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Spiritual Phenomena.

THE SPIRITUALISTIC EXPERIENCES OF PROF. J. W. CADWELL, MESMERIST.

NUMBER FOURTEEN.

Prepared expressly for the Banner of Light.

Not long ago a friend told me of a churchmember who lay on his deathbog, and the minister taking him by the hand, said: "Do you not rejoice at the thought that you will soon see the blessed-Saviour?" With a tremor in his voice he replied: "There is one I want to see more than him." The horrified clergymen asked: "Who more than Jesus?" The dying saint feebly answered; "I want to see my own blue-eyed Mary more than any one else in beaven."

There are millions of men and women with aching hearts, who would give all they possess on earth, to know, as I know, that their dear ones will meet them when the weary journey of life is ended. The man who was born in one of the salt mines of Poland and has never left it, knows nothing of the golden sunlight, or the green fields and beautiful flowers overhead. say that she came with me from Portland. a The man who has never investigated Spiritualism knows comparatively as little of that which | my boy had arrived safely where his mother is within the reach of mortals, as that miner | was, a hundred and fifty miles in the opposite knows of gorgeous landscapes, with bills and direction, if it was not the living, conscious vales, singing brooks and warbling birds. Millions of dollars and thousands of lives are wasted every year to teach (?) people concerning | that which controlled that glited medium for spiritual things. Millions of Bibles have been printed for the almost fruitless effort to aid earthly travelers on their journey from this to a yet almost unknown country. If there is a personal God. mindful of all our wants, who loves his children as an earthly parent does his. why cannot these millions of Bibles, backed up by nearly a hundred thousand ministers, make the way so plain that one who is not a fool need not err therein?

My business brings me in contact with all classes of people-ministers, laymen, sinners and infidels, jolly care for naughts, and weeping mothers on whose darling's grave the snow. has not yet fallen, come tome to talk of mesmerism; some, hoping that it may prove to them that Modern Spiritualism is all a myth; others, that it will open the rift in the dark clouds that hang in their mortal sky just a little way, through which they hope to catch one glimmer of light from beyond the darkness of the tomb. That which claims to be "a gospel of glad tidings to the world," has been a terror to thousands of honest men, women and chil-

There have, undoubtedly, been mysterious manifestations in all ages of the world that emanated from invisible intelligences. I am often asked if I believe the Bible, and I usually answer, Yes, more thoroughly than the average Christian does. I believe that Saul-if there was such a man—did converse with the spirit of Samuel; and that Peter was released from prison by angel hands. I believe, furthermore, that the so-called God, Lord, Satan, devil and angels are the spirits of men and women; the one called devil generally being superior to the one called God, or Lord, both in power, wisdom and goodness. I believe that the prophets and seers of olden times were only mediums like those of the nineteenth century, though not as reliable, in most cases, as many with whom I am or have been acquainted; while a few of them may have been better than some I know. Of four hundred which we read of in one of the books in the Bible, there was only one truthful prophet among them. Is it to be wondered at, then, that in this sge of the world we occasionally find one who is no more truthful than the average prophet of old? A man may be possessed of the proper magnetism for spirits to

disease, are yet men and women, with as little will tied, but with two strands of the rope worn knowledge of most things as before they emit off by being rubbed against the edge of a shelf. grated to that unseen country. If through a Ten minutes more time would have been suffisensitive organism they can come back and give | clent to have out through the other strand had me any information that is within their reach | he known how near he was to freeing himself. and not mine, I receive it most thankfully. If He pronounced the control not quite strong they tell me anything which I am positive the chough that it is known; and I. medium could not have known, I accept it as coming from the intelligence which claims to control; always willing to be corrected if future revelations convince me that I have been intentionally or unintentionally misinformed or deceived by cither the spirit or the medium.

I have sat in some twenty to twenty-five ciroles where our lately ascended sister. Mrs. Nellie Nelson, was, the principal or only medium present, and heard her give from twenty to fifty wonderful tests at every sitting. It would take too much space to relate them, and I will men-

tion only one now: While lecturing in Maine, I received a letter from my wife in North Reading, Mass., stating that she was going to visit our eldest daughter in Terryville, Conn. Our home was left in care of the eldest son, who wrote me some two weeks after my wife's departure that a younger brother had mysteriously disappeared, but whether he had, gone away or was drowned he did not know. He urged me to come home immediately. I took the late train that night, and arrived in Boston Sunday morning. As I could not go home till afternoon, I attended a spiritual meeting in Rochester Hall. Some one was speaking as I went in, and I sat down near the door unobserved by anybody. In a few moments the speaker closed his remarks, and Mrs. Nelson, who was sitting on a front seat, got up, and, turning her face toward me, called out quite loud, "Father, I am here; I came all the way from Portland, Maine, with you; I impressed you to come to this hall; and I want to tell you not to worry any more, for the boy is safe with his mother; I am not dead; I am your daughter Emma that you leved so well." Several strangers who were present asked me at the close of the meeting if I received a good test from the medium, and I answered that I partially did. went home on the afternoon train, and, freed rom present anxiety, waited patiently for the Monday evening mail, expecting a letter from my wife, and I was not disappointed. I received one from her, written on Sunday, saying that the boy arrived there the night before.

Tell me, ye wise opponents of Spiritualism. what intelligence controlled Mrs. Nolson to hundred miles northeast of Boston; and that spirit of my daughter who had recently passed into the spirit-world? And what power was those other tests, if not what it claimed to be the spirits of those that the materialists call dead?

Not all who pretend to be mediums and Spir itualists are. While boarding at the Spiritualists' Home, kept by Mrs. Weston, of whom I made mention in a former number, there came to board with her a man claiming to be entirely blind, and a medium. One morning he handed Mrs. W. a sheet of paper containing a long communication for her, which he said was written in total darkness during the previous night, by a materialized spirit which came to him often. Mrs. W. rend it. After he left the parlor, she said to me that while passing his room late the previous evening, she saw the light streaming from beneath his door, and knowing that a blind man needed no light, and fearing that the room was on fire, she looked through the key-hele and to her great surprise saw him busy writing; and that which he gave her to read, had been written by himself. I soon became fully satisfied that he could see well. enough to write, out of apparently the most defective eye. I know several honest Spiritualists who took pity on him for his blindness, to their own harm. I had almost forgotten the blind medium, when I met Prof. Dunton, author of "Dunton's Penmanship," which he was introducing into the public schools of Boston, and he informed me that the blind medium was going to give a scance that evening for some of the most wonderful physical manifestations that had ever been seen in this country; and if I would attend, he would pay my admission. Hoping to see something interesting I attended. The medium (?) announced that instead of giving the physical scance as promised, a very anclent spirit would control him for a scientific lecture.

After talking some time, apparently under control, he was asked by a reporter of the Boston Herald, who was presents "How long have you been in the spirit-world?" He at once replied. "Ten thousand eleven hundred and twenty-eight years." He appeared to become very angry because I said, "Long enough to know better than to answer in that way." He finally announced that on the next Tuesday evening the most wonderful manifestations ever witnessed would take place in his room:

own physical system by accident, old age or | and after waiting nearly half-an hour came out | hoping that under more favorable conditions

he might be aided by spirits, said nothing about the condition of the almost stranded rope. He invited me to come on the following Friday night and tie him in the same way, assuring me and the company that his guides would untie every knot. I do not think he supposed I would come again.

On Friday night the scance was not given, but postponed until the next Tuesday evening; at which time I tied him as before, but not with the same rope, as the lady in attendance said that it had been gnawed almost in two by rats. When he came out of the closet he said, "We promised to release the medium, and manufactured a knife out of the atmosphere and out the rope," which he pronounced "more wenderful than if they had untied the medium." A half-hour later he declared that they brought the knife from a hardware store on Washing-

ton street, and had returned it through the air. The Friday night to which the seance was postponed, a stranger who came, and who had attended the previous seauce, asked me if there was any such thing as genuine spiritual manifestations; and when I assured him there was, he earnestly requested me to take him where he could witness something satisfactory. He informed me he was a representative to the Legislature, which was then in session. A half-hour later I rang the door-bell at No. 4 Concord Square, and it was answered by Mr. Hardy. He called out: "Mary, here is Prof. Cadwell." before I had time to introduce the gentleman who accompanied me. Mrs. Hardy came immediately, gave me a hearty welcome and while doing so, the gas that was burning over my head went out, leaving us in only the light that came through the partially open back parlor door. "The spirits are as glad as I that you have come," said Urs. Hardy, "and they have manifested their kibsence by stopping the flow of gas." I had read a good deal about this phase of her mediumship in several of the Boston dailles during the previous few months, but

had never before witnessed it. After being seated in the front parlor, Mr. Hardy requested me to think of any one, or more, of the gas-burners in the front or back parlor, and he thought that the spirits would manifest their presence, intelligence and power, by putting out the light of those burners thought of. I desired, without speaking, that the light of the four burners in the back parlor be almost extinguished for five minutes. My silent, unexpressed wish was complied with, and for five minutes by my watch only the faintest bulb of blue was visible. I gave no sign by word or look by which any mortal could have known which gas-jets, or for how long a time I desired them to burn low. After the light resumed its usual brilliancy, others tried the experiment, and other burners responded to their unspoken wishes.

About nine o'clock the company, some fifteen or twenty ladies and gentlemen, were invited to the dining room, to witness some independent slate-writing. As many as could convenlently do so sat around the large dining table, on which were three slates, a damp sponge and a dry one. Mrs. Hardy sat on one side, and I directly opposite her. Mr. Hardy requested me to erase any writing there might be on any one of the slates, and after placing a crumb of pen cil thereon, to hold it close to the under side of the table. I complied with his request, and immediately heard scratching on the slate. In about two minutes there came three loud raps on the table close to me, which I was told was a signal that the spirit had finished the writing, On removing the slate from beneath, the table. I found a lengthy communication on it in my deceased brother's peculiar handwriting, that I could not mistake, and his name signed thereto in full. I erased all the writing, after having read it aloud, and returned the slate to its former position, close to the under side of the table; and in two or three minutes had the pleasure of reading an interesting message which had been written on the slate by my sister in law, Hattle Pease, who had passed from this life a strict Congregationalist, and firm believer in hell fire; and she expressed herself as being happy in the knowledge that God was a good deal better than she had ever been taught he was by the church; for those good honest unbellevers, who had died unconverted, that she had loved in her earth-life, were not writhing in torments. I obtained a third communication concerning other intimate friends, who expressed great pleasure in being able to give me such positive evidence of their continued existence. I changed places with the stranger who had come with me, and had been assigned a seat at my side. The first message he received, in a similar manner as those described, was signed "Lucy Kimball," and I think I never saw so astonished an expression as came

them, no two of which were in the same handwriting. When the seance was about to close, I asked Mr. Hardy how he supposed the spirits managed to produce the writing? He replied that undoubtedly they brought a strong current of electricity, or magnetism, to bear on the crumb of pencil, and caused it to move. I maintained that in the negative condition of darkness between the slate and table, the spirits materialized a sufficient quantity of matter at the end of their thumb and finger to take hold of the crumb of pencil; and that the table no more interfered with the movement of the spirit-hand than so much water would with the movements of a physical hand, and consequently they wrote each message as if still in the form, and the slate on the table.

Mr. and Mrs. Hardy both declared that they did not believe in what was known as or called physical manifestations, or the materialization of a part or the whole form; and expressed themselves as very much surprised that I, who was able to perform such wonderful experiments in mesmerism, should have connected myself with cabinet mediums.

I suggested to them that we try an experiment, and possibly we might have some new and interesting phases of spirit-presence. I proposed that we stretch the extension table sufficiently to form an opening of three or four inches, and cover each end of it with a state. leaving an aperture a foot or more in length at the centre of the table. Nearly or quite every member of the company expressed themselves by looks or words as unfriendly to the proposition, and some succring remarks from several, as to any such thing as physical manifestations, only made me the more auxious, as I wished, if possible, to prove my theory correct. I requested Mr. Hardy to allow me to try it for five minutes, and he very reluctantly consented; but had so little faith that he would not

assist me in making the change. After I had prepared the table I sat down in my former place, and requested the spirits, if there were any who could do so, to materialize a hand and show it through the aperture. I began to fear a failure, and requested Mrs. Hardy to place her fingers at the opening, that they might draw magnetism from her as a battery, to aid them in precipitating matter, which had been thrown off by us in involuntary perspiration, upon the spirit hand, sufficiently to make it tangible to our mortal senses. Mrs. Hardy refused to do so, and fortunately expressed herself as somewhat timid, which gave me a good excuse to leave my seat, and go around to her side, where, taking hold of both her hands, one in each of mine, I held them in such a way that our finger ends were at the edge of the opening. Within a minute we could 800 a nimy vapor forming, some ten or lifteen inches beneath the table, which slowly developed into a beautiful hand and wrist, which, unattached to any visible arm, came up through the aperture in full sight of the entire company. A gentleman laid his handkerchief on the table some four or five inches from the hand, which immediately came for enough out to grasp it, and both hand and handkerchief disappeared beneath the table. In about one minute the hand returned the handkerchief to the top of the table, tled in as many knots as the size would allow. After having come in sight and been withdrawn a number of times, a loud rap indicated that they hadrensed all manifestations for the night, and the ladies and gentlemen who had almost speered at me a half-hour previous, gazed into each other's faces, too amazed for utterance for many moments.

Prof. Wm. Denton heard of this on the following Sunday, and on Monday called on Mr. and Mrs. Hardy and requested permission to sit with them beside the dining room table, to see if that hand would come again. Almost Immediately upon being seated the hand came up in full view two or three times. Mr. Denton said he should like to know what the effect would be if that hand should be put into a rail of hot water. Mrs. Hardy rang the bell and requested the girl to bring a pail of hot water and place it beneath the table. Unbeknown to Mr. or Mrs. Hardy, Prof. Denton placed a cake of paraffine in the pail, which, soon melting, floated on the surface. The mysterious hand plashed into the hot water, taking on a portion of the melted matter, which cooled off immediately the hand was withdrawn, and before being visible above the table. This was repeated many times before the raps indicated that the process had ceased. On looking beneath the table Prof. Denton found a mold which had been left on the floor when the hand dematerialized, which he at once filled with a thick solution of plaster of Paris. As soon as this substance hardened, requiring only a few minutes' time to do so, he peeled off the wax and found a perfect fac simile of a part of a human shand, unlike any in the room. Prof. Denton subsequently informed me that he had eighteen casts of hands, feet and parts of faces taken under as strictly test-conditions as this first one.

I have seen a large number of casts that have been taken from molds that were formed at Mrs. Hardy's seances. One that claimed to control at one time, and not be in a proper may recome a process of the proper control to the proper control t have been produced by Mr. Ellis, father of the

could particularize many more, if necessary, as remarkable as these referred to.

The last time I called at Mrs. Hardy's residence previous to that almost unfortunate time, when I was the only cause of her being developed for the mold scances, she said she had taken sixteen dollars that day for sittings, and as she had money enough to support her family as long as she hoped to live, she did not care to ever take another dollar as a medium. It was not hope of gain that induced her to sit for spirit-molds. She was unjustly accused of fraud by people in Brooklyp, N. Y., and fortune favored me in ascertaining the principal cause, a part of which I will give now: Not all the molds that were produced were suitable for taking casts, and were broken up to be used again at her scances. A servant girl found some of that demoralized parafilne in Mrs. Hardy's room, and the cry of "fraud" was sounded over the world. They said that she made molds In her room to be used at her scances. I know ske had no occasion to do so.

While lecturing in Manchester, N. H., several months later I read an article in one of the Boston papers accusing Mrs. Hardy of being a humbug. Believing that it would cause her intense agony, I wrote her a brotherly letter, telling her not to worry, for hundreds of carnest, honest people knew that she was all right. Several months afterward, and before I saw her agalu, I commenced another course of lectures in Boston. One day I met an acquaintance on Washington street, and he at once said, "Now what do you think of Spiritualism, when your most noted medium, while on her death-bed, has acknowledged that she was a fraud from beginning to end?" I asked, Who?" and he said, "Mrs. Hardy." I replied that I did not believe a word of it, for I knew she was not. He declared positively that he had it from good and reliable authority. I answered that I would have it from her own lips, if true. I had beard that she was unwell, but not that she was dangerously sick. Within an hour I rang the door-bell at No. 4 Concord Square. Mrs. Hardy had been divorced from Mr. Bardy, and was at this time Mrs. Perkins.

When the girl answered the bell, I asked her concerning Mrs. Perkins; and in almost a whisper she said, "Just alive, sir, that is all."

I said that if she thought best, I would like to have her tell Mrs. Perkins that Prof. Cadwell was there, and ask if she would like to see him. Mr. Perkins came down immediately, and said, "Yes; she does want to see you," and silently led the way to the chamber of death.

Feebly the dying woman reached up her ema-

ciated hands, which I took in mine, as she said, in a low whisper, "I want to thank you, before entering the spirit-world, for that letter you wrote mc. for it did me more good than any thing else I ever received from mortals." Mr. Perkins, in a whisper, said to her, "Do n't

try to talk too much, for you are not able." Looking into my face, she said, "There is only

one thing more I want on earth: I would like to live long enough to prove to the world that I am not a fraud, and that I never deceived any

am not a fraud, and that I never deceived any one in regard to my mediumship."

I had no need to ask her if she had ever acknowledged that of which I had been informed in so positive a manner. She was on the very confines of the eternal world. The reflected light of the immortal country was visible in her wan, yet radiant face. A gleam of ineffable glory was in her eyes, as she gazed with almost unutterable delight through "the gates ajar," as for a few minutes, while I held her hands clasped in mine, she described in low, broken accents the heautiful scenes that opened before clasped in mine, also described in low, broken accents the beautiful scenes that opened before her clear clairvoyant vision. She closed by saying, "My work is not done; I shall return from my spirit-home with words of comfort for my fellowmen." A few brief hours later she left the body, which had become too enfeebled by disease to longer control, and joined the angels in heaven.

Several months subsequently I attended a spiritual conference meeting in Amory Hall.

Several months subsequently I attended a spiritual conference meeting in Amory Hall, where, among other topics, materialization was being discussed. Some one who had heard that Mrs. Hardy was a fraud, cited her case, and when he sat down I took the platform, and told the audience what I too had heard, and something of what I knew. I related my experience on the night when that mysterious hand became visible; and the death-bed scene. When I closed women were sobbing aloud, and strong men were wiping the tears from their cheeks and eyes. Col. Moore arose, and said that as Mr. Hardy was present, he would call on him to corroborate or deny what I had stated in regard to Mrs. Hardy and the materialization. A correspondent of the Hanner of Light was present, and I will close this number by copying a part of his report of the meeting, which appeared in that paper March 2d, 1878:

"On Sunday afternoon, Feb. 24th, Robert Cooper addressed the people on Materialization... At the conclusion of the lecture Mr. Cooper invited remarks on the subject, and various speakers responded to the call, the most effective speech being made by Prof. Cadwell, who related in an eloquent manner his experience with the late Mrs. Hardy, and the highly satisfactory scances he had attended whereat

who related in an eloquent manner his experience with the late Mrs. Hardy, and the highly
satisfactory scances he had attended whereat
Mrs. Maud E. Lord was the medium. He had
evidence, he said, of the return of his recently
deceased daughter, which proved to him that
she still lived, and gave him assurance of his
own immortality—a fact worth more than all
control processions. He worther attend during earthly possessions. He further stated, during his speech, that hearing about town that doubts were being expressed concerning the so-called 'hand' mediumship of Mrs. Hardy-Perkins, he called on her not twenty-four hours

SPRING.

Earth is a wintry clod;
But spring wind, like a dancing pealiress, passes
Over its breast to waken it: rare verdure
Buds tenderly upon rough banks, between
The withered tree-roots and the cracks of frost,
Like a smile striving with a wrinkled face.
The grass grows bright; the boughs are swol'n with
blooms
Like chrysalids impatient for the air;
The shining dors are busy; beetles run
Along the furrows; ants make their ado;
Above, birds fly in merry flocks—the lark
Boars up and up, shivering for very joy;
Bavage creatures seek their loves in wood and plain;
And God renews his ancient rapture.

—Robert Browning.

The Rostrum.

SIN AND ITS CONSEQUENCES.

A Discourse delivered by E. H. BENN, ESQ., Before the American Spiritualist Alliance, New York, on Nunday, Feb. 4th, 1898.

(Reported for the Banner of Light.)

When asked to announce a subject on which I would make the opening address before the Alliance to-day, I said without much, if any, reflection, that I would speak on the subject of Sin and Its Consequences, Rewards and Punishments, or some such subject, and I soon heard the announcement that I would deliver the opening address at this meeting on the subject of Sin and its Consequences. That settled the question. I had no discretion after that, and so I come before you to-day to tell you what I think upon this question that has been so much thought about in all ages of the world; that has been the theme and subject of more discourses than any other, for the last two thousand years at least, and which has more deeply concerned mankind in all past times than anything else in the world. And it is not surprising that it is so. As far back as we can trace the history of man, we find him capable of doing wrong, and as far advanced as the world now is, we all acknowledge ourselves still to be

poor, miscrable sinuers.
It seems to be a condition out of which it is impossible for human beings to grow. At least, so far they have not grown out of it, and from present appearances many generations will pass away before they do.

We, many of us, flatter ourselves that we as Spiritualists are teaching people to lead better lives, and thus diminishing the amount of hin in the world, and all that is probably true; but we are only to a small extent diminishing it-we are not removing it.

How to diminish it, how to lessen it, is what should engage our attention, and should be the subject of frequent discussion and considerations here and elsewhere.

Of course we all of us understand, or imagine that we understand, what sin is; still it is not a matter about which all persons agree, or, in other words, there are many things which some consider sinful which others do not, and I have often heard it seriously argued by many that an act is not ainful unless the person doing the act understands, or supposes, or believes that the act is sinful or wrong; but such persons con sider all sin as offences against God only. They con-sider an act sinful only because God forbids it, or because it is forbidden in the Bible, and so they imagine that if a man's motives are good, he will never be punished for the act, as a sin, no matter what the consequences are, or how much pain, or suffering, or injury the act causes. So, influenced or acting on such a belief, many a man does acts that must be abhorrent to himself, or which so tend to barden and brutalize him. as to destroy all the tender sensibilities of his human nature.

I have heard of a case here in the city of New York which fairly illustrates the evil of such a belief: A little daughter of Christian parents was either bright, or precocious, or a little eccentric, and her parents supposed she had a devil, and as a religious duty, painful as it was to them, they stripped and pounded and whipped the child all that it could possibly endure, to drive or whip out the devil. That is the result of their religious teaching. That was a common practice, as I understand, and performed publicly in the churches, under the supervision of the pricets, in Spain and other parts of Europe, but a few years ago. But that is triffing compared to the tortures inflicted on the insane, in past times, from a sense of religious duty, and the treatment of heretics by the Roman Catholic Church, from the time it had its existence, is too well known to you to make more than a mere reference to it here either profitable or interesting.

As a religious duty the Thugs commit murder. Mohammedans and even Mormons have too often been known to do the same thing; and the St. Bartholomew massacre, the torture and murder of bereties in numbers innumerable, and the execution of thousands upon thousands of persons for witchcraft, show that Christians for centuries past have been taught this pernicious doctrine, and these are the fruits.

What, then, is sin? for, after all, it is not a thing about which all persons agree, about which no mistake can be made, or about which people cannot have erroneous notions.

It is not true, as many poetleally say and seem to think, that we have within ourselves a little, silent monitor that unerringly tells us what is right and what is wrong, but our ideas of right and wrong oftener come from our education, associations and habits of life.

My education and observation have taught me, among other things, that the use of certain narcotics is wrong, or to express it more in harmony with my text, is sin ful: yet to many people all around me, it does not seem so, at least it does not appear to seem so, and it they tell me they do not think the habit is wrong or sinful. I am inclined to believe them, although my be-Hef that the habit is wrong, sinful and injurious, is so strong as to be to me equivalent to positive knowledge. There is, then, a possibility of two persons, baving equal opportunities of judging, coming to diametrically opposite conclusions in regard to what is sinful in a given cáse.

What, then, is sin? or how are we to know whether or not an act or thing is sinful?

Lexicographers will give us extensive definitions. not even overlooking original sin, for which Adam is charged with being responsible, and for which we, his remote posterity, are held to be liable; but those definitions are too extended, because they define as sin that which is so only because made so by law or arbitrary requirement, and not because of its iniquity, immorality, or injurious tendency.

Whatever is wrong is sin; whatever a person unne-

cessarily does that tends to add to the sum of human misery in the world is wrong, and consequently is sin-

Whatever act, word or omission tends to injure man or woman mentally, morally, physically or spiritually, is wrong and sinful. About that it seems to menotwo persons should differ, and is not that definition enough? And now with this understanding of what sin is, it is a proper subject of inquiry whether or not sin is punished, and if it is, to what extent? -

Some of you may say or think, what a strange question. Whoever doubted that sin was punished? has been taught and believed in all ages, and is the basis and foundation of all religion. I admit that such has been the teaching and such the expressed views of religious and other teachers in all past times, and is yet; that is, that sin, as defined by such tenchers, and expressed in their creeds, is punished, or rather that the sinner is punished for sin, if guilty of sin as they define it. But as here defined, I do not understand that they teach or believe that all or sininiacts as such are punished invariably or by any fixed law, or because of the sinfulness of the act, but simply because the acts are forbidden, and that the punishment does not follow as the consequence of the wrong, but is to be arbitrarily inflicted after death-only, however. in case the sinner during the intervening time fails to

repent and ask God's forgiveness. According to that belief it is not the sin for which the aloner is punished, but for not acknowledging to God that he is a sinner; and asking forgiveness. And the sing for which he is punished with the most severity, or rather with the most certainty, according to the

according to the definition I have given, but sine that are sins only because they are declared to be such; such as the sin of not believing that desus is God, or the son of God, or that he died for our sins; or a belief or disbelief in some dogma, doctrine, creed or command ; or for the doing or omission of some ceremony, rite or thing commanded or forbidden, which it is supposed would add to or detract from the glory of God, but which would not in any respect benealt or injure mankind, or any of God's creatures, or add in the minutest particular to the sum of happiness or misery in the world,

Actual wrongs, however, that is, acts causing injury, pain or disgrace in the world, are sins also, according to the prevailing theology, unless done for the glory of God, or in his service; but those wrongs, as do all other sins, so for nothing in case the wrong-doer repents and asks forgiveness for the wrong. We all understand human nature well enough to know that the man who so believes never expects to be punished. Here, under the laws of our country, a man who commits a erime never expects to be punished. No men would steal If he knew or even believed that he would be arrested and punished. Yet a great many crimes are committed, the criminal being liable every time to arrest and punishment. Suppose, however, it was the law that no person committing a crime should be arrested until some indefinite time in the future, and that if in the meantime he should repent and ask for pardon, he should never even be arrested at alf. How do you think it would be? Crime would soon be as common with a certain class as other sins are which are not legally criminal. The criminal class would be no more restrained by the laws from the commission of crime than the believer in the forgiveness of sins is by his religion from the commission of ain.

I know it is often said, and it seems to be guite extensively believed, that the fear of hell, or fear of future punishment, has a restraining influence on bellevers, and it is argued therefrom that their religion is a good thing for them; but a little observation will, I think, convince any one that such is not the fact in the case of any who believe in the forgiveness of sin ; and by that I mean remission of punishment, or rather entire absolution and pardon.

The horrors of hell and the glory and bliss of heaven have been described and pictured to everybody, and are understood and believed in by the believers, or that portion of mankind of whom I have been speaking; and, according to their belief, every person must go to one or the other of those places, to spend either in bliss or misery a never ending eternity.

