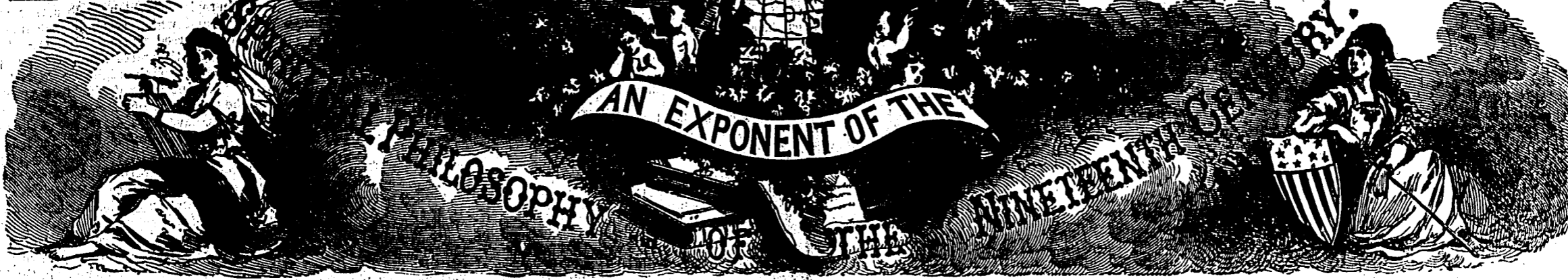


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Spiritualism Abroad.

REVIEW OF OUR FOREIGN SPIRITUALISTIC EXCHANGES.

Prepared expressly for the Banner of Light,
BY G. L. DIXON, M. D.,
Of Paris, France.

FRANCE.

"Bulletin Mensuel de la Société Scientifique," etc., Paris, for July. This number is one of exceptional interest, as it contains a very long letter from Mme. Blavatsky, the distinguished editress of the *Theosophist* (now of Madras), certainly one of the most valuable publications—because exploring almost a new field of thought—that English literature enjoys. The letter is directed to those who have published their opinions upon Theosophy and the Buddhist religion, without seemingly knowing anything about either. One, a Mr. Tremeschin, impersonally heard express his views; at the same time stating that he had a very ancient work by one Gautame, long ante-dating those usually consulted in India. I could not refute what he said, though I was quite sure that his assertion respecting Madame Blavatsky's entire ignorance of the Sanscrit language was not true; while now, this article before me is conclusive (as the most learned of the Indian scholars have been consulted) in showing that no such work as Mr. T. has based his views upon is in existence. Mme. Rosen, also (who is here called Mr.), though a talented woman, has, it would appear, blundered in attacking the *Theosophists* of India; but I cannot enter into details. It is very creditable to the *Bulletin* that it has published this exposition by Mme. Blavatsky. It certainly may do much good to the Spiritualists of France; they, at least, will not be injured by having these new ideas thrust upon them, for they are not progressive, and may be, like all the French, called "a people of routine." Theosophy, as I understand it, is the very highest and purest phase of Spiritualism, with its modern phenomena left out. The culture of one's own spirit till it blossoms out into a high divine personality—a variable God, in its aim. The spirit is to be nurtured till it is essentially what John says of it (or what it makes of us) when well advanced: "Ye are gods."

M. Charles Fauvety, the able editor of the *Bulletin*, makes some judicious remarks upon the above—judicious, and worthy of being translated, as all his suggestions are.

Revue Spirite, Paris, for July. "Magnetism the Cause of all Phenomena," is its first article—a criticism upon the above assertion. "We are nearly in accord," says the writer. "I also think that magnetism is the cause of all the phenomena taking place in material nature, and which are called by the various names of electricity, magnetism, light, heat, sound, and even odor; also what goes by the name of vital fluid, nervous fluid, force neurique or psychique, is due to the same agent—a magnetic fluid, the *akasa* of the Brahmins, the *od* of the Hebrews, the astral light of the magi, of the magistes and occultists. I think further that what we designate, attraction and repulsion, sympathy and antipathy, are produced by this fluid. . . . But I cannot agree with you that it has existed eternally. . . . of itself. . . . I rather believe with the Brahmins of old and of to-day, with the magi (and others) that this fluid is no other than the light (*lum*) that God created in the beginning; not self-existing but receiving an impulse from the Creator," etc. . . . And you, doubtless, ask if I believe in the Magi, Kabbalists, Occultists; and answer: Yes. . . . *Le point de vue philosophique*, in fact, the doctrines contained in the sacred books of the Brahmins, in the *Sohar*, the *Sephir* Jézirah, the works of Raymond Lulle Tritheme, Guillaume Postel, Paracelsus, Künroth, Van Helmont, et al. . . . And if one wishes to enlighten himself on the subject, let him only take the trouble to read the essay upon *Mégis* by Edouard Salverte, a friend of Arago. . . . I regret I cannot give the whole of Mons. Bussereau's article.

The above is followed by a minute account of one of M. Leymarie's excursions into the provinces, where, in different villages, he lectured sometimes for two hours, evidently awakening much interest in Spiritualism, and causing new "groups" to be formed. At Mans he received a silver cup in token of the esteem the Spiritualists of that town had for him. It was presented

ed with a charming address, by a little boy, and whom Mr. L. thanked with feeling words. No country needs the influence of our doctrines more than this.

Mons. J. B. Roustaing's great work, "*Révélation de la Révélation*," is here called up and courtly commented upon. Mons. R. was a lawyer of Bordeaux, a man of much learning. A pamphlet, replying to his critics, has brought his original work into notice, which, according to this writer, was quite dead, or, in comparison with Kardec's works, had no vitality whatever, though Mr. Roustaing had not a very high opinion of the great apostle of Spiritualism in France—Kardec.

"Balzac was a great Spiritualist." This heads a short article from the pen of a gentleman in Oran, Algiers. He says that "Mons. Balzac ought to be placed in the front ranks of our adherents. . . . If we do not speak of his *Seraphita*, which is of comprehensible Swedenborgianism, let us not forget the author's '*D'Ursula Mirovet*.' . . . This work, of great psychological merit, ought to be recommended to all Spiritualists," etc. Though Messrs. Dumas, Flammaraion and Nus are, I believe, generally recognized as Spiritualists, this is the first time that I have seen the name of the eminent writer, Balzac, associated with our cause.

At a conference of the Society of Spiritualists, Mr. Fauvety said: "The belief in the immortality of the *être* (being—shall I not say soul or spirit?) and the belief in God are two correlative ideas. The better to understand God, who is a universal unity, it is necessary to separate from the subject pure metaphysics, and consider the infinite Nature. No one denies the existence of the universe. Decomposing this word we find 'un' (one) and 'diverse'—unity and diversity. This diversity is that which strikes our senses, and that which changes incessantly. There is in each one of us (each one is a little world, a microcosm); something of the diverse, and also something which is a selfhood—*nous sentons de même*. The same for the universe. The universal soul (*l'ame*) manifests itself, as we manifest ourselves. There is no other *procédé* to know God than to know man. . . . *Un être* (or being) is but a thought of God manifested." What will Buddha say to this, who recognizes neither God nor soul? (See *Sinnetts*). . . . And one comes to the Father only by the Son: that is to say, one arrives to God through the idea of man." This I think is a new conception of this saying of Jesus.

After this we have a translation (by Mr. Vanderyst) from the *Banner of Light* of Mr. T. R. Hazard's article on the "Exposure of Mediums." Mr. H. has done and is doing a noble work.

Under the heading of "What Tiphaine de la Roche wrote" a *siècle* before the discovery of photography, are some interesting statements of which I will give a few lines. "During a tempest, Tiphaine was transported to the palace of the *génies élémentaires*, where the chief initiated him into their works and their secrets. 'You know,' he said, 'that the rays of light reflected from different bodies make pictures and paint their bodies upon all polished surfaces, on the retina of the eye, for example, upon water, glass. The elementary spirits have sought to fix these passing images; they have composed an article very subtle, very *visqueuse*, and very quick to dry and to harden, and by means of which a picture is made in the twinkling of an eye.' Further lengthy details of experiments on canvas, etc., are given, which I have not space for.

"The Intelligence of Animals" (of which several touching examples are cited); "The Confessions of a Priest"—his spirit—and minor items, can only be thus briefly noticed.

La Lumière, Paris, for July. This pleasing little journal, so agreeably limned out in all its details, should attract wide attention. Of the present issue I will briefly notice two articles that are full of encouragement. A mother, having lost a dear little son, was nearly crazed with grief, and she writes to Mme. Grange: "It is my faith in God that gives me courage. It is by prayer only that this good Father has granted to me grace not to despair, and the trust that I should find the loved one for whom I wept. . . . The words of Jesus were true: 'Seek, and ye shall find, knock, etc.' . . . My griefs had brought me to think of these things; to meditate upon the life and the words of Jesus; and in silence and solitude I found my spirit illumined by a new light; and taking pencil and paper I said: 'Oh! my God, make me know where my son is—If there, if happy, if I shall see him again.' Presently my hand trembled and wrote: 'Yes, mother, I am there.' Oh! what transport of joy. . . . One night I was awakened by a well-known voice: 'Mother, you are not deceived. We will talk together; God so wills it.' . . . Thereafter not only her son, but her lost husband and others have conversed with her from the world of spirits.

A doctor of great celebrity was convinced in the house of one of his patients, where two little girls were mediums, that there was something beside trickery in what was called spirit-manifestation. To make the thing doubly sure the spirit once said: "Go into such a quarter of the town and you will find a little girl, coming from the fountain, much fatigued." She will ask you to aid her in carrying her pitcher (*cruche*). This child is your first wife reincarnated. She must work a great deal, even more than she can well endure in this existence." The doctor followed the directions and all was realized. "The little girl at the fountain called to him, crying: 'Monsieur, I cannot carry my *cruche*; will you, if you please, aid me?' The doctor took the pitcher, with eight in his heart and tears in his eyes; and when the object of the spirit's visitation, published in *l'Occultisme*, the title of his book was, I think, '*Géopante*,' a kind of baroque of his visions, published in *l'Occultisme*.

the help was accomplished, he embraced the child (*l'enfant*). Who knows how often he subsequently went to promenade near that fountain?"

Licht, mehr Licht, Paris, July 18th. This handsome periodical, devoted entirely to our cause, embraces, it would seem, all that one can desire to know of the phenomena of Spiritualism. Its first article, occupying a large part of the paper, is: *Wozu ist Christus Mensch geworden?* Then we have *Erfahrungen eines Spiritisten mit seinen Privatmedien*; then *Die Presse*, and *Aus den angelischsten Wechselblättern*, and minor items.

