where it was born, and where it works still to produce dupes among those persons who, for character, good sense and erudition, ought to be the least exposed to mystifications." Mons. T. then refers sarcastically to the "abundant elemental and elementary spirits," and dogmas of the present Theosophists, which "have no scientific basis and are only sustained by affirmation." The doctrine also that there are some beings who are destined to be annihilated, soul and body, is received with no favor—as per Mons. Rosen.

Mons. Rosen's views upon "Occultism," as here given are also strongly in opposition to the Madras Theosophists; but space forbids further notice of them. Mons. Faurety closed the session with able and judicious remarks, which I regret I cannot give entire.

La Lumière, Paris, for April. This excellent paper, which is now issued semi-monthly, opens its handsomely-printed pages with an article relating a statement made by a Madras seer, which is especially aimed at the Madras Theosophists here, and to Mons. B. and Col. O. in India.

The *Revue Spirite* is anti-Masonic. The *Chaine d'Union* (Masonic) of Paris says: "Spiritualism is a doctrine philosophique et scientifique, the study of which proves the immortality of the soul, and tends to destroy the prejudices and the dogmas which are the base of religion. Spiritualism will, later, be the only religion, for it is established upon science and human reason.... If Free-Masonry, after centuries of struggle, has been able to overthrow the tree representing clerical and ultramontane despotism, Spiritualism will most certainly tear up its deepest roots," etc. Being a M. M. K. T., K. R. O., and K. M., I can safely say that I know of no reason why this great "band of brothers" should not unite heart and soul with us Spiritualists. The Theosophists have a like claim upon their sympathies and cooperation.

Under the heading of "Two Anniversaries," the *Lumière* notices the "grand jubilee in America on the 31st of March, celebrating the Thirty-fifth Anniversary of those little raps from invisible intelligences in the Fox family in Rochester; while in Paris like expressions were indulged in commemorative of the fourteenth anniversary of the departure of Allan Kardec," whose works are a noble monument to his industry, intelligence, and firm devotion to an unpopular cause.

The "Extraordinary History" which has appeared in this paper under the title of *Eva Popoli* is here concluded. It seems to have been dictated by Edgar A. Poe through the medium Hab. A beautiful letter from Poe to his medium accompanies the present and finishing chapter. I will quote from it a few lines: "Thanks to the friends who have surrounded me. Thanks to the angels, for without them we are nothing. Our venerated angels, they are the women; woman is the well-being (le salut) of man. The child is cradled upon her knees; man reposes and finds his happiness in her heart; the aged leaps and becomes a child again upon her breast. Nations progress through the influence of woman; liberty is woman. She cherishes the child, she encourages the youth, she protects the aged. Happy is he who in his earthly march finds this angel."

Licht, mehr Licht, Paris. This is the fourth year of this neat and entertaining periodical; and though it is in the German language it has the English type—an important consideration, as the Germans themselves say: for the lack of simplicity in the German type makes it very objectionable. Its first article (No. 2 of a series) is on "What Becomes a Christian Man?" It surveys a field of literature which has been enriched by Bacon, Buckle, Newton, Darwin, Goethe, Haeckel, Renan and many others, and seems altogether a masterly production. "Propagation of Spiritualism in Rome" follows the above; also "Experiences with a Private Medium" and many minor items of interest to all, including a notice of the "Great American Journal, the Banner," in which Mrs. Richmond and Mr. Kiddle are named.

L'Anti-Matérialiste, of Nantes, April 23d. At the departure from Nantes of Mr. Lessard, the founder of the "groupes spiritualistes" of that place, he made a statement before its members which showed that though they had had to encounter many difficulties, the "groupes" had "maintained itself solidly and progressed." On the 3d of April about four hundred persons gathered at the Theatre Renaissance to listen to M. Leon Denis's address on Spiritualism. Under the heading of "Nothing New Under the Sun," M. René Caillé is quoted as follows: "It is in China, perhaps, that the culte of the spirits has its roots most deep and most ancient. See here what, long before the time of Confucius, one read on the scale of a statue of gold in the temple of Light: 'In speaking and acting do not think yourself alone because you hear and see no one: the spirits bear testimony to all.' Confucius said, 'That the faculties of the Kotel-chin (spirits) are vast and profound! One looks, but sees them not; one searches, but finds them not; identified with the substance of beings (des etres), they cannot be separated from them; they are everywhere, on our right and on our left, above us, environing us de toutes parts.'" etc. I regret that I have not space for all of this article; also an extended notice of the death of Lieutenant (of the navy) M. J. Doucin, who was of our faith and much beloved for his high moral and intellectual qualities.

BRITAIN.

Le Messager, of Liege, April 1st and 15th. Dr. Wahn continues in this periodical his "Spiritualism in Antiquity," devoting his chapter III (or the second part) to "proofs of a belief in spirits" in remote times—the spirits "being in rapport more or less direct with mankind"; the profound ignorance of such facts being largely the cause of the distrust of the present. The Abbé Poussin cites Louis Figuer (in his "History of the Marvelous"); and Saul's invocation of Samuel is here rendered in full.

"God in Creation," by M. R. Caillé, is continued here also. Then we have "La Morale Chrétiennée," in which I find a valuable sentence containing an idea that has been elaborated with great force and beauty in a work recently published in London—"Certainly," says this writer, "there exists in the soul certain assistances, some thoughts which have a much grander profundity, and a value above all for those pure souls who nourish them." But I must quote only two more items—"Cremation takes decided root in Italy. At an assembly recently held at Modena there were represented twenty-seven societies, which were established in towns in Italy." "On the 8th of

March a civil interment took place at Gaud, Mons. Schalbert, controller of customs, being buried by civil functionaries, a large concourse of Spiritualists friends bringing crowns of flowers," etc. "Three discourses were pronounced at the grave, one of which is given in full in *La Liberté* of Gaud."

Le Phare, of Liege. This new periodical is earnestly devoted to our cause and to magnetism. In the virtues of magnetism the late Minister Gortschakoff is said to have been a firm believer. Many items and notices of books fill up the last eight pages of the promising *Phare*.

The *Monteur*, Brussels. This active monthly has added another sheet to its former size, and urges its friends to bestir themselves to disseminate it till its circulation reaches the thousands, like some papers in the United States. It gives an account of a "réunion" of Spiritualists, where more than four hundred were present, and speeches were made both by ladies and gentlemen of well known abilities. The *Fédération* of the Belgian and French Spiritualists is here highly commended; for "in union there is strength." "In the provinces of the Wallones," says the *Monteur*, "our doctrine moralisatrice continues to make progress very satisfactorily. In the Flamande provinces, however, it is otherwise, for the clergy have there yet too great a dominance, fulminating against our liberal journals," etc. The *Banner of Light* is twice quoted.

De Rots of Ostend. "The evil which we do to others follows us as our shadow" (an aphorism that cannot be too often repeated) is at the head of an article in *De Rots*, on the antiquity of Spiritualism, worthy of careful perusal. It contrasts the ancient dogmas of the clergy—hell, an angry God, an avenging angel, etc.—with the teachings of Spiritualism, which show that our punishment is in ourselves. The "impressions of one dying" is valuable as confirming spirit individuality independent of the body, "for it, the spirit, was," says the narrator, "intoxicated with pure love and joy. Like the sweet caresses of a child, a blessed influence surrounded it (me). There were beings about me who gave me infinite pleasure. Oh my God, what a delicious moment!" Earnest prayers were said by the parents, and, as if a miracle had been performed, the spirit returned to the body.

SPAIN.

I have in hand four numbers of that exquisite periodical, *La Luz del Porvenir* of Barcelona. Every reader or student of the Spanish language, every woman at least, should subscribe for this unique weekly. The first number has a lengthy and able address by Mlle. Srta. Donna Candida Sans y Creffal, at a meeting of the "Central Society of Friends," for the promotion of laic or non-clerical teachings in the public schools. Another lady, Donna Rosa Armengol, read a discourse upon the same subject before the "Society Alianza" of San Martín de Provençals, initiated by the "group" entitled "The Terror of Clericalism." These stirring appeals are followed by one from Mme. Florencia Serra, on "The Necessity of Women Being Educated," as a means of freeing them from priestly influence, which is considered the greatest evil this or any other age has had to contend with.

Literary and musical entertainment was given at the Villa de Gracia, on the 31st of March, commemorative of the change from the mortal envelope to the spiritual "of one of the greatest of contemporary philosophers," Allan Kardec, at which a young lady, Srta. A. Ave-lina Colon y Gutierrez, read a splendid tribute to this noted French Spiritualist. In the work under notice Mlle. Sans dedicates a poem to the same savant; and Donna Isabel Peña writes a "Requiem" of him, from *Caniz*.

At Tarragona another reunion was held to celebrate the 31st of March, of which an account is here pleasantly rendered by Mme. Matilde Fernandez de Ras. Again, I find here a grand effusion from the pen of Mons. Ubaldo R. Quiñones. It is a tearful cry of the soul for woman's emancipation from priestly influence, for her better education and her moral elevation, from a sense of the high position she is entitled to and may become fully worthy of. No words of mine can do justice to these deep means of long oppressed, hungering spirits which see now a little light streaming through their prison-bars.

Revista de Estudios Psicológicos, of Barcelona, for March. This large, handsome magazine, worthy of many a column in the *Banner*, I can but briefly allude to. Suffice it to say that Mesdames Soler, M. F. de Ras and Rosen (translated) contribute to the present issue, besides Messrs. M. N. Murillo (logically maintaining the idea that "History and Science come to support religious ideas," and Flammarion, the eminent French astronomer, here translated from his "L'Astronomie."

"La Luz de los Espacios," of Havana, for March. Our confères in this long enslaved island may well be proud of their noble journal. Referring to its contributors, "M. R. and Sr. Varona," the editor calls them "eminent analiticos"; and if space permitted their ideas in full should be translated. I must, however, only thus briefly notice these writers, with Srta. Anna M. O. de Corbet (whose beautiful poem envelopes one of these pages), and M. F. A. Figueres, also a poet. Chapters on the Indian Gurus (where I find "A Guru is a man who knows no other God than himself,") conclude the present issue.

SOUTH AMERICA, MEXICO, CENTRAL AMERICA.
La Revista Espiritista, of Caracas, March. Victor Hugo is here quoted—a characteristic article in reply "to the Bishop who calls us an 'Atheist'."—Mr. Ch. Fauvety's views on the "Demonstrative Evidence of the Existence of

a God" (from the *Paris Bulletin*), and M. Flammarion's reply to an invitation from the London Dialectical Society to be present at one of its meetings. He here says: "For ten years I have taken much interest in the phenomena termed spiritualistic.... But this hypothesis (the intervention of spirits), 'the only one that can explain certain *categorías* of these phenomena, has been adopted by many of the most celebrated savants (*sabios*), among whom are Dr. Haefler, the illustrious author of the History of Chemistry," (etc.); "and M. Hermann Goldschmidt (whose recent death is deeply deplored), the discoverer of fourteen planets.... The history of the human race,.... previsions, presentiments, singular experiments,.... apparitions," (etc.) "are verifications of evidences irrefutable (*irrecusable*) as those which we possess in other branches of historical traditions,.... spontaneously experienced in all nations, and can without doubt aid in establishing a possibility of communications between the spirits incarnated and disincarnated."....

El Horizonte, Guatemala, March 8th. This large sheet is devoted to progress—particularly to the overturning of the Catholic influence in the schools and in society. It announces that Leo XIII. is giving 500,000 francs to one, 1000 francs to another, etc. He may well be liberal, since he has just "received 34,000 francs from Mr. Charneau."

El Iris de Paz, of Huesca, March 25th, "supplement." This little sheet is nearly all taken up with the document (and response) of the Bishop of Huesca, which is a "fulmination of excommunication pronounced against all Spiritualists and all subscribers to and readers of spiritualistic papers."

MISCELLANEOUS.