Do any of you believe that there is a person in the world who would ever commit a sin if he believed be would be nunished for it in that way? that is, that be would go to a never-ending bell as a consequence And we must bear in mind that, as they understand it, he could not otherwise be punished after death at all. According to their belief, there is no temporary heaven or temporary hell; no term of imprisonment which can have an end. The final judgment is final.

And yet we find men and women committing sins every day; sinning and repenting, or sinning and intending to repent, all their lives.

Indeed, the wickedest people in the world, so far as I have been able to ascertain, have been and are extremely religious.

It was but a little while ago that Col. Singh, a wealthy British officer, was captured by brigands in Italy, carried into the mountains and held for ransom. The sum required was very large, and he was detained for some time, being taken from place to place, and witnessing the commission of horrible crimes by those in whose custody he was; his own life being spared only for the ransom. Yet he says they were so intensely religious that they never ate a mealor engaged in the commission of any crime without crossing themselves; and they never neglected any rollglous ceremony. Robbery, torture and murder, they undoubtedly regarded as sin; but they had been taught and believed that those sins would be forgiven them; that they would be absolved from all punishment; that their sins were or would be all washed out by the redeeming blood of a Saviour.

And so we find it all around us. That doctrine bears ts legitimate fruits. Sin and crime are being committed every day by those who believe in vicarious atonement and the forgiveness of sins, and who, acting on the advice of their spiritual advisors, cast their sins open their Saviour.

The prisoner in his cell or the marderer on the scaffold will declare his belief that his sins are forgiven, and that his period of unhappiness is limited to his stay here in this world. Can such a belief fall to have pernicions tendency? If not an incentive, is it not a sort of license to indulge in the commission of vice and

crime? In contrast with this is the doctrine or belief which is, as I understand, generally entertained by Spiritunature of things they cannot be; that punishment is the necessary consequence or inevitable result of the sinful act; that it is the effect that follows the cause. ending here, or continuing into the other life, accord ing to the circumstances and nature of the act; and that there is no other nunishment.

there is no such thing as arbitrary punishment, and that there is no mere statutory sin; that no word or act is sinful that does not, or that in the nature of things can not do an injury, or in some way have an injurious effect, and that every act, word or deed which is wrong or sinful is thus punished. The laws of nature are laws of God; whatever other laws of God there are, if any, we know not, but the laws of nature we know to be laws of God, and they are fixed and immutable.

The law of gravitation is one of those laws, and none of you have ever known nor will you ever know that law to be suspended. If you violate it you are sure to take the consequences, severe or otherwise, according to the nature of the act of violation. If you should walk off the roof of this building, you would inevitably drop to the ground; no prayer would save you. It would, if done intentionally, he a wrong and sinful act, and the injury and pain caused to you physically, if you should survive it, would be a part of the punishment. Forgiveness would not heal the wound, nor remove the pain, nor prevent your being disabled. But it may be said that an accidental fall, might have the same effect. It is true, it would, so far as the physical pain and disability are concerned. And that is so, because the laws of nature are fixed, and unchangeable and must produce the same effects in case of every violation. The injury in such a case is a misfortune, and must be endured like the results of any other unavoidable accident. But the physical pain is not all of the punishment which the wrong door in such a case is compelled to endure if the act is wicked, or purposely or unnecessarily done. The consciousness that the pain and injury were unnecessary, and caused by his own wrongful act, and that he alone is to blame, not only for his suffering, but for the time he loses, and the expense he incurs as well, and all the unhappiness and injury it causes him, adds an Additional pang, and intensifies his suffering; and if his family, or those dependent on him, are made to suffer, and the evil resuits outlast this life, his sorrow and regret would no or might not end with this life; for as he goes into the other world, as he goes out of this, the same person. with his mind, memory and affections unimpaired, he would have the same or more intense feelings of remorae and regret, until the consequences of his sinful act should fade out, or be lost, and cease to be felt.

Again, if by such a fall the death of the body should result, the punishment in the other world would depend upon whether the fall was intentional or accidental. If accidental, he would not suffer at all, unless, pethaps, he might regret being taken away so suddenly, but no more than if he had died from any other cause. But if intentional, it would be suicide, and I need, not describe to any of you here the sufferings of a sulcide in the spirit-world. Going uninvited and before his time into that world, unnecessarily leaving his duties and obligations here unperformed, be, in the nature of things, cannot fall to suffer or be unhappy until all of the evil results of his sinful act

shall have passed away. I take this mild case of sin-one that does not seem to involve any moral turpitude—as an illustration; as for the purpose of showing the certainty of punishment for the infraction of any law of God it is as good as any other.

Laws that we sometimes call moral laws are just as

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violation is just as certainly and invariably punished. Whatever is wrong is ferbidden, not always by spoken or written law or command, but by a higher and unwritten law which pervades all nature and which we intuitively understand; and he who violates any moral law, or, in other words, he who does any wrong, must pay the penalty here or hereafter. It is true a person may be educated to believe some acts to be proper and right which are really shuful and wrong, and his intuition and his education may cause some little mental and emotional conflict; but I cannot conceive of a person having his nature so entirely changed by education as to feel that an act is right which is inherently wrong.

Let us imagine a quiet village in some county in this State where they have a good school, and all the people are moral, industrious and prosperous, and where no intoxicating liquors are sold or used; and a man who has been educated to believe that their sale and use as a beverage are right, goes there and starts all quor store or saloon, and gradually induces one after another to buy and drink his liquors until he sees them neglect their business, lose their property, abuse their families, become drunkards, get in jail, and break up the school he in the meantime becoming rich on the fruits of the traffic ; does any one believe that he, however educated, could look upon the ruin he had wrought and not be conscious of having committed any sin? or can any one believe that he, in such case, could escape punish ment? If his conscience was so seared, or his mind so warped or clouded as not to see it in this life, he would be able to see it in time after getting out of the body. Yet if the doctrine of a vicarious atonement and the forgiveness of sins is true, such a sinner, by simply sincerely repenting and asking forgiveness, can be taken into heaven and look serenely down on the suffering he has caused, extending into future generations; yes, even on the sufferings of his victims after death who are damned as the consequence of his acts and be happy! Does not such a thought seem horr! ble? And yet it is a belief so generally entertained that I cannot so denounce it without giving offence to many whom I have no wish to offend, whose error is neither of the head nor heart, but is the result of allowing their religion to be supplied to them ready

Time will set them right, although it may not be in this life. What I wish to impress upon those who hear me to-day is their duty here, now, to themselves, and to others, in this life. In that way, and in that way only, by living rightly and dealing justly, can we at ourselves to die, or to enter on that other life, to which we are all so fast hastening.

Poets and prose writers have pictured to us the evils of slander in language familiar to you all, and which I need not repeat; but it needs no poet or writer to tell us of its wickedness or sin. It is a sin that is quite as common as any other we know of, one that does incalculable injury, and yet appears to be less often punished in this life than any other. But if Spiritualism is true, that is, if it is true that we do not, in fact, die at all, but that we are simply born out of the body, and continue to live after the death of the budy, or after thus passing out of the body, the same persons we were before, with our minds and memory unith paired, then we are positively certain to pay the penalty for such a transgression; and that nunishmen will be just in proportion to the lejury we have done. Then, when we get on the other side, the fact is known then we are exposed; and humiliated and sorrowing, we must undo or repair the wrong as far as possible Better, far better for the slanderer is it for the truth to be discovered here, before he leaves the body, so that the wrong may be repaired, and the penalty paid before be goes to the spirit-world; but whether here or there, the punishment is sure. Let that be understood and believed, and there would be less wrong done by slander. Indeed there would be none at all. How important it is, then, that we should all have a

ight belief on such subjects, and how unfortunate it that a contrary doctrine should be so generally taught and believed. I do not wish to be understood as saying that the slanderer, the faisity of whose statement is never discovered in this life, goes entirely unpunished here. It is difficult to conceive of a person so hardened or heartless as not to feel remorse, or to be made unhappy by the consciousness that he has willfully or wickedly made others unhappy, or caused them actual injury; but if there are such persons, their blunted sensibilities undt them either for happiness or misery in this world, and they are to be pitied more than blamed. They are unfortunate beings.

I might lilustrate this further by innumerable cases of other crimes and vices, but it cannot be necessary or make the principle clearer, nor will the limitation of my time admit of it.

Our observation shows us, and we all know and understand when we think about it, that every vicious habit is injurious, and produces evil results: that imalists-that sins are never forgiven, and that in the proper indulgence in eating and drinking produce disphysically for every physical transgression, and morally and spiritually for every other. It was discovered long ago that "the way of the transgressor is hard," and we have been told that "If we sow the wind we shall reap the whirlwind." So far, therefore, this is Of course if this is so, it necessarily follows that not a new discovery. But those consequences are not generally regarded as the punishment which the wrong-doer is to get, if he gets any, nor is it generally believed that the way of the transgressor is hard, unless his transgressions are discovered, nor is every sinner or wrong doer regarded as a transgressor within the meaning of that proverb.

What I want to express as my view, and to make as clear as possible, is that every sin and every wrongful act is nunished, whether the wrong doer knows that he is doing wrong or not; that his ignorance that he is doing wrong is his misfortune, and that he should not unnecessarily be ignorant that the pucishment or penalty is the consequence or inevitable result of the act.

and must occur according to the laws of nature. There is nothing happening in the universe that we know of that does not happen in pursuance of natural law. If we took poison by mistake, or on purpose, the effect of the polson must be the same. If through our ignorance we cat injurious or improper food, or contract injurious habits, the result will be injurious, notwithstanding we had no evil intentions. They are transgressions of God's law in either case; but we must not suppose that we will ever be punished arbitrarily for sin committed without evil intentions, or arbitrarily for any other. There is no angry or revengeful God. No man need flatter himself that he can do anything to dishonor or detract from the glory of God. The space between God and man is too wide for that But he can dishonor himself and make himself un happy in this world, and for a time in the other, with out a very great deal of difficulty. That is being done every day, and I sometimes imagine it is more fre quently and certainly done by those who teach the doctrines I have been condemning than by any other sin ners in the world. I cannot conceive of any sin or crime productive of more evil. The teaching of false doctrines causes the living of false lives. Teaching a wrong doctrine causes those so instructed to lead wrong lives, and it affects not only the happiness and prosperity of individuals and scoleties, but of whole nations. The religious belief of any nation determines more than anything else its progress, refinement, pros perity, or degradation.

I need only refer to Italy, Spain, Ireland and the other nations of Europe, or to the different States, republics and provinces on the American continent, as proof of this. Give me the census and the statistics of religious belief of any State or country without naming it, and I will correctly describe the prosperity, education and moral condition of that State or country and without difficulty. -I think any of my hearer

could do the same thing. What a terrible reponsibility, then, rests upon one who assumes or undertakes to be a teacher or a guide, and how reckless he must be if he dares to reject or advise others to reject reason that God has given him. and strive to propagate a doctrine contrary to reason and productive only of evil, and what remorse and suffering must be endure on going into the other world and being confronted with the proof that he has been a teacher of a false doctrine; that he has been misleading weaker minds; that in the face of light, knowledge and reason he has been propagating false doctrines. and that his life has been productive of evil instead of good: 10 Aug & 10 Aug

It is often dippantly or thoughtlessly said by some that it is not important what we believe; that God will or rather who the most certainly seed a belief, are not sins much taws of God as the law of gravitation, and their never punish us for our belief or for an honest mistake;

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while others say that belief or faith is the main or essential thing, and that it is by faith alone, without re-gard to works, that we are saved.

All such are wrong. What we believe is of the u most importance, not because it is the expressed command of God that we so believe, but because of the influence that belief has on our lives, because of the works which are the result of that belief, and because of the effect a belief may have on our moral untures.

Suppose a man is taught and made to believe that God is merciless and revengeful; that punishments inflicted by him are out of all proportion to the crimes committed, what effect would it naturally have on bimself? He certainly would have high authority for being merciless and cruel himself; at least we know that Mohammedans and Christians, actuated by such feelings and moved by such a faith, have slaughtered their fellow beings without mercy and with apparent satisfaction and enjoyment.

"As a man thinketh, so is he." If he believes that his good deeds will be rewarded and his evil deeds punished always, his deeds will be much more likely to be good than evil; and the satisfaction and happi ness that he will enjoy from doing unto others as he would have them do unto him will be an ample reward and soon make him a good man and a good citizen, if he never was before. So will a right belief work out happy results.

What has done as much, or more, perhaps, than any thing else to create and maintain this erroneous doctrine of the forgiveness of sins, is the teaching by theologians of the doctrine of special Providences Long, long ago, in the very infancy of religious belief, before mankind could conceive of a God having the attributes that he must have to be the Creator and Controller of the Universe, they, in their imagination, created a God of very limited powers, with jurisdiction over a very limited territory; and they gave him credit for personally supervising everything; giving orders and directions to his creatures or subjects as occasion required, and punishing any disobedience, or remitting the punishment, and forgiving the offender, as in the changing circumstances it became expedient or desirable to do. Alterward, as the population increased, he kept books of account, in which good deeds vere credited and evil deeds or acts of disobedience were charged and offset against the evil, and judgment given for the balance after the close of the account by death, reserving the punishment or execution of the judgment until that time. Such was their God, and it was declared that they should have no other God beside him, and they have not had to this day. Ridiculous as this score, or absurd as the mere statement of it appears, I submit it to you, whether it is in the least overdrawn. Adhering still to the doctrine or bellef, and making it a part of their creeds that God personally oversees every minute thing we do. and every word we say, and by his special act does everything that is done, or permits to be done; causes by his special interference, life, health, slokness and death, whenever they occur; causes the rain to fall or to cease; regulates the wind and the calm; listens to the petitions and verbal requests of human beings, and grants or refuses them as may be best, and so regulates each and every act of our lives, and everything else in the universe as it occurs—this belief, widespread as it is, is the foundation of the belief of the forgiveness of sins and of arbitrary punishment; and this is a belief we cannot too earnestly combat. The evil it does is incalculable; and although we might suppose its very absurdity would be sufficient to condemn and destroy it, it is not so. We see that it has lasted for

An error, particularly a religious error, instilled into us in our infancy, and growing with our growth, becomes a part of our being, which neither facts nor reason are sufficient always to remove. Such errors too often die only with the person.

thousands of years, and is even yet a strong bulwark

against the education, enlightenment and progress of

the nineteenth century.

Persons entertaining such a belief cannot of course believe that sin is invariably punished; that the punishment is always or ever the effect that follows the cause, or that it is the inevitable result of the act, or that the result follows in pursuance of nature's laws, or of any law. On the contrary, they believe that each act is done or each specific thing happens according as God at the time suffers, permits, allows or wishes t; that God permits or prevents a man from walking off a precipice, or from stealing, or committing murder, or from doing or even thinking one thing or another according to his present will or pleasure, and punishes the act or not, as he shall see fit, after hearing what shall be said by prayer, or otherwise, on the subject afterward.

Let us strive to correct these errors so far as possible. The good we may thus do can hardly be estlmated. It necessarily follows from the fact that one is a Spiritualist, that he dares to express his convictions, whatever they may be; that he dares to do what he thinks is right; that he dares to avow his belief in an unpopular doctrine, and he therefore makes no sacrifice in avowing and in endeavoring to propagate the bellef that everything in nature and in the universe is governed by laws just and unchangeable; that our good deeds are invariably rewarded; that sin is invariably nunished, and that the doctrine so extensively taught, that sins may be and usually are forgiven, and go entirely unpurished, is perpicious in its tendency. and productive only of evil.

Lord Hartington and the Vaccination of Recruits in the Army. To the Editor of the Banner of Light:

In answer to Mr. P. A. Taylor's question in the House of Commons on Tuesday, as to whether every recruit was vaccinated without reference to any objection be might entertain: to the operation, the Secretary for War replied that no case of objection had ever been brought to notice. May I venture to say-what is well known-that objections to vaccination on the part of a recruit would never be brought to notice under existing regulations, or considered even deserving of notice by the vaccinating military surgeon on any grounds whatever; and if such objection were made and persisted in, the recalcitrant would probably be consigned to the cells, or otherwise punished. The soldier's duty is not to object, but to obey; but where obedience is rigorously exacted, the advantage of the mandate should be indubitable. There is, however, not only a strong objection and a wide apread doubt as to the value, but positive repugnance to revaccination, not only among recruits, but throughout the army; and this is, I believe, one cause of the increasing difficulty_which exists in obtaining recruits. Nor is this repugnance devoid of foundation. In the year 1860 thirty recruits from Stockport were seriously injured through vaccination at the Shorneliffe Camp, Aldershot, of whom thirteen died within six months, as to which a parliamentary return was vainly moved for at the time by Mr. Dancombe, M. P. A military surgeon, writing in the Lancet for July 7th, 1860, and referring to this disaster, records from his own experience serious vaccine injuries to other recruits, whose services were thus lost to the army; and pointedly notices the exceeding difficulty of procuring accurate returns, for the reason that "military medical men are too fully alive to the injury likely to occur to their future prospects of promotion, if willing to expose such mistakes." If space allowed, several accidents" of more recent cocurrence could be cited, and the military records of other countries show that the danger is not local, but is

as numerous and severe in Northern he Southern prisons."

Your readers are no doubt familiar with the painful facts concerning the syphilization and complete disablement of fifty-eight young soldiers of the Fourth Regiment of Zonaves by vaccination. Dec. 30th, 1880, at present the subject of a further inquiry through the Foreign Office at the instance of the late President of the Local Government Board, the report of which is awaited with much anxiety.

The value of military revaccination has recently been fully considered by the Federal Council of Switzerland, who, satisfied of its inutility (the smallpox mortality being proved greater than amongst civilians in the same towns), abolished compulsory vaccination in the Federal Army in December last. Let Lord Hartington try the effects of a similar salutary measure, and he will remove a needless but positive risk of accidents, for which, when they happen, no adequate compensation is possible, and will moreover earn the gratitude of every regiment in the service.

I am, yours faithfully, WILLIAM TEBE.
7 Albert Road, Regent's Park, London, March 27th, 1883.

Verifications of Spirit-Messages. HENRY H. PINCKNEY-RICHARD H. BOWNE.

HENRY H. PINCKNEY—RICHARD H. BOWNE.

To the Editor of the Banner of Light:

On April 18th my son called at your Circle-Room, and while there, a communication from spirit JAMES H. PINCKNEY, formerly President of the Relief Fire Insurance Company of New York, was received, the apirit promising to materialize at the home of Mrs. M. E. Williams, 462 West 54th street. I informed Mrs. W. of the fact, which was communicated to me the next day, upon the return of my son to New York. I called as the office of the Company, which is winding up its ather office of the Company, which is winding up its ather four or five years, had been President of the Company. The medium, Mrs. Williams, had not read the Banner of Light and knew nothing of the circumstance. A spirit, by name Mary Jacobs, has been materializing at her scances for some time without identification, until I informed her that she had made known her intention to materialize, through Miss M. T. Shelhamer, four or five weeks since, in a communication published in Banner of Light.

In a January number of your valuable paper I thick the 20th—a communication appeared from Richard H. Bowns. desiring to communicate with John Bowns, his brother. I called upon Mr. John Bowns about one month afterwards and found that his attention had been called to the message by a member of the Episcopal Church, who told him that he thought there must be something in this thing after all, and was in a kind of a whirl of exclement, not knowing whether to abandon his church relations or not. Mr. Bowns is a gentleman of education and refinement, an Episcopal lan, and said if his brother wished to communicate with him he would give him the opportunity to do so, and had already called upon Mr. Fletcher, in 12th street, New York, who astonished him very much by his statement of what he saw. But as this letter is getting quite long I will not enter into defalis. As you perceive, the work goes bravely on, and a straw can show which way the wind the former.

CAPT. JOHN BROOKS. the Editor of the Banner of Light:

CAPT. JOHN BROOKS.

To the Editor of the Banner of Light :

To the Editor of the Banner of Light:

In the Banner of October 21st, 1832, is a communication through Miss Shelhamer, of Capt. John Brooks of Bridgeport, Conn., which has been recognized as from him by parties here and also is New York, who knew him, and it seems (said one) just like him, and truthful to life He was a good man here, and beloved by many, I have been told; and the parties who informed me said they knew him. I only write this as one of the many testimonies that go forth to prove the genuineness of the medium, the Banner, and our knowledge of things spiritual. You are at liberty to insert this, as they are Bridgeport and New York City people who thus testify to its truthfulness. He was a captain, and the phrases used in his communication were exactly like him.

Truly yours,

W. L. JACK, M. D.

Edgewater Park, Burtington Co. N. J.,

Edgewater Park, Burlington Co., N. J., 34th Mo., 23d, 1883.

ANNA E. LEWIS-CHARLIE A. REED,

To the Editor of the Banner of Light:

In your paper of Feb. 3d, 1883, is a message from ANNA E. Lewis of Osso. Minn. I well remember her, and the father, mother and brothers of whom she speaks, and the interest they all manifested in the Progressive Lyoeum. They were temporary residents of the place, and have moved away; but Have consuited the Town Records and find the following: "Died at Osso. April 18th, 1872, Annie, daughter of Benjamin and Merov Lewis, aged twenty years."

In the Banner of March 10th is a message from Charle A. Reed, who says that he is the son of Elizabeth J. and Anthony P. Reed of Hustings, Minn., and was drowned in the Mississippi River. I have a slight acquaintance with some members of the family, and remember the occurrence.

I frequently see in the Message Department names of those of whom I have some knowledge, but not enough to constitute a verification.

Respectfully, Mary J. Colburn.

Champlin, Honneptn Co., Minn. To the Editor of the Banner of Light:

WM. B. HILL,

To the Editor of the Banner of Light:

To the Editor of the Banner of Light:

I see in the Banner of April 21st a communication from Wm. E. Hill. I have known Mr. Hill many years. His house was always open for developing circles, and was considered headquarters for all who were interested in the subject. About the first thing I look for in the Banner is to see it any of my friends report themselves. Mr. Hill makes six of my friends who have reported. Among them was S. S. White of Philadelphia, Pa., who communicated some years ago. The world moves. The so called dead do speak.

Yours, etc. I. C. Whiting.

East Saginaw, Mich., April 24th, 1883.

JOHN MESKIMEN.

To the Editor of the Banucr of Light: It was with no little impatience we awaited the publication of John. Meskitten's message (in to-day's Banner of Light,) and I most unqualifiedly give it my paramer of Lord and I most undustrically give and endorsement as cuantating from him. The tone and phraseology are characteristic, the statements correct, and intimate acquaintances who have seen it recognize his individuality in it.

Yours for truth.

O. P. MESKIMEN.

Putsburgh. Pa., April 28th, 1833.

Webster defines a propagandist as "a person who devotes himself to the spread of any system of principles." This is an appellation proporly belonging to Mr. F. E. Ingalls, of Concord, N. H., the proprietor of Dr. Graves's Heart Regulator. Mr. Ingalis devotes his time and money to spreading facts before the people relative to the efficacy of this Regulator. Facts are stubborn things, and there seems to be no doubt that this Regulator is, indeed, a certain cure for heart troubles, sleeplessness, and nervous prostration.—Atlanta Press.

Married:

In Washington, D. C., on the 1st inst., at the residence of the bride's parents. Mr. and Mrs. Geo. A. Bacon, 1507 T street, by Rev. Dr. Rush B. Shippen, Mr. Charles H. Bond of Cliftondale, Mass., to Miss Isabella Bacon of Washington, No cards issued.

In Williamsburg, Mass., May 2d, at the home of the bride's parents. Henry Holbrook of Jacksonville, Vt., and Lucretia H. Clary.

In the evening a goodly number of their Spiritualist friends met to offer congratulations and good wishes. A most beautiful and soulful address was made to the newly-married pair through the mediumship of Mrs. Banks, and a very enjoyable evening WAS; passed. Mr. and Mrs. Holbrook left for their Vermont home May 3d, followed by the kindest wishes of many friends: F. 8. Worthington, Mass.

Wells's "Rough on Corns." 156. Ask for it. Complete, permanent cure. Corns, warts, bunions.

ever ran a train out of Boaton has the credit of the following bon most Not long since a special minister's ticket was handed to him to which a concomitant of vaccination wherever practiced.

Dr. Joseph Jones, Professor of Physiology, Nashville University, United States, furnishes particulars of the deaths of three hundred soldiers at Camp Sumter, Georgia, U. S., in 1864, due to revaccination, and says: "I am quite convinced, after careful inquiries, that the 'accidents' attending vaccination were quite of neurops."

In the passenger quite three handred to him, to which he gave careful inspection, as instant the summer of the deaths of three hundred soldiers at Camp Sumter, Georgia, U. S., in 1864, due to revaccination, and says: "I am quite convinced, after careful inquiries, that the 'accidents' attending vaccination were quite of neurops."

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Banner Correspondence.

NEW YORK CITY .- PROF. HENRY KIDDLE writes "It was scarcely fair for Mr. T. R. Hazard, in the Banner of the 5th inst., to take Mr. Jeanneret to task for his use of the phrase 'lofty thoughts' in the lecfor his use of the phrase 'lofty thoughts' in the lec-ture delivered by him a short time ago before the American Spiritualist Alliance, and reported by me to the Banner; or to insignate that the responsibility (such as it was) of using the expression attached to me, by saying that the 'speaker was made to say' it in the report. The report employed the language of the speaker, as the quotation-marks indicated, and did not 'make him say' anything which he did not say, I would inform my venerable, but, I am afraid, raiber captious and apperentiated friend. Mr. Jeanneret, it is proper to mention, is a foreigner, and therefore does not always use the precise word re-quired by the English idiom, as his critic is so well able to de, from so long a practice in writing in his vernacular topage.

able to de, from so long a practice in writing in the vernacular tongue.

But the criticism is uncalled for. Mr. Jeanners, as the context clearly shows, did not use the word lefty in the sense attributed to it by Mr. Hazard, or as it indicates in most of the scriptural passages which Cruden's Concordance has enabled Mr. H. to cite with so much parade. It was not at all in the sense of proud, or satisfaction to lowly, but rather elevated spiritually and in spiritual elevation, or lottiness, it is of course a 'trulsm' to say that lowliness, or humility, is an essential element.

sential element.

The word lofty does not always mean proud, Mr.
Hazard scarcely needs to be told. It has no such meaning, for example, in the line of Milton,

'He know himself to build the lofty rhymo.'

Meaning, for example, in the line of Milion,

'He knew himself to build the tofty thymo.'

The word, I need not inform my aged friend, is derived from the Anglo Baxon toften, which comes from the German taftig, airy (laft, air). The Bible use of English, I trust is not set up by Mr. H. as theonly true standard at present, however high the estimation may be in which he holds the 'writers of Scripture.'

Still, perhaps, I ought not to complain of Mr. Hazard's hypercriticism, since it has afforded him an occasion for a little benily on his invortie theme, as well as an opportunity to make an indirect invective upon the 'first-class' expounders,' and the madium exposers (class not mentioned). But I fail to see why the text for this little moral lesson, now so trite, should be taken from Mr. Jenneret's lecture or my report of the same. Certainly, no one can be more free from 'loftiness,' in the bad sense, than Mr. J.; and for myself I make no claims of any kind (expecially in comparison with those of the venerable Spiritualist sage of Vaucluse). It is true, however, that the 'Kingdom of Spiritualism' has many defenders and 'expounders' besides fir. T. R. Hazard, enraest, zealous, capable, and discriminating as he invariably is.

Certainly no one appreciates his services more highly than I do, or has less inclination to undervalue them; but he is not too far advanced in years to be insensible to the claims of logic and justice, as he certainly would be were he to impart to any person's utterances a meaning and intention, as well as a spirit, entirely foreign to their manifest signification."

J. F. Jeannerer, Req., also writes on the same thom as follows: "In your lesse of May 8th I notice." In your lesse of May 8th I notice.

J. F. JEANNERET, Esq., also writes on the same theme as follows: "In your issue of May 5th I notice an article of Mr. T. H. Hazard, hended "Lofty and Lowly Thoughts," criticising the word lofty as used by me in a passage of a lecture on the relations of Knowl-edge to investment.