SWITZERLAND.

Lumière et Liberté, Geneva, for July. This is also a very neat quarto of sixteen pages, and is high-toned, generous, liberal, speaking good words for the Jews as well as Spiritualists. The contribution of M. Edgar Quinet is said by the editor to merit special attention. It expresses the opinion (which seems to be almost universal, and which the Duchess de Pomar, Lady Calhoun, has also noticed in a brochure recently translated into French, on years 1881-2) "that we have arrived at a very remarkable epoch." Here, also, we have Mme. Kingsford's able exposition of "Vivisection," and M. René Callic's "Life and Matter." Lastly, M. Lemonnier's letter, addressed in the name of the "Central Committee of the League of the Universal Peace Union." Such views cannot be too often expressed. If God has imparted life to humanity, humanity has no right to sacrifice it *ad libitum*.

BELGIUM.

The *Moniteur* of Brussels. This little pamphlet has an excellent notice of the J. William Fletcher "Biographical Sketch" by Miss Susan E. Gay. The life of this remarkable medium "is full of lively interest, touching sometimes upon the dramatic with chapters philosophical and instructive," says the reviewer. The present issue of the *Moniteur* is, however, principally devoted to the *Etiole Belge* "spiritophobe"—a refutation of puerile attacks made upon us, ridicule being their strong weapon. The eleven millions of Spiritualists in the United States, who have been through all this, smile gently now and say but little.

Bulletin de la Fédération Belge, Brussels. This is a very neat brochure, giving a list of the various spiritual "groupes" or societies who send delegates to the Federation; with names of officers, number of members, etc., and an account of receipts and expenditures.

CENTRAL, SOUTH AMERICA, SPANISH ISLANDS AND SPAIN.

El Universo of Puerto-Rico. Its "Prospectus" expresses the intent to devote its pages to the amelioration of mankind, console and benefit the afflicted—calling upon Spiritualists in particular to aid in the work proposed. As said above, this sheet declares "that it is evident that great revolutions are bringing about progress and civilization." Its fourth article of faith reads: "We believe in communing with the spirits." Seventh, "We deny eternal punishment as a thing absurd," etc.

El Horizonte of Guatemala. This large sheet devotes a great portion of its space to EDUCATION; that certainly which, now first and foremost in all Spanish-speaking countries, is of the most importance. Of the spiritual features of *El Horizonte* suffice it to say that it gives several columns to the pen of Mme. Dominguez y Soler, and to Victor Hugo. The former begins her article with: "When the multitude, brutalized by ignorance, feels the fever of progress, in its delirium it cries out: 'When our cities are free we shall have no priests!'" . . . (I may have previously noticed this as being in some other paper.)

La Luz de los Espacios, Havana. When I took this paper in hand (which Mons. Leymarie has kindly loaned to me) I thought I had a recent number, but, such not being the case, I lay it aside for others. I have, however, to say the same of *La Fraternidad* of Buenos Ayres; but from that region we can hardly expect anything of very late date.

El Iris de Paz of Huesca, July 18th. This little paper of eight pages, though but poorly printed, is full of good matter. Its first article is on "True Wisdom," which, the writer says, "consists in a clear knowledge of moral truths in their relation to rational humanity, its grade of elevation, and the firm will to profess them; it is the luminous discernment of the just from the unjust, the true from the false, with the desire to practice the just," etc. The article "The Clouds and the Light" is a trenchant exposition of what the Catholic Church is in its relation to society past and present. Other articles, including "Transcendental Spiritualism," are worthy of a conspicuous place in the *Banner*.

El Buen Sentido of Lerida, for June. This monthly of thirty pages would do credit to any country and to any society. Its "Re-vindicacion" is a grand article, showing the "risks and agitations to which we are ever subject, the fight (in Spain) with an enemy of social omnipotence, with traditions and customs, with the ignorance and fanaticism of towns, the hypocrisy of governors, and the injustice of the laws. The day in which we do not combat them we consider lost," etc.—four or five pages worthy of much consideration. Under "Our Worst Enemies" it is shown how the deeds and words of the professors of our faith are often of more injury to us than materialists, positivists, and others. "The Fair Sex" from the pen of Mme. Soler follows, and is of course full of rich thoughts.

ITALY.

Annali dello Spiritismo, Turin, for July. This contains a chapter from M. Eugene Nus's "Grand Mysteries," treating of "reincarnation, punishments and rewards." I noticed, in

support of the ancient generally accepted belief in reincarnation, a quotation from the New Testament, where Jesus asked concerning the opinions of the people: "Some say you are Giovanni Battista; others, Elia; others again, Geremia, or one of the *profetes*"; Jesus, admitting that Elias must return, etc. The views of the reincarnationists are evidently gaining ground, though they may be modified by the Buddhist scheme of evolution, which is destined to be widely credited. Following are "Spiritual Reform," "Religion and Politics," and minor items of interest, including a notice of birth, life and death of the famous Seer of Prevorst.

If space permitted, I should be pleased to notice at length the *Constancia* of Buenos Ayres; the *La Gaceta Ortizabeta*, Orizaba; *Revista Espiritista* of Buenos Ayres; *Reformando Blätter*, Buda-Pest; *Psychische Studien*, Leipzig; *Der Spiritismus und sein Programm*, Dutch; *Le Devoir*, France; *Spiritualistische Blätter*, Leipzig, and *El Criterio Espiritista*, Madrid. These contain scores of good things; but there has to be an end even to eating honey. I see in one "The Platonic Spiritualists"; "Death from Starvation of a Little Girl"; but no such thing happens at the noble Institution *Familleterre*; and "Our Poor World," by Mme. Domingo y Soler, etc. A new work on the *Bastille* is now appearing here in Paris; its illustrations are too horrible to contemplate.

Spiritual Phenomena.

Spirit Materialization and Song.

To the Editor of the Banner of Light:

My desire is to describe, in the plainest language and with exact truth, the phenomena witnessed with Mrs. Beste in my parlors, in the presence of fifteen or twenty congenial friends, in the first and second weeks of July.

No cabinet, proper, was used. At the door communicating from room to room there was hung a cotton plush curtain, with two folds, after the manner of the curtain of the usual cabinet for materialization.

The circle was arranged in short semi-circles in the front parlor, all the sitters being within ten feet of the door, and the front tier sitting so close as three feet.

After being entranced by the familiar "Tom," the medium sat in the back parlor, just within the curtained door. This room is saloon-shaped, perhaps ten by fourteen feet.

The first hour and a half were devoted to full-form-materialization; and, among the ten or twelve female spirits who presented themselves, there were the daughters of several in the circle, who came so real as to make their identification an assured certainty. They came out and ran up to father and mother, caressed them, and held audible and articulate conversation with them for the space of five minutes. They would retire into the room where sat the medium, and come again and again. These, and all others who came, were most gracefully draped in a white, flowing, thin tulle, or illusion, while some presented as an underdress beautiful cream-colored satin.

While these familiar spirits were out in the front room there was not enough light fully to distinguish their features, but enough to see very satisfactorily the form and its drapery.

The other forms purported to be those of certain historic personages. Be this claim of identity valid or not—and they have repeatedly given collateral proof of this fact—they come out, exposed to the full glare of three and four gas-jets; and, while it has not been possible always to go up to them, yet such has been the fact on many occasions, when we have shaken hands with them, taken the folds of the satin under-dresses within our fingers, and even exchanged a word or two of friendly reference. All this, I affirm, has been done under the fullest gas-light, the spirit standing within six feet of the chandelier.

I could dwell at length upon the remarkable character of this full-form-materialization, but my purpose is to refer particularly to the last hour and a half of the sitting, which, I declare in all dispassionate truth, transcends everything in the actual or traditional experience of those hereabout.

Suddenly, after the last form has gone back into the room where sits the medium, there is heard a well-modulated male voice, greeting the friends in the circle with a pleasant "good-evening."

This is the voice of the spirit controlling at this stage of the sitting, which is taken up with singing in English, German, Italian and Arabic, and all in the loudest, clearest and most musical voice. No adequate idea of the power and sweetness of these voices can be given on paper. They are unaccompanied by any one in the circle, are heard in the third story of the house, and the articulation and enunciation are absolutely distinct. The songs they sing are sentimental, operatic and sacred, and often two and three stanzas of the same song are sung. They vary from a rich high soprano, through tenor and baritone, to a deep and heavy German basso-like voice, the characteristics and intonations of this latter being certainly lifelike.

Until the last two or three sittings they have always sung in the cabinet, or in the room with the medium, but, at these latter meetings, they have appeared at the door, and sung exposed to view, under a very dim light.

They have not yet given their names, excepting a few, and are withholding them, according to the controlling spirit's announcement, till able to come in a strong light, which they promise, if the medium has her health, to accomplish within the next twelve months.

The number of voices heard in a single evening has varied from seven or eight to fifteen. A duet has been once sung, but, very commonly, there has been heard, and we have joined with them, an animated talk for fully five minutes by three spirits, that is, "Tom" controlling the medium, and using her organs; a little girl who is called "Daisy," and the controlling spirit, Mr. S. This feature is always intensely interesting, as affording an absolute test of the independent character of the voices.

I cannot sufficiently graphically describe this tripartite conversation so as to convey to the mind of the reader the impression that is forced home upon those in the circle, of the genuineness and marvelousness of the fact. It is literally true that the three voices have been heard in such rapid succession as to make it beyond the power of any but the most accomplished ventriloquist—if, indeed, he could do it—to simulate these voices, two male and one female, with so much unflinching precision. And the medium? Why, she has absolutely no ventriloquist powers, and, moreover, has no voice for the simplest melody.

At the close of the three hours the controlling spirit, Mr. S., speaks to us all again, and for the space of twenty and sometimes thirty minutes talks fluently and wisely, answering diverse personal and philosophical questions with such quickness and directness as to fill all with the utmost astonishment. He will describe minutely and correctly the present conditions in the lives of the sitters, and explains that he does so by what he sees surrounding the individual in the form of symbols and corresponding representations.

This spirit has repeatedly asserted that he cannot tell by what means he is ushered into his materialized state, and has no memory of his true spiritual existence. He not only cannot answer any question having reference to that sphere, but he cannot attempt mentally to revert to it without instant danger of disintegrating his somatized form.

Now, sir, this is a most important fact. And if it mark the habitual state of this spirit, who is so accomplished in his coming, what a suggestion is thereby offered us as to the condition of the spirit who materializes for the first or second time! Is it any wonder that a friend is not at once recognized?