The most valuable of those from which I can make no extracts are: *Psychische Studien*, of Leipzig, for March. It reviews Prof. Barrett's "Psychological Observations"; "Statistical," as promulgated by Dr. Fabnestock, and the "Theories and Facts" of Mr. E. W. Cox. Following these is Chapter III. of a "Life of Cagliostro," who, according to Carlyle, was but a squalid, dark-visaged charlatan; "Philosophy of Spirit and Matter," and many minor items. *Reformtrends Blätter*, of Buda Pest, for April. This is a handsome magazine of thirty pages, beautifully printed, and seems to be overflowing with important material. *Revista Espiritista*, of Buenos Ayres, for March, has articles from Dr. Garcia Lopez; "Aurelia," (a spirit effusion) and an extract from the "Fe Razomada" of S. J. Bautista, of Mexico. *Criterio Espiritista*, of Madrid, treats at length of the "Black Hand," the dangerous band of Spain. "Whither we are Bound," by its editor, and an extract from *L'Astronomie*, of M. Flammarion. *La Fraternidad*, of Buenos Ayres, among other entertaining items, gives a short sketch of the Princess Editha, Lola Montes's daughter, whose principal power of mediumship, held in much esteem by Mme. and Mons. Bierstadt, consists in having paintings executed by invisible hands.

Spiritualistische Blätter and *Der Sprechsaal*, Leipzig. I regret that I have not time nor space for further notice of these excellent periodicals. *Le Dénoué*, of Guise (Aisne, France), is worthy of all praise, and should be consulted by every one interested in the union of capital and labor—the latter having its equal share of all the profits. It is something that its eminent founder, Mons. Godin, though a Spiritualist, has recently been decorated with the red ribbon of the Legion of Honor. The *Indian Mirror*, of Calcutta, notices Col. Olcott's wonderful healing powers, and gives, nearly in full, his lecture in the Town Hall.

Rev. John William Colenso, Bishop of Natal, died recently, after a brief illness, in his seventieth year. He was of Cornish birth, educated at Cambridge, made Bishop of Natal in 1853, and published his famous work, *The Pentateuch and the Book of Joshua Critically Examined*, in 1872, which book called down upon his head the thunders of the Church. Both houses of the convocation of the Province of Canterbury condemned the book, and the Bishop of Cape Town, as Metropolitan, declared its author deposed from his see. This deposition was pronounced void by the Privy Council, on the ground that the crown had no power to constitute a bishopric or confer coercive jurisdiction within any colony possessing an independent legislature. The Council of Colonial Bishops tried to starve out Colenso by refusing to pay him his income; but Lord Romilly, Master of the Rolls, ordered it paid, with arrears and interest. In England, Colenso had many friends; and on his visit in 1875 to see to his rights, the sum of \$16,500 was given him as a token of sympathy and respect. He published a new chapter of his work on the Pentateuch in 1872, and more on the same subject in 1873, a volume of sermons, a Zulu grammar and a Zulu dictionary, and a translation into that tongue of the New Testament and other parts of the Bible, and the prayer-book, besides many educational works for the Zulus, of whom he proved indeed a good friend, while his brother Christians were blowing them to pieces at the muzzle of the rifle and the mouth of the cannon.

A great many Spiritualists are getting very thin-skinned about small proprieties and about little faults existing in some of their brethren. Of all people, Spiritualists should be charitable, forgiving and tolerant; they should be free from gossiping or backbiting; they should seek to reform the morally deformed or depraved, and not banish them from the possibilities given them for reform by improved association. Seek to call out the good and not hunt for the bad; seek to give the erring brother or sister every opportunity to cultivate the divine spark; and be cautious lest you drive them to inhabit the haunts of vice and become callous in error or crime. Do not become clamorous to a broad, happy and harmonious brotherhood.—*Light for Thinkers*, Atlanta, Ga.

Texas claims to have forest enough to supply the whole country with timber for a hundred years.

Written for the Banner of Light.

MY LADY FAIR.

BY M. T. SHELLMAN.

Fair hang the lilies on their slender stalks,
Spicing the breezes with their rich perfume;
Bright shines the sunlight on the garden walks
Where sweet Sultana roses proudly bloom.
My lady moves in smiling beauty, where
The flowers bend to kiss her garments white,
Herself the queenliest, purest blossom there,
So saintly is her spirit—calm and bright:

My lady fair!

All things in Nature smiling homage pay
To her, my queen of hearts—so pure is she;
The gentlest zephyrs round her tresses play,
And chant to her her sweetest melody;
The sunbeams bless her as she moves along
Serene and stately, strangely fair and sweet;
The birds sing to her with a gush of song,
The grasses spring to kiss her dainty feet:

My lady fair!

Oh! lady, with the smiling violet eyes
Like twin stars shining in a world of light,
My soul's affections swiftly, gladly rise
In love for thee who art so fair and bright;
I know thy soul is spotless—like the dawn
That thrills with splendor all the waking hours;
I know thy life is radiant like the morn
That glides with glory this fair world of ours:

My lady fair!

Oh! peerless creature, oft I humbly pray
For power to reach thy spirit's lofty height;
Oh! matchless soul enshined in human clay,
My heart would revel in the glorious light
Of purity, that wraps thee round about;
I bless the goodness of thy noble face—
And pray thy life may be for ever without
One stain to mar its lovely, perfect grace:

My lady fair!

Spiritual Phenomena.

THE SPIRITUALIST'S EXPERIENCES OF
PROF. J. W. CADWELL, MESMERIST.

NUMBER FIFTEEN.

Prepared expressly for the Banner of Light.

I could relate many instances that have come under my own observation, where men who were neither mediums nor Spiritualists have taken advantage of those who earnestly desired to know more on this important subject. One case will suffice for now. The New York Sunday Herald contained a column advertisement, announcing that a wonderful spiritual seance would be given that night, in one of the principal theatres of that city, by twelve of the best mediums on earth. A piano was to float over the heads of the people while being played upon by spirits; flowers were to be materialized in full gas-light, and many other things, which every intelligent Spiritualist must have known could not take place.

The theatre was packed before 8 o'clock, and many who came could not get even standing-room. By mere accident, I learned that the manager was none other than Tom Alline, a sleight-of-hand showman; and I obtained from his own lips the particulars in detail.

He had learned the address of some fifteen or more mediums, and called on them with complimentary tickets for reserved seats on the platform, where they would have the best opportunity for witnessing the performance. When they came, each one was conducted into the ante-room and requested to remain until time for the seance to commence.

The manager and his assistant took in over seven hundred dollars at the ticket office before 8 o'clock. He opened the exercises with a little speech, and performed three or four simple feats of magic, announced that those constituted his part of the programme, and that the janitor would now introduce the mediums. He left the platform and descended to the back door, which he unexpectedly found locked; and hastening back, elbowed his way through the crowd and went out the front entrance.

He had made an arrangement with the janitor to conduct the mediums from the ante-room to seats on the platform, when he should notify him to do so.

They were mostly entire strangers to each other, and came expecting to see some astounding revelations—and did! I should only spoil the scene if I attempted to relate what followed. They expected something from somebody other than themselves; and the audience something from them. When the curtain went down that night an angry crowd went out, denouncing Spiritualism. This same Tom Alline told me he was once engaged with another fellow giving parlor seances, and the small room they used as a cabinet was constructed like an elevator, and noiselessly descended to take in people who were trained to personate spirits.

In spite of the trickery of all such designing men, enough genuine manifestations are given to cause a belief in Spiritualism to increase with astonishing rapidity. The reader may ask, "How are we to tell the genuine from the fraudulent?" By knowing of the tricks of pretence, you are much better prepared to judge correctly. There are manifestations so overwhelmingly convincing that no sane man can doubt their origin, and those mediums not able to produce such should refrain from giving public seances until their powers are more fully developed. It is evident to me, from the many letters I receive, that I have touched the right key in my endeavor to explain that which to the masses is shrouded in mystery. Some of the readers of the Banner of Light may remember that the "Rev. A. A. Waite" in his pretended exposure of Spiritualism had with him a Miss Nellie Everett, who was advertised to do more wonderful things than any spiritual medium. I made the acquaintance of the Rev. (?) while giving mesmerism entertainments in Sandy Hill, N. Y. He called on me, an entire stranger, at my hotel, and introduced himself as an Advent minister, and spent several hours talking with me on mesmerism, clairvoyance and Spiritualism. Subsequently he called on me at my hotel in Portsmouth, N. H., and seemed very anxious to learn something of what is known as second-sight, of which I had made mention at our first interview. With the purest of motives I explained the "trick," and also related some of my experience with genuine clairvoyants, that he might comprehend the vast difference between them.

I saw an advertisement in the Boston Herald giving recently, stating that there was to be a "religious lecture" Sunday evening in Windsor Theatre, the principal attraction being Miss Nellie Everett; and her wonderful gift of second-sight, whereby she would correctly describe any articles while effectually blindfolded. Something over a year ago she was advertised to appear several Sunday evenings in Boylston Museum, on one of which I attended her performance, and was not surprised to find that she and Everett were practicing the stale trick as part of a religious lecture, that was formerly known as "Heller's Second-Sight," which

I had learned by attending his entertainments, and explained to "Waite," little dreaming how soon he would fall from grace, cease preaching his soul-sleeping Theology, and enter the arena as an exposé of Spiritualism, laying for his principal stock in trade the played-out-feat-of-magic, called second-sight, I had shown him.

As this trick is being palmed off as genuine clairvoyance by a number of people, I will explain it as briefly as possible. While one person is blindfolded and sitting on the platform, the other is passing along the aisle, taking different articles in his hand, and asking, in an apparently careless manner, what it is. The many things that people would be likely to have about them are so classified that the question generally conveys at once a correct idea of the article. I once handed Robert Heller a paper of pins, and it required three questions for a correct answer. The first was "paper," the second, "pins," the third, "a paper of pins," and Heller said: "Why didn't you say so at first?" Simply, because there was no question arranged beforehand for a paper of pins, while there was for "paper," and for "pins."

I handed Everett a lump of alum; the first answer by Miss Nellie was "Alum"; the second, "some kind of medicine"; and then followed four questions before she answered, which conveyed to her the names of the letters, and then she answered, "Alum," and he said: "Why didn't you tell before?" How could she? For telling correctly the age of any person—years, months and days; the time of day—hour, minute or second; the date on any coin, or watch, requires only to remember six or seven things, and can be learned in half-an-hour. First the word "Tell" in the question represents ten; every word used before that word counts ten, also. "Me" is fifty. The thing you are talking about, whether it is a man's age, time, date, etc., represents five. Every word following, represents one, with only one exception. If the word correct follows the name of the thing you are talking of, it is not counted in. A man is handed a card and asked to write his age on it; perhaps he makes a figure one; the question would be: "Give this man's age—correct!" If I should add the word please, or any other word, it would be two; if after correct I had said "if you can," it would have been four. If I had omitted the word "correct," it would have been five; and if I had used any other word after "age" (except correct) each word would have counted one. "Tell how old he is" is ten. "Tell his age correct" is eleven. "Tell me his age" is sixty-five. If a man should write down, ninety-seven years, nine months, thirteen days, four hours and sixteen seconds, the first question would be: "Now, then, please tell me this man's age, can you?" Tell, is ten, and the three words before it make forty; me, adds fifty; age, five; and the two other words, two more. "Give the months, now, if you can." Months is five, and the four words following make nine. "Tell the days correct, will you?" Thirteen. "Give the hours correct, also, can you?" Four. "Tell the seconds now." Sixteen. The question can be asked by substituting any other words before or after "tell," "age," etc.

While giving entertainments in Lowell, Mass., one of the daily papers asked, "Why cannot Prof. Cadwell give second-sight with his mesmerism subjects as well as Heller with his?" At that time I was a resident of North Reading, ten miles east of Lowell, and I went home that morning, instructed my youngest daughter in the mysteries of second-sight, and had her in the hall that evening; and the reporter, who had attended Heller's exhibition in Boston, and asked that question, pronounced my daughter superior to Heller's clairvoyant. It does not require a hundredth part as much practice as most people suppose would be necessary, to classify any number of articles, and be able to remember them correctly; and that reader, is all there is to what is known as second-sight, and practiced by "mind-readers" as a part of a religious (?) lecture on Sunday nights in public halls and elsewhere, they claiming it to be superior to anything of a spiritual nature.