Lowly Thoughts, criticising the word toffy as used by me in a passage of a lecture on the relatious of Knowledge to Inspiration.

In m pleased to see that Bro. Hazard does me the fusitee to mention that the word lofty is susceptible of a different interpretation than the one which so unfavorably impresses him, and which from his quotation appears to be essentially the Beriptural interpretation. With all due respect for Scripture I decline to recognize it as the ne plus utira of philological authority, and I believe that lofty is employed quite as frequently in the sense of elevated, even of sublime, as in the sense of proud or haughty. Moreover I fail to perceive why that word should have a different meaning while related to thought than while related to inspiration, and by following Bro. Hazard's suggestion we would have from a simple transposition from words to sense 'humble (or meck) thoughts attract haughty inspiration.' However, I quite agree with him that humble or lowly thoughts should result from previous knowledge, and that any student of apiritual science who fails to develop humility has yet to tearn his first lesson."

Massachusetts.

NEEDHAM .- Mrs. H. B. Morton writes : "We have again been favored with a lecture from Mr. George A. Foller, of Dover, Mass., he having occupied our Unitarian pulpit on Sunday afternoon, April 20th. His subject, 'The Religion of Spiritualism,' was treated logically, the speaker essaying to prove its value over prevailing systems of religion at the present day. His views of Clirist, as a divinely human man and medium, are most rational, and the reverent feeling with which he spoke of his lite and mission upon earth, made a grateful and abiding impression upon my own mind, as doubtless upon many others. I believe an interest in our cause is slowly but averly increasing here, and that many have nicrady accepted in their hearts what they yet hesitate openly to avow. Shall not we, then, to whom larger faith and courage have been vouchsafed, labor with renewed hope and zeal to extend the glorious truths which alone can make humanity glad and free?" rian pulpit on Sunday afternoon, April 20th. His sub-

NATION .- Mrs. J. H. Esty writes, May 5th : "At the close of W. J. Colville's recent course of lectures in this place, the following resolutions were presented

and ununimously adopted as the sense of those who had been so fortunate as to have beard his very able and interesting discourses:

Resolved, That the conviction of the possibility and actuality of spirit intercourse is opposed to all despotem, impurity and sensualism, and conduces to the inauguration of the only authority consistent with the human soul or favorable to sound morality.

Resolved. That W. J. Colville, for faithful advocacy of truth as borein set forth, is descrying of and will receive the thanks of all friends of human progress."

SALEM .- E. P. S. writes: "The interest continues to increase in this the so called 'City of Peace.' The people are more desirons of investigating to-day than ever before, and are seeking for facts in regard to the philosophy of spitit-return. The demand is for greater evidence than the Church can furnish, or its views of the teachings of the Bible supply to tuose who hunger and thirst for an assurance that though we may die we shall live again; and the demand can only be met by Bpiritualism. This the people are beginning to know to be a fact, and they flock to the mediums of the New Dispensation to have their wants satisfied. Sunday, April 29th, Edgar W. Emerson of Manchester, N. H., gave some convincing tests. Mrs. 8. Dick of Beeton, who is very highly esteemed in Salem, and ranks among the best as a test medium and inspirational speaker, is engaged for two Sundays in May." ple are more desirons of investigating to-day than ever

AMESBURY .- Mrs. E. A. B. writes in high terms of commendation concerning the service wrought by Mrs. Dr. Greene as a clairvoyant physician — numerous cases pronounced bopeless by regular physicians having been, she states, cured by her ministrations, which in many instances have been self-sacrificing in the extreme—she having, the writer affirms, at one portion of her life given her services free for seven years to suffering humanity. As Spiritualism reveals that the "many manisions" mot built with hands" in the Better Land are reared by good deeds wrought for humanity, our correspondent feels sure that the lady of whom she writes—and who has kept on in her good work despite the opposition of these who sought to persecute her for opinion's sake—is sure of a beautiful home in the spirit-spheres when the trials of the murtal life are over. Dr. Greene as a clairvoyant physician - numerou

ROCKLAND .- A correspondent, "B.," writes : "It was my privilege to be present on the evening of Friwas my privilege to be present on the evening of Friday, May 4th, at a scance given by Miss Helen C. Berry in this place. Taking knot consideration the opposition present, that was rather exacting in its demands, the manifestations were very good. There was one doubter present who must have been convinced that the producing power was entelde the medium, if not from spirit friends. He received quite a lengthy written communication, signed with the names of his two brothers. This person was as much of a doubter as some others there, but I think not quite as hostile in mind toward the conditions under which the manifestations cames. The result was, he received, while other doubters did not. There wit was, he received, while other doubters did not. There is no came a spirit giving the name of Tomasy, who, from the description given by the medium, was unboistably a brother of gentleman in the circle, and was recognized as such by many present. Later this same. Tommy came again, and with the more whose name the medium seemed perplexed over for a while; at last she said. I see a bush; on its thorn. At ones many present knew it to be their old friend Thorne Donal. The medium seem to be their old friend Thorne Donal. The medium said: I see these two spirits at work on the violin on the table, and they seem trying for play it visits on the richer picked a time over our heads. There were many other manifestations that were good to those for whom they came; but the most notable one of the sevened to the same time over our heads. There were many other manifestations that were good to those for whom they came; but the most notable one of the sevened to be a phosphorescent light all over it, so that its form and movements could be very plainly seen. At last its seemed to step back, gradually sank to the floor, and was gone.

In closing let me say that Miss Berry, as a medium and movements could be very plainly seen. day, May 4th, at a scance given by Miss Helen C. Berry

was gone.
In closing iet; me say that Miss Berry, as a medium for physical manifestations, is remarkably good; and I think that the most of us left knowing that we had spent an evening with our spirit friends."

BOSTON. Mrs. A. J. Pennell, who Is so often seen on the platform of the Lidles' Ald Boolety, was given the use of its hall on Wodnesday evening, May eth, for and use of its natt on wednesday evening, may with the absence. The half was quite well alled with the friends of "Prairie Flower," the indian name of her country, The mission appeared upon the platform in a bright, plate mission drawn and exploration of a reme color, armed with a bow and arrow, switchtly the taste of that invisible presence. It was the wish of the mediant like some of the respeakery in the audience should have been accounted.

take seats on the platform—naming Dr. Richardson, Mesars. Edson and Dowling, and Frofessor Clayton, who accepted the promotion, and severally made speeches, as called upon by the Doctor, who noted as chairman. Mr. Wetherbee, Dr. Haker and Mrs. Tyler were also called upon, and responded. The "Prairie Flower" then made some characteristic remarks, and spent the rest of the evening in giving tests to the audience. It is hardly necessary to say they were good, for Mrs. P. is one of our best test mediums, and during the four years of her mediumship has steadily grown in public favor.—J. W.

Vermout.

WEST RANDOLPH .- Mrs. Alvarott Farr, Secretary of the Spiritualist Athenseum Society, writes: "The faithful labors of our sister, Mrs. H. Morse-Baker, or Granville, N. Y., have already been chronicled in your columns. During the month just passed we have had with us Mr. Geo. A. Fuller, of Dover, Mass., who has presented the claims of our divine philosophy in a most acceptable manner, the interest increasing with each succeeding Sunday. His lectures are logical, eloquent, and thoroughly spiritual, and we have always found him ready to assist in any little enterprise that may be started for the purpose of assisting the Society financially. We would cordially recommend him to all Societies as one thoroughly in earnest and ever ready to do all that lies in his power to spread the gospel of glad tidings. We hope he may return to us at no distant day and resume his labors for the truth.

During Mr. Fuller's stay with us, a Fair was held in our hall, under the management of the ladies of our Society. Various fancy articles, also some that were of a useful nature, were offered for sale. Our tables were well patronized, and a handsome profit as the result of our labors realized. During the evening the new Mechanics' Band discoursed sweet music, and all felt it had been an enjoyable occasion. During the whole whiter season we have held a Sociable once in two weeks, either at some private house or in our hall. Many young people have altended. We have sought to combine instruction and amusement in these, and our programmes have been quite varied, consisting of music, instrumental and vocal, recitations, readings, short speeches, and innocent and enjoyable games. These Sociables have been instrumental in keeping the young interested in our meetings.

While Mr. Fuller was with us, he gave a reception one evening, which was largely attended. His guides subwered in an interesting manner many questions presented by the audience.

Two worthy Spiritualists, efficient workers in our cause and active members of our Society, have removed from our midst and taken up their abode a of the Spiritualist Athenmenm Society, writes: "The faithful labors of our sister, Mrs. H. Morse-Baker, of

SOUTH LONDONDERRY. - Mrs. C. B. Walker writes: "I have been having a visit from a medium. Mrs. S. A. Jesmer of Amsden, Vt. My husband, Mr. A.B. S. A. Sester of a black of the state of

have seemed in haste to control their medium, Mrs. Jesmer, through whom they were determined to make themselves known.

Bunlight, an Indian maiden, comes with her wit and incitigation, ready to assist the spirit and mortal. A few days since Mr. Walker called on a man he haddone business with, hearing he had typhoid pneumonia. On entering his room he was greeted with a smile and welcome from the invalid. Mr. W. at once saw he would soon be released by the death-angel, but was influenced to manipulate him, which he proceeded to do, after which he went out to take the air. Boon a messenger summoned him back. He returned at the dying man's request; there seemed to be a necessity for his doing so to aid the spirit's departure, for his sick friend soon peacefully breathed his last. Before Mr. Walker reached home Mrs. Jesmer's Sunlight, came to me and said there were two spirits present; one had only been in spirit-life but a very short time. From the description she gave I recognized one of the two spirits as the friend of Mr. W., whom I had heard was slok. When Mr. Walker arrived he told me of his death. Thus in the space of one short hour, directly from his death, he was able to show himself to Mrs. Jesmer and her guide 'Sunlight.' Spiritualism is fast glying facts to the world that none can question."

Rhode Island.

PEACEDALE .- Joseph P. Hazard, Esq., writing in regard to the present continued excitement in Bohemia concerning Spiritualism, and the efforts of the church authorities to check its advance among the peo-

church authorities to check its advance among the people of their respective charges—and particularly reterring to the antiquated accusation so often made by various parties for the furtherance of their own special ends, that a practical knowledge of spirit-return leads to insanity—remarks as follows:

"A good deal is being said in some of the newspapers about the 'lesanity' among. Spiritualists that is alleged, by those who are particularly interested in the business of encouraging and sustaining 'True Heligion,' to prevail in Bohemia. I recollect that similar reports and apprehensions had their day in this country some years ago, and that the sympathies of the salarled salints of that hour were as deeply moved as they now appear to be in Bohemia. I remember that in the year 1801 it was asserted by certain parties that the insane Asylum at Blackley—near Philadelphila—was absolutely crowded with victims of Spiritualism. On repairing to that institution, the physician—Dr. Peurose, I think it was, and that he is still living—most kindly examined the books, and Jound that only sixteen such patients had been in that institution; that these had all been discharged, cured; and that there was not a case of the kind in the institution at that time, nor had been fip several years previous."

PROVIDENCE .- Mrs. H. N. Graves writes: "I confess to utter astonishment at the necessity of your editorial of April 7th, 'Protect the Mediums,' and of former articles of similar tenor from your pen. Is it possible that any calling themselves Spiritualists can be so ungrateful to the angel world (which has done so much for them) as to persecute the mediums through whom they have received the greatest blessings ever given to humanity? I cannot comprehend it. We expect nothing better from our opponents, but that Spiritualists should desire to crucily their saviours is going back eighteen hundred years, with a vengeance. And they call themselves progressionlists!

I am confined (through invalidism) to my home—a home, I am sorry to say, where Spiritualists seddom visit, so I get very little Information about them except what the dear old Banner of Light brings me, consequently, I know nothing about that peculiar class of Spiritualists. (?) I am glad I don't! If I should meet one of them, there would be a battle—a hot 'war of words.' I hope every true Spiritualist will use tongue and pen to exterminate all such Pharisees from 'our Church.' I have no patience with them, and feel too indignant just now to say more." editorial of April 7th, 'Protect the Mediums,' and of

Maine.

HARRINGTON. - Otis S. Plummer writes: "On Thursday morning, March 22d, Mrs. Sarah Kelton of this place passed away. She was a widow lady stopping with her daughter, a Mrs. Watson. Mr. Watson ping with her daughter, a Mrs. Watson. Mr. Watson is a seafating man, and at the time named was in New York. Mrs. W. telegraphed her husband to come home at once. By mistake the telegram was sent to No. 02 Broadway, when it should have been addressed to 62 Broad street, consequently, Capt. Watson did not receive the message, but at the time of the death he had an impression that all was not right at home—felt that something unusual had happened—and he started for home. On his arrival there he found the body of Mrs. Kelton in the casket ready for burial. Capt. Watson is a near neighbor, living about ten rods distant, and is a reliable man."

BRADLEY .- E. M. B., Secretary of the Bradley Spiritual Temple, writes: "Spiritualism is not dead in this place. In October our Society engaged Dr. Lee F. webster of Portland, Me., who gave us some very deep and interesting lectures. Through his influence and help we were led to organize, and now have a legal or-ganization, under the name of the Bradley Spiritual Temple Association." Our correspondent speaks highly of what Dr. Webster has done not only in Brad-ley, but also "in many other towns in Eastern Maine."

Arkansas. HOT SPRINGS. - Mrs. Jennie A. Smith writes Jesse Sheppard favored us with a flying visit early in December last, to the great delight of our little circle of Spiritualists. The disappointment at his short stay of Spiritualists. The disappointment at his short stay was wider spread than I imagined an interest in Spiritualism extended previous to his coming. I think there are indications that a first-class test medium would do well here. I noticed with interest the call for, a medium from Little Rock, and should think a tour through the Southwest could be made both pleasant and hursative to a good medium. I wish Mr. A. H. Phillips could be induced to come this way. During my visit to Boston last summer and fall I had a number of sittings with him for independent slate-writing, in full light of day, which was beyond cavil, and perfectly astounding to the lady friend who accompanied me. She is a member of the Episcopal Church, and these sittings were among her first experiences in the phenomena of our beautiful truth."

Fair faces marred with pimples or freekles, should use Dr. Benson's Skin Cure. Use and be happy.

Revelation suggests the idea that from woman comes the power to "bruise the serpent's head. The words take a new meaning to-day since this is precisely what Mrs. Lydia E. Pinkham's Remedies do for the physically diseased patient. Her Vegetable Compound reaches the ultimate sources of the svil. Its action is gentle and noiseless, but it is more powerful than the club of Hervales. - Basar.

foreign Correspondence.

Letter from London. To the Editor of the Banner of Light:

I owe you many thanks for the weekly visits of your admirable paper, and an apology for my long silence. I lost one good opportunity on the anniversary of the Davenports, but my place was much more than filled by the most able and accurate account of a seance given by the Brothers at a private house in London, after their usual evening at the Hanover Square Rooms. I was present at the séance recorded by Hon. J. L O'Sullivan, and testify to the absolute accuracy of his account of it. Maskelyne and Cook have just introduced an imitation of the Davenport scances in London with a grand flourish of newspaper puffs; but they will not attempt to exhibit it at private houses. When challenged to do this some time ago, Mr. Maskelyne's naive excuse was that it would be necessary to carry with them two tons of machinery, which would be inconvenient. The Davenports had no such difficulty. Their cabinet packed in a trunk and weighed about forty pounds, and they often gave sounces at noble manaions in London.

At one of these I got a curious test manifestation It was in the large dining room of a great house in a West End Square-a dark circle without cabinet. The company sat in a close curved line across the room. I was one of two more than this line, and sitting just behind it. At the lower end of the room were the servants—a dozen or more. The Davenports were carefully fied in their chairs at the other end.

When the gas was turned off the manifestations began; among others a gultar went flying not only across the living barrier, but all over the room. As it was twanging above me, flying like a swallow, made visi-ble by being smeared with phosphorated oil, I formed, but did not vocally express, a wish that it would touch me. Instantly the back-of the justrument came upon my head with a tremendous blow; a blow so rapid that but for a miracle it would have severely wounded me, or shivered the instrument. The miracle was that the flat back of the guitar yielded and fitted to my head like a skull-cap-fitting a distinct line about my head as would a close cap three inches deep. When there was a light I examined the guitar with care. Since then I have had abundant observation of the power of spirit over matter.

I wrote at that time a biography of the Brothers Davenport, published by Sannders & Otley, which was well noticed by the London press-the Standard, I remember, saying it was a difficult task done as well as it possibly could be. Of course, as my facts were taken down from the lips of the Brothers, Mr. Fay and Dr. Ferguson, I had a good opportunity to get acquainted with all of them. My first conversation with a materialized spirit was at their room at the Great Western Hotel. The first time I both heard and felt one was with Mr. Fay in a coal-hole-a dark closet used to store coals—the only place we could find at the time for a dark sounce. I tied William Davenport one night at the Hanover Square Rooms, before an audience of perhaps three hundred. He was tied hands and feet, his hands behind him, fastened to the cabinet, with the last knots outside, and every knot guarded by other knots. With all this carefully ob-served by the audience, when I was shutting the door they saw, and I felt as well as saw, a big hand come out of the crevice of the closing door, and give me a smart slap on the shoulder. I instantly threw open the doors and showed the two brothers accurely tied.

A few weeks ago I made my first visit to Newcastle, to give a sanitary lecture for the Vegetarian Society, This was on Wednesday night, and the Secretary of the Spiritualist Society wrote to ask me to speak to them on Bunday night. It was more time than I could spend, so they announced an extra meeting on Thursday night, and gave me an overflowing house. T. P. Barkas, Esq., a thoroughly scientific Spiritualist—an astronomer, geologist, naturalist, paleontologist of admirable acquirements-did me the honor to preside, and I gave as much of my twenty-five years' observations of Spiritualism as I could crowd into an hour. said nothing about theories or philosophies, but went in for facts, as to which I could give personal testimony, which seem to me more useful than any theo-

In London our Psychic Research Society is doing good work in making thorough researches, and collecting a vast body of evidence. I'rof. Sidgwick, of Cambridge, the President, has just published a work on-Political Economy, and is admitted to be one of the clearest thinkers and writers in England. Prof. Barrett, of Belfast University, another officer of the Society, is also a man of eminent ability. I think there is more independence of character among leading men in England, than in the same class in America-fewer Nicodemuses. Men of science like De Morgan Crookes and Wallace, and those I have just mentioned, and noblemen like the Earl of Bulcarres, and the two Earls Duprayen, father and son, ayow their belief in Spiritualism. The English, high and low, are very sturdy in the assertion of belief or unbelief. A tradesman who has joined the most unpopular cause puts its announcements into his shop window, not caring in the least how it may affect his customers. Americans are, perhaps, not less honest, but, let us say, more polite—or politic.

Speaking of facts, did you never think that it might pay you, and serve the cause of truth, to go through your files, and select a carefully edited collection of the facts published in the Banner of Light, concisely and accurately given?

We are going to do something here in that way. My printer, Hay Nisbet, of Glasgow, who was recommend ed to me in 1870 as a Spiritualist whom I could trust as an honest man and good printer, and who has done my work ever since, has issued the Prospectus of a month ly magazine, to be called The Spiritual Record, I think some extracts may interest your world-wide assembly of readers. Mr. Nisbet says:

sembly of readers. Mr. Nisbet says:

"Fresh light is breaking upon the world, and new and startling facts are of daily occurrence, illustrating the highest of aliaclences—the Solence or the Solence of man lives after the fathers and decay of the body, retaining, in greater freedom and a higher intensity, all its powers of consciousness, perception, thought, memory and love.

"This is the true Paychology, based, like every gendine science, upon a careful observation of facts; and these facts, gathered by many observers, and verified and confirmed by hundreds and thousands of competent, unimpeachable witnesses all over the world, give us the most convincing scientific evidence and proof absolute of the continued existence of the human spirit, and its power, under favoring conditions, to make itself known to, and hold communion with, those who are in the germinal or preparatory stage of earthly life.

"The great chiest of the spiritual manifestations of

who are in the germinal or preparatory stage of earthly life.

"The great object of the spiritual manifestations of our age appears to be the demonstration of the fallacies of 'Scientific Materialism' by facts which shatter its hypotheses, and give absolute demonstration of the existence and marvelous powers of the spirit-life. The requirement of this work is the careful, scientific observation and permanent record of all kinds of spirit manifestations. We must gather our facts, and bring forward unimpeachable testimony, such as must convince the most skeptical and incredulous, because the world now, more than ever, needs a real knowledge and absolute proofs of a continued existence. Human life, dependent upon the existence of the material body, and ending with its decay, is one thing. Life, rising to higher powers, a wider range, and more exquisite enjoyments, opening out to the infinite and eternal, is something inconceivably glorious, and the knowledge of such a life—not only the hope, the faith, but the Absolute Proof of individual immortality, is, at this time, the greatest need of, as it is the greatest obscing to, humanity. It brings new motives, higher alms, a nobler culture, and more exalted ambitions and aspirations. It vanquishes the pessimism of a materialism that makes man only the most powerful and most unnatural of heasts. Spiritualism, resting upon knowledge, and fortified by proof, is therefore the hope of humanity, and opens not only a brighter and happler erfor the earth-life of our race, but the assurtance of eternal spiritual life and progress.

"Forthese reasons we shall devote at least two-thirds of The Spiritual Record to concise and accurate statements of facts by competent winesses, making each successive number as complete a demonstration of the own great rature as complete a demonstration for the own great facts will be gathered from the whole range of scientific observation—the old and the new—facts which show the powers of the human soul—facts which show the powers of the human sou life.

The great object of the spiritual manifestations of

I wish that a thousand of your readers would each

send a dollar bill to Hay Nisbet & Co., 83 Stockwell street, Glasgow, and get its value in these monthly records at a 6d, each. I think it will pay them well in every way. They will get good matter in a good form,

and help a good man to do a good work. We are to have just now in London a series of lestures on Spiritualism, of which you will, doubtless, get accurate accounts. The first will be by Rev. John Page Hopps, one of the most intellectual of Unitarian radical reformers; the second by B. T. liarkas, of New-castle, already mentioned. There are many signs of a growing interest. A curious one is the number of ghost stories in our periodical literature. Trusting that I have not made too heavy a demand

upon your always well filled space, I remain, Faithfully yours, T. L. Nichols, M. D. 82 Fapstone Road, London, S. W.

Skinny Men. "Wells's Health Renewer "restores health and vigor, cures Dyspepsia, Impotence. \$1.

Passed to Spirit-Lite:

From Boston, Mass., May 3d, after three days' sickness

From Boston, Mass., May 3d, after three days' sickness with procurants, Mrs. Caroline Nourse, aged 62 years.

Mrs. Nourse, during her carith-life, devoted nucleof her time and carnings to charitable work in caring for the sick and afflicted, also in visiting prisons in a devotional and reformatory way. In her work she did not inquire the religious views of those who were unfortunate, but the question was: "Cas I assist you in any way?" Her many friends and acqualitances will miss her gents, material presence, and the familiar words, "God bless yon," which she generally used in pacting with them.

Mrs. N. was a member of the Second Advent Boclety, Edder Hines being her paster for many years. For the hast fitteen years she has been quite influente with Spiritualists, and well acquainted with their philosophy; and instead of looking upon the spirit manifestations as being "the works of devils," and a species of accromancy, she has fully recognized that her dear spirit friends have returned, and at times have materialized, also communicated with her.

A few days provious to her exit she visited a medium, and had satisfactory tests of the presence of her spirit friends, birs. Nourse was a noble, whole-souled woman, and without question had too much confidence in humanity, thereform it caused her foreir in Judgment at those, but this was more from the head than the heart. She leaves a son, who will miss her kind words of advice and encouragement.

Her tuneral was attended by Eider Commings. The house was filled with sympathizing relatives and friends. Florial symbolis-such as a crown, an auchor, a star, verache and honquets—appeared in great perfusion. The Eider paid a high tribute to her moreory, as being a noble woman, possessing a self-excelleng spirit, and full of good deeds.

Her body was taken to Dedham, Mass., for interinon, A. B. H.

From Harrisville, Ohio, May 2d, 1833, Mrs. Jemina M Wobster, aged 77 years 3 months and 2 days.

Wobster, aged 77 years 3 months and 2 days.

The deceased was a most estimable woman, loved and respected for her storting worth and lutegrity. Being a magnatiments and true defender of the rights of the appressed, she early esponsed by word and deed the cause of the downtredden slave, and in the early days of the anti-slavery movement their home was ever eigen to accommodate those who were engaged in propagating anti-slavery sentiments. This slows should be enough to place her mane anothing the many marryrs engaged in that "hely cause," But not being satisfied will the emancipation of the body alone, she earnestly gave her attention to the emancipation of the state of the minit from a superstition which, she thought, was as baneful to a nation as was ingree slavery. And to this end she leat her best sid and energy. She possessed a broad and comprehensive turn of mind; and was a thorough reformer in the broadest sense of the torm. Her last moments were bright and sorier, and around her death-hed should alwaye circle of sympathizing friends, and a group of serrowing children, all administering to ber wants. She passed from earth with the full expectation of meeting these who have gone before.

Wheeting, W. Va.

From the frome of his son, Harrison D. Lord, 887 Hancver street, Manchester, N. H., April 28th, John Lord, Esq., aged 80 years 3 months and 6 days.

Esq., aged so years 3 months and 0 days.

Mr. Lord resided in Manchester for many years, and was universally respected by all who know him. It is son, Frechnan B., passed away at the same hour from Bridgeport, Conn., and his funeral took place at 20 clock and his father's at 23, on Tuesday, May let. United in spirit-life, how could they but rejoice! The writer spoke words of confort in Machester, and purys that all may be chosen with a knowledge of spiritual truth, as was this uprisen aged man.

M. B. TOWNSE ND-WOOD.

From Chittenden, v., on the Alico J. Eddy, aged 26 years.
She was the youngest of the Eddy family, and was so excellent unclum. Her mortal presence will be greatly missed by her brothers and sisters and many friends.

Honarro G. Eddy. From Chittenden, Vt., on the evening of April 20th,

[Obstuary Notices not exceeding twenty lines published gratuitously. When they exceed this number, twenty conts for each additional tine, payable in advance, is re-Ten words make a line. No poetry admitted under this heading.]

Spiritualist Convention

At the Wilder House, Plymouth Union, Vt., on Friday, Saturday and Sunday, June 8th, 8th and 10th-this being the ninth anniversary of the dedication of Eureka Hall.

the first anniversary of the desiration of Euroka Hall, which has been free for Conventions, and has been well filled every June since it was built.

Our State speakers are expected to attend, and we respectfully invite all speakers out of the State who feel like meeting with us, to come over and help us.

We have engaged the well-known Edgar W. Emerson, from Manchester, N. H., for a test medium, who will give public tests each day. Please remember that he will be here out he first day. public tests each day. Please remember that he will be here on the first day.

Fare one way on the railroads. Board as usual at the Wilder House. Music. We expect Prof. Maxham of Brattlebere, Vt.

Plymouth Union, Vt.

[From the Boston Globe.] Masara . Editora: -

The above is a good likeness of Mrs. Lydia E. Pinkham, of Lynn, Mass., who above all other human beings may oe truthfully called the "Dear Friend of Woman." as some of her correspondents love to call her. She is zenlously devoted to her work, which is the outcome of a life-study, and in obliged to keep bix lady assistants, to help her answer the large correspondence which daily pours in upon her, each bearing its special burden of suffering, or loy at release from it. Her Vegetable Compound is a medi-

eine for good and not evit purposes. I have personally in-vestigated it and am satisfied of the truth of this. On account of its proven merits, it is recommended and prescribed by the best physicians in the country. One says: "It works like a charm and saves much pain. It will cure entirely the worst form of falling of the uterus, Leucorrhos, irregular and painful Menstruction, all Ovarian Troubles, Inflammation and Ulceration, Floodings, all Displacements and the consequent spinal weakness, and is

especially adapted to the Change of Life." It permeates every portion of the system, and gives new life and vigor. It removes faintness, flatulency, destroys all craving for atimulants, and relieves weakness of the stomach. It cures Bloating, Headaches, Nervous Prestration, General Debility, Sleeplessness, Depression and indi-gestion. That feeling of bearing down, causing pain, weight and backache, is always permanently cured by its use. It will at all times, and under all circumstances, act in harmony with the law that governs the female system.