I have observed that there are three conditions the spirit must strive against in manifesting to mortals, and chiefly so in materialization, and they are these:

1st. A tendency to lapse into his earthly conditions. His old-body seems, as it were, to be reconstituted, and he has in a measure his earthly experiences—save, however, a lamentable deficiency of memory.

2d. That he must resist, if he cannot entirely overcome, the inharmonious or opposing elements in the sitters, and upon this point I need not enlarge.

3d. To resist a strong tendency to be tintured by the predominant traits of the medium.

Washington, D. C.

T. D. H.

[Correspondence of the Providence Journal.]

An August Visit to Fairy Land.

Commencing at the mouth of the Piscataqua River, its southwestern boundary, and extending to the St. Croix River, its extreme northeastern terminus, the State of Maine presents a frontage to the Atlantic of nearly three hundred miles in extent, unequalled in picturesqueness and adaptation to sea-faring pursuits and ocean navigation by any other sea-line of equal extent exhibited on the cosmography of the world. Throughout its almost entire length the coast presents one continuous succession of deep indentures made by contiguous mouths of rivers and interlacing estuaries, furnishing the best of harbors, which if measured on tide-water line would reach a thousand, if not thousands of miles in length, to say nothing of the innumerable islands of greater or less extent that kind nature has scattered in profusion at every nook and point, seemingly as coast guards along the sea-gridded domain. Some century or so hence, when the cosmopolitan population of North America reaches its maximum of five hundred millions of intelligent cultivated human souls, every nook, point and island of Maine's magnificent sea coast will doubtless become summer resorts for the countless millions that will thither swarm from heated and overcrowded cities to partake of the salubrious air and fascinating charms of its unrivaled living shores. In that auspicious day each town and village throughout its borders that lies contiguous to the sea will be transformed into a Long Beach, a Newport, a Nantucket, while every secluded and covered nook, like the health-giving spot where I have been staying for a month past, will be dotted with costly and richly-environmented villas. Perhaps not one reader of the *Journal*, in a hundred has even heard that there is such a place as Daisy's Island on this terraqueous globe, which is situated about one mile southeast of Wiscasset, in the township of North Edgecomb, Lincoln County, State of Maine. The island, which is connected on the west with Wiscasset by a wooden bridge three-quarters of a mile long, lies at the head of the estuary formed in connection with the Sheepscot River, consists of about one hundred acres of land, the northern half of which is mostly rocks, from the summit of which an extensive prospect meets the eye at every point of view, whilst the soil of the southern portion of the island is much more favorable to agriculture. The island is mostly owned by Mr. Lincoln Davis, who inherited the estate from a successful line of ancestors, who lived and died on the premises.

Mr. Davis's homestead, where I am now comfortably boarding, at what many would consider a mere nominal price, is situated on elevated ground on the southern side of the island, overlooking the easternmost branch of the Sheepscot River, which is there in its greatest width about one-third of a mile. The view, extending for some miles down the river, which is bounded by hills and banks on either side, clothed in wood and verdure, is of singular beauty. Just below the house is a strait some three furlongs in width, which connects the east branch of the river with the west, the two branches being from thence south of a narrow island, some twelve or more miles in length, which constitutes the township of Westport; still south of which, extending to the sea, lies another island township called South Port. On the north side of the strait, some hundred rods from Mr. Davis's house stands the ruins of a stone fort and embankment, built by Commodore Porter during the war of 1812, together with an octagon-shaped barracks, still standing, but in a dilapidated condition. Directly opposite, on the east, lies the village of North Edgecomb, peopled with about twenty houses, very pleasantly situated on an amphitheatrical gently undulating plateau of some hundred acres in extent. The whole scene, as beheld from the piazza of the house, clothed by moonlight or sunlight, is one of remarkable beauty, especially when

the rays of the setting sun are reflected from the windows of the village church and surrounding houses. There seems to be something in the air, a certain buoyant atmosphere of the vicinity, which is exhibited in a succession of remarkable echoes, and the facility with which sounds are conveyed great distances, the human voice, in its natural tone, being readily heard across the river, as well as from the river to the mountain crest that it ply to and fro almost hourly up and down the river, consisting of steamboats, steam tugs, sloops, two and three-masted lumber and ice schooners, besides craft of smaller size, including numerous row-boats, which are greatly used both for pleasure and convenience on the calm waters, protected in every direction by ranges of rocky and wood-clad hills. A large square, white two-story house stands in full view from Mr. Davis's that was moved many years ago on two immense scoops from the north end of Westport Island, across the river to the village, in which I was told Marie Antoinette once resided. On close scrutiny, I found that the house was built by a sea-captain by the name of Clough, who chanced to be in Europe when that unhappy queen was beheaded, and while finding on his return home an infant daughter in his house, named her Marie Antoinette, thus taking considerably from the romance of the story.

Apart from this legend, however, there is a weird and soothing aspect about the neighboring solitary hills and dales that might well lead to the enchanted land, where gentle fancies once delighted to dwell and play by moonlight. Nature is here in its most beautiful and most harmonious form, and the whole scene is a picture of peace and beauty. The house, named Marie Antoinette, thus taking considerably from the romance of the story. Apart from this legend, however, there is a weird and soothing aspect about the neighboring solitary hills and dales that might well lead to the enchanted land, where gentle fancies once delighted to dwell and play by moonlight. Nature is here in its most beautiful and most harmonious form, and the whole scene is a picture of peace and beauty. The house, named Marie Antoinette, thus taking considerably from the romance of the story.

Now, as I am nearly eighty-seven years old, I suppose it possible that some may think that I have arrived at or past the point of *second childhood*, and am willing to concede without demur or dissent to all questions of the soundness of my understanding or intellect, whilst I unhesitatingly avow my conviction and belief that it is within the province of the loving and compassionate life ministering spirits, who ever wait upon his will, with power to re-materialize the ascended souls of departed innocents, and send infantine angels in human clothing again to earth, to play with and comfort in their loved ones' little minds that have been freed from the bondage of the material body. I have no doubt that the power of an Omnipotent Father's love. Whether my surmise in these respects be founded on fact, I leave for readers to determine, whilst I proceed briefly to relate the incidents of my life, which have been the subject of my minds that have been freed from the bondage of the material body. I have no doubt that the power of an Omnipotent Father's love. Whether my surmise in these respects be founded on fact, I leave for readers to determine, whilst I proceed briefly to relate the incidents of my life, which have been the subject of my minds that have been freed from the bondage of the material body.

Some difficulty occurred in arranging the furniture of the room opposite the curtain. Several spirits came out with their faces veiled with thin gauze, who were not able to face the strong light without shading their eyes with their hands. They were dressed in white robes, and their faces were veiled with thin gauze, who were not able to face the strong light without shading their eyes with their hands. They were dressed in white robes, and their faces were veiled with thin gauze, who were not able to face the strong light without shading their eyes with their hands. They were dressed in white robes, and their faces were veiled with thin gauze, who were not able to face the strong light without shading their eyes with their hands.

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No mortal men can describe the exquisite beauty of the scene that followed the entrance of my daughter Constance. She has grown to womanhood, and is now a young girl, wholly in the spirit-land of life, under the nursing guidance of angel-instructors and care-takers. Her graceful, sylph-like form was draped in dazzling white, with a gossamer-like lace scarf thrown over her shoulders, and she wore a crown of white roses like figures, some two inches in diameter, worked entirely in silk of the brightest colors, and threads of gold, the one side of which being an exact duplicate of the other, she showed a pattern of a delicate lace scarf on one of the many occasions that Constance has presented it to me at materialized séances. On asking my spirit-daughter if she could not increase the dimensions of her beautiful scarf so as to cover her whole person with the material, she replied that she had known her to do at other séances, she placed herself midway in the half moon circle of sitters and commenced manipulating the scarf with both her delicate little hands, whereupon the mantle gradually spread in every direction until it filled the room, and at times its original volume, decorated throughout with the rose-like, brilliant figures, which were some four or more inches apart. A very pretty and interesting young girl from a town on the river, who was about fifteen years of age, whose parents were both deceased, was sitting in a chair by my side, to whom my daughter's attention seemed to be especially drawn. Reckoning the orphan girl to come to her, Constance threw her round, bare white arms about her neck, and tenderly pressed her to her bosom as she tenderly impressed many kisses on her lips. Then, disengaging the scarf from her own shoulders, my spirit-daughter proceeded to arrange and fit it to the person of her young friend, who was sitting in the chair, and she turned to and fro as she nicely fitted the fairy fabric to meet the requirements of the form of her delighted mortal patron, inspecting in the meanwhile with intelligent look and gesture, every artistic change of fold and pattern, and the perfect preservation and critical acumen of an accomplished dress-woman, until the two young girls stood side by side, to all appearance alike of mortal mold, though clothed in nicely-fitting garments wrought by angel hands, and the human-like was the materialized form of my spirit-daughter that I feel sure, had some one been suddenly introduced into our circle who was entirely unacquainted with the spiritual phenomena of the day, they would never have suspected the voices of the young forms that were standing side by side on the floor before us were aught other than two beings of earth, and, if undecieved, would have been apt to suspect the little, fairy-like spirit, that was clothed in white-embroidered garments, to have been the angel rather than her less gorgeously apparelled companion who stood by her side only in simple white.

THOMAS R. HAZARD.
North Edgcomb, Me., Aug. 30th, 1883.

A Clergyman's Scornful Smile.

Mr. Stephen S. Mitchell, a druggist of Saco, Me., while in Boston the other day, dropped in at an auction of unclaimed freight and purchased a box, of the contents of which he was ignorant. When Mr. Mitchell opened the box, he found that he was the owner of about two thousand manuscript sermons, formerly the property of a Methodist clergyman. The clergyman had written along the margin of his pages such curious suggestions to himself as the following: "Deliver this passage in solemn tones"; "Pause long enough to count twenty-five after this passage"; "Close Bible with violent slam after this passage"; "Contemplate ceiling in attitude of adoration at this point"; "Sarcastic wave of hand"; "Rapid gesture." Manuscript sermons do not possess a charm for Mr. Mitchell, and he does not exactly know what to do with his property.—*New York Sun.*

Specks of tan and freckles, spots of eczema, removed by Dr. Benson's Skin Cure. Unparalleled.

Written for the Banner of Light. NATURE'S BUSINESS.

BY T. P. NORTON.

Nature, established long ago,
Is busy everywhere;
Her store is large and well supplied
With dainties rich and rare.

Necessities are free to all,
With tickets of advice,
But dangerous indulgences
Are charged at fearful price.