Not more than one person in every hundred that I mesmerize can see clairvoyantly, until after having been mesmerized a number of times. I will briefly explain two or three classifications, that you may see how easy it is to remember. Take money for the first example—copper, nickel, silver, bank-bills and gold; here we commence with the most common, as number one. A question containing two words represents number one; and every additional word adds one thereto: What's that? is understood to mean money, and a one or a two-cent piece, and the answer would be money. Taking the key previously given, I ask, "Give the amount correct;" and she knows it is one cent; another word after correct, would indicate two cents. "What is that?" "A nickel." "How much money?" "Five cents." "What is that, please?" "Silver." Tell how much?" "Ten cents." "Please tell how much money?" "Twenty-five cents." "What is that? can you tell?" "Gold." "Tell how much?" "Ten dollars." "What's this?" "An open-face silver watch." Another word to that question indicates that it is an open-face gold watch. As there are nearly a dozen different kinds, the most common is classed as number one; and a gold stem-winder is number six; therefore, "What is this?" with any four words following, "Can you tell now?" or, "Can you see it?" conveys at once not only that it is a watch, but the particular kind. As watches are made in Elgin, Genoa, Springfield, Waltham, etc., they are classified alphabetically to aid the memory. After she has described the watch, a question containing four words would indicate that it was made in Springfield. Any question commencing with the word "Please," conveys the intelligence that it is a pin. The shortest question in this series consists of three words: "Please tell this?" "A common pin, sir." Another word in the question would indicate a bosom-pin; one word more, a shawl-pin; one more, a hair-pin. "Now tell this?" is a plain finger-ring; one word more in the question which commences with "Now," is a ring with a stone in it; another word, a diamond ring; and one more, an ear-ring, etc. In giving the date on coins which commence with 18, the last two figures only are given. "Tell me the date on this coin correct?" would be 1861, for tell is ten, me is fifty, and coin correct is one. If it is an old coin, a careless mention of the fact puts the blindfolded person on guard, and "Old coin" is seventeen hundred, and "A very old coin" indicates sixteen hundred, and the question which follows tells the date at once.

It is an easy matter to find out the name on the inside of a ring by knowing the person who would be likely to have such, and then getting a confederate to allow him to examine the ring with a pretence of having one made like it;

then he can ask her to read the name on the inside of the gentleman's ring, which she, knowing it beforehand, repeats, to the astonishment of all; and the man, forgetting that any one has seen the name, is wonderfully astonished at the answer. Generally, however, the ring (with name inside) is worn by a confederate for the express purpose of deceiving the crowd. There is a process by which he can convey to her the letters, one by one, which he must see, or know previously; but it takes too long to arrive at a correct answer, and requires great practice, therefore I will not now attempt to explain it. I have given enough to show how easy a matter it is to perform second-sight; and as it has a tendency to make one familiar with numbers, and to strengthen the memory in a wonderful manner, and would furnish a pleasant pastime for boys and girls, the youthful readers of the Banner of Light can practice it for their own diversion, and to astonish their playmates; and I see no more harm in their trying it than in the common games and puzzles of childhood. Make it more commonly known, and charlatans will cease to palm it off as clairvoyance. I may in some future number explain the arrangement of the names of scores of different things to aid the memory in the mysteries (?) of second-sight. A different key, or class of questions, is used by some.

Genuine clairvoyance has been an established fact from old Bible times till now. There is scarcely a town or neighborhood that I have visited for a length of time, where some one did not have a story of a wonderful premonition or case of genuine clairvoyance to tell me. My mother has often related what happened in the home of one of our neighbors, when I was about five years of age. The housewife had been confined to her bed for weeks, and one night she woke her husband, and asked him to go to her brother's house, a quarter of a mile distant, for he was about to hang himself. He persuaded her that she had been dreaming, and she went to sleep. In less than ten minutes she roused him again, and begged that he go at once. To quiet her, he stepped out for a few moments, and then returned and lay down by her side, knowing by the heavy breathing that she had fallen asleep. In a few moments she started up, and screamed, "Run, for heaven's sake run, for Jo is hung!" He sprang from bed, and ran for life; as he approached the house he saw the outside door open, and going direct to the bedroom, discovered Jo's wife in bed, soundly sleeping, with every indication that he had recently been by her side. Turning quickly, he ran to the barn, one door of which was wide open, and there in the moonlight, near the door, hung the body of poor Jo, not yet cold, but dead! Had a friendly spirit told her in her sleep? or had the spirit of the woman gone out of the body, and become so deeply impressed by what she saw as to be able to project the thought through her own organism.

John Fitzgerald, the well-known temperance lecturer of Brunswick, Me., woke up screaming "fire," and earnestly begging somebody not to jump; and when his frightened wife asked what was the matter, he replied by asking her if she could not see those people who had jumped from the burning mill, and lay dead on the sidewalk. When he fully awoke, he said he thought he was at a fire in Fall River, and that people were jumping out the windows of a large building, and being killed. At that very moment a large mill in Fall River, Mass., some two hundred miles distant was on fire, and people were jumping out, as he described. Clairvoyance, in my opinion, will not furnish a solution for these two cases which I have related, and many more I could. The spirit must have been out of the body, and if nothing unusual had happened, would have returned without being able to remember anything; the impression, however, was so intense that the spirit was able to remember the event through the physical brain. I am positive that while the body is soundly sleeping, the spirit at times goes out and joins the loved ones in the other life. I am confident that most of us will be somewhat surprised, when the curtain rings down at the close of our last act in the drama of this life and we enter upon a new stage of existence, to find that we have been there before.

The first well-authenticated case of clairvoyance I remember happened when I was about twelve years of age. I had a cousin by the name of Lathrop Chaffee, living in Hampden, Mass. A girl some five years older than myself, with whom I had attended school, married him more for his property than love. One day he was taken suddenly sick, and Dr. Oddy told my father confidentially that he believed she had poisoned him. A few days subsequently she said to her husband that she would like to go to Monson and do some trading. He ordered the team hitched up, and started away. About dark some one told Chaffee that his wife drove through the village in the early morning, toward Springfield, at a rapid rate. As she did not return, he with his brother went to Springfield, which was some twelve miles distant, the following day, searched for several hours and could find no trace of her.

Some one suggested that he go and consult the "old witch," and see what she would say. The "old witch" was a clairvoyant living in a poor basement, in almost abject poverty, with one little girl that was clothed in rags. The "witch" told Mr. Chaffee where he would find his team, and at which store his absconding wife had run him in debt nearly one hundred dollars. She said that his wife had taken the train west, and that he would never see her again. She also informed him that if, when he returned home, he would look on the north window—all of his north front room, he would find scratches made by a trunk which she and a man put out of that window the night before her departure; and if he would look beside the road, about an eighth of a mile from his house, he would find the clump of bushes where they hid it for her to take. She also said that his wife had tried to poison him three times; and if he would feel half-way down the four in the barrel, he would find a lump of dough containing poison; and in the cupboard of the north chamber he would find a jar of preserves which also contained poison. She said that he would marry, again, and a widow, living in a brown house, with a pile of on the south side, and a small peach orchard on the other. He declared that there was no orchard in the north front chamber, and also his firm belief that his wife had not tried to poison him. He found the team as she had predicted, the store where she had run him in debt nearly four dollars; the clump of bushes marked down, as if a heavy weight had been there recently; the scratches on the window-sill, the jar of preserves where she said he would find the lump of dough containing poison in the north barrel. He subsequently married Jacob Wood's daughter, a widow, living in a brown house, with the peach orchard on the south side, and a small peach orchard on the other. He has been married many years, and his wife has been many years in the same house.

whom she was living at the time, was my father's nearest neighbor. This was a clear case of genuine clairvoyance; and as much unlike that which is practiced by the impostors, Rev. (?) Mr. Waite and others, as the sunlight is superior to Egyptian darkness.

It is very difficult to always tell whether premonitions, dreams, mysterious revelations, etc., are the result of quickened powers, which are generally dormant in the human soul, or the direct result of an intelligent, disembodied spirit, who possibly may psychologize the sensitive brain and reproduce a positive impression thereon. A sensitive mesmerist subject may really believe that he sees a materialized spirit which is not visible to others. The chances are not one in a hundred that two people will clairvoyantly see the same unmaterIALIZED spirit at the same time. I have been asked if the people who attend Maud E. Lord's seances are not psychologized, or clairvoyantly see, or suppose they see, that which they think to be a spirit, but which exists only in their imaginative magnetized brain, or mind. I have attended a number of her seances, at which there were never less than twenty nor more than twenty-five persons, every one of whom, so far as I was able to investigate, with only one exception, received positive and absolute proof of the presence of materialized spirit-friends; and the chances that twenty people—every one of a company—can see clairvoyantly or be made to believe by any magnetic influence that which is not a reality, is not as one to many millions. The first time I attended her seance I was an entire stranger to her and every person in the room. There were twenty people present beside her. We formed a circle with her inside of it, and each one grasped the right wrist of the person at his left side. The gas was turned off, and almost immediately Mrs. Lord said a spirit was there, apparently dressed in soldiers' clothes, and that he had a brother in the circle. "He says his name is George J. Caldwell; do any of you know him?" asked Mrs. Lord. I replied I had a brother by that name, who had been an officer in the United States Army. When she gave his name, she sounded the first syllable twice as heavy and long as the other. When he enlisted the "I" got into his name by mistake, and for the last ten years of his life his name was Caldwell; but no one in Boston save myself could have known that fact. As soon as I replied to her question, a hand as large as my own grasped my disengaged right hand, and a heavy masculine voice, apparently within two feet of me, said: "God bless you, brother; I am very glad of this opportunity of proving to you my continued life in the spirit-world." He made a few remarks about other members of the family as pointed and positive as if he had not been for fifteen years dead (?) and a stranger to the busy scenes of our earth-life.

Every one of the circle, save one man who sat at my left, and his wife who sat next beyond, received as positive tests as mine previous to a recess that was taken to obtain fresh air when the seance was about half over. Several of the company had been affected to tears at the return of beloved friends. The husband of a young widow, who had gone down in death only a week before, materialized and called her name in his own familiar voice, and clasped her in his arms with repeated assurance that he was not dead, and that she would soon join him, never more to be separated. In almost heart-rendering expressions he begged him to take her with him then and there. The elderly man and wife, who had not received tests, talked the matter over in a low voice, and the latter seemed somewhat offended that they had not been as highly favored as the others. She even said she believed it was all a fraud, and that those who pretended to have communications were confederates. Immediately after the circle was again complete, and light out, Mrs. Lord said that another spirit had already materialized and that he also had a brother present, whose name she gave. The man whose right wrist I held in my left hand said, "If my brother is here will he give his name?" Some one close to us replied, "My name is Alexander." The man placed his face close to my ear and in a tremulous voice said to me, "My God! that is my brother's name!" That brother grasped his hand and shook it in a very earnest manner, and as I held to his wrist—mine also. The two conversed together for several minutes as satisfactorily as if both were yet mortal. The next spirit announced himself as the grandfather of the man's wife, and she in a defiant tone said, "If you are my grandfather, tell me how you died." I heard an entirely different voice from any I had before, as he replied, "I was crazy and drowned myself."

"Did he?" asked the husband, who had never known of it, and she answered, "Yes; he drowned himself in that pond back of Uncle George's barn." "I have brought your two rosebuds," said the grandfather, "and they want to kiss you." There crawled up into that man's lap a child apparently about six years old. She placed her little arms around his neck and kissed him, and in her childish voice said, over and over again, "Oh, papa! papa! I am so glad to come!" and as he hugged the little darling to his bosom my hand came in contact with a little head and soft, silken ringlets, a little neck, shoulders and waist, and though I did not quite break the connection between my hand and his wrist, to spoil the magnetic current, my thumb only touched him for a time; as my fingers were busy in finding out all that was possible under the circumstances. That which he clasped was a tangible, living child dressed in what seemed to be as real a dress as any I ever handled.

Presently the grandfather said that they wanted to change, and the little girl slipped out of his lap, and got into that of her mother; and the one she had been holding was placed in his lap by the spirit who came with them. I judged her to have been some two years old, and less demonstrative than her older sister. She nestled down close to "papa," and my fingers felt of her head and face for two or three minutes; and then she slowly dematerialized, and was gone.

When the circle closed, that woman, who was saying "I was crazy and drowned myself," told me with her own mouth that she had lost two little girls recently, and that she was now alone, and that she always called them her "rosebuds," and her eyes were so moist and radiant before, were now red with weeping. On God! how it softens the scaling or rebellious heart to know that we are in the immediate presence of the dear ones who have passed on to the shining shore.

I attended Mrs. Lord's seance a few weeks after my daughter Minnie passed over at the age of twenty-one. She was almost the first to materialize, and in her own familiar voice said, "Father, I am here, and I am with you." And her eyes were so moist and radiant before, were now red with weeping. On God! how it softens the scaling or rebellious heart to know that we are in the immediate presence of the dear ones who have passed on to the shining shore.

Lord could not have known of her. I accompanied my wife to one of her seances some three years since, on which occasion her grandfather, her mother, and three of her sister's children came, gave their names, and were fully described by Mrs. Lord. That which I have experienced at her seances would require many columns of the Banner of Light to relate.