It costs only \$1 per bottle, or six for \$5, and is sold by druggists. Any advice required as to special cases, and the names of many who have been restored to perfect health by the use of the Vegetable Compound, can be obtained by addressing Mrs. P., with stamp for reply, at he home in Lynn, Mass.

For Kidney Complaints of either sex this compound is unsurpassed, as abundant testimonials show.

"Mrs. Pinkham's Liver Pills," says one writer, "are the best in the world for the cure of Constinution, Billous ness and Torpidity of the Liver. Her Blood Purifier works wonders in its special line, and bids fair to equal the Compound in its popularity. All must respect her as an Angel of Mercy whose sol

ambition is to do good to others. Mrs. A. M. D. Philadelphia, Pa. June 8, 741

HEART DISEASE IS YOUR HEART SOUND? Many people think

themselves sick and dool tor for kidney or liver troubles, or dyspepsia, while if

the truth were known, the real cause is at the heart. . Therenowned Dr. Clendinning startlingly says, "one third of my subjects show signs of heart disease. "

The heart weighs about nine ounces, and yet man's twenty-eight pounds of blood pass through it once in a minute and a half, resting not day or night! Surelythis subject should have careful attention. Dr. Graves, a celebrated physician, has prepared a

everific for all heart troubles and kindred disorders. It is known as Br. Graves's Heart Begulator, and can be obtained at your druggist's, \$1 per bottle, ets bottles for \$5 by express. Bend stamp for Dr. Graves's thorough and exhaustics treatise.

F. B. Ingalls, Sole American Agent, Concord, N. H.

HEART TROUBLES. Oct. 7.-1700W

PRRE!----PREMIUMS!----FREE!

UNTIL FURTHER NOTICE.

Any Person sending DIRECT TO THE BANKER OF LIGHT OFFICE, No. 2 Montgomery Place. Boston, Issa., \$3,00 for a year's subscription to the HANNER OF LIGHT will be entitled to ONE of the below-described beautiful works of art, or a choice of one of the following Books, of his or her own selection. For each additional En-

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graving 50 cents extra.

BANNER OF LIGHT,

MAY OHTAIN FOR THEMSELVES AND FRIENDS TO FOLLOWING PREMIUMS BY COMPLYING WITH THE TERMS ABOVE MENTIONED

"NEARER, MY GOD, TO THEE."

DESCRIPTION OF THE PICTURE.—A woman holding inspired pages site in a room around which Night has trained her dusky robes. The clasped hands, indurined countenance, and heavenward gaze, most heautifully embody the very ideal of hopeful, trustful, excuest prayer. The sun has gone down. Neither the expiring candle nor the moon, "cold and pale," siming through the rifted clouds and free partially curtained window, produces the soft light that falls over the woman's face and illuminates the room. It is typical of that light which flows from above and floods the soul in its sacred moments of true devotion. Painted by Joseph John, and engraved on steel by J. R. Rice. Size of sheet, 22x28 inches; ougraved surface, 16x21 inches.

"LIFE'S MORNING AND EVENING."

Ariver, symbolizing the life of man, winds through a landscape of hill and plain, bearing on its current the limeworn bark of an aged Pligrim. An Angel accompanies the boat, one hand resting on the helin, white with the other sho points toward the open scattering of eternity—relating "Life's Morning" to live good and pure lives, so "That when their barks shall float at eventide," they may be like "Life's Evening," fitted for the "crown of immortal worth," A hand of angels are scattering flowers, typical of God's inspired teachings. From the original palating by Jaseph John. Engraved on steel by J. A. J. Wilcox. Size of sheet, 22x28 inches; engraved surface, 18x20 inches.

"THE ORPHANS' RESCUE." This heautiful picture lifts the vell of materiality from

This heautiful picture lifts the vell of materiality from beholding eyes, and reveals the grardians of the Angel World. In a heat, as it hay in the swallen stream, two orphane were playing. It was late in the day, before the starm coased, and the clouds, lightened of their hurdens, shifted away before the wind, leaving a clear, bright sky along the horizon. Unnoticed, the heat became detached from its fastenings and floated outfrom shere. Quickly the current carried to beyond all earthly belo. Through the forming rapids, and by precipious rocks, dashed the bark with its precious charge. As it maked the brink of the fearful caferact the children were stricken with terror, and thought that death was inevitable. Buddenly there esmen wendrous change in the little girl. Fright gave way to composite each resident with the death was inevitable. Buddenly there esmen wendrous change in the little girl. Fright gave way to composite the top that the little directly her such as hy some unsoon power, toward a guide eddy in the stream—altitle haven among the rocks. The boy, of more tender age, and not controlled by that mysterious infuence, in despate full toward his horde slater, his little form nearly paralyzed with fear. Engraved on steel by J. A. J. Wilcox, from the original painting by Joseph John. Size of sheet 22x28 inches; engraved surface, 18x20 inches.

"HOMEWARD,"

An illustration of the first line in Gray's Etegy: The enricy toils the knelled parting day, """ "" from the church tower lathed in sousset's finding light, "The lowing herd winds slowly o'er the lea," toward the hauthle cottage in the distance. "The plowman homeward plods his weary way," and the tired derives look engerly toward their home and its rest. A looy and lifs due are engerly hauting in the mellow earth. The little girl imparts life and beauty to the picture, in one hand site holds wild flowers, in the other grass for "my colt." Scated under a tree in the churchyard, around which the twilight shadows are closing in, the poet writes, "And leaves the world to durkness and to me." "Now fades the glimmer ing landscape on the slight." Stein, copied in black and two flitts. Designed and painted by Joseph John, Elze of sheet, 22128 inches.

"FARM-YARD AT SUNSET."

The scene is in harvest time on the banks of a river. The farm-house, trees, water, little, sky and clouds form the background. In the foreground are the most barmonious groupings, in which are beautiful and interesting bleadings of a happy family with the animal kingdom. The companient policy to "Honeward," for "The Curfew"). Copied from the well-known and justly colourated painting designed by Joseph John. Stein, copied in black and two lints. Size of sheet, 22x29 lackes.

"THE DAWNING LIGHT."

In 1872 Professor John, the distinguished Inspirations Artist, visited Hydraville, in Arcadia township, Wayno County, N. Y., and made a careful drawing of the world-renowned bouse and surrenounding sconery where Spiritual Telegraphy began its glorious and undying mission of light and love. The artist icing a painter of high order, with his soul in full accord with this subject and its dawning light, how could it have been otherwise than a "work of love" and enthusiasm to him, as his hand was golded in designing and porfecting this master production of art? From the original pointing by Joseph John. Engraved on steel by J. W. Watis. Bizeo. shoot, 20x2 inches.

"WOODLAND HOURS."

OFFERED AS A PREMIUM FOR THE FIRST TIME.

A mother and her child are away from the city for recreation in a German woodland; and golden pages are added to "life's book of happy hours," The molitor is scated in the forcet shade. Her little girl "Her-Peeps" around a tree through the fullage, her face radiant with a loving, gleeful, regular expression. Both faces are full of sweetness and joy. Painted by Meyor Von Bromen. Engraved on steel by J. A. J. Wilcox. Size of sheet, 22x28 inches.

"THE HARVEST LUNCH."

OFFEREIXAS A PREMIUM FOR THE FIRST TIME.

The barvestors gather on the bank of a spring, shaded by an eim standing on the edge of a grove mode occal with the song of birds. The fariner spreads the moonday feast from a basket brought there by his inuspiler. "All kinding graces burning d'er hor cheek." From a pitcher ske is filling a brother's cup, while another is waiting for the cooling draught. A lad is studying the countenance of his dog, that is waiting for his inch. House attached to a wagon loaded with flay, impart a most pleasing effect. A rustic youth, proud of the team, Jeans against his favorite horse. A little boy and girl are passing a lunch to brother and sister frolicking on the leaded hay. Stein, copied in black and two finisfrom Joseph John's noted painting. Size of sheet, 22x28 inches.

BOOKS.

GHOST LAND; OR, RESEARCHES INTO THE MYSTERIES OF OCCULT SPIRITISM. Illustrated in a series of autobiographical papers, with extracts from the records of Magical Scances, etc., etc. Translated and edited by Emma Hardingo Britton. Paper, pp. 484.

THE PSALMS OF LIFE. A Compilation of Psalms Hymns, Chants, Anthems, etc., with music, embodying the Spiritual, Progressive and Iteformatory sentiment of the presentage. By John B. Adams, Paper.

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SPECIAL NOTICEM.

To unoting from the Bannen of Light care should be taken to distinguish between editorial articles and the communications (condensed or otherwise) of correspondents. Our columns are open for the expression of impersonal free thought, but we cannot undertake to endorse the varied shades of opinion to which correspondents give utterance, where do not read anonymous letters said communications. The name and address of the writer are in all cases indispensable as againstanty of good faith. We cannot undertake to return or preserve manuscripts that are not used. When newspapers are forwarded which couldn' matter for our inspection, the sender will confer a favor by drawing a line around the article he desires specially to recommend for persons.

perusal.
Notices of Spiritualist Meetings, in order to insure prompt
insortion, must twich this office on Monday, as the BANNER
OF Light goes to press every Tuesday.

Panner of Pight.

BOSTON, SATURDAY, MAY 19, 1888.

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THE WORK OF SPIRITUALISM IS astronautistic universe. It extends from the highest spheres of angelle life to the lowest conditions of human ignorance. It is as broad as Wisdom, as comprehensive as Love, and its mission is to bloss mankind.—John Pierpont.

The Ohio Ukase!

James Cooper, M. D., of Bellefontaine, O. pays his respects to the "Russell Law" in plain terms on the eighth page of the present issue.

Attention is likewise called to the opinions editorially expressed (eighth page) regarding this odious and tyrannical measure by the Truth-Secker of New York City-the outspoken utterances of that paper showing that the Liberal element in the nation has also something to tivo agents!

The veteran and justice-loying editor of the Boston Investigator, in his issue for May 16th, also puts himself on record in this matter in the following sentences, which have no uncer-

"We agree with the sentiment that men and women have a right to be Spiritualists -as much right as other people have to be Christians-and that it would be no more unjust to tax a minister three hundred dollars for preaching, than to tax a Spiritualist in that sum for being a medium. One business is no better than the other, and it is a miserable law that would tax either, for both are regarded as religion, with which the State has no right to meddle.

Au Indian Reservation.

If, says the New York Sun-speaking of the apprehended trouble with the Indians in Washington Territory-they do refrain from taking up arms, it will not be on account of any decay of their faith in the justice of their cause, but rather on account of a keen sonse of their utter helplessness. It is Chief Moses and his band who occupy the northeastern portion of the Territory, to the east of the Cascade Range and near the north fork of the Columbia River. It was many years ago that these Indians were assigned a reservation north of the Territory and close to the Canadian line, for the reason that the Government was desirous of acquiring certain lands belonging to them along the Spckane and Colville Rivers, which are affluents of the Columbia, and especially the great, fertile Plain of the Columbia, which lies between its two main branches. Chief Moses protested that neither he nor his band wanted to go, preferring to remain where they were, in a home to which they had become accustomed.

But the removal was thought best, and the new reservation was set apart accordingly. If they would only consent to remove to it. Chief Moses was most solemnly assured by the Government that he should remain undisturbed. The promise thus made by the Government was subsequently accepted by the Indians in good faith. A specified region north of the Columbia was then withdrawn from sale, and publicly declared to be "set apart as a reservation for the permanent use and occupancy of Chief Moses and his people, and such other friendly Indians as may elect to settle thereon, with his consent and that of the Secretary of the Interior." .This arrangement was, at the time of making it, understood to be a fortunate settlement of what threatened to be a long and bloody war of extermination.

Last February, without the first sign of any bargain of any kind, or of any kind of an agreement, an order was issued by the Government declaring that a tract of land in Washington Territory, specified as "being a portion of the country set apart for the use of Chief Moses and his people by executive orders, be, and the same is hereby, restored to the public domain." Could any act be more arbitrary; on the face of it? Not a syllable had been said on the subject to the Indians to whom the land in question belonged and who were at the time the occupants of it. The public record indisputably shows that the land actually belongs to Chief Moses and his people, and that the Government is committed by its solemn pledge to keep it intact from everybody, red man or white man, for this particular band. The record contains this sale or bargain, or of the buying of it back by the Government for itself. The next sentence of the record is the one given above: a sentence sa full of black treachery as anything that was ever charged against the Indians, since our

penderal _ documental or relies

Despite to sea expenses and an and angent and any many and the de to a

and with the standard of the standard of the the

troubles with them began,

sided view of the case, suppose we quote outright what a local paper in the Northwest has to say on the subject. The far West papers certainly will not be suspected of showing undue partiality to the Indian. Says the Oregonian :

partiality to the indian. Says the Oregonian;
"These lands were given to Moses and his
people by express stipulation, which was confirmed by solemn covenant; yet here is an order to take a large part of the reservation away.
It is not to be supposed that the President has
acted in this matter upon his own motion. By
whom were the representations made which
led to the order? In case of an outbreak on the led to the order? In case of an outbreak on the part of these Indians somebody will have to answer this question... Of course it is well enough understood that the real cause, the cause which lies behind all others, was a desire on the part of certain white persons, whoever they may be, to occupy their lands. But the government should not trifle with the Indians in this way. Either it ought to stop making promises to thom, or keep its promises." ises to them, or keep its promises."

No kind of language could be plainer than this. The people who live in the vicinity of these Indian wars are the ones who are chiefly the sufferers therefrom; for this reason they would avert them by every means consistent with truth and justice; and none will know more readily than they when the Indians have the right on their side. In the present case, there does not appear to be any room/for a question about it. The Indians consented to exchange the lands they were occupying for a certain other tract, and they had not long been occupants of that before it was taken away from them! Do not the inhabitants of that country expect that the Indians will resist such swindling by violence? They certainly do; it is no less than what they would do themselves; it is in human nature to resist at tempts to drive it forth from its rightful home. In this instance, certainly, the trouble, if it finally arises, is not to be laid at that ever open door of Indian depravity. The depravity is wholly on the other side.

The Indians were at a loss to understand the meaning of this order from the Government for several weeks after it was issued. Some time in April, Chief Moses came down to Fort Spokane greatly excited, to inquire the reason for thus invading the lands of his people. Col. Merriam was the commandant at the fort. The chief said." I have been told that the Government trifled with me, and would take away my land again. I did not listen to such talk, and was laughed at. The promise of the great chief at Washington should be as strong as law; I will wait until I hear what he says." And here we have the whole story of the opening of fresh Indian troubles in the Northwest. Need we explain any further by whose fault it is brought on? It is very hastily asserted, however, on the other hand, that Chief Moses is a "bad Indian"-a thing easy at all times to say of an Indian, but not so easy to prove. Even Gen. Sherman comes forward with an explanation intended to projudice the case of the Indians. but which only makes the matter worse than if he had let it wholly alone. The General says:

These Indians live almost entirely upon the salmon of the Columbia, and these fish are rapsay in the premises, in condemnation of the idly growing scarce, and I suppose they find it Buckeve bloots and their observious Legisla-difficult to make a living." Now it so happens that the reservation which the Government has undertaken to rob them of is not on the Columbia River, but the part furthest from it! It is the wolf and the lamb over again. Gen. Sherman would set the Indians to catching salmon without any water.

As it is described in the executive order, it is a rectangular strip fifteen miles in width, which follows the boundary in a westward direction from the Okonagon River to the forty-fourth degree of longitude from Washington; and it is said to possess all its supposed special value for mining purposes only. Thus the motive in this fresh piece of plundering becomes apparent. The lands of the Indians are coveted by the whites, and the government does not hesitate to take away again what it has once given. It does not offer to buy back the land, but simply asserts its purpose to take it. Do we longer hesitate to say where the fault mainly lies in these Indian troubles? Is it not about time to stop laying the blame always upon the Indians?

An Indian reservation, according to this showing, is worth absolutely nothing to those holding it. An Indian gift has usually been spoken of as the most undesirable of all gifts. for the reason that it was sure to be withdrawn again from the hand of the holder; but the reproach appears now to have justly attached to the government, which delights in cheating the very ones whom it repreaches.

Shameless Impostors!

The Bangor (Me.) Commercial for May 7th, records that on Sunday evening, 6th inst., parties announcing themselves as "Miss Katy Davenport, of the famous Davenport family, assisted by 'three of the best materializers in the world," appeared in Norombega Hall, to give 'a grand demonstration of spirit power"-but succeeded only in "demonstrating" their power 'to leave unseen by the back way" when the lights were turned down, leaving behind them a highly disgusted audience minus both as to dimes and materializations. Truly, remarks the Commercial:

"It is strange that advertisements of such humbugs, that have again and again been exposed as frauds, will draw an audience together, and it is only just to conclude that people rather like to be humbugged."

On general principles it is safe for Spiritualists, and the publicat large, to turn the cold shoulder on these traveling shows, as they go up and down the land. Experience proves that large handbills, full of distinguished names and loud-sounding endorsements, do not by any means insure the presence of a genuine article of mediumship.....

With regard to these "Norombega" "lightouts," it is only necessary to show their true character, that we state that we are authorized by Ira Davenport, Sen., (father of the Davenport family, so widely known in this country and Europe,) to inform the people that he has no daughter "Katy"-that his only daughter is Mrs. Elizabeth Davenport Blandy, and that he regards the assumption of his family name by these peripatetic humbugs to be a bare-faced imposition upon a trusting public.

The annual meeting of the MICHIGAN STATE ASSOCIATION OF SPIRITUALISTS AND LIBERALISTS was held at Flint, Mich., April 27th. Addresses were made by Charles A. Andrus, J. H. Burnham, C. Fanny Allyn and S. B. McCracken. The following officers were elected: President, W. J. Cronk, Flint; Scoretary, S. B. McCracken, Detroit; Treasurer, Mrs. M. and nothing more. It says nothing about any A. Jewett, Lyons; Director, J. H. Burnham, Saginaw, who, with two directors, whose terms have not expired, constitute the Executive Board for the ensuing year.

Miss Lizzie Doten's books of poems are standard works, and should be in every library Lest it might be charged that this is a one in the land. For sale at this office.

The Liverpool Challenge.

The Rev. J. H. Skewes of Liverpool, to whom we alluded a short time since as having preached two sermons against Spiritualism and been subsequently challenged to publicly discuss with Mrs. Britten its claims, has decided not to accept the challenge. Mrs. Britten, as we have previously stated, delivered a reply to the sermons of Mr. S. This being extemporaneous, a copy of it could not be furnished, but in lieu thereof Mrs. B. wrote out very clearly and ably the full substance of it. Mr. Skewes, in declining to debate on a public platform the merits of what he attacks from a pulpit that allows of no rejoinder from the pews, says:

"This 'reply,' after several weeks, was placed in my hands, and led me, at once, to decide not to trouble myself about it. Out of the ninety-four inches of matter that composed the 'reply,' only about two inches touched the gist of my two sermons."

But it seems to us that if Mrs. Britten was able in her presentation of the claims of Spiritualism as an offset to the reverend opponent's diatribe against it to meet and reply to the arguments of his two sermons in that small proportion of the entire length of her remarks, it went to show how easily and speedily the truth could discomfit its foes.

Mr. Skewes further says:

"Besides this, there were certain points in the 'reply' that led me to resolve not to have the least communication with the party that has written the 'reply,' much less to discuss the question with her."

The "certain points" doubtless were the facis favoring the claims of Spiritualism, with which Mr. Skewes felt himself unable successfully to cope. Taking it altogether, this English clergyman has escaped from a very tight place through a very small crevice.

The Boston Spiritual Temple.

Sunday, May 13th, W. J. Colville delivered wo fine inspirational lectures in Horticultural Hall. The subject in the morning was, "The Day of Pentecost and its Phenomena." In the evening he discoursed upon "The Origin and Final Destiny of the Human Race" (subject chosen by the audience).

Next Sunday at 10:30 A. M., the subject of Mr. C.'s lecture will be "The Natural vs. the Theo logical Trinity." At 7:30 P. M., the subject will again be chosen by the audience.

The public are reminded that this is the last Sunday but one of the Spiritual Temple Season. Mr. Colville will deliver his farewell lectures before this Society May 27th.

We have several of this elequent speaker's lectures on file for publication, which will arpear soon.

FT In certain localities in this country creedal bigotry is about as rampant as it is in the Old World-or was centuries ago. C. W. Stewart, a Liberal lecturer, not long since was subjected to great indignity by a mob, set on by leading men in the Methodist Church in a Kansas village. About the middle of February he gave two lectures in Belleville, which were so well liked that he was reengaged for a course of six lectures, commencing April 14th. The first three lectures passed off quietly, but on the evening the fourth one took place the bigots insulted him and his friends by a shower of eggs-threats being made that if he delivered another lecture he would be again assaulted. Nothing daunted, this pioneer of free thought spoke again to the people; but on returning to his domicile an egg was thrown from the window of a livery barn, striking the ground beside him, and then another. He returned the fire with a pistol ball, which silenced the Orthodox argument at once. He was of course arrested, but the Court very properly discharged him on the ground of self-defense. He informs the public that these belligerents were urged on in their nefarious work by the leading men in the church! The conclusion Mr. Stewart arrived at was that Liberals everywhere should unite in stronger efforts than ever for the complete secularization of this Government. And we second the motion with em-

At Wesleyan Hall in this city, last Monday, Rev. George F. Penticost, a Congregational minister of Brooklyn, N. Y., addressed the Evangelical Alliance on "The Art of Saving Souls," the name implying that the esthetic fever has entered the theological arena, and clergymen are henceforth to be looked upon as artists. In the course of his remarks Mr. Penticost is reported by the Herald to have said: "Preachers, instead of sitting in their studies and trying to turn out original thoughts from their burned-out brains, should repeat the old and new things they can find in the Scriptures. It is the original things that do the mischief.' "Exactly so." Ministers should follow the example of the parrot and repeat the old phrases, They should not think, for if they do they may possibly engender thought-original thoughtand "It is the original things that do the mischief," and prevent the coming of the day of Penticost. Let them remember that "the art of saving souls" consists in a studied avoidance of "trying to turn out original thoughts from their burned out brains." As an evidence of the high estimation the assembly of clergymen placed on the advice given, at the close of the address the speaker was tendered a vote of

BG A strange case of trance is reported from Paris, Mich. Last fall the daughter of Lewis House was very ill of diphtheris, but was getting better, when suddenly she began to sink. The family tried everything, they knew to keep her up, but she told them it was no use, for she was going to die. She said, however, that they must not bury her, for she would come to life again in about eleven hours. Several doctors called, but they could find no signs of life in her whatever. In about eleven hours she recovered her senses, and stated that her deceased uncle, who bad died some time before, had come and taken her to heaven, and that when her spirit was gone her body had to lie unconscious. Since recovering from the diphtheria she claims that different spirits came and took her away. She had been in a trance for three days at a time. When in that condition she always tells when she will return, and she has never varied but a few moments at any time. When in her trance she never eats food of any kind, and when she comes to herself she is apparently as strong as ever, and says she has had what she wanted to

Mrs. Fannie H. Wilcox, test and business medium, 262 Westminster street, Room 5, Providence, R. I., is highly recommended to us as a reliable instrument in all her various special-

We learn that Mrs. Charles E. Whitney, materializing medium, is holding scances in Brockton, Mass., every Tuesday and Saturday evening. See her card in another column.

The Fact Meeting

At Horticultural Hall, this city, on Saturday afternoon last, was a very enthusiastic occasion. In the absence of the regular Chairman, Mr. Whitlock, Prof. Clayton occupied the chair. The first speaker was Prof. J. W. Cadwell, the noted mesmerist, who deeply interested the large audience by graphic narrations of spiritséances that he had held with the medium Hoto the occasion, as wonderful tests of spirit-

Rev. Miles Grant, Adventist, in a somewhat sonorous voice, struggled desperately between logic and fact to convince the audience that "no part of a dead man is alive," asseverating "all mediums were frauds," and "supthat posed spiritual manifestations were of the devil": thus tacitly admitting that these manifestations have an existence in fact—devil, or no devil.

Several speakers followed, utterly wrecking the Elder's devil hypothesis, and proving unmistakably the truthfulness of mediumship. Mr. Emerson said he had offered Mr. Grant tickets of admission to his scances, but the Elder had failed to put in an appearance. The offer was renewed. Perhaps Mr. Grant was fearful, if he should attend, that the evidence would be such as to squelch his crude theories and thus with one fell blow demolish all his stook in trade.

Dr. H. E. Storer, the always eloquent orator. made a most capital speech, citing facts in his own experience which no honest soul, seeking the truth, could for a single moment gainsay. The excellent tests of spirit-identity through materialization which he related, as witnessed personally by himself at Moravia, N. Y., through the mediumship of Mrs. Mary Andrews, were of marked interest.

Mrs. Maggle J. Folsom spoke earnestly and to the point in defense of Spiritualism and Its cognate facts, giving general satisfaction. Frequent bursts of applause greeted several of the speakers.

These Saturday afternoon meetings are becoming more and more interesting, and people from the country are flocking to them. Verlly Bro. Whitlock is dispensing the bread of life to hungry souls, for which he deserves great credit.

Prof. Cadwell at Horticultural Hall.

Those who have witnessed the extraordinary presentations of the marvelous effects of animal magnetism—the power of one mind over another—at the above hall, the past week, will no doubt be pleased to learn that he will exhibit his wonderful powers there for another week. His audiences are composed of our best people, who seem to be deeply interested in this occult subject. A reporter of the N. E. Hotel Gazette, who was present on Thursday evening of last week, comments as follows:

comments as follows:

"The Professor stated in substance that the length of time any one can live and the amount of labor they can perform depends atmost entirely on the quantity of an invisible fluid that can be generated naturally or artificially and stored around the brain for the use of mind. Many wonderful cures that have been made without the aid of medicine are usually attributed to the interference of a power on high or some mysterious influence of which scarcely nothing is known. These oures are invariably, and the Professor, the result of animal magnetism. That one person has the power to impart life to others in the form of animal magnetism cannot be doubted. Here he cited several instances that had come under his own observation that were well received by the audience. He explained the relationship between animal magnetism and psychology, which, he said, was the same as money to money. Money might be gold, silver, bankbills or notes, but it was all money in different forms. His illustrations, given with the aid of several young men drawn by the will-power of the Professor from the audience, elicited rounds of applause. When he said 'Here comes Jumbo, the great elephant, their eyes were all bent on one of their number who was walking on his hands and knees, and the amusement of the audience knew no bounds in watching the facial expressions of the young men and the exciting way in which they crowded one another to escape when the imaginary Jumbo would start toward them, and when the supposed Jumbo filed his trunk (a broomstick held in the Professor's hand) with four barrels of water, and dashed it among the gaping, wonder-struck crowd of subjects, the kleking and scrambiling to excent of subjects, the kleking and scrambiling to excens of inughter that fairly shook the hall. This was one of the many amusing leddents that happened during the evening, and all left for home highly pleased with Prof. Cadwell's powers to amuse and interest."

American Spiritualist Alliance. The Professor stated in substance that the length

American Spiritualist Alliance.