Each item figures in the bill;
Which promptly must be met
With credit to the cash account.
Or magnify the debt.

She holds first class security
In human life and breath,
And when the spendthrift cannot pay
She takes it out at death.

By seizing all his mortal stock,
Her interest to save,
And marks each one's delinquencies
Upon the bankrupt's grave.

No bright religious counterfeit
Is current at her store,
And every tricky customer
Must pay a little more.

Though "Grace" may have a charming sound,
And Faith remove a bill,
They never satisfied her law,
Nor ever paid the bill.

Chester, Pa.

Cromwell Fleetwood Varley, F. R. S.

The distinguished scientist whose name is given above, and of whose departure from this sphere of life we made mention last week, was born in 1828, at Kentish Town, near London, Eng. His father was distinguished as the inventor of the graphic telescope, improvements in the microscope, and as an artist of great ability. His mother was a direct descendant of Oliver Cromwell.

We are indebted to a correspondent of the *London Medium and Daybreak* for information respecting Mr. Varley's professional career, which the writer states to have begun in the service of the Electric and International Telegraph Company, from which he rose gradually until he became its chief engineer and electrician, which post he held for many years until the telegraphs were taken by the Government. At the outset of his career he first attracted the attention of Sir William Petherick, Cook, Robert Stephenson, and others of the directors of the company, by devising a method of discovering the locality of distant faults in telegraphic wires. Since then his discoveries and inventions have been numerous enough to fill a volume, and it is impossible in limited space to call attention to more than a fraction of them. By means of improved commutators and relays, he rendered it possible to send telegraphic messages direct over much greater lengths of wire than had previously been possible in the then defective state of insulation. He subsequently invented a method of relaying the current, whereby it became possible for operators in London to send messages through to towns great distances away on the Continent.

After the first Atlantic cable failed from faults in its design and construction, Prof. Varley designed the first successful one and superintended the laying of it from the steamer Great Eastern, making the first electric connection between the Old and the New World at Heart's Content, Newfoundland, on the 27th of July, 1866. Operations were then commenced by him for recovering the end of the 1865 cable and completing the submergence, and the squadron at length succeeded in laying a second line of cable from Ireland to America. "In addition to his connection with the laying of the Atlantic cable, Mr. Varley," says the *London Times*, "was an exceedingly accomplished scientific man, and had patented or introduced many useful inventions, one of these being a musical telephone, which he produced in 1870, and which was played on at the Queen's Theatre, Long-acre, and at Covent Garden early in 1877."

But, valuable as Prof. Varley's labors were in establishing a means of communication between two continents, his bold avowal of the fact that a means of communication actually exists between two worlds, the one seen and known by mortals, and the other not, will more especially interest our readers, and is, probably, at this moment estimated by him to be of far greater value and importance.

Of his investigations, experiments and conclusions in the broad field of Modern Spiritualism, we can do no better than to furnish his own account, written in 1880, and we therefore give it as at that time published under the heading: "PHENOMENA I HAVE SEEN. By Cromwell F. Varley, F. R. S., C. E."

In No. 2520 of *The Spectator*, pages 1281 and 1282, there is a letter from Dr. Carpenter, who assumes that because there are impostors making money by bogus "spiritual manifestations," all "mediums" are impostors. He might with equal reason assert that, because fraudulent merchants are occasionally brought to justice, therefore all merchants are rogues.

Twenty-five years ago I was a hard-headed unbeliever, and when it was asserted that tables could be made to gyrate by means of "electricity and magnetism," the absurdity was too manifest for discussion. "Spiritual phenomena," however, suddenly and quite unexpectedly were soon after developed in my own family. Several coming events were correctly foretold, and I was naturally amazed; this led me to inquire, and to try numerous experiments in such a way as to preclude as much as circumstances would permit the possibility of trickery and self-deception. Some of these investigations have been published in various journals, and in the proceedings of the Dialectical Society.

Prior to this I had frequently experimented with mesmerism as a curative agent, and had met with three clairvoyants with whom I had made many experiments. The late Prof. de Morgan has written, "I am perfectly convinced that I have both seen and heard, in a manner which should make belief impossible, things called spiritual, which cannot be taken by a rational being to be capable of explanation by imposture, coincidence, or mistake. So far I feel the ground firm under me."

William Crookes, F. R. S., writes, "That certain physical phenomena, such as the movement of material substances, and the production of sounds resembling electric discharges, occur under circumstances in which they cannot be explained by any physical law at present known, is a fact of which I am as certain as I am of the most elementary fact in chemistry."

I can fully endorse both of these statements. Some of the sub-committees of the Dialectical Society have left a record of their proceedings. They did not have recourse to paid or professional mediums. They sat time after time until the phenomena appeared.

They report that ultimately they succeeded in getting a heavy table to move when no one was touching it; and when, in fact, no one was within some few feet of it. The room was well lighted at the time.

I have twice seen a table move when no one was touching it. On one occasion, in my own house, when no one was within seven feet of the table, and while I was holding both the hands and feet of the medium, the table moved up to me. Several others were present, and all of us saw it.

On another occasion I was sitting near a small table; the medium was almost six feet distant; the table rose up more than twelve inches, and then moved horizontally about eight feet before it came down again. This was witnessed by four people.

I have repeatedly seen tables (and other objects) lifted off the floor when our hands were resting upon them.

Sometimes I have sat under the table with candles, while friends observed above to see that the table was not moved by either the hands or feet of those sitting around.

When the table has been off the ground, I have mentally wished the table to move north, east, west or south, and it has immediately followed my unexpressed wish.

A scent-bottle lying upon a mahogany table has been seen first to rock to and fro rapidly, and then to gyrate while rocking rapidly for some minutes, no hands being near it. This was at a private house.

I have been sitting in a chair in a well-lighted room, several feet from the medium, and my chair has been twisted half round so rapidly and violently as to nearly throw me off.

Other and numerous phenomena have occurred, proving the existence—(a) of forces unknown to science; (b) the power of instantly reading my thoughts; (c) the presence of some intelligence or intelligences controlling those powers.

In America, in 1867-8, I had numerous opportunities of experimenting.

In England I had experienced great unwillingness on the part of the mediums to submit to experiments. Miss K. Fox (now Mrs. Jencken) was introduced to me at the house of a solicitor (Mr. Townsend) by Mr. Livermore, a retired banker. After a few sittings Miss Fox consented to a series of experiments.

Five cells of Grove's nitric acid battery, two helices, an electro-magnet, key, switches and wires were procured by me, in order to see if there were any connection between the psychic forces and those of electricity and magnetism. After a great many experiments, extending over fifty or sixty hours, I was still unable to detect any distinct connecting link. Some of the experiments were conducted in the dark, but the majority of them in a bright light, and some in broad daylight.

My battery was on a side table, and was there connected to a switch from which eight wires ran to the table at which we were seated.

Mr. and Mrs. Townsend, Mr. Livermore, Miss Fox, and I were always there, but on a few occasions we had sometimes one, sometimes two others. By means of the switch and keys I was able to operate in the dark, no one but myself being aware of the experiment I was trying. In fact, none of those present were acquainted with the laws of electricity.

Two phenomena of importance only were obtained. 1st. Whenever I took hold of a wire through which the current was passing, the "invisibles" always correctly stated which way the electric current was flowing (assuming that the current flows from the positive to the negative pole). The second phenomenon was that whenever in the dark I placed the helix around my head, the "invisibles" took no notice of it when no current was passing; but the moment I pressed down the key, and caused a current to flow, loud raps were heard, the table rocked violently, and Miss Fox's hand would write out involuntarily a message to me to the effect that I ought not to place my head inside the helix, that it was prejudicial, and it gave them great uneasiness. I repeated this experiment on many occasions, and always with the foregoing result.

Mr. Blackburn, of Manchester, requested me to test the materialization phenomena, which occurred in the presence of Miss F. Cook (now Mrs. Corner). The experiments were conducted at the house of Mr. J. C. Luxmoore, in Gloucester Square, Hyde Park. The medium was treated like a telegraph cable, a current being sent from her right wrist along her right and left arms to her left wrist. She was tested for "continuity and resistance" all through the sitting. For this purpose a reflecting galvanometer, a box of standard resistances, the necessary keys and shunts, were employed.

By these means the medium could not break the circuit for even the hundredth part of a second without the fact being instantly revealed. Yet out came the "materialized Annie Morgan." She spoke to us and wrote before us on paper. She once appeared only half materialized from her waist upward, the lower extremities being absent.

I shook hands with this "materialized being," and at the conclusion of the sitting—which lasted, I believe, over an hour—I was instructed by "Annie Morgan" to go to the medium to dematerialize her. I found Miss Cook just as I had left her; the platinum wires were untouched, and she was in a deep trance, from which I speedily awoke her by "cross-passes." (I have elsewhere published the result of this experiment.)

One of the phenomena which I experienced on this occasion was a great loss of power. I could with difficulty only support myself.

I often experience this at "physical séances," and to such an extent for years I have been obliged to abstain from them altogether. It is also a curious fact that my presence often weakens, and sometimes prevents the physical phenomena altogether. It was accordingly arranged that the experiments should be conducted by Mr. Crookes, at his house, and in my absence. We fixed the apparatus, and devised various means of making the tests as indisputable as possible. He has conducted a long series of experiments, taking every precaution he could devise to avoid trickery, intentional or otherwise.

It is simply impossible for even a thoroughly experienced electrician to escape from the electric circuit without producing such an alteration of resistance as would proclaim the fact instantly. The doors and windows were sealed, the rooms were examined before and after the experiments, and yet the phenomena presented themselves before Mr. Crookes and other gentlemen quite as capable as Dr. Carpenter himself of correctly interpreting them. Any person who doubts Mr. Crookes's ability and accuracy of observation, should read his paper upon the determination of the atomic weight of thallium. Dr. Carpenter himself might study this with advantage.

Dr. Carpenter attacked Mr. Crookes, Dr. Huggins, myself, and others some few years ago in the *Quarterly*, in a manner which drew down upon him a lesson which he seems to have forgotten. He seems to think that he has disposed of us by comparing us with Baron Reichenbach, and he jumps to the conclusion that we have placed faith "in tricky women." Baron Reichenbach published a work describing a new series of forces which accompany electricity, magnetism, chemical action, vitality, which he named Od. Dr. Ashburner, of England, has confirmed many of his statements, and I have experimented with many people who can see these phenomena. Now, I cannot myself see the so-called "flames" that issue from a magnet, but I can generally feel them, either by my hands, or in the region of my spine, even through a thick deal plank; the sensation is like that of a warm current of air playing upon the skin. There are many who are more or less sensitive to these forces.