A REMARKABLE TEST OF SPIRIT-POWER AND INTELLIGENCE.

To the Editor of the Banner of Light:

A widow having several children, residing in the suburbs of Boston, had some time since a singular experience, which was as follows: Some two years ago the husband and father passed to spirit-life quite suddenly. The widow did not know what to do in her affliction, as she was not informed of her husband's business, or the condition or amount of his property. She was a Baptist in religious belief. The family were moving in good society, but still she was greatly troubled to know what to do; and desiring to know the best course to pursue she prayed to have a dream, or vision, in which her best course of action should be made plain to her. The vision came with simply three figures. She did not know but that they represented the number of a lottery ticket which she should purchase; but some person she spoke to thought it meant something else. In a few days she read in the paper of a spiritual gathering at the same number of a street as that designated in the vision. She attended, and a medium present spoke to her and informed her of her grief and financial trouble, and gave her the advice that she so much needed.

She returned home, and attempted to carry out the instructions given, but could not find her husband's papers. She remembered of seeing him look over and burn those he considered worthless. She went to the register of deeds to find out about the property on record, but the price for searching the records was more than she could afford to pay; therefore she gave up that course of investigation; and during the night the bed fell down, which frightened her daughter, who was sleeping with her, to the extent that she could not be induced to occupy it again. The bed fell three times. The widow thought it was better to ascertain the cause of it, and took off the mattress, and found a hole had been cut and the lost papers secreted therein. Doubtless her husband had put them there for safe keeping. It is needless to say that the widow has faith that her husband still lives, and can make his wants known. This information came from the widow, and there is no question that the facts occurred as above related.

Boston, June 20th, 1883.

July Magazines.

THE MAGAZINE OF AMERICAN HISTORY concludes its interesting "Wall Street in History," in this portion giving views of buildings occupied by and descriptions of the New York Sub-Treasury, Stock Exchange and Clearing House. "The Republic of Texas" treats of that State prior to its annexation to the Union. Several historical papers make their first appearance in print in this number; a portrait of Peter Cooper serves as a frontispiece, and a page is occupied with a tribute to his memory by the editor, Mrs. Martha J. Lamb. Historical Publication Co., 20 Lafayette Place, New York.

THE HOMILETIC MONTHLY is filled with abstracts of recent sermons; hints at the meaning of texts; homiletic material in the rough, and a variety of suggestions to aid and instruct for the clergy. Of the sermons is one entitled "Spiritual Gifts," preached in Wurtemberg, Germany, in which vague generalities are put forward in elucidation of a scriptural passage that embodies the soul and essence of all biblical truth, and the tangible illustrations of it now prevailing, are spoken of as "forms of superstition of recent times." Of course mention is made of "the Witch of Endor," who seems to be as indispensable to the preachers of our day as Satan was to those of the days of our fathers. Funk & Wagnalls, 10 and 12 Dry Street, New York.

THE PSYCHOLOGICAL JOURNAL under the heading of "Modern Drama and Some of its Representatives," gives portraits and sketches of J. E. Murdoch, John M. O'Connell and Clara Morris. An article upon "Contagious Diseases in Paris" is interesting in its details, and may be profitably read by all dwellers in large cities and those who control their sanitary arrangements. An elaborate treatment of its subject is given in "The True Basis for the Science of Mind and Study of Character," by T. A. Hyde of Cambridge. Fowler & Wells, 763 Broadway, New York.

VICK'S ILLUSTRATED MONTHLY has for its frontispiece a finely drawn lithograph in brilliant colors representing a bunch of Larkspur. The contents of this number comprise an interesting article, profusely illustrated, upon the "Pergamonium," Description of a European Flower Show, and seasonable instructions in all branches of gardening. James Vick, Rochester, N. Y.

HERALD OF HEALTH—"Substitutes for Brandy," "Words from India," "Physical Exercises and their Regulation," and "Be Wise in Work and Recreation," are the general articles. The minor articles are interesting and instructive. M. L. Holbrook, M. D., 13 Light Street, New York.

THE UNIVERSITY describes the "Principal Schools of Painting and Sculpture and Their Distinctive Characteristics," gives an illustrated article upon "The Rugby Colony" in Tennessee, together with other interesting reading. Universal Publishing Company, St. Louis, Mo.

NOTES AND QUERIES—Nos. 11 and 12 are included in one. Prof. Webster has withdrawn his editorial connection, but the work will continue to be conducted as a repository of literary, scientific, and historical facts. S. O. & L. M. Gould, Manchester, N. H.

Psychometrical Reading.

The following relation of the salient characteristics of Charles E. Miller, Esq. (of Brooklyn, N. Y.), editor of the Psychometrical Circular, was given, impromptu, by Mrs. L. A. Coffin, of 22 Tremont Street, Boston, from a mere scrap of his writing, without his signature, and which gave this sensitive no clue as to where it was obtained. Bro. Miller has given it the endorsement of publication in his columns, and from them we transfer it to our own pages. "While holding this writing in my hand I get a progressive mind, large intellectual capacities, endowed by nature with considerable power. In younger days I was a restless, dissatisfied individual, of no particular talent, but a mechanic and I see him, perceiving with parties at a distance, I see him walking over, or thinking of his 'speculations.' He passes from the 'stagnant' condition of a higher board, where his intellectual nature can have full exercise. I see a deep, thoughtful looking, into and studying the 'deeds and spiritual calibre of those who associate with him.' I find large language, with a willingness to give as received."

This person should be an editor or author of some of the mental manifestations of Spiritualism. Loving hearts hold him in the hollow of their hands. Ethereal beings are near him; one in particular loves him with a love unexpressed by mortals. I hear the words of his sweet voice, mingled with older voices, bringing encouragement and hope for future work. The cause in which he has labored has been the cause of many years, has never been forsaken, and I see of earthly conditions, and I see him, breaking out of old Orthodoxy, and setting for a most liberal ground, which has been obtained, still clinging with his hands, and his feet, to the 'stagnant' condition of a higher board, where his intellectual nature can have full exercise. I see a deep, thoughtful looking, into and studying the 'deeds and spiritual calibre of those who associate with him.' I find large language, with a willingness to give as received."

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SPECIAL NOTICES.

In quoting from the BANNER OF LIGHT care should be taken to distinguish between editorial articles and the communications (condemned otherwise) of correspondents. Our columns are open for the expression of individual views, but we cannot undertake to endorse the varied shades of opinion which are so often expressed. We do not read anonymous letters and communications. The name and address of the writer are in all cases indispensable as a guarantee of good faith and to be used, when necessary, to return or withdraw articles that are not used. When newspapers are forwarded which contain matter for our inspection, the sender will confer a favor by drawing a line around the article he desires specially to recommend for insertion. Notices of Spiritualist Meetings, in order to insure prompt insertion, must reach this office on Monday, as the BANNER OF LIGHT goes to press every Tuesday.

Banner of Light.

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THE WORK OF SPIRITUALISM is as broad as the universe. It extends from the highest angelic life to the lowest condition of human ignorance. It is as broad as Wisdom, as comprehensive as Love, and its interest is to bless mankind.—John Pierpont.

What's Coming.

We have several verbatim reports of lectures by Mr. W. J. COLVILLE, delivered just before leaving for the Old World, which we shall place before our readers as rapidly as space permits.

We have also several full reports of inspirational lectures by Mrs. RICHMOND, which will appear in the Banner in due time.

Also a highly interesting lecture upon the subject of "CINEMATION," recently delivered before the New York Cremation Society by Rev. Dr. J. D. Beugless, its President. Extra copies of the Banner of Light will be printed to supply the demand. Those interested should send in orders at once for the number of copies they may want.

We shall next week publish an able article from the pen of HON. THOMAS R. HAZARD entitled "GLEANINGS ON THE WAY."

Also will soon be printed an excellent paper from the pen of the veteran Spiritualist and able writer, MR. A. E. NEWTON—whose labors in behalf of our cause are so familiar to the readers of the Banner of Light—entitled "ESCHATOLOGY: Hebrew, Christian, Pagan and Spiritualistic."

"New Church" Virulence.

An old proverb says that "lands severed by a narrow frith abhor each other." Religious or political sects which are nearest each other in general convictions are apt to be most acrimonious over narrow lines of difference. This is strikingly illustrated in the bitterness manifested by a considerable portion of the "receivers" of Swedenborg's eighteenth-century revelations regarding the spirit-world toward the Spiritualism and Spiritualists of the present day. Holding many truths in common—such as the existence and nearness of the invisible world, the possibility and reality of intercourse between the two states of existence, the possession by spirits of bodies in the human form, the reality of spirit-control or obsession, the power of spirits to reassume visible forms, with clothing, etc., and perhaps still other important points in spiritual philosophy—yet the disciples of the Swedish seer, believing these things solely on his authority (so far as appears), professing no knowledge of their own in relation to them, are disposed to regard with contemptuous abhorrence the far more numerous class of intelligent people who have learned these facts through demonstration to their own senses, but are unable to accept certain of Swedenborg's peculiar theological ideas.

A marked exhibition of this baleful spirit appears in the "New Church Life," a small monthly publication, which hails most inappropriately from the City of Brotherly Love. A considerable portion of its issue for June is devoted to an article on "Modern Spiritualism," conceived in the worst spirit of sectarian illiberality and bitterness. The writer, while admitting the reality of various forms of spirit-manifestation, yet, planting himself on some of the most recent of Swedenborg's dogmas, as being the absolute truth, proceeds to deal out sweeping charges of all that is false and foul against those whom he is pleased to term "Spiritists," merely because they do not accept those dogmas. We quote:

"The whole drift and tendency of Modern Spiritualism is evil and against the teachings of the New Church, and this appears most clearly in their [sic] attitude toward the Lord and the Word."

From this language it is plain that to be "evil" is, with this writer, synonymous with being "against the teachings of the New Church." This is characteristic of bigoted sectarians in general. Their "Church," of course, has all truth and all good, and whatever does not accord with it is necessarily evil, by their narrow logic; and so each church is "evil" to all others. But we appeal to a higher tribunal of judgment—the good sense of rational men and women. How does the "evil" appear in this case?

"This appears most clearly in their attitude toward the Lord," is the first specification under this charge. The writer goes on to show that the New Church teaches "that the Lord Jesus Christ, who is Jehovah manifest in the flesh, is the One God, who alone is to be worshiped and acknowledged," whereas he says, "Spiritists generally regard the Lord as simply a very good medium, a good man," etc., and

he quotes from a Banner of Light editorial, and other declarations, to the effect that we regard Jesus "as a divine man, a noble teacher, loving and wise—nothing more."

Now, admitting that we are mistaken in this matter, and that Swedenborg and the New Church are right in regarding Jesus as the whole Infinite Jehovah, where is the obvious "evil" of our belief? We believe on this point according to the best evidence presented to our mind. That belief leads us to respect, to reverence the pure and wise teachings of Jesus, and to desire to conform our life to them. Is there anything evil in this? We do not find that Jesus ever taught that he was the Infinite Jehovah, or desired anybody to worship him as "the One God"; or that any of his disciples, when he was on earth, ever dreamed of such a thing. They spoke of him, after he had gone, as "a man approved of God" (Acts ii: 22), very much as we have done. If this teaching is "evil" in us, it must have been "evil" also in them, and we think we can afford to stand with them. But if at any future time we should find it to be true, as Swedenborg claimed to have done, that Jesus was in fact the Infinite Jehovah, veiled in human flesh (in the "New Church" sense), we shall be very glad to know it, and to regard him accordingly.

Indeed, we can already see that there is a true sense in which Jesus was an incarnation of the Infinite Spirit of the Universe, the benignant Father of all (whether of the savior "Jehovah" of the Jews admits of serious question). If all human beings are in reality the "offspring" of the One Father, as the New Testament asserts, and as reason indicates, then he must implant in each one an element of his own essential being. In that sense he is incarnated in some degree in every human being; and it seems evident that in Jesus this divine element was embodied more fully than in most men—doubtless more fully than any other at his time—and this constituted him in a special sense "the son of God," as well as "son of Man"—a divine man, and a wise teacher of spiritual truth, who lived and taught as no other man had done. This divine element in his being must have been of the same essential quality, or nature, as that of the Infinite Father-Spirit, and this he appears to have felt when he said, "I and my Father are one." But he at the same time regarded all human beings as his brethren, and taught them that they were at least capable of becoming children of their Father, as he was (Matt. v: 45). His disciples and apostles taught the same doctrine, one of them exclaiming: "Beloved, now are we the sons of God, and it doth not yet appear what we shall be" (1 John, iii: 2), intimating a dim intuition on his part that this sonship involved a destiny beyond what could then be apprehended.