The annual meeting of this Society for the election of officers for the ensuing term was held at the residence of Henry J. Newton, Esq., on Tuesday evening, May 8th-the choice of the members resulting as follows: President, Nelson Cross; Vice-President, Henry J. Newton; Second Vice-President, Charles Partridge; Treasurer, F. S. Maynard; Corresponding Secretary, Charles P. McCarthy; Recording Secretary, T. Ernest Allen. Councillors-Mary A. Newton, Erastus H. Benn, Jules F. Jean-

The opening address before the Alliance. May 20th, will be given by Mr. H. Lawrence. Subject, "Progression of Spirits, and its Influence upon the Two Conditions of Life."

Parker Memorial Hall Meeting.

A large and representative audience assembled in this hall last Sunday afternoon. W. J. Colville's lecture upon "The Holy Spirit" was one of his finest inspirational efforts, and was much appreciated by the audience to whom it was delivered. At the close of the regular exercises the Constitution of the new organization—"Society for Spiritual Culture"—was read, and many names placed upon its record. Next Sunday, May 20th, in Parker Memorial, Mr. Colville's guides will discourse upon "Theodore Parker, His True Place Among Religious Teachers on Earth and in the Spirit-Life." The services commence precisely at 3 P. M. with fine music.

The State Board of Health of Illinois has presented to its Legislature a bill to suppress specialists and advertising physicians! Is it a crime, we would ask, for a progressive physician to announce through the press any new and valuable improvement in medical practice? The Illinois law, even at the present time, requires all persons who have anything new in the healing art who may step over into the borders of that Commonwealth, to pay a license of twelve hundred dollars per year, and now the Allopaths and their allies are clamoring for more protection. Are the people thereabouts ready to make a total surrender of their rights at the call of fossilized bigots in the medical profession? 10 P

At the Conference of Baptist ministers held in New York on the 7th lust., Rev. Mr. Potter, an earnest and eloquent clergyman of that denomination, and pastor of the Sixth-Street Baptist Church, denounced the Young Men's Christian Association, declaring it to be "the grandest humbug in New York." When we consider the number and character of institutions and operations in that city susceptible to such a distinction, we may look upon this as a very heavy charge; yet according to the Times report, this statement was approved by several. of the other brethren. the appearance and the property of the appearance of the appearanc

Regeneration of the Modical Profes. mion-No. 9.

In my first brief essay on this subject I alluded to the enormous extent of ignorance in the so-called Regular organization of the profession-an ignorance which would appear almost incredible to those who have the fashions. ble education of conservative universities, and have been taughtato consider the medical and ratio Eddy and others. They were pertinent clerical professions the most perfect embodi. ments of science and religion-the one competent to save the soul, and the other the body.

Progressive thinkers having discovered that neither souls nor bodies were much improved by the prescription of blazing sulphur for sin, and poisonous meroury for disease, the doctors of divinity are relinquishing the heroic treatment by hell fire, while doctors of medicine are relinquishing the heroic treatment of disase by mercury and the lancet. We are beginning to have doctors of divinity who do not alienate man from the law of love by presenting a demon god, and doctors of medicine who do not endanger life in assailing disease.

But the great body of fashionable Regular medical doctrine is still as violous as the old theology, and far more injurious in its influence upon soul and body.

The organization of the Old School party in

medicine has kept it as bigoted and intolerant to-day as it was in the days of Harvey-as intolerant of all liberal action and rapid progress. Hampered by creedal uniformity, the regular profession' are as incapable of foraging or harvesting in the field of science as a body of convicts who are required to march in lockstep, and keep together in a solid body. Hence they are uniformly half a century behind the liberal or progressive class of physicians, and in one instance-I refer to the treatment of scurvy-it took them more than a hundred and fifty years to introduce the successful treatment of that disease after it had been discovered, applied

and published. An army of infantry thus hampered in their progress as the Regular party has been hampered in science, would be destroyed in a very short campaign by one-fourth of their number of dashing cavalry, I have no doubt, therefore, that Regularism in medicine will be rapidly destroyed in this country, and superseded by the Progressive Party, for it is utterly incapable of competing in any fair field and holding its ground, as would be the old Macedonian phalanx when assailed by the weapons and tactics of modern warfare.

The regular graduate has not at his command one-fourth of the resources of modern science, and he is in general a blunderer in diagnosis, not having in his possession that power of diagnosis which belongs to thousands who are not in the profession but who ought to be. When this extensive class, who possess the fine endownents out of which arise clairvoyance, psychometry and mediumship, shall be educated in a college that has enough of broad liberality, of profound science and genius to comprehend and to give its pupils the full measure of all that is well known to-day, and to send them forth as progressive physicians, to work in accordance not only with physical science, but with the spiritual and divine laws of life which are paramount over matter, they will be received with anthusiasm by the people.

Such a college will be in operation in Boston next winter, and the introductory lectures now in progress at Berkeley Hall give an opportunity at a trivial expense for obtaining instruction in psychometric diagnosis and magnetic JOSEPH RODES BUCHANAN. bealing.

Fair at 36 Hanson Street.

The Ladies' Union, which has held its meetngs in the lecture-room at the above address every Friday afternoon since the first in January, is now holding a Fair for charitable purposes in this pleasant and commodious room. The Fair was formally opened on Monday, May 14th, at 10:30 A. M, when Mr. Colville's guides gave an impressive invocation and a brief but telling address appropriate to the occasion. The tables are crowded with useful and fancy articles, and a large collection of valuable spiritual literature is being sold. The Fair will be open until 10 o'clock on Saturday evening.

BA A vast amount of excellent original matter bearing upon spiritual topics is coming in so rapidly from various sections that we are puzzied what to do with it. A newspaper has limits as well as everything else. We put many artioles in close small type (nonpariel), at extra expense, to accommodate, as far as possible, our numerous correspondents. But should the Banner of Light appear in diamond type, then we would not have space enough to accommodate all our correspondents. We have on file for publication at the present time full reports of two of Mr. Colville's Sunday discourses; one from Mrs. M. F. Lovering, of this city, recently delivered in New York; half-a-dozen or more lectures by Mrs. Richmond, Mrs. Brigham, and others-all which we shall place before our readers as soon as space will permit.

We have just been informed by a personal Salem friend of the invalid, Charles H. Foster, that his condition has somewhat improved of late, and that there is now a slight hope of his recovery. Our informant also stated that a very plous Catholic lady called to see the invalid a short time since, when to the surprise and astonishment of those present the form of a scarlet cross made its appearance very distinctly upon one of his arms; but in a brief period it gradually disappeared.

D. F. White, Fitzwilliam Depot, N. H. writes: "We have in this place a free town-library in which I would like to see some works upon Spiritualism. If persons reading this paragraph have books that they are willing to donate for the good of the cause, and will send them to me, I will present them to the library in their names, and will remit them back the postage if the donors will send me their addresses."

Miss Helen C. Berry, who is an excellent physical medium, will, after the first week in June, occupy a cottage on West Central Avenue at Onset Bay. Miss Berry will be assisted in her seances by her sister, Miss E. Gertrude Berry, whom the visitors at Onset will find to be a very superior medium. We are therefore confident she will be the means of doing much good in the cause of Spiritualiam.

Bo It gives us much pleasure to notice the fact that J. Theodore Child, D.D.S. (son of the late Dr. A. B. Child, so well-known as a devoted Spiritualist, has returned to Boston and permanently located as his old office, No. 50 School arget by The Dictor is a graduate of the Ohio Dental College, He pays toped a statistical to describe filling and properties the natural testing friends give him a dallar.

and the state of t

ALL SORTS OF PARAGRAPHS.

THE BREATH OF SPRING Blow, winds and wast through all the rooms. The snow flakes of the cherry-blooms? Blow, winds! and bend within my reach. The fiery blossoms of the peach! On Life and Love! Oh happy throng. Of thoughts, whose only speech is song! Oh heart of man! caust thou not be Blithe as the all is, and as free? Of heart of man! caust thou has be Oh heart of man! caust thou has be Blithe as the air is, and as free?—Longfellow.

Work has been resumed on the Washington Monument. When completed it will be five hundred and fifty-five feet high: more than twice the height of Bunker Hill Monument; eighty-seven feet higher than the towers of Strasburg Cathedral; one bundred and seven higher than St. Peter's, and seventy-six higher than the highest pyramid when first built.

Rev. Mr. Savage says Agnosticism is only a confes sion that the universe is much vaster than we had supposed.

A disastrous cyclone swept over a portion of Kansas City, Mo., last Sunday evening, demolishing a vast number of buildings, and doing much other damage. The loss of property is estimated at hundreds of thousands of dollars.

Lemon juice is bad for dyspepsia.

The demolition of forms and ceremonies held as ea cred for centuries is going on at a rapid pace. It is evident that mankind are in future to be ruled by truth and reason, and not by creed and superstition. The last strike at the idols of the past was given by Mr. Beecher in his recent sermon on baptism, in which he said the rite was "a contract between parents and their children, and has no religious significance."

The wheat crop in California will be immense the

Bir Thomas Bernard of England is dead, at the ripe age of ninety-two. His grandfather was colomial governor of Massachusetts in 1760. He was a tank Tory, and was recalled nine years later on petition to the King by the General Court for his removal. The day Sir Francis left Boston the bells were rung, cannon fred, the Liberty Tree hung with flags, and a grand bonne was kindled on Fort Hill in dem--onstration of the rejoicings over his departure.

Deaths in Boston are on the increase.

A new counterfelt of the \$5 gold coin, purporting to have been struck at New Orleans in 1843, is in circula-

The Germans are preparing for the celebration of the anniversary of the birth of Martin Luther on a very extensive scale. It will occur on the 10th of next November.

John Bull won't give up his American beef-because he knows it is good—law, or no law.

HYPOCRISY. How many cowards, whose hearts are all as false As stairs of sand, wear upon their chins. The heart of Hercules, and froming Mars, Who, inward search'd, have livers white as milk t—Herchant of Venice.

Mr. Trevelyan declares that, next to the emancipation of the serie of Russia, the Irish Land Act is the most radical measure any government has undertaken. and that it has reduced rentals by \$1,000,000 a year.

The Campbell penal code amendments, recently signed by Gov. Cleveland, practically repeal what are known as the Sunday blue laws, which have been so obnoxious to a large class of people in New York and Brocklyn.

The Council of the celebrated Bon Marché, of Paris, the largest dry goods house in the world, has just sent orders to S. R. Niles to place their advertisements in the principal cities of the United States and

"Put these words on my gravestone: 'Here lies a man who never spoke cross to a child.'"—Ingersoll.

Two columns of closely printed matter in the New York Tribune has sealed the doom of the "apostolic" Dr. Monok. It is a terrible thing when a poor medium "falle from grace," as some unquestionably do but it is not considered so grave an offence when "a minister of the gospel" does the same thing. Funny world, this.

Of the four brothers of the great Napoleon only two are represented by living male descendants.

The corrupt American secular press is slandering the excellent Queen of England. It is a shame and a disgrace, and all honest people repudiate the mean in sinuations cast upon Her Majesty.

Bornham Wardwell informs the readers of the New York Sun that at a large gathering of the elect at Tremont Temple prayer-meeting recently he told the Chairman, who claimed to be a converted actor (Heaven save the mark), that while so many testified to the love of Jesus in their souls, he was glad that Jesus did not love him any better than he loved the infants at Tewksbury almshouse.

When justice rules It kills off fools.

The property qualification for the right to vote in Canada is to be reduced, and all unmarried women given the right of suffrage. The same right is to be accorded to women in Italy, and arrangements made by which they can vote without going to the polls. Of all countries the United States, and of all States Massachusetts, should be the first in this righteous advance, but they are not.

When John Brown's body was carried to the grave at Balmoral, the coffin was covered with a tartan plaid belonging to the Queen, and sent by her from Windsor expressly for the purpose. What is more, Dr. Profeit, as Her Majesty's representative, laid upon the grave a wreath of artificial violets to which was attached a large mourning card. On this card the Queen had written the following words: "A tribute of loving, grateful and everlasting friendship and affection from his truest, best and most faithful friend, Victoria, R. and I."

Some of the people of London must be extremely ignorant, when horse flesh is sold to them as beel and they don't know the difference.

Bo, then, the year is repeating its old story again. We are come once more, thank God! to its most charming chapter. The violets and the Mayflowers are its inscriptions or vignettes. It always makes a pleasant impression on us when we open again at these pages of the book of life.—Goethe.

The British West India equadron is to search for the body of Sir Francis Drake, which was buried nearly three centuries ago, off Puerto Cabello, in a leaden collin. Every effort will be made to recover the collin

The Boston Herald gives this sensible advice to immigrants and their descendants in America: "Let us love liberty and sympathize with the op-pressed. Let us never forget the land of our fathers; neither let us forget that we wear no longer the title of Frenchman or Scotchman, Irishman or English-man—we are simply Americans."

This, from the pen of some philosopher, is worth re-membering: "He who labors wholly for the benefit of others, and, as it were, forgets himself, is far happier than the man who makes himself the sole object of all his affections and exertions."

"Brguiar" Wishom.(Y)—"Dostor," said a fond mother leaning over the bedside of her son who seemed to be suffering greatly, "what is the matter with him?"
The physician examined the sufferer and replied, "He's sick." "There it exclaimed the woman "I knew you could tell what was the matter with him. How fortunate it is that you are in the neighborhood!" And she looked at the medical gentleman with arrepression that spoke of reatful confidence, "Arkantow".

They have a way of turning old newspapers into hiscose and making that into sugar. We can easily inagine a good newspaper making a man's life sweeter, but that it can also be used eventually to sweeten his coffee is a new idea.

Puck asks: "Why is it that a man naturally puts his pen in the mucilage and the mucilage brush in the ink?" We cannot asswer for other classes, but a newspaper man may well put his pen in the mucilage when he sits down to write a stickful.—Ex.

Good deeds ring clear through beaven like a bell.— Richter

The state of the s

The religious journals of this country, and such papers as follow for their own ends these bigoist leaders, are fond of falsely and sweepingly asserting that "want of culture," "consummate illiteracy," etc., eto.. are the universal obaracteristics alike of the messages, the mediums, and the adherents of Modern Spiritualism-such stock asseverations being supposed to be a powerful (?) argument against the New Dispensation! "Turn about is fair play," says a popular adage; let us see how Christianity would appear if judged universally by the same standard: Here is a choice specimen of its teachings as forwarded to us through the United States mail; it came to this office in the shape of an anonymous postal card, forwarded May 10th from New Sharon, Ia., and is here printed verbatim et literatim—furnishing, we think, a specimen of "want of culture" and "consummate liliteracy on the part of a Christian zealot which will bardly find a parallel anywhere:
"Jesus christ is the way the thruth and the life who

soover climbs up some other way is a thief and a wrob-ber wrepent and liv in the fear of god tearn from your sins or your sins will turn you in to hell pleas read ezekail ch 33 ch 8 vers"

Modern Spiritualism is our religion-the religion of millions of people in many portions of the globe-and it is too late in the day for biroted creedists to enact sumptuary laws exacting a license from our public speakers and mediums before they can exercise the right to publicly promulgate their faith and knowledge regarding the future life which so directly concerns the welfare of all mortals. Yet the attempt has been made in different States to suppress by penal enactments the earnest workers in our ranks. Such an enactment as that lately put upon the statute book of Ohlo is unconstitutional, and should be fought to the bitter end. It would be well for Spiritualists and Liberals everywhere to learn the great lesson that the policy of courage is the policy of wisdom and act accordingly.

One of the prominent features of this year will be the Tertio-Millennial Celebration at Santa Fé, New Mexico, commencing July 2d and continuing thirty-three days, in commemoration of the settlement of the place by Europeans three hundred and thirty-three years ago. It will include a Mining and Industrial Exhibition of and for the Rocky Mountain Region. Everything is being done to make it a success. Bands of Apache, Navajo, Utes and Pueblo Indians, of which there are nineteen pueblos-villages-near Santa Fé, will be present, including a company of Zuñis in charge of Frank Cushing. Indian Games, Mexican Sports, Spanish Dances, Races, Exhibitions of Aztec Curiosities and Dramatic Performances form a part of the programme of attractions.

No better commendation—because it is an utterly practical one, proceeding from the publie itself—can be expressed regarding that stirring volume of radical poetry, "The Voices," by Warren Sumner Barlow, Esq., than is conveyed in the announcement which Colby & Rich, its publishers, make elsewhere that they have, in answer to the popular demand, brought out a TENTH EDITION of this standard work.

THE PAINE HALL LECTURES .- On Sunday, May 18th, Albert P. Lang discoursed in this hall, Appleton street, Boston, on "The Defense of the Drama and Stage." Next Sunday afternoon, May 20th, Miss Susan H. Wixon will speak in this place; and on Sunday, May 27th, Prof. George D. Lawson will continue there his interesting lectures on Astronomy.

BF Attention is called to the card of Dr. Helen Barnard Densmore of New York, on our fifth page, whereby it will be seen that she has made satisfactory arrangements as to permanent representation in Boston.

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

Mrs. Emma Hardinge-Britten had an ovaon tendered her recently at Newcastle on-Type, an account of which will appear in the next Banner of Light.

Do not forget the spiritualistic Charity Fair at No. 36 Hanson street, Boston.

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

Movements of Lecturers and Mediums.

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

Anna Middlebrook Twiss, M. D., has removed her residence from Manchester, N. H., to Bridgeport, Ct.,

and may be addressed at 666 Main street, that city. Cella M. Nickerson, formerly at Hotel Brooks, Cambridgeport, has now removed to South Orleans, Mass.

E. W. Emerson spoke in Norwich, Ct., the first two Sundays of this month, to large and deeply interested andiences. "The tests of spirit presence," writes our correspondent, Byron-Boardman, "were many and most remarkable." Juliette Yeaw is to speak there Bunday, June 24th.

Dr. L. K. Coonley spoke in Gannet's Hall, North Schuate, Mass., last Sunday, atternoon and evening; will speak there again on the 27th, and conduct a Grove Meeting June 16th and 17th, at which other speakers will be present.

J.C. Pettingill lectured in Temple of Honor Hall, Newburyport, Mass., May 6th.

Fred A. Heath, the blind medium, spoke in Fall River, Mass., on Sunday afternoon and evening, May 6th.

Mr. Lucius Colburn, of Bennington, Vt., addressed large and appreciative audiences in Fletcher, Vt., on the Sundays of May 6th and 18th. During the past few weeks he has given many parlor seances in that locality. Capt. H. H. Brown closed a five weeks' engagement with the Boolety at Ashtabula, O., May 13th. He will be in Alliance, O., May 20th and 27th. His date at Onset Bay Camp Meeting is Sunday, Aug. 12th; dates at Queen City Park, Vt., Aug. 28th, 20th and 30th; at Lake Sunapee, N. H., Sept. 2d, 4th and 6th. Can make engagements for July and for the fall. Address at his appointments or to 512 Quiney street, Brooklyn, N. Y.

J. W. Fletcher will speak in Haverbill the remaining Sundays of May, and in Hortlenitural Hall, Boston, during the month of June.

Special Notice.

Spiritualist Meetings in Boston: Banner of Light Circle-Room, No. 9 Mentgom-ry Place—Every Tunday and Friday atternoon at 3 clock. Admission free. For further particulars, see no-ceon sight page. L. B. Wilson, Chairman.

O'clock. Admission free. For further particulars, see no-tice on sixth page. L. B. Wilson, Chairman.

Hortlenitural Hall.—The Boston Spiritual Temple, Sundays, at 10½ A.M. and 7½ P.M. W. J. Colville, Speak-er; R. Holmes, President: W. A. Duncklee, Treasurer, The public cordially invited.

New Era Hall. The Shawmut Spiritual Lyceum, 17 Tremont street, Sundays, at 10% A. M. J. B. Hatch, Con-

major.

Paine Mamorial Hall.—Children's Progressive Lyceum No. 1, Appleton street, Sundays, at 10% o'clock, Bonjamin Weaver, Conductor.

Eagle Hall, 616 Washington street, corner of Pasex.—Sundays, at 10% A. M., 2% and 7% P. M. Eben Cobb, Conductor, Meetings also Wednesday afternoons at 50 clock.

Harmony Hall, \$4 Easex Street (ist fight).—Sundays, at 101/2. M. and 21/2 and 71/2 P. M.; Thursdays, at 3 P. M. Proscott Robinson, Chairman.

Precott Robinson, Chairman.

**Spiritual Lecture-Boom, 36 Hanson Street. — W. J. Colville's guide conduct the following meetings: Sundays, 3½ P. M., for Bible Interpretations; Tuesdays, 5° P. M., Conversation on Health and Healths; Fridays, 8° P. M., Public Reception for Answering Important Questions.

**Laddes' A3d Society, 1631 Washington Street. — Fridays, at 2½ P. M. Business Meeting at 4° clock, Bunday atternoons, at 2½ c'clock, Tests, etc.; Conference in the evening, Mrs. A. M. H. Tyler, President.

**Eagle Healt. — Spiritual meetings every Saturday evening, at 7½ o'clock.

Wells Memorian Healt 227 Washington.

ng, Kr/k Octook. Wells Memoria: Hall. 247 Washington Street. piritistic Phonomena Association. Every Bunday at 2%. Charlestown District.—Mechanics' Hall, 212 Main street.—Sunday afterneons, at 30 clock: Sunday ornings, at 7%. J. W. Robinson, Conductor. (Keeps the Banuer of Light for sale.)

Mystle Hall 70 Main Mireet.—Sunday afternoons, at 30 clock. C. B. Marsh, Conductor.

Chelses Spiritual Association, Old Fellows' Building, opposite Bellingham-Street Horse Car Station. Bundays, \$17% and \$27. M. Next Bunday afternoon, experience meeting; in the evening, Fred Heath will speak, improvise and sing from subjects given from the audience, followed by tests.

by tests.
THE LADIES' HARMONIAL AID SOCIETY, Friday after-noons, at 3 o'clock, in same hall. Business meeting at 4%. Entertainments in the evening. Mrs. B. A. Thayer, Presi-

NEW BRA HALL.—A lady speaking to me the other day about our Lyceum, said: "I have a daughter grown to womenhood, who when a child attended the old Lyceum, and though many years have nassed since then, the happy moments spent there have not been forgotten, nor the friendships formed broken. On attending our Lyceum, a short time ago, it seemed to her as though she was a child again; and the tears started to her eyes as she thought of those happy moments of her early days." When such impressions are formed, and retained through the trials of life, to bring comfort to us in mature life, it becomes the duty of all Spiritualists to sustain such schools that so impress the minds of the young with our beautiful philosophy, and guide them into the paths of virine, love and truth. Our opening exercises Sunday, May 13th, were of the usual order, after which the following pupils took part: Recliations by Bessle Brown, Jennie McGee, a new scholar and fine little speaker, Gracle furroughe and Emma Ware. Song by the Shawmut Lyceum Vocai Club. Remarks by Judge Ladd, of Cambridge, and the Conductor, Mr. Hatch, the session closing with the Target March.

Assistant Conductor Shawmut Lyceum.

BY BALL.—About one bundred children were

8Webster street, Charlesopus District.

PAINE HALL.—About one hundred children were gathered in our groups to-day. Friends furnished several bouquets for Conductor Wenver's table. Mr. Rich also visited the school and presented each of the little ones with a sweet token of the arrival of spring. The Banner march and reading of the Instructor Lesson, by the Guardian. Mrs. Halden, opened the session. The exercises that followed consisted of a cornet solo by A. L. diardier; readings and recitations by Maria Falls, Amy Peters, Morton Netchell, Miss Alice Messer, Freddie Stavens and Aaron Lowenthal. "Little Blauche" of the Bhawmut Lyceum visited us and was given a most hearty encore for her sweet singing and her whistling solo. The thanks of the Lyceum are due the little lady for her efforts in our hehalf. Walter Graham's harmonica solo. "Home. Sweet Home," with variations, was very skillfully rendered, as also was a dust by Miss Helen M. Dill and Miss Jenule Smith, and a plano solo by Mamie Havener. The words "Hope" and "Progression," to be arranged in sentences for the children, were so arranged as to give nearly all an opportunity to answer. The first of a series of short lessons in Physiology and Hygiene was given to-day by F. B. Woodbury, subject, "The Bones"; their use, composition, number, etc. Interesting remarks by Conductor Russell, calistinenies and Target March closed the session.

FRANCIS B. Woodbury, Cor. Sec. 210 Columbus Avenue, corner Berkeley street.

LADIES' AID PARLOR.—The Progressive School met as usual on the morning of May 13th, but owing to siekness, neither of our teachers was able to give the lessons to the obliders. We hope by next Sunday that teachers, as well as several of the children, will be able to be with us. After singing, the march, and the lesson from our paper, we listened to some fine remarks from Mr. Dauforth, Mr. Cherrington and Mrs. Wilson. A gentlemn whose name I did not learn, also made rome remarks to the children, who listened with interest.

A. Lond, Secretary.

12 Causeway street. interest. 12 Causeway street.

MECHANICS' HALL, CHARLESTOWN.—In the afternoon of last Sunday the meeting was opened by remarks, singing, and tests by the guides of Mrs. Hoardman, followed by remarks by Mr. Caldwell, Father Locke and Dr. Donnelly. In the evening Dr. Donnelly improvised poems, and made remarks. Cinirvoyant descriptions were given by Mrs. Alisson, tests and fine singing by Mrs. Boardman's controls, singing by Mrs. Switch, and psychometric readings by Mrs. Coffin. Next Sunday Mrs. Boardman, Mrs. Folsom, Dr. Donnelly, Father Locke, and others, will be present. J. W. ROBINSON, Conductor.

CHARLESTOWN, MYSTIG HALL—Sunday, May 13th, a very interesting meeting was held in the afternoon at the usual hour, the exercises consisting of remarks and tests by Mr. David Brown, appropriate songs by the choir and remarks and tests by the controls of Mrs. Davis, of Cambridge, which were listened to with marked attention. Next Sunday, May, 20th, Mr. Brown, Mrs. Davis and others will speak and give tests at 3 r. M. tests at 3 P. M.

A New Society, Etc. To the Editor of the Banner of Light:

To the Editor of the Banner of Light:

Few people outside of Boston have the remotest idea of the rapid increase of mediumship in this city and of a belief in Spiritualism.

A new society was organized only a few weeks since, under the name of the "Spiritualistic Phenomena Association," which meets in Wells Memorial Hall every Sunday at 3 P. M. The ball was packed last Sunday to its utmost capacity, and many who came were not able to gain admission. Short addresses were made by Dr. Richardson of Charlestown, and Dr. Pratt of Braintree; after which many remarkable tests were given by several mediums who occupied the platform. It would require more time pied the platform. It would require more time than I can spare to recite all that was worthy of recording. Mrs. Maud E. Lord, Mrs. Bagley, Mrs. Maggie J. Folsom, Mrs. Mayo-Steers, Mr. J. D. Henderson and others, gave tests which were fully recognized.

By special invitation I attended Mr. Henderson's stores in the avening at his residence.

By special invitation I attended Mr. Henderson's seance in the evening, at his residence, 249 Shawmut Avenue, and was very much interested in the manifestations, which consisted of materialization of spirit-hands, and occasionally a form that was able to talk in a whisper. Mr. H. is a young man who has recently located in Boston.

located in Boston.
On Thursday afternoon I attended a seance at 18 Arnold street, given by Miss Berry. This was a dark seance, in which spirit forms materialized, and became visible to all who were present by a mysterious self-illuminating process, the like of which I had never seen before. It was a deeply interesting experience to see the faint outline of a human form becoming the faint outline of a human form becoming more distinct, until the face of one well known in earth-life shone out in more than mortal beauty. It was a grand and glorious assurance that those the world calls dead are not dead, but are alive in the spiritual world.
J. W. Cadwell.

The Ladles' Aid Society.