I am very glad to see that Dr. Carpenter admits the phenomena of "artificial somnambulism" (hypnotism), and of "profound reverie," called "biological." These are merely some of the phenomena known by the more comprehensive term of mesmerism, or by the objectionable term of animal magnetism. As Dr. Carpenter admits these, he is far advanced on the road that leads to psychic force and Spiritualism.

If he will experiment upon a good sensitive, he will find that he can dematerialize his patient as rapidly through a brick wall as if there were no wall between them. This I have repeatedly done. Chickens are easily hypnotized, and at different times I have met with three dogs who at séances would howl, bark, and run under their owners' chairs when the phenomena were about to begin.

Mr. Crookes has used instrumental means to record the phenomena, so as to eliminate his own mind as much as possible.

Dr. Hare of Philadelphia did likewise; and I have endeavored to do so. That the phenomena occur there is overwhelming evidence, and it is too late now to deny their existence. All those who have closely studied the subject find that these things occur, not only in Europe and America, but also in all other countries, civilized as well as savage. They have not been confined to any one century, but seem to be as old as the human race.

One of the chief difficulties which an inquirer in this country encounters is the necessity of unlearning a vast deal which is usually accepted without question.

Farewell Reception to Mr. and Mrs. Richmond in San Francisco.

To the Editor of the Banner of Light:

On the evening of Aug. 28th, Mr. and Mrs. Richmond were tendered a farewell reception at the parlors of Metropolitan Temple. The speakers' stand was laden with flowers that filled the air with fragrance, and a subdued and sympathetic influence seemed to pervade every heart. Bro. R. A. Robinson presided, a pleasant part of his duties being the presentation to Mrs. Richmond of two hundred dollars which had been quietly collected, unbeknown to her. Hon. Joseph Brown was invited to make a few remarks, which he did as follows:

"Ladies and Gentlemen—I scarcely know why I have been called upon to speak. I have hitherto occupied other platforms, but more of a political character than this. I will say, however, that for thirty years I have been investigating Spiritualism. I sat with the Fox Girls and I have investigated various other phenomena, and of what I have said, others were entirely unsatisfied. I have examined materializations and various other things connected with Spiritualism, but not until Mrs. Richmond reached this coast and I had listened Sunday after Sunday, did I become entirely satisfied of the future life and immortality of the soul. I have listened to orators in various parts of the world. I have heard Webster, Clay and Calhoun; I have heard Gladstone and others of the House of Commons, and I am free to say, and I am happy to be able to say that I have listened to no eloquence and depth of thought so beneficial and helpful to humanity as that given through Mrs. Richmond.

The past week we have all been busy, giving our attention to the 'Conclave of Masons.' They came with drums beating and banners flying; they were welcomed with open arms. Much good, no doubt, will grow out of it to our coast. But I consider that in the advent of Mrs. Richmond and her entourage there is a greater good accomplished. The sound of the drum and the flying of banners in a few days will be forgotten, but the truths that have been uttered through Mrs. Richmond will never die.

I wish her and her husband Godspeed wherever they may go. They have sown seed in my heart that will benefit not only myself but others, and I feel very grateful for their ministrations here."

The guides spoke at some length with their usual earnestness, only the voice seemed to carry deeper emotions than ordinarily. I cannot refrain from giving you a few extracts. If I were to attempt to do so, I should be like the white wings of your friendship and memory follow our medium and her husband, then indeed would parting be sad. Seven years ago last winter, our medium, then returned from England, had a brief sojourn in your midst; then, as now, her visit was a short one, but that was only the prelude of which this certainty has been the grander and longer portion of the sympathy of friendship with you.

She came to you after a ministrations in Chicago, of about seven years, and now the greatest trial of her life is to leave her friends there, is to part with you; and that certainly means that this is the second home. In time it might become the first, for a few months longer would make it seem as near and dear as those whose faces she has gazed upon for seven years. Keep the sanctuary of the spirit swept and garnished for angel ministrants that come to your lives. Fortunately no ordained priesthood is necessary for the ministering of Spiritualism; fortunately no temple is needed; that is called more sacred than another, but the divinest temple is within your own hearts; there the angels minister, there they love to assemble, there they make their shrines and their offerings, and all that we could do through this or any other medium is to prepare the way to that temple, so that the communication be direct into your own lives and into your own hearts; if we have done this for any life, it is a boon that above all others we prize. Consider, beloved friends, that the hour of our reunion is such time as you receive the truth; and the new birth, the baptism of the Holy Spirit, is that particular hour when the quickening pulse of immortal life throbs in your veins, and you say, 'Not only am I man and woman, but I am also immortal,' and that birth is the new birth of all religions. . . . This brotherhood of man is the divinest sentiment that ever entered the human mind, but it is valueless if you are only brotherhood of dust; that which makes it valuable is that you are a brotherhood of angels in embryo, and may share that immortal heritage with every child of God. If Spiritualism does not teach the broadest charity, the divinest sympathy, the holiest aspiration, the purest life, we know it not. If it does not give to man the most incentive for good deeds, we know it not, since by fellowship with angels men become like angels.

So it may be said, 'What dust he becomes a cloud, and he must be like that from whom he sprang; if from angelic life, then all is divine and perfect. . . . There can be no partings, there can be no death in the light of that love which even now quickens thousands of pulses in harmony with your own, and makes the heart-beats of one truth vibrate round the world. It has been said that there shall be a globe of nations enrolling the globe—master republics responsive to one breath of freedom, although they should be divided by purpose. There is already a fraternity of souls enrolling the globe; in India, in Persia, in Japan, in China, in the far realm of Egypt, throughout the Hellenic nations, in Europe, linking the modern civilization with the form of spiritual truth. They reach their invisible arms; they extend their invisible links. The cable of spiritual truth is encircling the globe, and the heart-beats are one with you.

The spiritual is nothing if it does not bring you to the feet of God, that is, to the service of God, and this will bring you the altar-fires pure; and this will bring service of hand and tongue, and mind and heart, and all treasures. . . . We wish to thank you one and all for your personal and united effort in the forwarding of our ministrations here. For the gift that you have presented we desire to thank you for its own value; but more than this for the love that prompted it; for we know that not one farthing was proffered; that did not come from the heart, and as such it is received by our medium and her husband. Again we thank you most sincerely and most cordially for this evidence of your kindness, and for those treasures of the spirit that they will fold carefully away in their hearts, which will be to them a perpetual fountain of wealth."

The happy spirit, "Onina," said she must say a parting word, and spoke as follows: "My medium came six months ago and you received us here, and I was permitted to make some of the things that I have said, and now they are going away and I cannot go with them any more, nor see you any more at all in life, where you have made me so welcome, I could not let her go without saying also my word, that I thank you for the love you have given to me and my medium. Where there is love there is always room. These six months that I have ministered in your own dwellings have been precious, and I have borne them home to my islands in the hunting-grounds above, as portions of the great joy of my life; I will ask you to give me a subject that I may make a poem before we say good-by."

A sweet poem on "Love" was given, which I would be glad to furnish, but fear I have already been too lengthy. Mr. and Mrs. Richmond departed the following day for Salt Lake, leaving behind thankful hearts for the rich truths that have quickened and strengthened our lives, and for the personal friendship and acquaintance with such devoted workers in the spiritual field. G. H. HAWES.

Sept. 8th, 1883.

"I need have no more fears from that quarter," is what the storekeeper remarked as he threw the counterfeit twenty-five cent piece in the fire, which had come back to him several times.

Cured My Wife's Weakness.

From Evansville, Ind., the home of our correspondent, Mr. Jno. R. Patterson, comes the following: "Samaria Nerve Cure cured my wife of a case of female weakness." It's an extract from Mr. Patterson's letter. \$1.50.

Disasters of the Year.

Things That Will Forever Make the Year 1883 Memorable.

The sad prophecies which some astronomers have made, and which returning spirits have repeatedly endorsed through Mrs. Cora L. V. Richmond and other media, concerning various startling events which might be looked for during the present cycle of planetary conjunction in the midst of which this world of ours is now involved, have, at least as far as the year 1883 is related, been borne out by the facts in a mournful degree. Dire convulsions of nature, in the form of earthquakes and cyclones of the most terrible violence, bringing ruin and death to thousands upon thousands of human beings; multiplied accidents of singularly fatal and in many cases unique character, and other untoward events have made the present year one of ghastly monumental memory in the history of man.

Rough estimates place the loss of human life from extraordinary causes at considerably over two hundred and fifty thousand, and there are yet three months of the year to come. The greatest calamities have been those caused by volcanic action, earthquake and tornado. More destruction to life and property has been wrought by these agents than by any other. First in the order of importance comes the recent terrible volcanic eruption which swept away a large portion of the Island of Java, and extended over into Sumatra. By this disturbance over one hundred thousand lives were lost and thousands of homes swept away. It was without doubt the most wonderful and full of modern times. This was, according to scientific theorists, a continuation of the disturbances at Ischia, off the coast of Italy, where about thirty-five hundred persons were killed by an earthquake on July 28th, just a month before volcanic action in Java began. Fully one thousand more people were badly injured at Ischia, summer cottages, hotels and other resorts were wiped out, and beautiful farms and vineyards entirely destroyed. On the 6th day of May, a severe earthquake shook at Palermo, Sicily, and almost obliterated the town and killed hundreds of people there and in the vicinity. An avalanche from the top of Mt. Ararat swept down into the valley below on March 26th, and killed one hundred and fifty people.

The most recent cyclonic disaster was that which swept over a portion of Minnesota on August 21st, almost wrecking the city of Rochester, and causing a number of deaths. Turning back in the records are found the cyclone at Toledo, Wis., on September 18, and in Illinois, Ohio and Missouri on the day before, resulting in the loss of seventy-four lives. The States of Mississippi, Georgia and South Carolina suffered severely from wind, and two hundred and fifty people perished.