It has been said, indeed, in these columns, that Jesus was "nothing more" than a man. But it is plain that he taught that man is a great deal more than many have imagined—that in every man is incarnated a germ of the Infinite Spirit, capable of expanding into conscious oneness with the All-Father. This is a momentous truth.

In our opinion, it was this grand truth of the essential oneness of the Divine Spirit in Jesus of Nazareth with the Infinite Divine Spirit in all the universe, of which Swedenborg obtained some glimpses when on earth, but in his theological clouded mind it assumed the absurdly distorted form which he has set forth as the "doctrine of THE LORD," and to which his followers so tenaciously but irrationally cling. If we are not greatly mistaken, Swedenborg himself, now among the angels, has long since discovered his error, and is foremost among those who are teaching from the spirit-life the broader and grander doctrine of the incarnation of the true Jehovah (i. e., the self-existent, not the Jewish misconception), in every human soul, where he should be recognized and revered in the degree that goodness and wisdom therein prevail.

In fact, in his earth-writings, Swedenborg himself describes the germ or "primitive" of a human being as consisting of three degrees, the two interior of which "were in the form and order of heaven," and "were receptacles of love and wisdom from the Lord," while the exterior degree "was the receptacle of infernal love and insanity, because man, by hereditary degeneracy, is born into evils of all kinds, and these evils reside in the extremities there"—thus showing that in his view the evils of humanity belong to the "external degree" alone. The interior is divine. He further says that "love and wisdom is very man, for love and wisdom in its essence is the Lord"—thus making it unquestionable that he regarded "the Lord," or the universal Divine Spirit of Love and Wisdom, as constituting the interior of every human germ. This he says was taught him "by the angels, to whom it was revealed by the Lord." (D. L. W., 432.) Swedenborg also taught that "God is very man," that "in all the heavens there is no other idea of God than that of man;" and that "since God is man, all angels and all spirits are men in a perfect form." (D. L. W., 11.) Again, "The soul of every man from its origin is heavenly, wherefore it receives influx immediately from the Lord, for it receives from him the marriage of love and wisdom, or of good and truth, and this influx makes him man, and distinguishes him from beasts." (C. L., 482.) This ought to be satisfactory authority, to all New Churchmen at least, that man is something more than the ephemeral and depraved creature that he appears in the external. (We quote from Fernald's "Compendium," not having at hand the voluminous works of the great seer.)

If all this be true, we see no necessity for supposing that Jesus was or is in his essential nature "anything more" than a man, in order that he may be an actual embodiment of the Infinite Spirit, the true Jehovah. If he, for any reason, had less of hereditary evils in his external nature than other men have, or was able to suppress or lay them aside more fully than men usually do, then he would of course become a more full expression of the Divine in the human—a more complete representation of the Infinite Father-and-Mother Spirit—than others have been. And such we think he was. Thus to think may seem "evil" to a grossly perverted and bigoted mind, but not, we opine, to a rational and enlightened one.

But this New Church writer says the "evil" of Modern Spiritualism appears also in "their attitude toward the Word." "This is shown," he avers, "by the fact that they are now pushing forward the claim of a New Bible, which they claim has recently been revealed through the medium of spirits."

The pronouns "their" and "they," above quoted, have no grammatical antecedents in the article, but we may suppose they were intended to refer to Spiritualists, or "Spiritists," as the writer chooses to call them.

By "the Word," of course, he means the old Bible, which the "New Church" claims to be (as interpreted by itself) in some special, extraordinary and exclusive sense the "Word of God" and the repository of truth. Hence, to put forward a New Bible is, in his view, to disparage and contemn the Old. However this might be, the slender basis of fact on which this charge is brought shows the eagerness of this sectarian bigot to make out a bad case. The "New Bible" referred to is no doubt the book called "Oahpe." True, this book is claimed by its publishers to be the production of spirits; but to represent that "they," meaning Spiritualists in general, are "pushing forward" its claims in any sense—and especially as a "New Bible," to dominate the faith of mankind—is wholly unwarranted. Probably but a small proportion of the believers in Modern Spiritualism, either in this country or elsewhere, have ever seen the book. Still fewer have read it, or formed any opinion upon its merits, and fewer yet have avowed themselves believers in it. Not a single Spiritualist journal, we are confident, has endorsed it as an infallible revelation, or anything of the sort. The book itself especially disclaims either authority or infallibility. Probably the general opinion of Spiritualists, when intelligently made up, will be that the work is of undoubted spirit-origin, and a most curious and remarkable production, worthy of careful and candid perusal, but containing (like all other bibles) much that is good, more that is doubtful, and at least some palpable errors and inconsistencies. In making the sweeping charge above quoted, our New Church critic has plainly violated the command, "Thou shalt not bear false witness against thy neighbor."

But his rancor culminates in his concluding paragraph, wherein he works himself up to the point of charging upon "confirmed Spiritists," without discrimination, nearly every sin and crime named in the Decalogue, as follows:

"They worship false gods, take the Lord's name in vain, violate the Sabbath, dishonor their father and mother, they are spiritual murderers, adulterers, thieves, false witnesses, and coveters." [11]

The only pretended justification of these sweeping and foul accusations is found in Swedenborg's explanation of the ten commandments "in their internal sense." That is, this explanation, we are told, teaches, among other things, that "to keep the Sabbath day is to be freed from false and evil; the father and mother to be honored are the Lord Jesus Christ and His Church. Murderers are those who destroy faith and charity in the soul. Adulterers are those who falsify the truths of the Word," and so on. All these things, and more, "confirmed Spiritists" are pronounced guilty of, and thus, on the far-fetched arbitrary and at least questionable interpretation of an ancient code, this "New Church" censor proceeds to charge indiscriminately upon millions of intelligent and earnest truth-seekers throughout the world, the foulest of crimes! Was there ever a more pitiable exhibition of religious bigotry and animosity?

Such is a sample of the liberality and "charity" of that diminutive body which modestly claims to be exclusively "the Lord's New Church" in this world, and which of late is making extraordinary efforts to commend itself to the favor of intelligent people! If "the Lord" whom these people profess so devoutly to worship were now on earth, he would doubtless say to them, as he did to certain narrow-minded zealots in Judea who proposed to call down fire on those who differed from them, "Ye know not what manner of spirit ye are of."

A Vocation for Women.

In the midst of the animated discussion that is going on everywhere over the question of employment for women, it has been most happily suggested that they should be induced to engage in artistic work, which comes so naturally to them. The learning of the ornamental trades is urgently recommended. The arts of design are peculiarly adapted to the feminine taste, and under proper training women and girls display a readiness and skill in them that of itself ought to decide the question of natural fitness. The artistic occupation, it is claimed, is the one that belongs specially to woman; embroidery, wood-carving and china-painting, alone show what she is capable of in this field, under suitable training and instruction. And this last appears to be the difficult thing to secure. Those decorative art societies which attempt honestly to teach women in the three above-named branches are reported already to have more than they can do. This alone seems to point the way to the future in respect to women's occupation.

With the advancing prosperity and wealth of our country, and the consequent development of our civilization, decorative articles of every description are certain to be in general request. A common home is now furnished—and ornamentation has become a necessary part of furnishing—in a very different manner from that which constituted people forty years ago, or even less. Now ornament enters into the domestic expression as an essential element of it. All trades now have in a greater or less degree their artistic branches, their decorative sides. This increasing fondness for beauty for its own sake, stimulated though it be by imitation only, is a presage of a higher stage of living, in which the sentiments are gradually to obtain the mastery of the passions, and idealism and grace in forms are to express a feeling superior to that of ordinary materialism, from whose threatened rule, such untoward results are apprehended. There is room for schools for instruction in the designing of such forms, and girls are waiting impatiently to enter them.

We need art-schools that shall teach decorative work in all its branches. Not schools that expect and aim to turn out artists, but good modelers, carpet-designers, carvers, embroiderers and the like. Girls and women possess of all others the peculiar taste and faculty which will produce a good pattern for a chair seat, for instance, the model of an appropriate ornament for a water-pitcher spout. They need to be taught free-hand drawing of every-day objects about them, the drawing of the principal geometric forms, the use of the compass, square, and stencil; and by practice to know how to use them so as to form simple designs for all sorts of surfaces, to be seen at all distances. This sort of instruction for young girls would soonest discover the particular line in which their inclination, and therefore their talent, actually run. Mechanical accuracy is not required to the same extent in designs for the hand to work out as in those which machinery is to copy after. There is plenty of work in the field of the minor arts and of all the trades connected with them. This seems to be the peculiar field for woman, and it is here that she may be expected to find her long-sought vocation.

Spiritualism in Russia.

It is well known that during the recent visit of Mrs. Kate Fox-Jencken at St. Petersburg, Russia, experimental séances, with that lady as the medium, were held under the supervision of M. Akakoff, and were attended by Professors Wagner and Boulroff, the former having reported some of the results in print, and the latter either has or soon will give a series of lectures thereupon. The séances were designed to give scientists an opportunity to witness spiritual manifestations under the most favorable conditions, free from all influences of a disturbing or negative nature, and were admirably conducted to that end. The full reports of these, when rendered, will undoubtedly have a deep and extended influence upon the minds of the most intelligent classes of the empire.

It is a matter of history that the late Czar was much interested in Spiritualism, and it is said that he possessed the most complete collection of books, pamphlets and journals upon the subject to be found in Europe. It was reasonable to suppose, therefore, that his son, the present Czar, would have his attention drawn in the same direction, and from a recent article in the London Court Journal it appears he has, and, further, that he has become, to a certain extent, a convert to Spiritualism. The account given by the Journal is substantially as follows: Mrs. Fox-Jencken's visit to Russia was shortly prior to the coronation. The Czar being in some perplexity as to the measures to be taken for the safe conduct of the ceremonies, it was suggested to him that he avail himself of the services of Mrs. Fox-Jencken, and obtain, if possible, that information from intelligences in the spirit-world which he found it impossible to receive from any one in this. She was accordingly sent for, and a séance was held, the result of which was so satisfactory that the preparations for the coronation were hurried forward with greater energy than before, haste being recommended with much emphasis. Everything having passed off extremely well in Moscow, the Czar has come to think that "there may be something in Spiritualism after all," and the lady, on her part, is said to be extremely well satisfied with the results of her visit to the Russian autocrat.

It is stated that "the spirits seem to take a great interest in the Czar," which is undoubtedly true, chiefly on account of the peculiar position he holds; one in which, if rightly directed, he can accomplish immense good—a desideratum in the affairs of earth that the spirit-world will do all in its power to secure.

Gen. Crook and the Indians.

The very latest intelligence is that an understanding has been reached relative to the disposition of the Crook captives. Secretary Teller, while holding to the opinion he has maintained from the first, that the hostiles should not be kept on the reservation against the protests of the friendly Indians and their agent, agrees to the compromise proposed by the Secretary of War, that the military authorities should take charge of, support, and be responsible for the peace of the reservation and the future good behavior of the captured Apaches, while the Indian agent attends to his regular duties as a quartermaster for the Indians. The captives, it is said, have not yet been disarmed. They are ostensibly under the espionage of the Apache scouts, and have as much freedom as the scouts themselves, appearing not at all concerned about what disposition may be made of them. The statement is now made that they surrendered on certain conditions, and the terms which have been conceded by the War Department, at the instance of Gen. Crook, seem to corroborate the report.

The belief is that a promise was given them to return them unpunished to the reservation they had deserted, and to banish them to another place would be a breach of faith, and might lead to serious consequences. Gen. Crook thinks such treatment would destroy all further influence which the army may have over the Indians. It is said that Secretary Teller would not have yielded his position except for some such explanation. The desire finally prevailed to keep faith with the Indians; and so they are permitted to go back upon the reservation, the army being held responsible for their maintenance and good behavior. Gen. Crook, now in Washington, will shortly return to Arizona. He remarked to a Chicago interviewer that the true way of managing the Indian was to arrange his future, that his mind would have something to do; he must have work, honest labor, which will remunerate effort. As soon as the Indian is taught that he must work, and by work increase his ponies and stock, he will take a long step toward an improvement in his condition. The self-supporting tribes fully bear out this statement and opinion.

Proscription for Opinion's Sake.