There seems to be a growing interest in the Friday evening meetings at 1031 Washington street. On the evening of May 11th we were favored with remarks from Dr. Damon of Boston Mr. Galen Pratt of Braintree, and many of our Mr. Galen Pratt of Braintree, and many of our own speakers. Sunday afternoon Mrs. Dr. Waterhouse gave one of her practical lectures, and tests were given by Mrs. Pennel. In the evening the conference meeting was unusually interesting. Remarks were made by Drs. Storer, Waterhouse and Richardson, Gen. Wisewell, Messrs. Wetherbee, Pratt, Edson and Prof. Clayton. Because of these privileges we feel that the public abould know and have the benefit of these meetings. It has been suggested that we have a hymn-book expecially adapted that we have a hymn-book especially adapted to our wants, and one member generously donated liberally toward that end. Is his not an example for others to follow?

SECRETARY OF LADIES' AID SOCIETY.

RUPTURE CURED. - New method. Send for circular. Dr. J. A. House, 126 Fifth Avenue,

The Anniversary at New Orleans. To the Editor of the Banner of Light:

The New Orleans Association of Spiritualists held anniversary exercises commemorative of the advent of Modern Spiritualism on Sunday, April 1st, in Odd Fellows Hall—a day on which all, both rich and poor, artisan and tradesman, could come together in one harmonious gathering. Many collected on this occasion, and the general outpouring of good feeling, one to another, brought us into sweet communion with the angel world.

The day was opened by the usual morning services, which were under the controlling influences of Mr. George P. Benson, the trance lecturer of the Associa-tion. His audience was held in rapt attention for over an hour-beautiful and sublime truths being given forth with a power and eloquence few can attain. After the services were concluded, the people adfourned to another room, where was prepared by the ladies of the Association a sumptuous repast of which all amply testified their appreciation.

The afternoon's entertainment was opened and conducted by Mr. Thos. Cripps, whose quaint and original remarks added not a little to the general good humor. The opening song, "Let the Good Angels Come in," was effectively sung by the audience. Then followed songs and recitations by the young ladies, and others of the Association, which were finely rendered. A bright, beautiful boy of five summers gave a cheery, whietling pola accompaniment on the plane. Being encored, he gallantly responded.

In the evening Mr. Benson gave one of his soulstirring lectures to a large and appreciative audience; after which the "good nights" were said, when all dispersed-each carrying away the comforting feeling that they had spent a very happy day.

The "New Orleans Association of Spiritualists" bas lately been revrganized and chartered under the laws of the State of Louisiana, and is now in a flourishing condition, counting quite a number of members on its roll (and adding constantly thereto) gathered from a very intellectual class of people, among whom there are some of our best and most prominent citizens. The following are the newly elected officers: President, C. Sanders, A. M., M. D.; Vice President, Mrs. M. Husted; Secretary, Thos. Cripps; Treasurer, Mr. THOMAS CRIPTS, R. Pittman.

Secretary N. O. A. of Spiritualists. May 7th, 1883. Marriage and Divorce.

A CARD FROM DR. WESTBROOK.

To the Editor of the Banner of Light: I had carefully placed in my omnium gatherum the able articles recently published in your excellent paper on this much agitated subject, from the facile pen of Aifred E. Giles, Esq., intending to ask bim to allow me to publish them as an introduction or an appendix in the next edition of my little book, when, to my great delight, I received the little pamphlet you have just published, containing those admirable articles | I take my pen to thank you and Mr. Glies, and to say that you ought to circulate one hundred thousand copies of this pamphiet. If my little book (which is seiling rapidly and receiving most favorable notice from the secular press) had done no more than to call into service the ready pen of the logical Giles, I should be amply paid for my labor of love. The world moves. Ever the truth comes uppermost. In quoting a passage from my book regarding the character and laws of God, the word "inimitable" is used instead of immutable. Yours for the truth, R. B. WESTEROOK. Philadelphia, Pa., May 10th, 1883!

To Correspondents.

No ditiontion is paid to anonymous communications. Name and address of writer in all cases indispensable as a guaranty of good faith. We cannot undertake to preserve or roturn communications not used.

K. J. W., LEESDURG, GA.-We would be pleased to re for you (and this remark of ours applies to the cases of multitudinous inquirers as well) to some of the mediums whom we consider reliable, but experience has taught us that a medium whose organism may be adapted to the control of the spirit friends of one individual might not bese for those of another. Hence it would be futile for us to undertake to recommend any especial medium to your notice. In answer to another portion of your letter, we would in-

form you that only one of the Davenport brothers is now

living in the physical form. We would also state that we never, under any cir-cumstances, make use of psychological or will-power to compet spirits to appear and manifest at the Banner of Light Public Free Circles. All spirits are invited to come

all are made welcome; but none are commanded to put in an appearance. Each spirit who manifests does so because power and choice in the matter are his or hers. If the spirit whom you desire to come should make himself known to Mr. Pierpont. President of the Circle, we are assured be will receive all the aid it is possible to render him.

The Sixth Annual Meeting

Of the Spirit Universalist Church at Lee Centro, Onelda Co., on Saturday and Sunday, the 9th and 10th of June-commencing on Baturday, at 2 o'clock P. M., and closing Bunday evening.

Baturday, at 2 o'clock r. M., and closing Sunday evening.
Mr. J. Frank Baxter, of Choisea, Mass., the test medium, singer and speaker, is engaged, and other good speakers will be secured.
Good hotel accommodations at \$1,00 per day, and friends in Lee Centre will accommodate all possible.
The lait in the basement of the church will be used for a lunch-room, and all who wish to avail themselves of this privilege will bring their baskets and enjoy a good social lunch.
Parties wishing to be carried from Home are requested to send in their names to H. J. Hitchcock, Lee Centre, before the 5th of June.
We hope to see all the Spiritualists and Liberals present, and extend a cordial invitation to all to this Fenst of Reason, for we will spare no pains to make this meeting one of the best since our Society was organized.
Mr. S. W. H. HICKS, Secretary.

Annual Camp-Neeting.

The Fifth Annual Camp-Meeting of the Michigan State
Association of Spiritualisis and Liberalists will be held at Association of spiritualists and Liberatsis will be find a Filint, commencing Friday, Aug. 17th, and clesing Monday, 27th. I wish to correspond with two or three mediums of marked powers with the view of securing their attendance.

Betrott, May 12th, 1883.

Annual Meeting at Sturgls, Mich.
The Harmanial Society of Sturgls will hold its Twenty-Fourth Annual Meeting in the Free Church, at the village of Sturgis, on Friday, Saturday and Sanday, the 15th, 16th and 17th days of June, 1882. Able speakers from abroad will be in attendance to address the meeting.

Per Order Com.

Funds Received.

In aid of the medium, Charles H. Foster, since our last report:

Donations,

In aid of Horaco M. Richards, received at this office:

RATES OF ADVERTISING.

Each line in Agaic type, twenty cents for the first and every insertion on the fifth or eighth page and fifteen cents for each subsequent in sertion on the seventh page.

Special Rotices forty cents per line, Minion, each insertion.
Business Cards thirty cents per line, Agaic, each insertion.

Rotices in the editorial columns, large type, leaded matter, fifty cents per line.

Payments in all cases in advance.

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

SPECIAL NOTICES.

Dr. F. L. H. Wills will be at the Quincy House, Brattlest., Boston, every Wednesday and Thursday, from 10 till 3, till further notice.

J. V. Mansfield, Test Medium, answers sealed letters, at 100 West 56th street, New York. Terms, \$3 and four 8-cent stamps. REGISTER YOUR LETTERS.

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

BUSINESS CARDS.

THIS PAPED may be found on file at GEO. P. ROW. Bureau (10 Spruce atreet), where advertising contracts may be made for it in NEW YORK.

TO POBEIGN SUBSCRIBERS
Tho; subscription price of the Banner of Light is El. Wear, or \$1.75 per six months. It will be sent at the price named above to any foreign country embraced in the Universal Postal Union.

NOTICE TO OUR ENGLISH PATRONS.

J. J. MORSE, the well-known English lecturer, will act asour agent, and receive authoritions for the Banner of Eights at dreen shillings per year. Parties destring to so subscribe can address Mr. Morse at his office, 4 New Bridge street, Ludgate Circus, E. C., London, England, where single copies of the Rammer can be obtained at 4d. each; if sent per post, &d. entra. Mr. Morse also keeps for sale the Spiritual and Reformatory Works published by us, Coley & Bren.

ALBERT MORTON, 210 Stockton street, keeps for sale the Baumer of Light and Spiritual and Beforms-tory Works published by Colby & Rich.

AUSTRALIAN BOOK DEPOT,
And Agency for the Bannen of Light, W. H. TERRY,
No. 81 Bussell Breet, Melbourne, Australia, has for sale
the Spiritual and Heformatory Works published by
Colby & Bick, Boston.

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Parties desiring any of the Spiritum and Reformatory Works published by Colly & Bitch will be accommodated by W. H. VOSBUKGH, 65 Hoosick street, Troy, N. Y.

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PHILADS:LPHA BOOM DEPOT.

The spiritual and Reformatory Works published by COLDY & RICH are for sale by J. H. RifODES, M. D., at the Philadelphia Hook Agency, Rhodes Hall, No. 501% North 8th street. Bubscriptions received for the Banner of Light at 3,00 por year. The Banner of Light at 3,00 por year. The Banner of Light can be found for sale at Academy Hall, No. 810 Spring Garden street, and at all the Spiritual meetings.

WARHINGTON BOOK DEPOT.
The Rolects Bookstore, D. MUNCEY, Proprietor, No. 1018 Devoute, Street, above New York avenue, Washington, D. O., keeps constantly for sale the BANNER OF LIGHT, and supply of the Notifical and Reformatory Works published by Colly & Rich.

ADVERTISEMENTS.

"The Temple of the Rosy Cross,"

THE SOUL-ITS COWERS, MIGHATIONS AND THANS-MIGHATIONS, By F. B. DOWD. This is a work of 253 closely grinted takes, containing condensed IDEAS—not mere words or thoughter-startling and expansive. Invaluable to the student of the soul-opening the road to immortably-elemal youth and health in this earth. Contains Principles of the Hostenberg Newtonian Fratzinity, an order older than written history. It fulesof Will-culture, and the development of Spiritual Clits or Powers, etc. Frice, in paper covers, \$1,00: bound in cloth, gilt monogram, \$1,50: postage free. For sale by the author, Hempstead, Texas. May 10.

First Boston Ethical Society.

THE following lectures will close the present season of the First Boston Ethical Society:
Sunday morning, May 20th, MRS. OLARA NEYMANN.
Subject: "THE MURAL FACTOR IN GOVERN-Sunday morning, May 27th, T. B. WAKEMAN, Subject: "THE RELIGION OF THE HIGHER INTE-GRATION."
Thupublic are condully invited to all these lectures. They are all to be delivored in Holtrioul Tural UPPER HALL, No charge for admission.

April 25.

CAMP-MEETING At Neshaminy Falls,

WILL open July 12th and continue till Sept. 3d. Persons desiring Tents, or any information, will write to OAPT, J. F. KEFFER, General Seporintendent, 313 Spring-Garden street, or JAB ES BILLIM WAY, Secretary, o 507 Miner street, Philadelphia, Pa. eowist-April 21.

FAT FOLKS Permanently and Healthfully Reduced.

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MRS. M. E. WILLIAMS. MATERIALIZING SEANCES Monday, Wednesday and Friday, 8 P. M., and Tuesday afternoon, 2 o'clock, Admission 61.00, 'reychometric Readings from lock of hair, \$2.00, 462 West 34th street, New York City. May 19.

MRS. FLANDERS, MEDICAL MEDIUM and Card Reader, 48 Pleasant street, Charlestown, 2 Hights. 2w - May 19.

LAKE PLEASANT HOTEL. 50 TABLE GIRLS wanted for the Camp Meeting season of 1883. Address II. L. BARNARD, Greenfield, Mass. Applications should be made at once. May 19. YOUR CHART OF DESTINY. By a Bohemian Gynsy, Sondard, color of eyesand hair, with 20 cents, to G. WELLES, Parkville, L. I., N. Y. May 10.

8an francisco. BANNER OF LIGHT and Spiritualistic Books for sale, ALBERT MORTON, 210 Stockton street. Nov. 15.—letf

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Or, The Divorce Question.

EHOULD LEGISLATION ADMIT NONE, ONE, OR MORE GROUNDS OF DIVORCE? WHICH SHALL CONTROL? THE MARKIED PARTYERS, OR STATESMANSHIP, OR CHURCH-REGULATIONS?

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critics.

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A SOUTHERNER AMONG THE SPIRITS:

A A Record of Investigations into the Spiritual Phenomena. By Miss, Marky DANA SHINILER, author of "The Southern. Northern and Western Harps," "The Partied Family." etc.

Airs, Shindler, the widow of an Episcopal dergyman, has investigated Spiritualism and its phenomena from Boston to Texas, with the most remarkable medium, and has given her experiences in this work, which will be found to be very interesting to the reader. This book is printed on which paper, clear type, and centains its pages.

Cloth, \$1,00, poetage free.

Message Department.

Public Free-Circle Sectings

Are held at the BANNEH OF LIGHT OFFICE, No. 9

Montgomery Place, every TUISDAY and FRIDAY AFTERNOON. The Hall (which is used only for these Mances)
will be open at 2 o'clock, and services commence at 3
o'clock precisely, at which time the doors will be closed,
allowing no egress until the conclusion of the scance, except in case of absolute necessity. The public are cordially implied.

dially invited.

The Messages published under the above heading indicate that spirits carry with them the characteristics of their earth-life to that beyond—whether for good or evil; that those who cass from the earthly sphere in an undeveloped state, eventually progress to higher conditions. We ask the reader to receive up dectrine put torth by spirits in these columns that does not comport with his or her reason. All express as much of truth as they perceive—no more.

son. All express as much of that hose who may recognise the messages of their spirit-friends will verify them by intermediate the messages of their spirit-friends will verify them by interming us of the fact for publication.

For Natural howers upon our Circle-Room table are gratefully appreciated by our angel visitants, therefore we solicit donations of such from the friends in earth-life who may feel that it is a pleasure to place upon the siter of Spirituality their floral offerings.

For the invite suitable written questions for answer at these scances from all parts of the country.

(Miss Shohamer dostres it distinctly understood that she gives no private sittings at any time; notifier does she receive visitors on Tuesdays, Wednesdays or Fridays.)

For letters of inquiry in regard to this department of the Sanner should not be addressed to the incilium in any case.

Lawis B. Wilson, Chatrman.

SPIRIT MESSAGES,

GIVEN THROUGH THE MEDIUMSHIP OF Miss M. T. Shelhamer.

Report of Public Séance held Feb. 20th, 1883. Invocation.

Invocation.

Once again do we take up our anthemost praise, dear Rather, and as the notes swell within our souls, may their eternal melody be borne upward toward thy listening ears. Oh! may we be ready to look backward, and gather up our experiences of the past one by one, gleaning from them thes of truth and wisdom that will be for our best good in the coming days. The precious moments of life are swiftly passing away, each one bearing its record of loy or serrow, of work performed or of duty neglected. Oh! may it be given unto us to use each one of those precious, golden moments wisely, so that when we are called upon to face them we may be ready to say. We have done what we could, no one can do more. We would, to day, receive from angelle, worlds infulstrations and messages of peace and comfort. May consolution be poured upon and be ready to rise above the like of life, even to that land of light where the pure and harmonious abide forevermore.

Questions and Answers.

CONTROLLING SPIRIT.-You may now present

your queries, Mr. Chairman.
Ques. — [By M. A. Patrick, Independence,
Iowa.] Do certain persons attract electrical
conditions that cause lightning to strike buildings in or near which they may be? For in-stance: a family occupied a farm ten years and no loss was sustained from lightning. Another family took possession of the premises; soon a violent thunder-storm came, rather out of season, during which lightning struck the barn and it was destroyed with all it contained. The father of the man had lost property twice from the same cause.

Ans.—Certain individuals are so organized that they absorb the electrical fluid from the atmosphere. Such persons are rendered very uncomfortable, even positively ill, during the progress of a thunder-storm; but we have never heard of any one possessing such great electrical attraction as to draw lightning to his home or to his person, and thus render them liable to disaster. Such a case as that of which your correspondent speaks is worthy of careful observation, because if the person in question was present in his barn at the time it received the stroke of lightning, it would seem to intimate that there was an application of the process. mate that there was an analogy or relationship between his own electrical organization and the condition of the atmosphere. We can tell nothing of that particular case, as we have not

nothing of that particular case, as we have not all its merits before us.

Q.—"A subscriber to the Banner of Light" wishes to know why all mediumistic gifts and-dealy left him, and whether their departure was caused by his resuming hard study?

A.—Intense application to study frequently retards the development and exercise of mediumistic gifts. That amount of nerve-force required by the spirits in operating upon a mediumistic organism will be consumed by the brain in its mental action, consequently the influences will not be able to manifest their presence clearly. Such may be the condition of ence clearly. Such may be the condition of your correspondent, or it is possible that his your correspondent, or it is possible that his spirit-guides do not desire him to devote his mind to intense study, therefore have withdrawn their presence until he is brought to their condition of mind.

Q.—[By H. J. Kilborn, La Fargeville, N. Y.] Is a person who is not mediumistic capable of rending the thoughts of others? Please explain the theory of mind-reading?

A.—External speech is brought to your hear.

A.—External speech is brought to your hearing through undulatory vibrations of the atmosphere. The interior speech of the spirit, or the thought itself, of any individual goes out upon the atmosphere, is taken up by the refined, ethereal vibrations of the spiritual ether, and is conveyed from place to place. If your own spirit is sufficiently powerful to overcome the material conditions of the outer being, and to necesive and sense the spiritual condition of to perceive and sense the spiritual condition of to perceive and sense the spiritual condition of another, you will very readily read his thought, provided he is in sympathy and harmony with yourself. Thought or mind-reading, then, is simply the power of one spirit to understand the mind of another; it corresponds spiritually to external speech and hearing.

Bernard Thornton.

I have a desire to return and manifest to my family and to my many friends who yet reside in the mortal body. It will be four years next autumn since I departed from the earthly form, and through all the experiences and changes that have come to my comprehension since that time I have steadily fixed my mind upon the dear ones left to linger here. I come to day to your meeting to send my love to them. I have children in whom I take an interest. I have loved friends who are near to me and who do not perceive my presence because they are spiritually blind; their eyesight is scaled; they cannot and experience are to me and one one are not understand that loved and loving ones are all around them; so I come appealing to their external sense, bearing my greetings, my love and sympathy from the spirit-world. I desire them to know I am exceedingly pleased with the new life which I have entered upon. I have taken up an occupation which is adapted to my through which I can outwork my energies. I was an active man when in the body, and when I passed to the higher life I found myself able to unfold the powers which were mine, and pursue the lines of work in which I was interested; and I now return to come into assoterested; and I now return to come into association with dear ones here so as to influence their lives and line of conduct. You cannot understand how pleased a spirit is when for the first time it realizes all that spiritual life unfolds before it, all that is held out for its advantage, all the powers it finds opening through which it may employ its energies and manifest its own individuality on both sides of the river. Therefore I had no time to repine or regret the change that death brought to me, for it seemed as though I werely stepped from one room to another. When in the body, I might have compared my state to one which was limited, confined, could not see clearly, only dimly, as through a glass. But in spirit-life my condition is full free, expanding; I perceive many things which were before hidden from my view. Therefore I would say I have good cause to rejoice; that death to me was only a deliverer, which brought me out of bondage into freedom indeed.

I belonged in Lowell, or rather lived there for many years, where I was well known. My name is Bernard Thornton.

Nancy Sumper.

Oh! my goodness! I didn't know I was coming among so many people, but I have not very
much to say: what I have to repeat will be given in a few moments. I was anxious to come
that your last sitting, but didn't have the priviinge of doing so. I want my friends to know
that exeturn to them; I come to send them my
washing them to feel I am occasionally in

which belonged exclusively to me—my private affairs, I mean. I desired to influence the one who had the settlement of them to do certain things which I neglected to mention, or to express, while in the body. I want to say that certain matters that have been settled were managed very well; I have no complaint to make. If my friends would give me an opportunity of coming to them in private I could speak more clearly, or so they would understand. But I thought if I came here, gave my name and spoke to my friends, perhaps they would be ready and even anxious to hunt up some channel through which I could manifest and give them more information. L. W. Sumsome channel through which I could manifest and give them more information. L. W. Sumner had the arrangement of my affairs for some time. After passing from the body I came into close association with him, because I felt that no one but myself could do exactly as I desired. I did not at that time realize that what belonged to me upon the earth was of the earthly part, and that in yielding up the body I also yielded up all claim to those material affairs which were mine. I understand it now. So I do not come back to advise any one against their wishes, only to give them information which I think will be of use to them by-and-by. I belonged in Canton. Mass. My name is Nancy belonged in Canton, Mass. My name is Nancy

Rollin Sanford.

iTo the Chairman: I didn't know that I should be standing upon such an avenue as this, through which to travel, but we make strange journeys during our life-time, and perform at times certain deeds which we thought could never be performed; so, in endeavoring to manifest to mortal friends, I find myself coming te this public place, easer to make myself known. I was a native of Verment, one of the Green Mountain boys; but I did not confine my life and labora to that State; I traveled somewhat, and exercised my powers in the direction which I thought would unfold them more effectually. I was well known in Stamford, Conn., as an extensive manufacturer. I have many friends with whom I would very much like to come in contact, clasp them by the hand, and give them a few words of greeting. I have other friends in New York. I passed away from that place, and in returning to Boston from the spiritual world, I send out my fraternal greetings and best wishes to those friends of mine who are in New York State. My friends—if they care to hear from meney that I have deaverted from [To the Chairman:] I didn't know that I best wishes to those friends of mine who are in New York State. My friends—if they care to hear from me now that I have departed from the body—might like to question me concerning my condition in the spirit-world. But, forestalling them, I will say I am comparatively well satisfied with my spiritual surroundings, for I find that I have opportunities of entering into business associations, even though I am not "veritable fiesh and blood" so far as material corporeality goes. I have been somewhat unhappy, and unfortunate in some directions, because I found myself mistaken in certain because I found myself mistaken in certain ideas I entertained while in the body. My conideas I entertained while in the body. My condition has not been of such grandeur as I desired always to have it, because I did not attend as thoroughly to the spiritual part of my being as I now know I should have done. I did not realize the importance of building up a spiritual structure, as well as of rearing material edifices, and so I have found myself wanting certain comforts which I felt I required. But I have been at work, and busy, seeking to employ my nature with those things which I demand, therefore I do not come back here whining by any means, or to find fault with or remand, therefore I do not come back here whileing, by any means, or to find fault with or regret the past. I possessed a sufficiency of
means to make myself and others more than
comfortable. I had the good things of this life
here, while at the same time I was exercising
my energetic ability. But in the spirit-world I
find that I do not possess the wealth with which many others are surrounded, and which seems to adorn their lives.

many others are surrounded, and which seems to adorn their lives.

I would like to meet my friends in private. I have many lessons of instruction which I might offer to them which would guide them in their passage through the mortal world. I am not dissatisfied with my spiritual condition: I am not unhappy. But if I can give them information which will make them more happy on earth, and their surroundings more harmonious and beautiful when they first enter the spiritual world than mine were, then I shall feel that I am engaged in a good work. I send out my greetings to my friends, and call for them to meet meat some place when and wherever they choose, and I will be ready to respond, in person, if possible, and give them evidences of my identity. I lived for a number of years in the body. I passed out a little more than three years ago. My name is Rollin Sanford.

Mary Eliza Pitman.

Many years have passed since I lived in the body. Thave seen my children grow up and go out from the home of their father, and enter homes and form new ties. I have watched over them and have tried to protect them, although they could not realize my presence—as my dear husband could do—yet I have been permitted to exercise an influence over them which has been very sweet to me, and which I know has not been detrimental to their own welfare. Today I return to earth, because I feel that it will be sweet to my spirit to be allowed to express vorbally the love of my heart for those dear ones, to send them a few words of cheer and havo seen ones, to send them a few words of cheer and encouragement. Shadows sometimes fall across encouragement. Shadows sometimes fall across their lives, changes sometimes come that are not beautiful; they are trying to the spirit, and it seems as though the clouds were heavy; then, again, the sunlight flashes out and brightens all things around them, and life looks beautiful and sweet. This appears to be the lot of everybody who is called upon to pass through a mortal existence, therefore it seems that such experience is given for their own best good. If the sunshine always fell across their nathway. ie sunshine always fell across their pathway, there were no clouds or shadows, if everyif there were no clouds or shadows, if everything was bright and prosperous, then humanity would grow selfish, they would not realize
the sweet consolation of sympathy, of kindly
feeling operating; they would not comprehend
the deep significance of those spiritual attributes which sympathy and harmony of feeling
alone can call forth; as when one suffers others
are called upon to suffer also; kindly thoughts
stir within them, pity is aroused, they learn
to realize and understand the misfortunes of
others, and to sympathize with them; thus
their souls are ripened out, become mellow for
the harvest time. I do not sorrow if I find the the harvest time. I do not sorrow if I find the shadow coming over the lives of any dear ones of mine; I only feel to rejoice, because I know it will eventually enrich their lives and make them more blessed. I say to my friends: Do not become impatient; do not repine for the conditions which life presents to you; rather accept them and make the best use of what is brought before you: rather feel to press on, in spite of all difficulty, through life, to learn its lessons wisely and well; then you will only have cause to rejoice when you enter the spiritual world and look back over the past,

the spiritual world and look back over the past, for you will realize and understand that it has all been for your soul's unfoldment.

I wish to say to my dear husband, I have been with you through all the years since my body was laid away. You realize and understand this; yet it is a privilege and joy to me to repeat it through these human lips. It gives me great satisfaction to feel that you realize my receives and that you are anytons to learn of presence, and that you are anxious to learn of my condition in the spirit-world. Rest assured it is a happy one. I would not return to live in earthly life again, but I come to protect and watch over each dear one, to bring them peace and consolation in moments of trial, from my home in the spirit-world. All the dear ones who have passed beyond life's streamlet are with me. We are in friendly, loving association together; we are ready and willing, even auxious to come into communication with earth's loved ones whenever opportunity is given forms to do to the communication. en for us to do so.

Tell Tom that Emma sends her love to him and to her mother. She is striving anxiously to open their understanding to the knowledge of the truths and realities of spiritual life. She Oh! my goodness! I didn't know I was coming among so many people, but I have not very much to say: what I have to repeat will be given in a few moments. I was anxious to come is tyour last sitting, but didn't have the privipate of doing so. I want my friends to know in the statum to them! I come to send them my lows wishing them to feel I am occasionally in their thems. I come to manifest, she has progressed and advanced from condition, and now she is a happy condition to condition, and now she is a happy and glorious spirit. She also protects her loved children, and is watching over their welfare until they join her in the Summer-Land. I am Mary Ellza Pitman. I dealre my message to be desply incorested in the settlement of affairs

Nancy A. W. Priest.

Oh! the flowers are sweet, and they bear a message to my spirit, [referring to flowers on the table,] for wherever I find the sweet blosthe table, for wherever I find the sweet blos-some in their fragrance and beauty. I feel up-lifted in spirit, as though they were companions and associates, with whom I could commune and be understood. I love the flowers, and al-though they fade and decay, yet their brief ex-istence is one of such joy and gladness, one that brightens and cheers so many weary eyes and tired lives, that I feel to have even the power of sending forth the fleeting influence of a flower is indeed a blessed heritage.

of sending forth the fleet to have even the power of sending forth the fleeting influence of a flower is indeed a blessed heritage.