Of the disasters caused by water the most recent is the storm of Aug. 31st, on the Grand Banks, with the loss of a number of vessels and one hundred men, so far as reported. Five days before the steamer *Knickerbocker* was wrecked at Tisbury, England, and the *Ward* of eight hundred souls. A pier gave way at a small summer resort near Baltimore, and precipitated all the people standing on it into the water. Eighty of them were drowned. While the steamer *Daphne* was being launched on the Clyde, July 3d, she capsized, and one hundred and fifty deaths were the result. The British steamers, *Hurundi* and *Waltana*, collided, June 23th, with a loss of twenty-seven lives. At a Hindu religious ceremony at Secunderabad, India, on Feb. 17th, sixty-two persons were drowned. Six fishing vessels, belonging to Yarmouth, Eng., were wrecked April 1st, and their crews, numbering forty, perished. March 18th saw the sinking of the ship *Dunsfallow* on the Aberdeenshire coast, with all on board, numbering twenty-three. On March 11th the steamer *Navarre* foundered on her voyage from Copenhagen to Leith, and forty-six persons were lost. The *Hull* and *Yarmouth* fishing boats were almost entirely wrecked on March 10th, when one hundred and thirty-five fishermen were lost. The steamer *Gypsy* sunk on the Mississippi River, near New Orleans, with eighteen men, women and children on board, March 5th. The steamer *Kenmore Castle* was wrecked in the Bay of Biscay, Feb. 8th, and thirty-two people went down. Twenty lives were lost by the wreck of the Italian steamer *Ansonia* off the coast of Tripoli, Feb. 1st. A mine was flooded in Australia, Jan. 24th, and twenty-two miners were killed. The steamer *Cimbric* collided with the *Stian*, off Ferikun Island, Jan. 21st, and three hundred and ninety-eight people went down with her. During the first two weeks of January one hundred and fifty lives were lost by the floods in Germany and Hungary.

Railroad accidents have been frequent so far during the year, but the loss of life has not been as large as during previous periods of the same duration. On Sept. 1st disaster to a train between Berlin and Stettin killed forty persons. The collision of July 27th, on the Rome, Watertown and Ogdensburg Road, resulted in the death of twenty-two persons and the injury of thirty-five more. On the Southern Pacific Road, Jan. 21st, an accident occurred at Teholipa Pass by which twenty-two persons were burned or crushed to death. Forty-seven persons were burned to death in a fire in the theatre at Lake Como. The steamer *Grapple* was burned in a fog on Sound May 4th, and seventy persons were lost. Fifteen children lost their lives at the time of the fire and panic in a parochial school in New York, February 21st. The great Newhall House fire took place January 11th at Milwaukee, when fifty-nine lives were lost. Two hundred and seventy persons perished in a burned circus building in Poland, January 15th.

There have been several panics from various causes, among which we should mention that there was that among the school children at an entertainment at Sunderland, England, June 17th, where one hundred and ninety-seven boys and girls were crushed to death. Twelve persons were killed and a large number injured by the panic on the Brooklyn bridge, May 30th. A panic in a factory in Bombay, February 2d, resulted in twenty-three deaths.

Among the many explosions the most notable were the explosion of a mine in Sicily, July 20th, when thirty-five miners were killed; that of a powder magazine at Soutair, with a loss of seventeen lives; that of a mine at Besancon, France, twenty-one lives lost; that of a powder depot at Rome, forty lives lost; that of a boiler at St. Dier, France, thirty lives lost; that in Diamond mines, Joliet, Ill., ninety-seven lives lost; and in the powder works at Oakland, Cal., twenty-six lives lost.

It is also estimated that nearly 30,000 people have perished from cholera in India and Egypt. In the list given above no mention is made of the thousands of minor accidents which in many cases have shocked local communities; and, doubtless, calamities attended by great loss of life in remote countries have been omitted, and no mention has been made of disasters which only resulted in destruction of property.

The Case in a Nutshell.

VACCINATION either (1) protects you from taking smallpox, or (2) mitigates it when you have taken it, or (3) does neither of these things. Now, if it neither protects nor mitigates, then it is useless, and everyone will admit it ought not to be enforced by law.

If it only mitigates, then, since the mildest smallpox is admittedly as contagious as the most severe, vaccination is no less dangerous to the community than unvaccination; therefore there is no reason, and therefore no right to enforce vaccination by law.

If the doctrine is that it protects you from taking smallpox, those who believe this doctrine will not be vaccinated, and then, being taken with safe, have no reason, and therefore no right to enforce vaccination upon others by law.—A. M., in *The Vaccination Inquirer*.

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 ideal of hopeful, trustful, earnest prayer. The sun has gone
 down. Neither the expiring candle nor the moon, "cold
 and pale," shining through the rifted clouds and the gar-

“LIFE’S MORNING AND EVENING.”

A river, symbolizing the life of an angel, winds through the landscape of hill and plain, bearing on its current the time-worn bark of an aged Pilgrim. An Angel accompanies the boat, one hand resting on the helm, while with the other he points toward the open sea—an emblem of eternity. Retitling “Life’s Morning” to “Life good and pure lives,” “That when their barks shall float at eventide, they may be glad to find the life of heaven.”

"THE ORPHANS' RESCUE."

of their fastenings and floated out from shore. Quickly the
 "breeze came," as the children called it, and the
 "brave cat" leaped, a catfish, the children were stricken with
 terror, and thought that death was inevitable. Suddenly,
 there came a wondrous change in the little girl. Fright
 gave way to courage, and the child, with a determined
 mind and restless impulse that thrilled through her whole
 being, she grasped the rope that lay by her side, when to
 her surprise the long, slender, tapering, unbroken pole
 toward a quiet eddy in the stream—a little haven among the
 rocks. Engraved on steel by J. A. J. Wilcox, from the
 original painting by Joseph Hunt. Size of sheet, 22 1/2 inches
 by 15 1/2 inches. Engraved surface, 10x20 inches.

winds slowly o'er the lea," toward the humble cottage in the distance. "The plowman homeward plods his weary way," and the tired horses look eagerly toward their homes and its rest. A boy and his dog are eagerly hunting in the mellow earth. The little girl imparts life and beauty to the picture. In one hand she holds wild flowers, in the other grass for "my colt." Stein, copied in black and two times. Designed and painted by Joseph John. Size of sheet, 22x14 inches.

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SPIRITUALISM is the Science and Philosophy of the Universe as viewed from the Spiritual Standpoint; and it is identical with SPIRITUALITY.—SPIRIT S. B. BRITTON.

An Impotent Assailant.

From time to time the phenomena and philosophy of Spiritualism are overhauled by censorious clergymen and preachers, here and there, who unconsciously give away the substance of their case by the concessions they feel obliged to make in laying down their premises for attack and contention. The most recent instance deserving our special attention is that of Rev. James M. Gray, of the Reformed Episcopal Church in Boston, who preached from his pulpit on "Spiritualism and the Church," meaning by "the church" no more than his church, which in its turn is a fresh protest against the Protestant Episcopal Church, on account of its ritualistic tendencies. Dr. Gray took his text from Isaiah viii: 19, "And when they shall say unto you, seek unto them that have familiar spirits, and unto wizards that peep and that mutter, Should not a people seek unto their God?"

The following from a report of the substance of his discourse, we make the text for our commentary and illustration:

The speaker thought that the Christian pulpit should not ignore Spiritualism, because the delusion was an extensive and growing one; because natural science had as yet been unable to give any satisfactory explanation of its mysteries, and because many good Christians were being disturbed by the resemblance of some of its phenomena to the most sacred facts of their holy religion. Spiritualism was not without its medium of truth. The Christian religion itself had its origin in the fact of communication between the inhabitants of the spiritual world and this. Even now, dying Christians frequently behold visions of the heavenly city. The Bible teaches that the believer is continually surrounded by guardian angels. Nor will it do to say that all the phenomena of Spiritualism are a cheat. Some of the first names in scientific annals have been unable to account for what they have seen on any known principles of physical law. There would seem to be two possible explanations of these phenomena. One is that which attributes them to psychic force, the other to demoniacal influence or possession. The speaker thought that the latter was the only possible solution for many. It was no objection to this that some good men and women were believers in Spiritualism, because the devil may transform himself into an angel of light. It was predicted by the Saviour that false prophets would arise and show great signs and wonders that would, if possible, deceive the very elect. The point of contact between the pulpit and Spiritualism was where the latter professed to be a new religion, and in a certain sense to supplant Christianity. But Spiritualism as a religion could not be a revelation from God, because it contradicted other of his revelations, and because it was unworthy of God. Spiritualism as a religious system seeks to substitute sight for faith. But the scriptures teach that the key to true spiritual development is just the opposite to this. One revelation is enough. The Bible answers all the needs of the soul. The séance is not the place for disciples of the Lord Jesus to gather. Spiritualism may not be an unmitigated evil, but if men believe not Moses and the prophets, neither will they be persuaded though one rose from the dead."

We desire first to call the reader's attention to the fact that the preacher characterizes Spiritualism as "a delusion," an "extensive and growing one," which is plainly an imputation, though not so intended, on the growing intelligence of the age. This is the reason he gives why the Christian pulpit should not ignore it. Natural science, too, he asserts, had not as yet been able to give any satisfactory explanation of its mysteries, and that is another reason why the Christian pulpit should not ignore it. Would this preacher kindly explain to us, what he admits science cannot yet do, the mysteries of a delusion? Perhaps he thinks he can do what nobody else can, and therefore it is incumbent on him to make the effort. But still another reason why the pulpit in his opinion ought not to ignore Spiritualism is because "many good Christians were being disturbed by the resemblance of some of its phenomena to the most sacred facts of their holy religion." Then Spiritualism is making its way into the Church, as we have repeatedly alleged: If it does nothing more than to dissipate the sort of cant which is contained in this exclusive claim to "the most sacred facts" of its holy religion, it will at least have made a good beginning.

Then it is admitted that there is a resemblance on the part of the phenomena of Spiritualism to the most sacred facts held by Christians? The resemblance, too, is so close as to actually imperil the credal integrity of the Church? Let us not overlook the importance of a concession like this. It has a peculiar meaning, and a wide one. Not only are the phenomena resemblances, they are likenesses. They take the "facts" enunciated by Christ during his life on earth and extend them, carry

them on in continuation, enlarge their significance for mortals, verify his sayings to men, demonstrate the practical reality of all he taught and inculcated. When the time is come for the occupants of the pulpits to warn their hearers against Spiritualism because it so closely resembles Christianity, the time is also come for them to give up the contest. They have clearly changed their ground. They are begging the question. From being the aggressive and attacking party, they have become defensive soldiers. They no longer see anything in Spiritualism to ridicule and sneer at; on the contrary, their greatest fear is because it is so nearly resembles Christianity! This is an entirely new tack to take. A little while ago it was wholly of the devil; now it bears a dangerously close resemblance to Christianity!