Not satisfied with loading themselves down with the infamous "Russell Bill" against Spiritualist mediums—which alone should alienate from the standard of that party all friends of free thought in that Commonwealth—the Ohio Republicans are now attacking the Democratic nominee as being an "Infidel" thus dragging in true "Y. M. C. A." fashion the question of a man's interior convictions on religious topics into the field of political strife. It would seem that the Republican managers were absolutely courting defeat in the Buckeye State. Well does the *Painesville (O.) Democrat* remark:

"The attack made by Republican papers on Judge Rosdley's religious belief, or want of belief, is an anachronism, and a resort to such tactics, signs of desperation. If all the free thinkers in the Republican ranks should resent this attack, while the Democrats accept his upright life as a guarantee of his soundness, he will get a larger majority than Gov. Cleveland."

The Port Huron (Mich.) Commercial of July 2d copies entire the message of HON. A. B. GLAZIER, as printed in the Banner of Light Message Department June 16th, and prefaced it as follows: "Richard Glazier, formerly a well-known citizen of Ann Arbor, Mich., but now of Spirit-Land, has been making a communication through the Banner of Light to his old friends of that place. Mr. Glazier was well known by Mr. B. C. Farrand, of this city, who says the communication is thoroughly characteristic of the man when in the flesh."

It does not fail to permeate the spirit message of Juliette T. Burton, who says she has been interested in the movements of Spiritualism for many years, both in this and the other life. Having been a medium herself for the transmission of thought from the spiritual realm, she is fully aware of the hardships that mediums so little understood have to undergo; therefore her advice to them is timely.

Don't fail to peruse the *Ohio Evening Notices* to be found in our advertisement columns.

"The Spiritual Record."

The second number of the new monthly magazine published in Glasgow, Scotland, bearing the above name, is received, and we are pleased to note the healthy tone that pervades its well filled pages. The opening article is a general review of the relation Mr. Alfred Russel Wallace holds to Spiritualism, and the testimony he has given to the world of the truth of its phenomena and the reasonableness of its philosophy. T. L. Nichols, M. D., contributes an interesting narrative of his experience with "Direct Spirit Drawings and Writings," with photographic illustrations, remarking that "a kind of spirit manifestations are to him most satisfactory and convincing." In "Dr. Glad at Bow Street" is given the principal evidence in favor of the genuineness of the mediumship presented at the London trial of Dr. Glad in 1878. Other articles treat of "Comparative Psychology," "Spiritualists and Secularists," "Materialism," etc. Among Editorial Notes we find the following, embodying thoughts and views so fully in accordance with our own, that we transfer them to our columns:

"Unhappily what stands most in our way is the apathy of mediums. They are naturally sensitive and impressionable. They feel themselves to be neglected, ridiculed, abused, sometimes actually persecuted and maltreated. Perfectly innocent mediums have been prosecuted, and in some cases have suffered long terms of imprisonment. We personally know one, a woman of the most transient innocence, who suffered a year's imprisonment, and has lain helpless upon a sick bed for months in consequence of her confinement all winter in an unhealthy prison."

We do not wonder that mediums, so persecuted and martyred, come to have an absolute dread of manifestations. We think Spiritualists have been gravely in fault in this matter, and that great numbers have followed a very ancient example.

We must not expect too much of poor human nature, and we must forget and forgive its weaknesses as much as we can, and honor courage and devotion to the truth wherever we can find it. Every new truth demands sacrifice, and we believe no one who makes them will regret it in the near and far future. The time is coming when every good work, and especially every sacrifice for truth, will have its reward. That is the 'good time coming, boys'!"

The Mistakes of Joseph Cook.

There will be an opportunity ere long for the compilation and publication of a volume bearing the above title, and if the mistakes continue to be revealed as rapidly as they have of late, it will be quite a bulky one. Rev. Phillip Wicksteed, it is now said, comes to the defense of the students of Leyden against the charges of Mr. Cook. In reference to the statement of the latter that "the hall at the head of which Kuenen stands morality is not indispensable to membership of a theological class," Mr. Wicksteed says there is no such hall in existence; that Kuenen presides over no hall, and is not at the head of any theological seminary.

Colby & Rich have on sale at their book-couners a pamphlet of thirty-two pages entitled, "Societies for the Suppression of Vice; are they Beneficial or Injurious?" etc., by a former Vice-President of the Boston Young Men's Christian Association. Events now occurring prove that the positions taken by its author are substantially correct. Take, for instance, the case of Mr. Zeus Franklin, of which he remarks, page 9th:

"At the present time (May, 1883, two complaints made by Henry Chase, agent for the New England Society for the Suppression of Vice, against Zeus Franklin are pending in the Municipal Court in Boston, for selling certain physiological books on the relations of Life, Love, Marriage, Parentage, etc. Zeus Franklin, author, has for many years been a popular public lecturer on physiology, hygiene, phrenology, and mental and spiritual science. . . . It does not satisfy him that the professors and students of medical colleges should monopolize such important knowledge. He would popularize it, so as to save the people from sexual and hygienic sins, miseries and diseases. In spreading abroad such knowledge, he is not in accordance with Section 14 of Chapter V of the Second part of the Constitution of Massachusetts. Therein it is expressly recognized that wisdom, and knowledge, and virtue, diffused generally among the body of the people, are necessary for the preservation of their rights and liberties. To this principle and holy end, knowledge—so the Constitution declares—is necessary. The government of knowledge is excluded, and there is certainly none more important than that of the human constitution. . . . It was not the purpose or design of the Massachusetts Bill of Rights to shut up with college halls, and schools and academies, the great body of the people of knowledge, nor to limit medical or other knowledge, for the profit, honor, or private interest of any one man, family, or class of men. Such limitation is expressly prohibited in Article VII. of the First part of the constitution, which declares: 'The government is instituted for the common good; for the promotion of the just, property and happiness of the people; and not for the profit, honor or private interests of any one man, family or class of men.'"

In proof of the tenability of the ground thus occupied, it is only necessary to state that in the Superior Criminal Court for Suffolk Co., Massachusetts, July 7th, Judge Aldrich on the bench, the grand jury for the July term reported that they found no bill against Mr. Franklin in the premises. We are informed that Mr. F. will now "turn the tables" by entering an action for damages against his wilful prosecutors.

THE CASE OF HORACE M. RICHARDS.—We have appealed several times of late to the oblatingly disposed "in the Spiritualist ranks" that they furnish pecuniary assistance to the worthy invalid gentleman whose name occurs above—our requests having been responded to in some measure, for which we tender his thanks and our own to the generous donors. As announced by George A. Bacon, in a recent issue of the Banner of Light, Mr. Richards is very anxious to raise a sum of money sufficient to enable him to bring out a volume of his poems, hoping thereby to be able to do something toward self-support by selling these volumes by personal canvases among the community generally. Mr. Richards desires that, set forth, evidences of a spirit mediumship by affliction and trial, and we trust the friends will do all they can to assist him in publishing his work, and selling it afterward. Funds can be sent direct to Mr. Richards' address, 470 North 8th street, Philadelphia, Pa., or to the care of this office should the donors prefer.

GROWTH OF SPIRITUALISM IN ENGLAND.—Remark upon the indications of renewed interest in Spiritualism throughout England. Light of the 23d ult. says: "Obviously we cannot make public all that comes to our knowledge. Could we do so, many people would be surprised at the rapid growth which is just now being made. A regular wave of interest in Spiritualism seems to be passing over society, and one hears every day of fresh developments in widely different directions. As some one well competent to express an opinion said to us the other day: 'You are almost set grow.'"

The New York Times are at work in these hot summer days doing their best to suppress three disciples of the healing art whose names are not recognized by the "Doctors of the Law" of the Empire State—several of whom have already been arrested and bound over to answer to the grand jury for practicing without a diploma.

A Word to Correspondents.

Those of the friends in various parts of the country who feel moved to write to the *Banner of Light* giving items of local or general interest, etc.—and we assure them such favors will always be welcomed by us—are requested to keep in mind the following requisites for the production of acceptable manuscript, viz: The writing should be on one side of the paper only; ink should be used, rather than the lead-pencil, as the latter is subject to obliteration by friction in the mails and elsewhere; the article should bear the full signature and address of its writer—for while we are always willing to withhold from publication any writer's name if he or she so desires, we must have the name at least privately as a guarantee of good faith, no notice being taken by us of anonymous contributions; the writing should be free from contractions, the "i's" should be dotted and the "t's" crossed, and the whole article be made as plainly readable as possible by the person preparing it; the names of people mentioned in the article should especially be correctly given and clearly lettered, (as being strangers to us in the way of spelling their names, we are unable to do justice to all parties if such names are illegibly written.)

We do not wish to be understood as unduly particular in these matters; parties who feel that they have points of interest which they would like to put in our possession, of need not be deterred in the least, however inexperienced in writing for the press they may be, by what we have just said. We are willing to revise, punctuate and put in shape for publication any of these favors which such friends may send us; but ask that they will use the above remarks as a guide to aid them in cooperating with us in putting their matter in the best possible shape before the public.

Mrs. Cora L. V. Richmond.

This grand trance medium, according to the latest information we have, still continues to edify and instruct the people of San Francisco in the ethics of Modern Spiritualism at Metropolitan Temple, which meetings are well attended, as they should be.

The Spiritual Light is the title of an eight-page paper published by Mr. J. D. Hagan at Chattanooga, Tenn. It is filled with excellent articles in support of modern Spiritualism, and we welcome this new journal as practical evidence that our cause is rapidly spreading in the South as well as elsewhere. The editor truly remarks: "The world is ablaze with Spiritualism; its light is on every mountain top, its watch-fires in every valley. Its influences are like the waves of the sea, rolling on and on—and still onward forever. In this procession are twelve millions of men and women, and countless millions of angels. Earth and heaven are touching. Courage, brethren!"

By reading the message of Spirit W. H. Butler (printed in this issue), who believed in Spiritualism, he says, for a long time before passing to the spiritual life, the reader, if so disposed, will get an idea of the immense importance of becoming acquainted with a knowledge of the spirit-world and its inhabitants through every avenue possible or he or she leaves the mundane sphere of life. He vouchsafes to some of our spiritualistic brethren and sisters wholesome advice in the way of explanation, which it would be well for them to heed, if they desire to scatter the clouds that so often surround them in the earthly life.

A. S. Hayward, magnetist, of this city, is in receipt of a letter from Felix Thomas, Esq., dated Saratoga Springs, July 6th, containing a threat from one of the *censors* of the Saratoga County Medical Society, to this effect: "We shall be obliged to prosecute him (A. S. H.) if he returns here." Mr. H., in reply, says, "There will be blows to give as well as blows to receive," as legal authorities state that such an act as is threatened would render parties liable to damages for false imprisonment, where no medicine is used in the treatment of disease.

Those in England who believe that the Sabbath was made for man rather than man for the Sabbath, have won a victory at the Cambridge University, it having been decided to open the Botanical Gardens there on Sunday afternoons during the summer months. Remarkable upon the fact that at Oxford the Gardens continue to be kept closed on Sundays, the *Pall Mall Gazette* expresses the hope that the feelings of the authorities are not greatly shocked by the opening of the flowers themselves on that day.

On Thursday week there was a large meeting in London in favor of suffrage for women, presided over by a member of Parliament; but, notwithstanding, when the vote was taken in Parliament the Liberals were defeated. The adverse majority was small, however, which goes conclusively to show that public opinion in that country favors the idea that woman should have a voice in politics as well as man. It is the same in this country. The edict has gone forth from the great spiritual world that woman shall be the equal of man—and she will!

We learn from Dr. E. D. Babbitt, President of the American Health Company, Cincinnati, O., that his instruments for sun-healing are working out triumphant results, and these, combined with the steam-bath and electrical apparatus which go with them, are pronounced the most powerful instruments of cure thus far produced. See advertisement in another column.

Santa Fe, New Mexico, celebrated the three hundred and thirty-third anniversary of its foundation on Thursday, July 2d. It is described as having been a very lively affair; and the Great Exposition was opened with much satisfaction to all concerned.

Reports of the Quarterly Convention held in Danby, Vt., June 16th, 16th and 17th, and of the Third Annual Convention, Concord, N. H., June 29th, have been received. The former will appear in our columns next week, and the latter the week following.

The Valley Visitor, Newburyport, Mass., for July 7th, announces that the Spiritualists of that city and vicinity "propose to have their place in about two weeks, but the time and place are not yet designated."

It gives us great pleasure to be enabled to state that the health of the invalid medium, Charles H. Foster, has improved to such extent that some hopes are now held out of his final recovery.

The "Life of J. W. Fletcher" for sale at 2 Hamilton Place. Price \$1.00.