I return to earth after the lapse of years, bearing my blossoms of song from the spiritworld, not for public acknowledgment or consideration, but to the hearts of the lowly and the weak; those who lift their weary eyes upward and long for tidings from the immortal life; those who are suffering from bondage, from misery of some kind, and who pray for deliverance from the ills of mortal existence. Unto them I come, in the quiet hours of repose, or in the lonely morning time, and bring my whispers, for then I know they sink into such souls, are understood and appreciated, are clasped closely to hearts that feel they are indeed a breath from the morning-land. Though it is considered that they are only bright thoughts which enter the wearled mind, yet they are truly the whispers of spirits gone bethey are truly the whispers of spirits gone be

In loving association with friends of the higher if o lam permitted to return, and to make my presence known in private ways. I am interested in the unfoldment of mediumistic instruments, through whose organizations sweet and beautiful authems from the spirit-shore may vibrate even into the hearts of weary humanity, through whose instrumentality scores from the through whose instrumentality songs from the higher life may be sung and be borne upon the listening air, until they arouse humanity to a comprehension of the fact that there is no death, but life, with continued labor and unfolding powers, for the advantage of human kind.

kind.

I seem to be attracted here to-day, and am enabled to look back on the scenes of my earthly life and its experiences, some of which were pleasant and others very sad and extremely depressing. I knew what it was to labor, to bear suffering and want. I realized what it was to part with loved ones—to lay them away. I did not then know they could return and speak to me—did not know they could make their presence known to mortals, in answer to the beating, vibrating hopes of the heart, which longed to know of the continued existence of the so-called dead—as I could not penetrate the veil which hid them from mortal sight. To-day I return with the knowledge that all those clouds have been swept away, and the shadows have have been swept away, and the shadows have forever disappeared. I know that loved ones are rejuited, and that mortals and immortals

can hold communion together.

There is one in this audience to whom I would waft a fraternal, sisterly greeting. I can understand and appreciate more fully now than I could when here the musical anthems which ring through his being, for I know they are from the spirit-world, and I desire to thank are from the spirit-world, and I desire to thank him for the desire to eliminate certain erroneous words and passages from a composition of my own, which at the time I felt to be nearly perfect, but which I now know was not. With his conception it is more true, more sweet and beautiful than it was with those expressive words of doubt, gloom and sorrow. The uncertainty of my religious faith debarred me from peering beyond the veil of death to behold the glorified presence of my loved ones. But to-day I am here in company with them, bringing from the spirit-world a power and influence which will be for the benefit of others. I wish to say to my friend that I shall be perfluence which will be for the benefit of others. I wish to say to my friend that I shall be permitted, I am told, to bring an influence individually to his life, which will be expressed through the external, and will be caught up and appreciated by listening ears, arousing hope and encouragement in the hearts of mortals. So I rejoice that continuous life is mine, and that no power can destroy my individuality. If any friend who knew and understood me should learn that I have returned from the land of song, to bear to him or her my greetings, say to them that Nanney Priest is still at work, anxious to make herself known and understood by her mortal friends. Tell them that, with a heart beating with love and sympathy, she returns to yearning hearts who are here, in order to inspire them to live noble and perfect lives.

over them to live noble and perfect live Over the river the angels wait—
They who are perfect and free from sin—
Faithfully stand by the golden gate,
Waiting to usher earth's pligrims in.
Oh! they are faithful, and fond, and true;
Nobly they labor for justice and right;
See how their white hands becken to you,
Over the mystical stream of light!
Oh! they return from their howers of bliss,
Bearing this token so rich and grand—
Over the river! Life's beautiful river!
Your loved ones all wait in the spirit land.

Your loved ones all wait in the spirit land. I will give the name by which I was most generally known, Nancy A. W. Priest.

Alice Peabody.

[To the Chairman:] I didn't suppose I was coming to a meeting. I never spoke in meeting in my life. I don't feel very strong. I was urged to come by that sweet spirit who was here. She told me if I would manifest, that is, talk to some one in this way, I would get ever so much better. But I do n't know. I do n't feel good. I was sick quite a while. I had such a hard time to get my breath, I did n't know what good. I was sick quite a while. I had such a hard time to get my breath, I did n't know what to do. I feel almost the same now. I worked in the mill for a good while. I got all choked up; it seemed as though the dust filled my lungs, or something, as though I could n't breathe. Finally, I had to go away and leave the place, go to my home, where my sister lived; but I could never get any better. After a good while, it seemed a long time to me, I was taken from the body. I have been in the spirit-world—that is what you call it. I know—a few years. When I was here I did n't have any one to rely on; I had to work for myself, to take care of myself, and sometimes it was dreadfully hard work; I got all tired out. Then, after I went to the spirit-world. I began to feel as though I would like to help some poor girl who had been the same as I was; but I could n't seem to get a chance, so I was told to come here and speak to my friends. I do n't know as they will hear that I have come back, because they are Orthodox, and do n't like to hear about spirits or Spiritualism. They are rather crusty, I know. I do n't mean really soul-friends, I mean my relatives; I think they had rather feel that I had gone where I could n't be heard

mean my relatives; I think they had rather feel that I had gone where I couldn't be heard from, than to know I had got back here. But I have a few friends whom I love; if they hear I have a few friends whom I love: If they hear I have come, I want them to feel that I have not forgotten them, and that the spirit-world is very beautiful if you only know how to take hold of it. I have n't done so as well as I hope to by-and-by. I think, perhaps, now I shall be able to understand it better. You see, although I have never tried to talk before, yet I am often drawn buck to places like the one where I worked, where the atmosphere is stifling and oppressive, and there is so much confusion. I don't like it; I want to break away from it. I had interests there when here—now I have none. If I can get away from that condition, I feel I shall be ever so much better. I have friends in Hartford, Conn., and also in or near Worcester, Mass. My name is Alice Peabody.

Report of Public Séance held Feb. 23d, 1883. Questions and Answers.

Ques.—Do spirits who pass away under the influence of stimulating drinks have power to return and influence men on the earth-plane to

return and influence men on the earth-plane to drink for their benefit?

Ans.—Spirits who pass from the earthly body under the influence of alcoholic stimulants have the power, in most cases, of returning to mortal life and come into contact with some one in the body, in order to gratify their taste for such drink. Those spirits are usually attracted to and come into association with those who are themselves of the drinking class, who frequent liquor saloons or places of a low order, but under certain conditions. And here let us emphasize this fact: mediumistic persons, who are not accustomed to partaking of alcoholic drink, may be brought under the influence of those spirits who crave something of the kind and are determined to gratify their appetite, even though it be at the expense of some fallow-being. Mediums who are pure and exalted in their desires and aspirations will never

be brought under the central of spirits who have not thrown aside the carnal appetites which swayed them on earth, unless those who are in attendance upon them or who frequent their homes are not in sympathy and harmony with them, or unless their daily lives are unhappy, and the higher spirits cannot come into communication with them, in order to protect them from the mental encroachments of undeveloped intelligences. Therefore it is important, no matter how sensitive or pure minded the medium may be, or how free he or she may seem from the contact of evil, that their daily lives be pleasant and agreeable, that those with lives be pleasant and agreeable, that their daily lives be pleasant and agreeable, that those with whom they associate, from day to day, be in sympathy with themselves and with their spirit-companions, and also desire to give them the most favorable and beautiful conditions for the

most favorable and beautiful conditions for the unfoldment of their interior gifts.

Q.—{By Dr. P. Dyer, Farmington, Me.} The bodies of spirits in the spirit-world are supposed to have the same form, shape and general external appearance of the bodies they inhabited while in this life; and are said to be recognizable by their friends in consequence of such form, shape and general external appearance. Have they the same general anatomical maketup? Are they provided with the same or similar internal organs; and, if so, do these internal organs perform the same or similar functions as do the internal organs of the human body, such as respiration, circulation, digestion, as-

as do the internal organs of the human body, such as respiration, circulation, digestion, assimilation, etc.?

A.—You have heard that spirits, in their homes in the higher life, partake of food; if such is the case, and we assert that it is, then certainly the spiritual bodies must have the organs of assimilation, and of digestion, and these organs must perform their work. You have heard that the bodies of spirits are similar in construction to those which you nesses in construction to those which you possess upon the earth; if such is the case, spirits must upon the earth; if such is the case, spirits finest breathe in the atmosphere in which they reside, consequently they must have organs and functions of respiration, also of free circulation. As the organs of the higher forms of animal life are more complex, more delicate than those of the lower, as the organs of the human form are superior and more delicate in their arrangement and power than those of the animal form, so the organs of the spiritual form are superior, more delicate in arrangement, in expression and power, than are those belonging to the mortal form of man. While it is true that the spirit-body possesses organs and functions peculiar to the human form, yet it is also true that there are certain elements, certain functions, if I may so express myself (here we are embarrassed in finding words in your language to express our meaning to the comprehension embarrassed in finding words in your language to express our meaning to the comprehension of mortals), that are peculiar to the earthly state; belong to it alone; and are not necessary to the spiritual part of humanity. To make you comprehend this, we should have to present before you an internal view—a complete representation of the spiritual body, its powers, its organs, forces and functions, which we are unable to do. Rest assured, however, that your spiritual bodies will possess all those organs and functions necessary to a complete assimila-

spiritual bodies will possess all those organs and functions necessary to a complete assimilation of power between your soul and body, as well as all those capacities requisite to your complete enjoyment of life.

Q.—[From B. L. Hutchins, Pasta, Kansas.]
Please explain the peculiar phase of clairvoyance I possess. Frequently when in the company of friends, I see, not their spiritattendants, but their relatives and acquaintances living on earth, though perfect strangers to me. Once my clairvoyant vision extended to the other life; and while a trance speaker was addressing an audience I saw three spirits who controlled her. controlled her.

controlled her.

A.—Clairvoyance is the power of the spirit to see clearly; and when fully unfolded the spirit of the seer can perceive, not only forms, individuals and so forth, upon the mortal side, which are at a distance, but also can perceive the same things, the same beings, scenes and incidents even, that are upon the spiritual side of life. It appears that your correspondent has her clairvoyant powers unfolded only upon one side; her spirit vision has the power, se to speak, of projecting itself to a distance, and perceiving the forms of the friends of those individuals with whom she comes in contact. Possibly she can go further, and even perceive and describe the interior of the homes of those persons who are not present. When the spiritual power of clairvoyance is fully unfolded, then your correspondent will be able not only then your correspondent will be able not only to see and describe those who are yet in the mortal body, but also those who inhabit spirit-ual forms, and likewise the homes and scenes of the higher life.

William E. Dodge.

But a brief time has elapsed. Mr. Chairman, since I departed from the earthly form, and yet But a brief time has elapsed, Mr. Chairman, since I departed from the earthly form, and yet I have found myself in contact with physical life several times since that hour; indeed, it seemed as though I had not fully passed away from the mundane sphere, and I hardly think that I have done so. This is not the first time. I have manifested through another organism; for almost immediately after breaking my connection with the body. I found myself attracted to the home of a medium, and had the opportunity, the privilege given to me of controlling her organism and manifesting my presence to the parties present. I was a great sufferer at that moment; coming into close contact with physical life, I was almost unable to control myself, not to speak of governing the organism of another. I suffered intensely the last few moments of physical life, although it is not generally known that I did so. I could not express my desires; I could not control my organs, and the terrible death-hunger which assailed me seemed to eat into my very vitals. In coming back into contact with another individual, I felt the same sepsation; it seemed as though I should starve to death. I was kindly provided with the means of satisfying my cravings by those who were in attendance upon the medium. This occurred in New York City where I resided and was very well known. I wish to return my thanks to the gentleman who so kindly lent me aid at that critical moment, for to me it seemed a supreme moment, one that kindly lent me aid at that critical moment, for to me it seemed a supreme moment, one 'that counterbalanced all the experiences of my former existence. I will here say that I should not object to the publication of that experience, provided the parties were willing their names should go forth to the public with it. But if they are not willing, I feel that it will be unwise to print an account of that interview, because I know my friends would not accept the statement and some of these who know of the statement and some of these who know of the statement, and some of those who knew of me would scout the idea that I had returned in so humbles manner, seeking to make my wants

so humbles manner, seeking to make my wants known.

Again I return to-day. I am stronger and happier in spirit. I have risen above the cloud which the last few sensations and experiences of mortal life threw around my spirit. I have been enabled to look outward upon the spirit ual life, and to come into communication with dear friends who had passed from the body previous to myself. I have been welcomed by them to a home that is beautiful to my view, one that I feel is adapted to my wants, and one that I

to a home that is beautiful to my view, one that I feel is adapted to my wants, and one that I can appreciate and enjoy, therefore I do not feel so miserable as I did a few days since.

I return to say to my friends: I am with you, I am ready to communicate with you in private, to assure you of my presence, and give you tangible evidence of my continued existence in the spiritual world, by giving you such facts through the lips of some stranger as would convince you of my personal identity. I do not desire to parade private matters through the public press, because I feel that they belong only to my friends and to myself; that the public has little to do with them. But if I can demonstrate the tritth of immortality to any heart strate the truth of immortality to any heart that is hungering for a knowledge of immortal life, I shall be more than glad to return and do my little part in this great cause. I have been greatly exercised in mind since passing away; many new ideas have come to my comprehen-sion which I never before entertained. The sion which I never before entertained. The new life which is opening out before me is real, palpable, beautiful, yet singular in r ny of its phases. I stand almost aghast upon ... threshold, and feel that I am incapable, at present, of giving to my mortal friends a history of those scenes through which I have passed during the last two weeks.

scenes through which I have passed during the last two weeks.

I was present at the obsequies over my body.

I listened to the remarks that were made, which pleased me somewhat? but knowing what I do at present from the spiritual standpoint, they did not give me that great satisfaction which they might otherwise have done. Yet I listened

with satisfaction and respect, knowing that they bore to the hearts of my friends who were yet in the body consolation, peace and hope in the future. It was said that if it were only known what experiences I had been called upon to pass through during the preceding three days, it would bring more of consolation to the heart than any other knowledge could do. I will say to that speaker or other friends that I am ready to unfold my experiences during the first three days of my existence in spirit life; but I cannot do so here, as I have not the time. I will merely say that for the first forty-eight hours. I was held in close contact with my earthly body; I could not seem to dissever the tie existing between it and the spiritual; so I longed for the hour to arrive when it would be placed away from sight, and the tie sundered that held ing between it and the spiritual; so I longed for the hour to arrive when it would be placed away from sight, and the tie sundered that held me to my form of clay. However, after the fority-eight hours had passed I found myself drifting away, soaring above those earthly conditions, coming into contact with the dear friends who had gone before me to prepare the way for my entrance into the heavenly kingdom. The experiences which then came to my soul can never be realized or appreciated by any individual of earth until they, too, pass beyond the gateway of earth and are made welcome by loved ones long since taken into their hearts, and perceive the homes prepared for them, the realities of immortal life, and understand that they are privileged to unfold all the powers of their being.

I have only a few more words to say to personal friends: See to it, my dear ones, that you devote your lives to the interests of humanity, and to the performance of such deeds of kindness as you feel to be your duty. Do it in your own peculiar way; seek not to spread before the public a knowledge of your deeds or words, but unostentatiously, quietly, in humbleness of spirit go forth upon your daily paths, sending out on every hand influences of kindness, words of love and sympathy, with deeds of charity, or whatever the occasion may demand, and you

out on every hand influences of kindness, words of love and sympathy, with deeds of charity, or whatever the occasion may demand, and you will not feel to regret it when you pass to the spiritual world.

I am happy, so far as I have seen of the higher life; yet I have much more to receive, I have many lessons to learn, I have many things to take up and incorporate into my life.

When I first same back to the medium of

take up and incorporate into my life.

When I first came back to the medium of whom I spoke, and realized that I, who had possessed great wealth, was then unable to purchase a morsel of food to stay the oravings of hunger. I felt humbled and distressed. And when I realized that I had been known in the walks of life, and recognized by many, but was now, as a spirit, unable to attract the attention even of my former associates, or speak to them as I desired, I felt saddened. I bowed my head in sorrow. But I have overcome that condition. I realize that all is well. Whether my friends believe that I return to them or not, I know the time is coming when they will meet me in the superior state of being, where we will be reunited. I can wait for that time, while working for the benefit of others.

Be kind enough. Mr. Chairman, to announce me as William E. Dodge, of New York City.

Dr. H. O. Wright.

Good afternoon, Mr. Chairman. I am assisted to come here this day by a member of your spiritual band, Dr. R. Kitredge, with whom I am associated in one line of my labor. I feel gratified with the privilege, for I desire to extend my fraternal love and greetings to all my friends, particularly those who are in Vermont, and I have many throughout that State. I have friends also in other States. If any of those should learn that I have returned to your circle room, I trust they will feel they are included in my greeting and expressions of my affection. I have several points to take up and speak upon, and hardly know where to begin. First, I will make mention of the manner of my decease. It is pretty well known among Spiritualists, at least those who read your paper, that I passed Good afternoon, Mr. Chairman. I am assisted least those who read your paper, that I passed from the body from the effects of inhaling gas; from the body from the effects of inhaling gas; but it is not generally known how it happened. I had not been feeling particularly well, and the last few moments before I retired to my couch for the night, I was troubled with a slight headache. I now know I was surrounded by an influence who desired to manifest, in connection with the object of my visit, but I did not receive that intimation at the time. I had turned the key of the gas-fixture, and involuntarily, without my knowledge, after the light had become extinguished, my fingers turned the key back again. This allowed the gas to escape into my apartment, and the inhaling of it was the cause of my physical decease.

I am not sorry that I was called upon to pass from the body—although many persons question why this was so. I was engaged in my work, for I was a magnetic healer, a physician of the new school. I understood that I was in-

of the new school. I understood that I was in-fluenced, guarded and directed by spiritual in-telligences. I now know that was so, but not more fully than I knew it when in the body; and my profession was congenial to me—I had enough practice to engage my time and attention, the prospects before me were pleasant, alluring. Yet in returning from the spiritual world I do not nor can I declare that I am unbappy or regretful, in consequence of the fact that my physical career was cut thus short, for I have taken up my time of labors in the scinit. that my physical career was cut thus short, for I have taken up my line of labor in the spiritworld, and entered into association with friends in the higher life, whose presence is congenial to me, who are also laborers in the great field of medical reform; spirits who are exalted, intelligent, and wise, who direct the forces and powers which are playing throughout the organs of humanity, now so little understood by mortals in the present day. I am still laboring, and glad to do so. In sending my fraternal greetings to all my friends, I assure them I am not idle. Friends in Woodstock, in Bartonsville, in Proctorsville, and other places of Vermont, have heard from me since I passed to the spiritual life, and will hear from me again.

Please tell Mrs. Ramsdell I have looked over her case since passing to the higher life, and her case since passing to the higher life, and find she is permanently restored to health. Her

and see is permanently restored to health. Her body is a small reservoir for magnetic force which is brought to her from the higher life, from which others may receive benefit. I also desire to say to friend Wheeler that he also has been used, assisted and benefited by the spirits, and I feel that I will be able to bring him a knowledge of my presence, from time to time. To the lady medium with whom I am assoclated at present, in one line of my labor, I de-sire to say that her band believe that in a little time those conditions will be brought to her life that will enable her to perform all the labor which she desires for the benefit of humanity. She must be patient and passive, doing those things which the spirit guides direct her to do. She will, after a while, receive that instruction which will preserve and over that instruction which will prepare and open the way for future work. Her young son, who passed away years ago from the effects of an accident, is with me. We are associated in our labor. He has been a pupil of Dr. Kitredge, therefore has received that instruction which will be of great hereaft to humanity. All things will be of great benefit to humanity. All things appear to be encouraging. Even though shadows at times obscure the horizon, even though the sunshine does not stream across her path way as brightly as she may desire, let har be of good cheer, for her spiritual guides bless and protect her.

I will not tarry any longer, for there are others who desire to manifest. I am Dr. H. O

MESSAGES TO BE PUBLISHED;

Feb. 23.—Rhoda Winchester! Mrs. A. Jonés; Pardon Thompson; Julia B. Terry: Amnes; John H. Currier,
Feb. 27.—D. P. White; Will Jackson; Julius Pratt;
Eliza Chesley; Lotela, far Andrew Stacy: Anna C. Carlyte, William Stone, Annie O. Thoribon.

March 2—Children's Day.—Bertha Washington Palmer;
Willie Witt. Mand. Lilian Merriet; Elize Kolntyre Trect
McKenny; David Manialeld; Olive Belle Sandhan; Julia
Muth; Willie Kennedy; Johnnie McArthur; Lotela, for
Sammie Lewis, Lizite Evans, Frankie Bartiey; Georgie
White, Millie Walker.

March 8.—Dr. S. P. French; Mary Elia Hallett; Hon.
James Wilson; William Jenkins Pangh; Mrs. Elizabeth
Park,
March 9.—John M. Brown; Mrs. Carrie Al Pike; Secret
Reynolds: Maria M. Shopard; Samuel Hauch; Anlie, for
Ed. Wilking, Annie Liswrence, John F. Ordwy; Mary
White, Samuel Walters

March 16.—Blehard, Giarler; Robert Burr; Mrs.

March 26. Berling Goldber; Mary Eliabeth Parker,
Joseph Orden; March L. Skinner; Burne Carl.

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Joseph Orden; March L. Skinner; Burne Carl.

March 26. Berling Goldber; Mary Eliabeth Parker,
Joseph Orden; March Elizabeth Garler; Burne Carl.

March 26. Berling Goldber; Mary Elizabeth Parker,
Joseph Orden; March Elizabeth Garler; Burne Carl.

March 27. Her Elizabeth Garler; George Edward

March 27. Her Elizabeth Garler; George Edward MESSAGES TO BE PUBLISHED.

To The Work of William Shall S

Catharine Driscell, Caroline Parker, Algernon Palge, Maria, Bhoogah, Jennie West, Btariight, Henry Miller, John Garman, Bine Boll.

Agril 10.—Admot B. Marth; Mrs. Lens E. Leach; Mrs. Fannie O. Paddook; Mary Hanaford; John W. Brooks.

Agril 13.—James H. Pinckney; Addison P. Wright; Julietic T. Hurton; Rosis Matthews; Lewis H. Badfield; Bally Price.

Agril 17.—Mary Jane Carpenter; C. O. Klett; Nellie Dactoy; W. H. Butter; Georgis Irving.

Agril 20.—John Tyerman; J. N. Smith; Margaret Davidson; Jonathan Walker; May Flower.

Agril 21.—Louis Agnasis; James Foley; Rachel Morton; James Birmingham; Elizabeth Dart.

Agril 27.—Amasa Stoddard; Charonce Lawton; Mrs. Emeline Turner; George Bradford; Cousa, for Jonathan Admis, Hattle M. Comin.

May 1.—Lotela, for Charles Bennett Jones, Lillian Carter, Fannie Eaton, Joseph Carr, Mrs. Monica L. Burke, Sammet Allen, Mrs. Carrie Wilte, Martin Hayes, Morning Star, Henry C. Walker, Emma S. Dodge,

May 4.—Poleg Wadsworth; Thomas H., Bond; Ira Consait; Lizzio Florence Hatch; Caroline Jeanheite Wilson, May 8.—Jesse C. Wells; Marianna Sargent; Mary Farmer; James M. Sherman; Julia Doran; Black Hawk.

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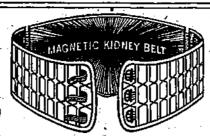
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Banner of Bight.

Medium Exposures-Recent Developments.

To the Editor of the Banner of Light:

Truth needs constant vindication, for its enemies are ever active, and misrepresentation is their chief weapon of attack. This seems to be especially true of Chlose persons who rejoice in "exposing," or seeing "exposed," a public medium, particularly one who has achieved, or is achieving, a decided success. The greater the success, invariably the greater the efforts made by this peculiar class of people to stop the career of the medium, by frantic outerles of "fraud" in the first place, to be soon followed by some dexterous and treacherous device to entrap and betray the medium into a false position, which puts him or her into the power of the enemy, visible and invisible. I was In hope that, for some time at least, this topic was to rest; but current events are constantly bringing it forward, and throwing light upon the philosophy of these "exposures." The logic of these events, however, seems to make but little impression upon the "exposers" themselves. They think they have won a laure crown, but it will prove in the end only a cypress

Recently, it was reported that Mrs. Miller, the famous Western medium, noted for her scances with the Rev. Mr. Watson, had been "exposed"; and I alluded to the affair in my anniversary address in New York, on the 1st of April. Mr. Jno. C. Bundy, who happened to be present, took occasion to endorse, in his way, her mediumship, saying (as he was reported by an excel-lent phonographer present): "Mrs. Miller is a medium for genuine, marked and distinct phenomena. That she is a medium for materialization, for slate-writing, and for other phases, there is no possible doubt." But this seemed to be too strong for the sober second thought; and in the last Issue of the Religio-Philosophical Journal he thus "backs down," and qualifies the report: "Mrs. Miller is a medium for genuine marked and distinct phenomena. That she is a medium for materialization is probable." This is said notwithstanding the emphatic and carnest testimony of Mr. Watson, in that very number of the Journal, to the success of Mrs. Miller's recent scances. But what, it may be asked, is the testimony of Mr. Watson worth compared to the wondrous astuteness and profound sagacity of that experienced veteran Spiritualist, the editor of the Religio-Philosophical Journal, who, for less than a half century, has been studying practically the phenomena of spirit manifestation, especially as presented by fraudulent mediums? In his juvenile enthusiasm, Mr. Watson says: " Mrs.

Miller is now on a visit to us, giving satisfactory scances in my library every night. Her materializing scances are too well known to need description. What has been most interesting to me is to see my children playing with those who have been over the other side some years. They hug and kiss each other as naturally as if all were mortal, ... The most popular and influential ministers have been with us, and overwhelmed with the manifestations, one of them saying, It is truly wonderful. Another one of them remarked the first night: 'Any one who says this is a humbug or a fraud, is a fool." But the sagacious editor says, with a gentle and considerate rebuge to the neophyte Watson: "Mrs. Miller is a medium for materialization, probably"; and then significantly remarks: "The evidence, oral and written, upon which our judgment is formed in this case, as in all others, depends for its value jointly upon the veracity and competency of the witnesses," (Mark that, Mr. Watson; and remember it when you are prompted again to speak of a medium to this profound judge and expert critic.) Mr. Bundy says: "Mrs. Miller has grossly deceived some who were full of couffdence in her mediumship"; and then adds: "This does not disprove her mediumship for form-materialization. It does prove that she will deceive."

In connection with this matter, reference is made by Mr. Bundy to Prof. A. R. Wallace of England, referring to the letter which Mr. W. wrote in October last. vindicating the mediumship of Miss Wood, by a citation of principles and facts tending to prove that the exposers" in her case were mistaken in their condemoation of her. This letter Mr. Bundy denies was any vindication of her at all, any more than would be a "proof of good deeds in favor of a person charged with forgery, theft, or other crime; they do not disprove the offense charged." This logic is worthy of cachable evidence, to show that the charge is, prethe accused. This was, it seems, the object of Prof. Wallage, and hence the letter was evindication of her.