Again, it will be noticed that after he had asserted that Spiritualism is a "delusion," and that it bears a close resemblance to Christianity when the phenomena of the former are compared with the facts of the latter, Dr. Gray comes out with the feeble admission that it is "not without its medium of truth." A medium of an admission, but full of meaning when we remember that it is extorted from the one making it. The Christian religion had its origin, he says, "in the fact of communication between the inhabitants of the spiritual world and this." He says "the Bible teaches that the believer is continually surrounded by guardian angels." And then he cautions his hearers against saying "that all the phenomena of Spiritualism are a cheat." This admission of his is altogether too sweeping and comprehensive to leave him any ground to stand upon. He cannot retrace his steps by undertaking to explain that Spiritualism resists its foundation either on psychic force or on demoniacal possession and influence. Neither of these will serve to explain the phenomena. If evil spirits communicate with mortals, as he is ready to admit in order to get out of his dilemma, why may not good spirits also, if only to counteract the influence of the others?

Will he undertake to assert that the divine creator and perpetual providence of the world permits but one class of spirits to influence mortals, and that the undeveloped and therefore evil class? He must indeed have but a low estimate of the power that rules the universe. He would manifestly be more in his place as a learner than a teacher. Is this what he would call one of the "most sacred facts" of Christian belief, making up what he styles their "holy religion"? Can the omnipotent Creator do one thing and not another? Allow dark spirits to come back to men and influence them, and not allow the progressed spirits as well? There is no grain of reason in such an assumption. Both the demoniacal theory and the psychic allusion are weak and feeble. If Spiritualism could show no better foundation and support, it would deserve to be derided far worse than it is; but it has now grown to such strength as to have carried away many Christians with its "delusion," and has furthermore come to acquire a strong resemblance to Christianity in its phenomena. It is to be supposed that it never could have done this if it were the result only of demoniacal influence or psychic force.

Besides, they are each of them an exceedingly lame and impotent explanation of widely accepted facts. For example, psychic force cannot be said to be possessed of the power of thought. If trance mediumship is only psychic force, whence are derived the impressive teachings, the eloquent and beautiful thoughts, the pure and profound wisdom which continually flow from the lips of uneducated mediums, and not infrequently from the mouths of babes themselves, even as the Scripture promised would be the case? And from what source is drawn this mysterious and marvelous power to heal the sick by the laying on of hands, as we have ourselves seen successfully employed in hundreds of cases, and which is illustrated by numbers of the healing mediums, in this very city of Boston daily? If this be all a delusion, as Rev. Mr. Gray would more than imply, after allowing for his concessions that there is a medium of truth in it and that it bears a strong resemblance to Christianity, so much so as to "deceive the very elect," then how does it happen that so many Church-people who have received the benefit, have been made whole physically by the alleged delusion-makers, endorse and accept it as they notoriously do?

It is in the face of all this, and in defiance of such lame and lumbering inconsistencies, that this clergyman who professes to preside over a Reformed Church, deliberately advises "the disciples of the Lord Jesus" against attending the spiritual séance. And he bases his advice on the assertion that "the Bible answers all the needs of the soul." He even counsels them to believe only in Moses and the prophets, whose accepted rule of conduct and of morals was "an eye for an eye and a tooth for a tooth," oblivious wholly of the teaching of the humble Nazarene in laying down in the human heart in place of it the eternal law of love. It is to be apprehended that our reverend friend of the Reformed Church has unconsciously suffered his bigoted prejudices to override his sense of justice and his love of truth—leaving out of the account his lamentable lack of charity. It is for that reason alone that we tender him some advice from our side, begging him to peruse the address of Baboo P. C. Mozoomdar on the Brahmo-Somaj movement in India, and its relations to Christianity, delivered in this city on Sunday evening, Sept. 16th.

Said this eloquent and inspired native of the far East: "If the science of comparative theology has taught us anything it has taught us that in the most ancient Scriptures of Hindoostan the primitive Hindu saw the mysterious sublimity of God's presence, and, in trying to utter that unutterable name, spoke in hymns, sung in verses, expressed himself in symbols, the right meaning of which the world fails to interpret. And even now, when we go into the depths of our mountains, or stand on the banks of our majestic, rushing, everlasting rivers, we feel like expressing ourselves in the symbolic language of scenery, sky, sun, moon and stars. Language is imperfect, it is feeble. The Infinite overpowers us, the Eternal drowns us in the torrent of his majesty and life, and we call upon the starry height and the rushing water to aid us, and praise him through his works."

"In many respects," remarked the speaker, "the religion of the Brahmo Somaj closely resembles Christianity. Its main pillars are repentance, prayer and faith. Confronted with Christian civilization its members were forced to ask themselves, What think you of Jesus? But in coming to think of Jesus, we did not follow your well-out lines of dogma and speculation. The idea occurred to us, is God sufficiently knowable through the transcendental symbols of the world? No doubt nature is a mighty temple of God, the sun is his altar-fire

and the stars are his footstools. But what about his character? Nature is law, nature is fate. The mystery of sorrow is not explained by it, the problem of sin is not solved by it. You see everything before you beautified, illumined, while in your heart there is a load of sorrow, there is the mighty shadow of sin. What character can illumine the depths of the human character? It is only a soul that can satisfy a soul. Thus, gradually, God's revelation in humanity flashed across our vision, and Jesus became more and more real as our sorrows became more and more real, and the supreme, sweet ideal of his nature took a personal hold upon us. So entered into the Brahmo-Somaj the influence, I will say, of Christ; I will not say of Christianity. Why? Because we see around us Christianity divided into denominations and sects, each smiting against the other, and fighting among themselves. . . . The spectacle of the conflict presented by so many rival forms of propagandism has not been edifying to us in India. The Brahmo-Somaj is imbued with the spirit of Christ, of love, prayer, devoutness, dependence, peace. We feel that the world everywhere, all nations, need the Comforter whom Christ promised to send. Did he speak of prophecy not to be fulfilled? Where, then, is the Comforter? Produce him, ye Christians, I ask you! Where is the spirit of truth who was to follow him? These can be discovered in the Brahmo-Somaj. And if I appear before you to-night, a pilgrim, an illiterate Oriental, before a nation of scholars, philosophers and thinkers, my only apology is that we have found in India something which we would lay before all mankind, in order that in the course of time a fraternity might spring up which would make all mankind one family, and God its common father."

This is what Spiritualism aims at and teaches, and it is for this that it is denounced by those who assume to have all religion themselves. Not only does Spiritualism teach this, it demonstrates the truth of spirit existence and direct communion with the loved ones who have gone before—with those whom none of us are willing to believe demons exerting only a baleful influence: This, however, is what Rev. Mr. Gray would prefer to have his people believe.

Disowning Themselves.

The "Fay-Braddon Combination" have been so often and so thoroughly exposed by the Spiritualist press that they have become obliged, in order to continue their peculiar practices, to publicly declare that they are not themselves. This remarkable display of self abnegation took place recently in Elkhart, Ind. Having announced in flaming handbills and in the public prints that they would give a religious illustrated lecture on Spiritualism, and exhibit tables, pianofortes, musical instruments, etc., rising, floating and being played upon in mid-air, spirit-forms, "sometimes eight or ten at a time," upon the open stage, and that twenty to thirty persons would each receive a communication, and every lady a gift of flowers from the spirit-land—all to be done "in full gaslight," the Spiritualists of the place, knowing the antecedents of the troupe, busied themselves in making known a few facts concerning the individuals who, as "the only and original Annie Eva Fay, assisted by the celebrated English medium, Prof. D. H. Hearn, and the eminent exponent, Prof. C. C. Braddon," promised to thus edify and startle the public.

This was done so effectually that to stay the tide of public opinion setting in against them the Combination caused to be published in one of the papers, the Review, the following letter, which is a curiosity in its statements and grammatical construction:

To the Editor of Review: As Miss Fay's business agent, I wish to refute and deny the error that is being talked openly on the streets of this city. Professed Spiritualists certainly ought to know the difference between the real and the genuine. There is a company traveling who have taken Miss Fay's name and traveled upon her reputation. That company I pronounce as false, because they have stolen that which does not belong to them, but the lady I represent, who is now advertised to appear on Thursday evening is the original Miss Eva Fay, assisted by the Spiritualists of Europe and America as the world's greatest medium. We have documents with us to prove our statement from all the prominent journals of this country and Europe. As the statement has been made in this city, that this is not the lady to whom the royal society of England paid the sum of \$2000 for the government experiments, I say positively that it is the same eminent lady and not the company who are traveling, taking her name, and whom the Spiritualists condemn.

But the "error" that was "being talked openly on the streets," was too much of a truth to be so easily set aside; and this was more apparent when on the next day the following appeared in the same paper:

To the Editor of Review: I read in last evening's Review a communication from one Cummings, acting as business agent for Eva Fay. Intelligent Spiritualists, though they may not be able to distinguish the difference between the real and the genuine, are certainly able to distinguish the difference between the real and the genuine. We have documents with us to prove our statement from all the prominent journals of this country and Europe. As the statement has been made in this city, that this is not the lady to whom the royal society of England paid the sum of \$2000 for the government experiments, I say positively that it is the same eminent lady and not the company who are traveling, taking her name, and whom the Spiritualists condemn.

Those attending their exhibition to night with the expectation of being humbugged, will surely get the worth of their money. All others will be woefully disappointed.

MISS E. COLE.

Finding it impossible to hoodwink the Spiritualists or induce them to refrain from their efforts to save others from being ignorantly imposed upon, Mr. H. Cummings announced that Miss Eva Fay came "on her own responsibility," and did "not depend upon the endorsement of the Spiritualists of Elkhart"—which was very sensible in Miss Fay, after all that had been said and done, but a course which any one not a naturally born idiot would be likely to adopt—and that "her manifestations speak for themselves." When the evening of the show came, an audience of between two and three hundred assembled, and the manifestations spoke for themselves in a rope-tying feat, a ringing of bells, the thrumming of a tambourine, etc., all within the cabinet, and not a single performance in "full gaslight," or in any light at all outside. No piano took to itself wings, no table arose, no guitar floated above the heads of the audience, not one of the "twenty or thirty communications" was received, and no lady obtained "flowers from the spirit-land," or anywhere else. In fact, about the only thing promised that came to pass was that an admission fee would be charged at the door.

A correspondent who furnishes us with the particulars above given, says: "I saw their C. C. Braddon, and recognized him, as I supposed I would, as the somewhat notorious H. Melville Fay, though he denied in a very mild and quiet way that that was his name, but said it was Henry Cummings, and that he was acting as

business agent of Miss Fay. The D. H. Hearn, 'the Great English Medium,' as he is called, is said to be D. H. Pingree. I communicate this for the information of Spiritualists in places they may hereafter visit."

Our Medium in Cincinnati.