Miller's Psychometric Circular for June is for sale at the *Banner Counting-Room*. It is a very interesting number. Carrie Miller (spirit-daughter of the editor) sends a characteristic message to her father from San Francisco, which contains much excellent advice. She expresses the hope that slowly and silently more liberality, more tolerance will be exhibited in the hearts and minds of our people than ever before—to which we say amen with all our heart. But to bring about so desirable a result, she says there must be harmony and good feeling one with another, in order that the spirit-friends who are so anxious to render us mortals all the aid in their power can do so effectually. That the reader may more fully understand this beautiful spirit's words of wisdom, we quote one paragraph verbatim:

"Oh, my co-workers in the faith, seek to cultivate harmony and charity. Receive the truths from the spirit-world; then shall you be inspired and strengthened from on high with light which will benefit you in all your daily lives; you will also be able to strengthen the spirits who are striving to work for humanity, so that they will be encouraged and cheered, and have that peace which is necessary to good and lasting results. I am impelled to write these words by what I have perceived in the past in the ranks of Spiritualism. I have found envy and the spirit of slander going forth among our people, and it saddens my heart. From those who are bound down by old creeds and superstitious beliefs we do not expect such a largeness of charity and good will and kindly feeling one to another as we do from Spiritualists, who profess to receive intelligence from on high, and to drink from the waters that fall not."

An obscure Boston evening paper is crowing just now because the fogies of the British House of Commons lately voted to retain the rascally vaccination law on the statute-books. The time will surely come when such ignoramus will be ashamed of their acts. It is a fact well known to honest, disinterested physiologists that vaccination virus, a rank poison, inoculated into the human form in order to ward off the smallpox, has caused cutaneous and other diseases far worse than the smallpox itself; which diseases have been transmitted to posterity, and the awful results may be seen in consumption and other hereditary ailments. It would be far better to have the smallpox, which is never a fatal disease when properly treated, as after recovery, the patient's blood is as pure as an infant's; we mean an infant whose parents were never subjected to the infernalism of being vaccinated—in other words, blood-poisoned for life!

Having been connected with the public press of this country for fifty years, respectively, as compositor, pressman, reporter and editor, yet within a few years certain newly fadged editors (frequently vouchsafe their opinions as to how we should conduct the *Banner*, of which we have been the editor from the first number to the present one. Well, we suppose, upon full consideration, we should have charity for these striplings.

Lewis H. Redfield reports himself on our sixth page as, while here in the earth-life, having been a journalist and a printer. He says that he resided in Syracuse, N. Y.

Mrs. Mary A. Halsted, of New York, passed suddenly to spirit-life, Sunday morning, July 5th, about 4:30 o'clock. She drove in the park with her brother the day previous, and was sleeping about in her own room thirty minutes before "the release" came. Funeral services were held at 210 11th street, Tuesday, 10th inst., at 12 P. M. Dr. J. M. Peabody and others officiated.

We learn that the heirs of the late Dr. Larkin, Ballston Spa, N. Y. (an account of whose decease appears on our eighth page), are desirous of closing the estate, and would like to sell the property. Doubtless a physician of experience in good repute, with capital, could do well to purchase the establishment and step into the good practice which the doctor left.

Our friend and correspondent, A. E. Giles, Esq. of Hyde Park, Mass., is about to embark on a pleasure trip which will include points in New York State and Pennsylvania, visits to Niagara Falls, Montreal, etc. *Bon voyage!*

Bro. Dillingham, a prominent Spiritualist in Lynn, Mass., has just passed to spirit-life. The funeral occurred on Tuesday of the present week.

Movements of Lecturers and Mediums.

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

A. S. Hayward, magnetist physician of Boston, intends to start soon as convention on his annual trip, visiting Onset Bay, Cottage City, Saratoga Springs and Lake Pleasant. He will exercise his gift of healing when requested.

Mrs. Mary F. Lovering has returned to her home, No. 21 White Street, East Boston, Mass., at which place she may be addressed for the present.

Edgar W. Emerson has been engaged to give tests on the platform of the Lake Champlain Camp-Meeting during its first two weeks, August 13th to 20th.

Geo. A. Fuller addressed the recent Convention of the New Hampshire Spiritualist Association at Concord. He spoke at Bristol, July 8th, and on the last three Sundays of this month will lecture in Fletcher, Hyde Park and Morrisville, Vt. During July he may be addressed care of Dr. Geo. S. Brunson, St. Albans, Vermont.

Bishop A. Beals closed a very successful engagement in Santa Barbara, Cal., July 1st, and will speak in Yreka, Cal., during the month of July.

Mrs. A. F. Brown, of St. Johnsbury Centre, Vt.—who has been out of the field for some three years past on account of ill health—will now accept calls to speak. She addressed the friends in West Hampden, Me., Sunday, July 5th, and would like engagements during the season. She can be addressed at West Hampden till further notice.

Capt. H. E. Brown spoke at a grove meeting at Lamb's Corners, N. Y., July 5th, and will address a grove meeting at Norwich, N. Y., July 15th. He can be engaged for July 22nd and 29th. Address Norwich, N. Y.

The meeting announced to be held in Hayward's Grove, East Braintree, Mass., on the 15th, is postponed, on account of the illness of the speaker, to Sunday, the 22d, at which time Mrs. C. Fannie Allen will address the audience.

Dr. Bowman, late of Atlanta, Ga., has removed his family from that city to Cincinnati, O., where he has a regular engagement as speaker.

Mrs. Annie Lord Chamberlain was to leave Boston for Onset Bay July 13th. She purposed to remain there some three weeks, after which she will go to Lake Pleasant.

Dr. J. M. Peabody—so says the *Atlantic County Mirror*—was to deliver the 4th of July oration in Williamstown, N. J.

Mrs. Abner N. Barnham spoke in Dover, N. H., June 24th and 25th; in Salem, Mass., June 24th; in West Cambridge June 30th, July 1st, 2d and 3d; she also delivered the stated address at the regular town celebration on the 4th of July. She speaks in West Cambridge, July 12th, and in South Hanson, July 22d.

Mrs. Wood, the materializing medium, held her last seance in England, prior to her departure for Australia, on the 24th ult.

Mrs. E. Hardinge Britton is giving a series of lectures in Bradford, Eng., to general acceptance.

Dr. L. E. Cooney will lecture (and give tests) at North Attleboro July 15th, at 2:30 and 7:30 P. M., on subjects chosen by the audience.

"BUOHU-PAHIA." Quick, complete cure, all annoying Rheumatism, Gout, etc. Price 50¢.

A QUEEN OF THE STAGE.

"Her Second Love," and the Important Secret She Reveals for the Benefit of Women.

(New York World.)

Several years ago the American public were aroused by the entrance upon the stage of a little lady who had been previously but little announced. She was one of an innumerable number of aspirants for public favor, and had no instrumental aid, aside from her own talents, to ensure recognition. In spite of this fact, however, she quickly achieved a warm place in the heart of the public, which she has continued to hold ever since. When it was announced, therefore, that Miss Mand Granger would star the coming season in the play "Her Second Love," written by Mr. John A. Stevens, it was only natural that unusual interest should be manifested not only in theatrical circles, but in other branches of the community. This was especially the case, as it was known that Miss Granger had, for the past year, been in exceedingly delicate health, and the determination to star in a strong emotional play was the more surprising. One of the staff of this paper was accordingly duped or to see the popular lady and verify the rumor or announce its inaccuracy.

Miss Granger's countenance is familiar to nearly every one in the United States. It is a face once seen never to be forgotten. Features remarkable in their outline and contour are surrounded by a pair of large and deep eyes indicative of the greatest soul-power. It is easy to see where Miss Granger obtains the ability to portray characters of the most emotional nature. She possesses within herself the elements of feeling without which no emotion can be conveyed to an audience. The man of letters found the lady at her home in this city, and was accorded a quiet welcome. It was evident at once that she was in greatly improved health, which the expression and color of her countenance both indicated.

"Is it true, Miss Granger, you contemplate a starting tour the coming season?"

"Yes, indeed. My season begins in Chicago on the 16th of July. From there I go to San Francisco, and then play the remainder of the season through the Eastern and Western States."

"Are you confident your health will permit such an undertaking?"

"Certainly. It is true I have been ill for the past two years, but now I am wholly recovered. Few people can have any idea of the strain a conscientious actress undergoes in assaying an emotional part. It is necessary to put one's whole soul into the work in order to rightly portray the character. This necessitates an utter abandonment of one's personality and an assumption of the character portrayed. If this is an emotional part it is necessary to feel the same emotions the part is supposed to feel. For many days I have acted each night in certain passages of my part. I was playing the audience considered it art. Probably it was; but those were none the less real tears, and the effect was none the less trying upon my health."

"But do you anticipate avoiding this in the future?"

"Not in the least. I expect to have just as great a strain as before, with restored health and a knowledge of how to retain it I do not fear."

"You speak of a knowledge of how to retain health. Will you please explain what you mean by that?"

"You must be aware that women, by their natures, are subject to troubles and afflictions unknown to the sterner sex. The name of these troubles is leison, but in whatever form they may come they are weaknesses which interfere with every ambition and hope in life. I believe thousands of noble women are to-day suffering agonies of which even their best friends and relatives know little or nothing, and when I reflect upon it I confess it makes me sad. Now all this misery arises largely from an ignorance of the laws of life or a neglect to observe them. I speak from the depths of a bitter experience in saying this, and I am thankful I know the means of restoration, and how to remain in perfect health."

"Please explain more fully."

"Well, I have found a remedy which seems specially adapted for this very purpose. It is pure and palatable, and controls the health and life as I believe nothing else will. It is really invaluable, and if all the women in America were to use it I am quite sure most of the suffering and many deaths might be averted."

"What is this wonderful remedy?"

"Warner's Safe Cure."

"And you use it?"

"Constantly."

"And hence believe you will be able to go through the coming season successfully?"

"I am quite certain of it."

"A few questions more, Miss Granger. Will you please give me a list of the parts you have created and the plays you have taken part in since your first appearance on the stage?"

"I first played for some time with the amateurs in New York and Brooklyn. I then went to the Union Square theatre for two seasons, after that to the Globe theatre for one season, and then to Booth's theatre in this city. Next I supported John McCullough, and afterwards starred in Juliet, Camille, Rosalind, etc. Subsequently I created the part of Cicely Blaine in the Galley Slave and also starred in Two Nights in Rome, playing the part of Antonia. The past year I have been playing in the Planter's Wife, and the coming season, as I have said, will be devoted to 'Her Second Love.'"

As the writer was returning home he fell into a train of musing, and wondered if all the women in this and who are suffering could only know Miss Granger's advice and the remarkable results achieved by the use of the remedy she used, how much suffering might be avoided and how much happiness secured.

The *Banner of Light* is after John W. Truesdell, author of a volume entitled *The Bottom Facts Concerning the Science of Spiritualism*, derived from Careful Investigations Covering a Period of Twenty-five Years. Bro. Colby, take our advice and let him alone. His "exposure" of Spiritualism will not injure any one but John W. Truesdell. People, now-a-days, are like the girl whose mother cautioned her against getting married, but who, disregarding the maternal caution, straightway entered the matrimonial noose, "just to see if the old woman was telling the truth." The public won't believe him.—*Light for All*, San Francisco.

We are informed that remarkable cures are being performed through Dr. Carnes, of 41 East Chester Park, Boston, by the "laying on of hands." Invalids that have been suffering for many years, some having lost the use of their limbs, being paralyzed, not even able to rise in bed, are now enjoying good health, and the use of their limbs being completely restored—all through the psychic or spiritual influences that act through his organism.

J. H. Rhodes, M. D., of Philadelphia, Pa., will be at Neaham Falls Camp-Meeting, where he will furnish Spiritualist literature to those desiring to purchase, and receive subscriptions for the *Banner of Light*.

If dyspeptic invalids would aid themselves of the curative virtues of the magnetic shields, and adopt correct habits of life, they certainly could be restored to health and happiness. See Magnetic Shield, advertised on page 7.

J. Wm. Fletcher, Reliable Trance and Medical Medium, 2 Hamilton Place, Boston.

Attention is called to the advertisement headed "The Astrological Battery," fifth page.

RATES OF ADVERTISING.

First line in *Advertiser* for twenty cents per line for the first and every insertion on the fifth or eighth page and fifteen cents for each subsequent insertion on the seventh page. Special rates for long term contracts per line, minimum each insertion. Business Cards thirty cents per line, Agents, each insertion. Notices in the editorial columns, large type, loaded matter, fifty cents per line. Payments in all cases in advance.