Miss M. T. Shelhamer, the medium for the Banner of Light Message Department, has recently visited friends in Cincinnati, O., passing about five weeks of her summer vacation in that city, the larger portion of which time was spent at the hospitable and genial home of Dr. H. H. Jackson and his estimable wife. This lady is an earnest and well-known worker in the cause of Spiritualism. It gives us pleasure to state that our medium's brief sojourn in the West was one of unalloyed enjoyment.

The warm reception extended to her by the Spiritualists of Cincinnati was one that will ever be remembered by her with the greatest pleasure. Nothing but expressions of the kindest feeling and friendship did she meet at their hands; and she returned to her Eastern home strengthened and refreshed in spirit, because of the courtesies extended to her by her Western friends.

Miss Shelhamer reports Spiritualism to be flourishing in Cincinnati. Its influence seems to be spreading for good; its usefulness is growing, and is recognized everywhere; its workers are kept busy, and are well remunerated for their services.

While in Cincinnati the medium attended a trumpet séance of Joseph Schwemmerger, a German medium, who has been instrumental in converting over two hundred people from a belief in Catholicism, in the above-named city, and received a cheering message from the spirit-world relative to her mission and its effect upon spirits and mortals.

Miss Shelhamer also attended a private séance at the residence of Mrs. Annie C. Rall, a well-known trance-medium of Cincinnati, and among other messages of a more private nature given by personal spirit-friends, through the mediumship of Mrs. R., the following characteristic communication was received from Spirit John Pierpont, one of the personal guides of our medium, and the Spirit President of the Banner of Light Free Circles:

FRIEND—Please accept a few words from John Pierpont. It affords me great pleasure indeed to be among you, to be one of your company this beautiful day, to know that the heavens and the earth meet, and that soul-life into soul-life must come; that the material things of life are passing away, and that in the light of this glorious order, divine power, goodness truth, light and wisdom prevail over the world. I can remember my own soul's introduction to some spirit source—hence the soul of John Pierpont was not despondent; for I felt the power of the voices, it was upon me, and when my boy was born into spirit-life, who was so dear to me, I could not call him dead, I could not think my child lost, though my soul was rent with anguish. I knew there was a land of pure delight, where my child could forever reign. I knew it and felt it. Hence when I heard the little voice coming to my ear, I did not need to be testing this or that one, but I knew it was true. My spirit-child baptized me. Not a priest—not I but something grander than a priest, my own little child! Hence I come to you, not as a minister, preaching to the people, but to help you in your work; for you are as a little child in knowledge, even as I was when on earth. I remember well the first instruction that I ever received in this beautiful spirit-culture, and I realized its glory and its truth:

Then I felt not how great I was, but how small I was, and so step by step I journeyed on. Then as I viewed all this growth of my soul, and met dear ones that I once thought dead, I found that the spirit-life was an active life; that we had an occupation in that sphere that must be accomplished, and that was the real and divine order that filled the innermost of my life while on earth, and met its fullness in the spirit-life.

So I come this day as a fellow traveler on this glorious road, and I come to tell you, with my friend Anderson, that our spirit-bands bless you for your willingness to work for us. And I agree with the spirit called Patrick, that the beautiful element of love is to be the corner-stone of human redemption.

I am glad to have met you, and to say to this dear young lady that her father and mother are both here. I am John Pierpont. We are now dependent on external speech for recognition, but I am glad in the thought that sometime in the glorious future we shall rise away independent, and live in that beautiful spirit-world where souls know each other without the necessity of outward expression.

—A control of Mrs. Rall's.

The Propriety of Paying Mediums.

"It seems to us," says *The Spiritual Record* of Glasgow, Scotland, "that a very simple bit of equity ought to settle the question. What right have I to take the time—time which is money, time which is a portion of life—without giving an equivalent? The preacher, the physician, the lawyer, the judge, the hangman are all paid for time and labor. The street musician relies upon the natural instinct of human justice to get his living for his work. It may be held that the medium, like the minister, the lawyer or the physician, should not demand pay. Nevertheless, and all the more, the free gift, the spontaneous honorarium is his right as with the others, and should be forthcoming. Time for time—service for service—is the rule of life."

Commend us, says the *Boston Courier*, to the Scotchman for determination, if not for consistency? Certain Scotch fishermen having undertaken to land a cargo of fish on Sunday, a crowd of zealous Sabbatarians set upon the offenders with sticks and stones, and grievously wounded several of the "sinners." Human law is in Scotland, however, as capable of holding its own as the divine, and the zealots were incontinently arrested, tried, and sentenced to half a year's imprisonment. Whereupon the Rev. Mr. Spurgeon saw an opportunity of making himself talked about, and has written demanding the release of the prisoners, declaring that he heartily wishes they "had a people in England good enough to be capable of this Scotch crime—the crime of fearing God so much as to use violence for the preservation of the Day of Rest." It is not understood, however, that Mr. Spurgeon's trifling (if request that justice be waived on his simple word will be granted.

La Fe Razónada for June 15th has come to hand. It is published at San Juan Bautista, Tabasco, Mexico.—E. S. Montero, editor—and has a vigorous table of contents.

Mrs. Fay, the materializing medium, will resume her circles Oct. 2d, continuing them on Tuesday and Saturday evenings, and on Saturday afternoon of each week.

Miss Tillie H. Lees, Assistant Conductor of the Children's Progressive Lyceum located in Cleveland, O., is at present making a brief visit to Boston.

A letter to our columns from W. J. Colville was put in type for this number, but from lack of space its appearance is deferred to the next issue.

Circular Letter from the Alliance.

On another page of this issue we publish a Circular Letter sent out by the American Spiritualist Alliance of New York.

State and local societies of Spiritualists in all parts of the country are requested to give the matter serious attention.

Copies of this Address can be obtained by writing to the Secretary of that society, T. E. Allen, at 23 Union Square, New York.

We are confident that this Letter will be found, on perusal, an able document, worthy the distinguished names thereunto attached, and one with whose ample provisions looking toward subsequent harmonious unity of action among Spiritualists many of the friends in the United States will feel to cordially affiliate.

An Age of Revision.

This is preëminently an age of revision: theologians are revising their creeds; scientists men are revising their conclusions; politicians are revising their platforms, and, under perihellion influences, the very earth itself is revising its interior and exterior conditions. A century ago a suggestion to revise the Bible would have been thought by many an act of blasphemy; but it is now done, and the act applauded.

Three years ago the general convention of the Episcopal Church appointed a committee of nine persons to revise the prayer book and enrich or otherwise change the appointed services. This committee have prepared their report by issuing a revised prayer-book with their proposed changes printed as they would like to have them in the future editions of the service book. It will be an interesting matter to watch the fortunes of the proposed changes in the general convention, which holds its initial meeting in Philadelphia on the 6th of October, and on the same day celebrates the centennial of the Episcopal Church in America.

A Spiritual Manifestation.

A reliable gentleman of our acquaintance relates a very singular circumstance that occurred on the 18th inst., in a neighboring town, to the effect that a young man, member of a Baptist family, died on that morning, and the same evening, when the family met at the supper-table, the spirit of the deceased entered the dining-room and took his accustomed seat, being seen by every one present! The spirit then entranced a younger brother, a youth of seventeen years, and spoke for some time through him, stating what spirit friends were present, etc. We are not allowed to state fuller particulars of this most singular and astonishing incident; but hope the family in question will be induced to give full details with their names attached, as such facts should be put on record as palpable evidence of immortality.

Mrs. Richmond in Denver, Col.

Mrs. Cora L. V. Richmond addressed an audience Sunday evening, the 10th, in Denver, Col., that filled to overflowing the Academy of Music. The meeting was presided over by Mrs. Judge Brown. "Her discourse," says the *Tribune* of that city, "was upon the doctrine of Spiritualism, explaining what it meant, illustrating its beauty and comforting influence, and arguing its correctness and truth." At the close Mrs. Richmond recited a poem improvised upon a subject proposed by an auditor, and it was announced that she would speak in the same place on the following Sunday evening.

The *Terre Haute Express* of the 20th reports that on the day previous Mrs. Annie Stewart, the well-known materializing medium, and Mr. William P. Walling of Battle Creek, Mich., were married at the residence of Mrs. Henry Hurst, and that, in compliance with the wishes of her husband, she will give no more séances. The marriage created much surprise on account of its unexpected occurrence. Mr. and Mrs. Walling will reside in Battle Creek, Mich.

The *Express* gives a lengthy account of Mrs. Stewart's séances, and remarks that the closing of them will be regretted by many. Dr. Pence is reported to have said that having devoted eleven years to the subject he should now, for a time at least, withdraw from that field of labor, and rest. He expressed the utmost degree of confidence in Mrs. Stewart's integrity.

Spiritualists everywhere should peruse the spirit-invocation on our sixth page, which was given at the séance held June 29th. It was addressed especially to those present, but is applicable to all who take an interest in the cause. The speaker asks that all join together in one grand desire and an united effort to dispense the truth and dwell in harmony one with another—and we earnestly hope and trust that Spiritualists will seriously consider this important advice.

From an account in the *Daily Press* of Utica, N. Y., it will be readily inferred that Mr. W. B. Lord of that city has reached about the highest point attainable in Masonry, having taken three hundred and thirteen degrees. "He is thoroughly conversant," says the *Press*, "with all matters of interest to the craft, having made the subject a study. The orders to which he belongs entitle him to every privilege and right which Masonry can confer."

In another column will be found an account of the Farewell Reception tendered Mrs. Richmond and her husband on the occasion of their leaving San Francisco for other fields of labor. Since the departure of Mrs. R., Mrs. E. L. Watson has been under engagement by the society over which she presided; services will be continued in Metropolitan Temple. Mrs. Watson commenced on Sunday, Sept. 16th—the attendance being large.

Said CROMWELL F. VARLEY, the electrician, recently deceased—(a brief biographical account of whom appears in another part of this issue)—"I know of no instance, either in the new or old world, in which any clear-headed man who has carefully examined the phenomena has failed to become a convert to the spiritual hypothesis."

A gentleman from New York, who attended the circle June 28th, informed the chairman that he recognized the message from the Indian Spirit; WU-NE-KA-SA, as being for him. It pictured exactly his "frame of mind," and referred to mundane matters unknown to any other mortal.

The fourteenth Annual Meeting of the American Woman Suffrage Association will be held in Brooklyn, New York, on Tuesday and Wednesday, October 9th and 10th, in the Academy of Music.

NEWSPUBLISHERS who insert the above Prospects in their respective journals, and make attention to editorially, will be entitled to a copy of the Prospect free of charge.