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, after June 1st, may be addressed till further notice at Glenora, Yates Co., N. Y. Jy. 7.

J. W. Mansfield, Test Medium, answers sealed letters, at 100 West 53rd street, New York. Terms, \$3 and four 3-cent stamps. REGISTER YOUR LETTERS. Jy. 7.

Mr. Albert Monroe, at his store, 210 Stockton street, San Francisco, Cal., is prepared to supply the demands of the public for spiritual books, magazines and papers. He solicits the cooperation of all friends of Spiritualism on the Pacific Coast in his effort to present its truths to investigators.

BUSINESS CARDS.

THIS PAPER may be found on file at GEO. P. ROW, Bureau (18 Spruce street), where advertising contracts may be made for the NEW YORK WORLD.

TO FOREIGN SUBSCRIBERS. The subscription price of the *Banner of Light* is \$3.50 per year, or \$1.00 per month, payable in advance. The price named above to any foreign country embraced in the Universal Postal Union.

NOTICE TO OUR ENGLISH PATRONS. J. J. Monroe, the well-known English writer, will act as agent, and receive subscriptions for the *Banner of Light* at fifteen shillings per year. Parties desiring to see the paper or to address Mr. Monroe at his office, 4 New Bridge street, London, E.C. 4, England, where single copies of the *Banner* can be obtained at 6d. each, if sent post paid, or Mr. Monroe also keeps for sale the *Reformers' Handbook* published by us. COLBY & BROWN.

ADVERTISEMENTS.

THE ASTROLOGICAL BATTERY.

THIS Battery is a small talismanic article, constructed from metals, for a particular individual, in accordance with the astrological nativity of that person, and designed to supplement the favorable planetary influences therein, and to neutralize the evil, or diminish them.

The Battery is used about the person to whom it is assigned, in conformity with the instructions given in each case, and the following purposes are claimed to be subserved by its use, the scientific reasons for being assigned in the supplementary aphorism, viz.:

To secure the most healthy physical organization that the nativity is susceptible of, by the adjustment of planetary influences.

To adjust the mental organization to the conditions that surround it, and to the nature and design of the individual, thereby to secure the best possible mental equilibrium.

To prevent the occurrence of physical injuries and death proceeding from lightning, cyclones, and other violent disturbances of the elements.

To facilitate the accomplishment of a particular object in the direction of any personal, social or financial ambition.

Some of the scientific reasons for the construction, use and application of the Astrological Battery may be found in the following aphorisms, viz.:

Every object, sentient or insentient, finds a destiny and termination in accordance with the time and condition of its birth, and the nature of the material from which it is composed. Good and evil planetary influences are ever operative in all nativities, and are often so nearly balanced that the result is a neutral condition. The weight of a feather or the breath of an infant may turn the scale when ponderous bodies are placed in equilibrium.

Minute and invisible agencies are sometimes the most potent. An invisible parasite is the beginning of disease or death. A single drop of acid is invisible, and is often removed by an invisible agent.

The lightning that strikes the isolated oak gives no premonition of its coming, its lightning is in its operation of destruction, but is directed from its source by the slightest object astrologically antagonistic to the forces under which it is suspended.

All accidents and injuries, together with those from whence death proceeds, are found upon those portions of the body which the evil planets afflict in the nativity. It is in conformity with astrological conditions that the time is determined, and instructions for wearing it prescribed for a particular individual or purpose.

In personal and financial concerns of life, astrology is of great service. A person may give a successful termination to any trade, bargain, contract, or operation, influence and control, or any other, and the weight of the force, or even way of thought, will turn the scale. It is in such cases that the Astrological Battery, harmonizing with the most successful significations of a nativity, banishes the evil influences from its course, and utilizes to its possessor the physical situation.

Life and death, health and sickness, success and failure, and all extremes of life and condition, approximate so closely to each other at some point as to cause the least of destiny in the Astrological Battery—the switchman at the grand crossing of the railway lines of life.

The Battery will be sent by receipt of \$1.00. Any person sending order must give sex, place, and date of birth (giving the hour of the day if known). All orders and correspondence addressed to:

ZACHARY L. BAKER, D.D.,
Biographical and predictive letters written upon any correct date of birth for \$1.00. Outline nativities, \$2.00. Questions answered and advice given upon the affairs of life, \$1.00. A personal test of the Battery, and a receipt of 25 cents in postage, should be enclosed with the order. It is in such cases that the Astrological Battery, harmonizing with the most successful significations of a nativity, banishes the evil influences from its course, and utilizes to its possessor the physical situation.

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People's Camp-Meeting

AT CASSADAGA LAKE,
Chautauque County, N. Y.

Beginning July 29th and closing August 28th, 1893.

CASSADAGA LAKE is situated on the D. A. V. & P. R. R. midway between Buffalo and Lake Ontario, and is a beautiful lake, 12 miles long, and 2 miles wide, with a depth of 60 feet, and a surface of 1,200 acres. It is a beautiful lake, 12 miles long, and 2 miles wide, with a depth of 60 feet, and a surface of 1,200 acres. It is a beautiful lake, 12 miles long, and 2 miles wide, with a depth of 60 feet, and a surface of 1,200 acres.

Excursion tickets, good for the season, can be purchased at low rates on all railroads in the country. The following list of speakers has been engaged:

Speakers.—Sunday, July 29—Mrs. R. L. Lillie, Philadelphia, Pa.; J. W. Mansfield, New York; Monday, July 30—J. Wm. Fletcher, Thursday, July 31—J. Wm. Fletcher, Wednesday, Aug. 1—Mrs. R. L. Lillie, Thursday, Aug. 2—Mrs. R. L. Lillie, Friday, Aug. 3—Mrs. R. L. Lillie, Saturday, Aug. 4—Mrs. R. L. Lillie, Sunday, Aug. 5—Mrs. R. L. Lillie, Monday, Aug. 6—Mrs. R. L. Lillie, Tuesday, Aug. 7—Mrs. R. L. Lillie, Wednesday, Aug. 8—Mrs. R. L. Lillie, Thursday, Aug. 9—Mrs. R. L. Lillie, Friday, Aug. 10—Mrs. R. L. Lillie, Saturday, Aug. 11—Mrs. R. L. Lillie, Sunday, Aug. 12—Mrs. R. L. Lillie, Monday, Aug. 13—Mrs. R. L. Lillie, Tuesday, Aug. 14—Mrs. R. L. Lillie, Wednesday, Aug. 15—Mrs. R. L. Lillie, Thursday, Aug. 16—Mrs. R. L. Lillie, Friday, Aug. 17—Mrs. R. L. Lillie, Saturday, Aug. 18—Mrs. R. L. Lillie, Sunday, Aug. 19—Mrs. R. L. Lillie, Monday, Aug. 20—Mrs. R. L. Lillie, Tuesday, Aug. 21—Mrs. R. L. Lillie, Wednesday, Aug. 22—Mrs. R. L. Lillie, Thursday, Aug. 23—Mrs. R. L. Lillie, Friday, Aug. 24—Mrs. R. L. Lillie, Saturday, Aug. 25—Mrs. R. L. Lillie, Sunday, Aug. 26—Mrs. R. L. Lillie, Monday, Aug. 27—Mrs. R. L. Lillie, Tuesday, Aug. 28—Mrs. R. L. Lillie, Wednesday, Aug. 29—Mrs. R. L. Lillie, Thursday, Aug. 30—Mrs. R. L. Lillie, Friday, Aug. 31—Mrs. R. L. Lillie, Saturday, Aug. 31—Mrs. R. L. Lillie, Sunday, Aug. 31—Mrs. R. L. Lillie, Monday, Aug. 31—Mrs. R. L. Lillie, Tuesday, Aug. 31—Mrs. R. L. Lillie, Wednesday, Aug. 31—Mrs. R. L. Lillie, Thursday, Aug. 31—Mrs. R. L. Lillie, Friday, Aug. 31—Mrs. R. L. Lillie, Saturday, Aug. 31—Mrs. R. L. Lillie, Sunday, Aug. 31—Mrs. R. L. Lillie, Monday, Aug. 31—Mrs. R. L. Lillie, Tuesday, Aug. 31—Mrs. R. L. Lillie, Wednesday, Aug. 31—Mrs. R. L. Lillie, Thursday, Aug. 31—Mrs. R. L. Lillie, Friday, Aug. 31—Mrs. R. L. Lillie, Saturday, Aug. 31—Mrs. R. L. Lillie, Sunday, Aug. 31—Mrs. R. L. Lillie, Monday, Aug. 31—Mrs. R. L. Lillie, Tuesday, Aug. 31—Mrs. R. L. Lillie, Wednesday, Aug. 31—Mrs. R. L. Lillie, Thursday, Aug. 31—Mrs. R. L. Lillie, Friday, Aug. 31—Mrs. R. L. Lillie, Saturday, Aug. 31—Mrs. R. L. Lillie, Sunday, Aug. 31—Mrs. R. L. Lillie, Monday, Aug. 31—Mrs. R. L. Lillie, Tuesday, Aug. 31—Mrs. R. L. Lillie, Wednesday, Aug. 31—Mrs. R. L. Lillie, Thursday, Aug. 31—Mrs. R. L. Lillie, Friday, Aug. 31—Mrs. R. L. Lillie, Saturday, Aug. 31—Mrs. R. L. Lillie, Sunday, Aug. 31—Mrs. R. L. Lillie, Monday, Aug. 31—Mrs. R. L. Lillie, Tuesday, Aug. 31—Mrs. R. L. Lillie, Wednesday, Aug. 31—Mrs. R. L. Lillie, Thursday, Aug. 31—Mrs. R. L. Lillie, Friday, Aug. 31—Mrs. R. L. Lillie, Saturday, Aug. 31—Mrs. R. L. Lillie, Sunday, Aug. 31—Mrs. R. L. Lillie, Monday, Aug. 31—Mrs. R. L. Lillie, Tuesday, Aug. 31—Mrs. R. L. Lillie, Wednesday, Aug. 31—Mrs. R. L. Lillie, Thursday, Aug. 31—Mrs. R. L. Lillie, Friday, Aug. 31—Mrs. R. L. Lillie, Saturday, Aug. 31—Mrs. R. L. Lillie, Sunday, Aug. 31—Mrs. R. L. Lillie, Monday, Aug. 31—Mrs. R. L. Lillie, Tuesday, Aug. 31—Mrs

New York Advertisements.

DUMONT C. DAKE, M.D.
 NO. 30 WEST ELEVENTH STREET, NEW YORK
 CITY. Chronic and Morvous Diseases a specialty.
 Treatment, Magnesium and Magnesium Remedies, Diag-
 nosis, personal or by correspondence, \$2.00. Lady assistant.
 TO THE FRIENDS OF SCIENCE.
 I take pleasure in stating that I regard Dr. DUMONT C.
 DAKE as one of the most gifted individuals I have ever

(Signed) **PAUL S. H. BUCHANAN**, New York
July 7.

PSYCHOMETRY.
MRS. CORNELIA H. BUCHANAN (late Decker)
continues the practice of Psychometry (205 East 10th
Street, New York, Postal Station F.). Terms: personal
interview not over an hour, two dollars; written opinions,
five dollars; mineral or mining examinations, ten dollars.
July 7.

MRS. M. E. WILLIAMS

PSYCHOMETRIC READER.
MRS. ANNA KIMBALL. Fee, \$2.00. Prof. Wm. Denton says: "I have found MRS. KIMBALL a Psychometer of great accuracy and remarkable power."

Address her at 234 Carolina street, Buffalo, N. Y.
July 7.

RUPTURES

CURED in thirty days by my MEDICAL COMPOUND
and Improved ELASTIC SUPPORTER TRUSS, and
Sump for Circular. Address CAPT. W. A. COLLINGS,
Smithville, Jefferson Co., N. Y. [Mention this paper.]
May 21.—13w*

Received from England.
RAPHAEL'S
PROPHETIC ALMANAC
OR, THE

PROPHETIC MESSENGER,
Weather Guide and Ephemeris,
FOR 1883:
COMPRISING A VARIETY OF USEFUL MATTER AND TABLES,
Predictions of the Events, and the Weather,

THAT WILL OCCUR IN EACH MONTH DURING THE YEAR,
War and Accidental Sickness and Strife!
Plenty!

A LARGE COLORED HIEROGLYPHIC.
By Raphael,
The Astrologer of the Nineteenth Century.

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Useful Tables, Weights and Measures.
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