But Mr. Bundy says of this admirable letter: "It did not command the respect or approval of a single English Spiritualist prominent as an author, writer, or expert, so far as we have seen"; which allegation is a confession of gross ignorance unpardonable in a fournalist. Does Mr. Bundy regard Mr. Stainton-Moses (M. A. Oxon.) as a prominent Spiritualist in any of the senses mentioned? Let me cite what this distinguish ed Spiritualist "author, writer, and expert" said of the letter (in Notes by the Way, in Light), one week after its publication: "Mr. Alfred R. Wallace puts in his striking letter considerations that have, for a long time past, so presented themselves to my mind as to make me hesitate in pronouncing any opinion about so difficult a subject as materialization... It is a hopeful sign that experienced Spiritualists are beginning to see what Mr. Wallace so well puts, that 'catching a spirit' proves nothing of logical necessity. It is probable, nay, almost certain, that any such seizure would place the medium in the hands of the seizer of the form, if that form were as substantial and solid as they usually are. [Bear yo that in mind, oh! ye spiritgrabbers!] If it were one of the less solid bodies the shadowy forms such as appear with some mediums-the attempt at seizure would fall. Probably the form would be reabsorbed into the medium, who would be found in his place suffering from a shock to his nervous system. For what takes place is probably what has been often speculatively pointed out before, and what Mr. Wallace suggests." If this does not imply respect or approval of Mr. Wallace's admirable letter by a prominent English Spiritualist, what does it imply? And I would ask what confidence is to be placed in a journalist so badly informed, so forgetful, or so reckless as to make such a statement 5 I hope he will make a note of this wise comment of M. A. Ozon, when he revises his record of the spirit. grabbing case of Mr. Sour, in which he was the magna pars, and seemed to be so proud of it. This is the philosophy on the basis of which, in part, the perseented mediums on this side of the water have been vindicated. (But let it be remembered, only as mediems. for none of those who defended the mediumship of Mrs. Hull or Mrs. Crindle-Reynolds discussed pro or con, their moral character, except as it was involved in their mediumship. But Mr. Bundy now asgails the moral character of one of these persons, and falsely represents me and others as vindicating it, But this par parenthese.)

I should add, to make the case stronger against the religious philosophical journalist, that the Herald of Progress copied Mr. Wallace's letter and spoke of it in terms of both approval and respect, not to say high commendation, speaking of it as a "consistent and logical defense of the facts." I think the editor of the Medium and Daybreak treated it with similar respect. Certainly he has no sympathy with "spirit-grabbing" or such "test conditions" as Mr. Bundy and those of like views in England contend for : as is obvious from what he said on the 17th of November, one month after Mr. Wallace's letter was printed : "The sensitive feels that he is being challenged, mentally, in the most opprobrious terms; resemment is aroused; if not in the consciousness of the medium, in the surrounding sphere; and we have a retaliative trick played by some resentful sprite, or the devils in the wake of the malicious aitter wreak their vengeance on the mediam by overpowering her or her guides, and leading her forth in disgrace to be grabbed by him who came there deliberately and on purpose, and descerated the spirit-circle by entering it in bad faith." The English Spiritualists of prominence are not all fol-

lowers of, or sympathizers with, the editor of the Religio-Philosophical Journal. The "tall does not wag

But, after all, Mr. Bundy is obliged to admit that 'Miss Wood is proved to be a genuine medium." even under the senseless conditions of the fraud-exposersin regard to which Mr. Burns, a prominent Spiritualist, writer, lecturer and journalist, said: "The committee regard a medium as one not having any rights which they are bound to respect-a kind of fallen angel, whom they, like devils, make it their duty to torment and degrade. The medium is to be continuously under the observation of each member of the circle. And why is this arrangement recommended? Is it suggested as a condition which will facilitate anirit-manifestation? In it intended to ennoble and elevate the medium? By no means: these considerations are overlooked; the object of this scrutinous arrangement is, that the medium may not perform the manifestation by trick" - thus, of course, treating every medium as a trickstor.

These insulling conditions, however, under the circumstances, Miss Wood has accepted, in order to confound her persecutors; not, we may be sure, to "recognize," as Mr. Bundy says, "the justness of the position taken by those whom Prof. Wallace antagonizes," but really to prove their injustice, and force them to admit the genuineness of her mediumship, as Mr. Bundy does in this very article, in the following words: "She has cheerfully acceded to their [the wise ones') wishes, and given scances under the conditions requested, namely, sitting outside the cabinet, and in constant view of the observers, and WITH COMPLETE success." (Glory to God, and confusion to the enemies of truth i)

In the same number of the Journal, a letter of Mr. Henry Burton, copied from Light, gives a full account of these test seances with Miss Wood, from which it appears that, under these boasted conditions, the circle had to wait over an hour for a slogle manifestation. "In the space of about an hour, or a little over (Mr. Burton writes), we had the pleasure of seeing the chair that we had placed against the wall at the right of the cabinet dragged quickly into the cabinet This was soon followed by a dusky white form pro-truding itself from the cabinet, and standing forward to willim about a foot of the left of the medium." And this was about all that could be accomplished during that long scance, under those severe conditions i Enough, it may be said, under the circumstances, as indeed I think; but how absurd to prescribe these as exclusively, the proper conditions for holding materializing séances l

What seems to me to be worthy of emphatic notice in this matter is: (1) The triumpliant vindication of Miss Wood over those who represented her as a trickster and not a medium: (2) the demonstration that the socalled "exposure" of a medium is by no means satisfactory evidence against the genuineness of his or her mediumship, nor does it, in view of the principles laid down by Prof. Wallace, Mr. Stainton Moses, Mr. Burns, and many other experienced investigators on both sides of the Atlantic, amount to even presumptive evidence against the integrity and truthfulness of the medium: (3) the illustration thus afforded of the value of such "test conditions," and the limited extent to which they can be employed as means of investigation, their use being only to confound narrow-minded, positive, and ignorant disbelievers; (4) the inglorions defeat of the abusers of mediums and mediumship. especially of materialization; since the latter has been proved, even to them, to be an undentable truth; while, of course, it is no more certain to other investigators than it was before; (5) the lesson presented to those who have, on evidence now shown to have been inadequate and illogical by some of the best Spiritualist investigators, ruthlessly condemned some of the strongest public mediums in this country; though it is to be feared these people will refuse to recognize the "inconsequential" character of their unjust and absurd methods; and let these important events "fall that" upon their minds. Of course, as Mr. Bundy needs not to be told, lawyers might not accept as tenable those grounds of exculpation which would satisfy Prof. Wallace and Mr. Statuton-Moses; and it is superlatively "inconsequential" for a Spiritualist journalist to urgo this as a reason why those grounds should not be accepted at all. The ordinary judge or lawyer would, of course, decide such a matter as Justice Flower decided the case of Dr. Slade; and it is strange to find Mr. Bundy approving of such logic. The events to which reference is here made I think

to be of more than ordinary importance, and they should be calmly considered in the light of sound spiritual philosophy; and with no sinister attempt to drag the Religio-Philosophical Journal. A vindication is, in personal or irrelevant issues. This attempt in of course, not intended to prove a negative; but, be- reference to myself has been made by Mr. Bundy; fore the affirmative has been established by unin- but I make no reply to words of calumny, but permit my character and position both past and present to be. sumptively, untrue, by a citation of facts proving as far as they can be, their own vindication. My anxthat the charge is inconsistent with the character of lety is for truth and justice, and not for personal aggrandizement, fame, or elevation. Had I feared the finger of scorn, I should never have expressed any interest in Spiritualism. HENRY KIDDLE.

New York, May 5th, 1883.

Lake Pleasant (Mass.) Camp-Meeting.

The Annual Tour of Inspection—Condition of the Grounds
—Improvements to be Made—Features for the Season of 1883-Music by the Fitchburg Band-The List of Speakers -Miscellaneous Notes;

Miscellaneous Notes;
On May 2d, Superintendent John Adams of the Fitchburg Relificade, accompanied by a Banner of Light commissioner, several railroad men and prominent officials of the Lake Fleasant Camp-Meeting Association, with a few invited guests, made a tom of inspection of the famous camp-ground at Lake Fleasant, Montague, Mass.

Each year thousands of Spiritualists from all parts of the country visit this beautiful place for spiritual instruction, rest and rational ammsement. The prospects for the tenth annual meeting are very fattering. Over three hundred lots are already engaged, and letters come in daily asking for information relative to hiring lots, cottages, hotel accommodations, etc.

The Grounds are all in good shape, and many painters have begun the work of beautifying the cottage-houses of a large number of the resident campers. Contracts for the erection of several large cottages have been let to expert builders.

have begun the work of beautifying the cottage houses of a large number of the resident campers. Contracts for the erection of several large cottages have been let to expert builders.

The Banner representative promenaded Broadway, Montague street and the "Bluff," and his thoughts reverted to the happy throngs of people that made that thoroughfare hock so lively last August. The weeks are gliding rapidly by, and soon, dear friends, we shall all meet again at the Lake.

IMPROVEMENTS.—All needed repairs will be made. New fences will be put up, foot-rests will be put upon many of the seats in the great anditorium; the supply of water will be greatly increased, and the "new ground" will be cared for in that direction. In fine, the entire camp ground will be renovated and improved. It is confidently expected that the season of 1833 will transcend all others in point of the cleanliness of the grounds, and the completeness of all the details involved in such a great undertaking.

The HOTEL—Landlord H. L. Barmard of Greenfield, Mass., will conduct the Lake Pleasant Hotel. He is a very competent man for the place; his long experience as a hotel proprietor fitting him, in an exceptional degree, for the duties of such a position. The house will be rehabilitated throughout, and Mr. Barnard will take special pains to care for the comfort of his guests. Table board will be five dollars per week. Rooms, from one dollar per day upward. Parties desiring to secure rooms should address H. L. Barnard, Greenfield, Mass., at an early day.

MUSIC.—The celebrated Fitchburg Band will discourse choice music throughout the entire meeting. Aircady Capt. Russell is "conclining" his men for the Camp-Meeting season. The latest and most popular airs, with choice selections from the 'higher grade,' will be given. The celebrated Fitchburg Band are special features of this meeting which are lighly appreciated by all—campers and transient visitors.

THE SPEAKERS.—The list of speakers for 1883 appeared in the Banner of Light several weeks ago, but

is reproduced here. [Out this list out for future reference.]

Sunday, July 29th, Dr. Geo. H. Geer. Farmington, Minn., and J. Clegg Wright, England; Tuesday, Jist, Cephas B. Lynn, Hoston, Mass.; Wednesday, Ang. 1st, Mrs. Enma L. Paul, West Handolph, Vc.; Thursday, 2d. J. Clegg Wright, England; Friday, 2d, Mrs. Esrah A. Byrnes, Boston, Mass.; Baturday, 4th. Austen E. Simmons, Woodstock, Vi.; Bunday, 5th, Hon. A. H. Dalley, Brooklyn, N. Y., and Capt. H. H. Brown, Brooklyn, N. Y.; Thesday, 7th, Walfer Howell, Brooklyn, N. Y.; Wednesday, 8th. Capt. H. H. Brown, Brooklyn, N. Y.; Thesday, 7th, Walfer Howell, Brooklyn, N. Y.; Thesday, 8th. Capt. H. H. Brown, Brooklyn, N. Y.; Mednesday, 8th. Capt. H. H. Brown, Brooklyn, N. Y.; Thursday, 8th. Cen. Bendon, Vt.; Saturday, 11th, Mrs. Fannie Dayle Smith, Brandon, Vt.; Sunday, 12th, Cephas B. Lynn, Boston, Mass., and A. B. French, Clyde, Ohio; Tursday, 15th, A. B. French, Clyde, Ohio; Friday, 17th, Glies B. Siebbins, Deiroit, Mich.; Saturday, 18th, Cephas B. Lynn, Boston, Mass.; Sunday, 18th, Ed. S. Wheeler, Philadelphia, Pa., and Mrs. R. S. Lille, Philadelphia, Pa.; Friday, 23th, Mrs. A. H. Colly, Chicago, file; Saturday, 25th, Mrs. R. B. Lille, Philadelphia, Pa.; Friday, 23th, Mrs. R. B. Lille, Philadelphia, Pa.; Friday, 23th, Mrs. R. B. Lille, Philadelphia, Pa.; Friday, 23th, Mrs. R. B. Lille, Philadelphia, Pa.; Friday, 25th, Mrs. R. B. Lille, Philadelphia, Pa.; Bunday, 2

Colville, Boston, Mass., and J. Frank Baxter, Chelses Mass.

The railroad facilities of Lake Pleasaut are unequaled. Excursion rates will be sold on the Great Trunk Line called the "Fitchburg Railroad"—one of the most popular and one of the best managed roads in the country—and all connecting roads. Call for "Camp Meeting tickets to Lake Pleasant, Mass." Excursion rates will be given from Buffalo, N. Y., over the New York Central, and the expectation is that special rates can be secured from Chicago. Negotiations are now pending with several Western railway companies relative to excursion tickets to Lake Pleasant. Full details will appear in the Banner of Light at an early date. RAILBOAD PACILITIES.

date.

A beautiful dépôt has been crected at Miller's Falls,
Mass., and this year the "ecoot train" will make its
"run" to the Lake without any long "waits," making
close connection with the day express train.

Last year the accommodation trains and the 6 P. M.
train from Boston stopped at the Lake, and the same
rule will, undoubtedly, hold good this year.

CHIPS Landlord Barnard has engaged a Parisian cook. Pleuty of accommodations at Lake Pleasant for all. Reader. De sure and visit Lake Pleasant this season. Lake Pleasant Hotel will be open for guests July

Lieut. Benj. Gallupe will build a neat cottage at the

Lieut. Benj. Gallupe will build a neat cottage at the Lake."

A. B. French has engaged quarters for Brad Tuttle for the entire meeting.

A pointer: This year baggage can be checked to and from Lake Pleasant.

A prophecy: There will be extraordinary interest in the meeting next August.

Ben Tilden, gotten up regardless of expense, welcomed the visitors on May 2d.

Barnard's world-famous fre-escape will ornament the hotel building after July 16th.

There is a good prospect that the grounds will be lighted by the electric light this year.

Of course: As usual specimen copies of the Banner of Light will be distributed among the people.

There will be a meeting of the directors of the Camp-Meeting Association at Lake Pleasant, May 23d.

The formal exercises will begin on Sunday, July 20th, and hold until the last Sunday of August inclusive.

Lake Pleasant is the mediums' favorite resort. Meeting Asponents of the Camp-Lake Pleasant is the mediums' favorite resort.

alve.

Lake Pleasant is the mediums' favorite resort. Mediums of all phases will be present in large numbers

Lake Pleasant is the mediums' favorite resort. Mediums of all phases will be present in large numbers this summer.

U. S. Marshal Fred Gailupe will again have charge of the police force, which is a guarantee that good order will be preserved.

At Lake Pleasant Dr. Ross, of Troy, N. Y., spoke highly of Prof. Wallace's recent remarks on the subject of exposing mediums.

Capt. Russell, of the Fitchburg Band, renews his subscription for the Banner of Light, each year, at the Lake, like the sensible man that he is.

Mr. and Mrs. Harvey Lyman are ensconced in their neat coltage for the season. Mr. Lyman will wrestle with the baggage when the camp opens.

To our Western friends: Now carry out your oft-repeated desire to visit Lake Pleasant. Come and see hs. Call for excursion tickets via the Troy and Bosion and Fitchburg lines.

Haverhill, Mass., will be well represented at the meeting his year. Mr. Young has written several interesting articles on the beautiful scenery at Lake Pleasant, for local papers.

Parties desiring information relative to securing lois, tents, cottages, board, or membership in the Association, should address the Secretary, N. B. Henry, Lake Pleasant, Montaque, Mass.

See Landlord Barnard's advertisement in another column for employés at the Lake Pleasant Hotel. Preference will be given to applicants who worked for Mr. Barnard at the Lake, a few years ago.

To John Adams, Esq.: Please give us Mr. W. B. Blings as master of ceremonics at the dépôt, Mr. B. Raymond in the ticket office, and Mr. Starkweather in the telegraph office. These gentlemen understand how to deal with the public. They are favorites with the campers.

The grand coff at the dépôt and the "Lake Shore Diving Rayme and the Lake Rose and Rr. Starkweather in the Campers.

campers.

The grand coff at the dept and the "Lake Shere Dising-Room" will be run by Mr. Steadman. Mr. S. did not put in an appearance on May 2d, so the writer cannot give his prices for the coming season. Four dollars per week table board was charged last year, and the same rates will probably be specified for this gasoon.

Grands. CEPHAS.

[From The (N. Y.) Truth Secker.] Injustice Toward Spiritualists.

Evidently the Christians have been at work in the Ohlo Legislature, which has just passed a law taxing all mediums three hundred dollars a year for practicing their healing gifts within the borders of Mrs. Hayes's State. This law will also reach the Spiritualist speakers, says the Banner of Light, "since medial power is manifested in all forms of the trance, whether public or private." or private,"
Without at all considering whether inspirational

Without at all considering whether inspirational speakers are controlled by spirits, or whether healing mediums receive their power through other sources than physical magnetism, there can be but one response on the part of Liberals to this exhibition of church spite, and that is condemnation and défiance. For several years the dectors of Connection have been trying to drive magnetic healers out of the State, but their efforts have been defeated, mainly through the sturdy persistence of our friend Byron Boardman, of Norwich. It is a great pity that Ohio had not such a grand worker.

Norwich. It is a great pmy that one have a license, grand worker.

If all professions were required to have a license, perhaps the medical could stand it. But such a burden would be too enerous to be borne, and would be thrown off by the people. Trades, like pawnbroking and liquor selling, in which there are enormous profits, are properly made a source of revenue to the State. and liquor selling, in which there are enormous profits, are properly made a source of revenue to the State. But as well tax a lawyer as a doctor, and the law that should tax a Spiritualist speaker should tax the minister and the public lecturer. To discriminate against the Spiritualist healer and speaker is monetrously unjust, and we are much mistaken if the Courts of Ohlo conot declare the discriminating law unconstitutional.

The law is Christian and churchly in its origin and outcome, and whether regarded as an enormously high tax upon a legitimate calling or an outrageous interference with religious opinious and rights, the people of Ohlo should lose no time in demanding of the Legislature its unconditional repeat. Politicians nowadays are altogether too pilant tools in the hands of Christian ministers who desire some special legislation to either promote their own interests or injure those of their opponents. Though the politicians generally regard the clergy as a harmless or not altogether useless lot, comforting to the women and good to oversee the children's picnics, yet when these meek and unctuous priests ask for legislative favors they grant them, expecting the votes of the clergy's parishioners in return. This log-rolling can only be stopped by the people who are injured turning upon the ostensible oppressors and voting them out of office. A few experiences of this sort would teach the law-makers a much needed lesson, and render them a good deal less pilant when ministers are urging legislation affecting an unpopular or heretical class. A politician's vulnerable point, the power he feels, is the polis. Remembering this, let the Ohlo Spiritualists and their friends work to repeal as unjust a law as is likely to be enacted for many years to come.

The "Russell Bill."

To the Edlior of the Banner of Light: The "Russell law" is creating quite a sensation in this State. Russell is a bigoted Methodist, I understand, and the whole measure is a Republican one. There are not less than twenty-five thousand Spiritualist voters in the State-four-fiths of them life-long Republicans-and I find that correspondents and those with whom I have conversed on the matter without an exception will refuse to vote the Republican ticket under such chroumstances, while the larger number will vote directly against it. Without the Spiritualists in the Reserve (northern part of the State), the large Republican majority in that section will dwindle down to

Besides, the course pursued by our Republican Legislature in passing this law, that puts our clairvoyants, mediums and seers on a par with fortune-tellers and astrologers of the fortune-teller type, and makes them out worse than the sellers of intoxicants by taxing them higher than the liquor sellers, will have a corresponding effect politically among Spiritualists outside the

Ohlo, always considered one of the most liberal of States, has been disgraced by her Republican Legislature passing the most illiberal and bigoted law (so far as we Spiritualists are concerned) of the age.

JAMES COOPER, M.D. Bellefontaine, O., May 6th, 1883.

The organization in Memphis, Tenn., for the protection of mediums, alluded to by us a short time since, has been effected, a State charter having been obtained, and "The Spiritualist Protective Association" formed, with the following list of officers : President, E. C. Cheek: Vice-President, Samuel Cooper; Treasurer, Mrs. E. C. Clanney; Secretary, Joe B. Cook. Lecturers and mediums desiring to visit Memphis will have arrangements made for their doing so, by addressing the Secretary:

The manifestations of the marvelous powers of magnetism, in the prevention, cure or relief of disease, have been so clearly defined as to prove, beyond question, its natural and perfect adaptation to that end, if applied according to the directions of the Magnetic Shield. See advertisement on page 7.

Providence, B. I.

The Sunday services at Slade Hall, under the aupices of the Spiritualists, were of special interest and largely attended. At 10:30 a Fact Meeting was held, and in the absence of the President, L. L. Whitlock, Mr. Foster presided. Very interesting phenomena were attested to by Messrs. Foster, Weaver. Fletcher, Mrs. Dr. Pratt and others. In the afternoon Mr. Fletcher's guides held the undivided attention of the audience in their eloquent exposition of the "Methods of Progress in the Spirit-World." Fine music was rendered by Mr. and Mrs. Spinning, whose charming talents have during the past year made them universal favorites. The evening lecture drew together a large and enpast year made them universal layorites. The evening lecture drew together a large and enthusiastic audience, whose curiosity was somewhat excited by the announcement that a "Practical Sermon" would be preached. The speaker took up the great reforms of the day in a manner that elicited the warmest applause. The recent investigations into prison life and a manner that elicited the warmest applause. The recent investigations into prison life, and the exposure of the inhumanity of our institution, were dwelt upon with telling eloquence; and when the speaker closed, the manifestations of approbation told how deeply his remarks had touched the hearts of his hearers. The lecture was followed by test descriptions. Next Sunday J. F. Baxter will speak at the same hall.

Meetings in Manchester, N. H.

The past two Sundays, May 6th and 13th, Mr. Geo. A. Fuller of Dover, Mass., has occupied our platform at City Hall. The audiences have been quite large, and fully appreciated the efforts of the inspired speaker. Last Sunday he lectured in the afternoon upon "Spiritual Gifts." This lecture was a most powerful and lucid exposition of the laws of mediumship, and showed plainly the pacessity of ever maintainlucid exposition of the laws of mediumship, and showed plainly the necessity of ever maintaining toward these subtle and sensitive instruments the kindliest feelings and the greatest charity. He spoke at considerable length of some of the more marvelous manifestations of spirit. "Here," said the speaker, "we have no right to pronounce the word impossible when questioned with regard to the possibilities of mediumship. All that we can say is simply this: It does not yet appear what new marvel lies in store for us; all that we can diswatt with patience, enjoying the light we may wait with patience, enjoying the light we may receive, studying the shadows which lie about us, wherein we may perceive a prophecy of the yet to be." In the evening Mr. Fuller spoke in a very logical manner upon "The Atonement." Next Sunday our platform is to be occupied by Mrs. Addle Stevens of Claremont, N. H. OCCASIONAL,

Meetings in Portland, Me.

To the Editor of the Banner of Light:

On Sunday, May 6th, Dr. H. P. Fairfield lectured before our society, giving two discourses in his usual brilliant style. In the afternoon his theme was "Man and His Relations." It was an able effort, and was listened to with much interest by the audience.

in the evening he prefaced his lecture by despiling quite a number of spirits, many of whom were recognized—his controls stating that they could not go on with the lecture until they had described them, and that there was a great host of spirits present. His lecture was upon the "Universality of Inspiration," and was very

Interesting and instructive.

May 13th Mrs. Juliette Yeaw occupied our platform. In the afternoon she spoke upon "The Comparative Relations of Liberal Christianity and Spiritualism," In the evening her theme was "Knowledge is Power," illustrating the value of a knowledge of Spiritualism before passing to the other life. Good audiences were in attendance, and the speaker was listened to with the closest attention. with the closest attention.

Meetings in Leominster.

To the Editor of the Banner of Light: The children connected with the Spiritualists' Society of Leominster, gave a Temperance en-tertainment in Allen's Hall, May 8th, which met with much approbation. The little folks did themselves great credit, as also some of our young friends who came forward to assist in speaking singing etc. A dealer was expressed speaking, singing, etc. A dealre was expressed by many that it be repeated, with which we shall endeavor to comply at an early date, add-Stiles improvised a fine poem, and an old sad true friend, and sister worker in the cause, ad-dressed the young and the old, and read a fine poem to the children. While she was speaking, two of our old well-known workers who have passed on, made themselves known to the audience through her organism, much to the gratification of our skeptical friends as well as those in the faith. Mrs. Fannie Wilder.

Spiritualist Meetings in Brooklyn. The Brooklyn Spiritualist Society, now permanently located at Conservatory Hall, corner of Bedford Avenue and Fulton street, holdsservices every Sunday at 11 A. M. and 7:45 P. M. Speakers under engagement: C. B. Lynn for May, and Mrs. F. O. Hyzer for June. All the Spiritual papers on sale in the hall, and all meetings free. H. W. Benedict, President.

Benedict, President.

Church of the New Spiritual Dispensation, Clinton Avenue, between Park and Myris Avenues (entrance on Clinton and Waverly Avenues). Services every Sunday at 3 and 7½ P.M. Educational Fraternity, or Sunday School, meets every Sunday at 10½ P.M. Social Fraternity meets every Wednesday, at 2½ P.M. Social Fraternity meets every Wednesday, evening for social intercourse at 7½ o'clock. Psychie Fraternity meets every Saturday evening, at 7½ o'clock, for the purpose of forming classes in mediumship. Free. A. H. Dailey, President.

Brooklym Spiritual Fraternity.—Friday evening Conference meetings will be held in the lecture-room of the Church of the New Spiritual Dispensation, Clinton Avenue, between Fark and Myrtie Avenues, at 7½ P. M.

The Eastern District Spiritual Conference meets

The Eastern District Spiritual Conference meets every Mondayevening at Composite Room, athetreet, corner South 2d street, at 7%. Charles B. Miller, President; W. H.

Comp. Secretary.

Brooklyn (E. D.) Spiritual Conference. Brooklyn (E. D.) Spiritual Conference.

Monday evening, May 7th, Mr. J. Clegg Wright gave the opening address. After an invocation breathing the most profound thought and lofty aspiration, he proceeded to elaborate the subject: "Jesus of Nazareth; Myth, Man, or God." "Jesus," said the speaker, "lived in an era different from the present; a time in which the last sparks of greatness were dying out of the nationalities of Egypt and Greece, and the East tern empires were paling before the rising and respiendent sun of Rome, then reigning the mistress of the world. Jesus, a God-sent man, came at this period of the world's existence to do the work of the world. He was born as other men are born; of common parents, but of bealthy bodies, and brains working in harmony. A son of God in the highest and the truest sense, divinity lived in the convolutions of his brain and polarized his spirit. He was, not the Son of David, bound to the Jew alone, but the son of man, the Saviour of bumanity; the foreruner of the evolution of Liberty, Equality and Fraternity. This Jesus Man was a reality; he had divine sonship, as each man has divine sonship, and the spirit which animated him is now being revealed to men in all its pristine brightness."

Mrs. Dr. Somerby announced the "School of Medi-

now being revealed to men in all its pristine brightness."

Mrs. Dr. Somerby announced the "School of Mediumship," conducted by Mrs. M. A. Gridley at Conservatory Hall. These classes, which meet on Saturday evenings, are having great success, and producing important results. Mr. C. R. Miller spoke with reference to the School of Mediumship, its important character, and the importance of recognizing and supporting mediumship as the basis of Spiritual Philosophy.

Mr. J. C. Wright, in a few concluding remarks, protested against limiting God to the interior conception of one's own idea, and advocated holding to the truth of to-day with an intellect ready to grasp the truth of to-day with an intellect ready to grasp the truth of to-morrow; ever evolving still higher types of thought and grander achievements of knowledge.

SEZ Fulton street, Brooklyn, N. Y.

Stinging, irritation, inflammation, all Kidney and Urtuary Complaints, cured by "Buchu-Paiba," \$1.

Almost Insane and Cured.

"Most of the eminent doctors in the East, as well as several of the medical faculty in New York City," writes Rev. P. P. Shirley, of Chicago, "failed to help our daughter's epilepsy, which began to show signs of turning into insanity. By the good providence of God we tried Samaritan Nervine, and it cured her." Your druggist keeps it. \$1,50.

Spiritualist Meetings in New York. The First Society of Spiritualists holds meetings every Sunday in Republican Hall, 55 West. 33d street, at 10% A. M. and 7% P. M. Henry J. Newton, President; Henry Van Gilder, Secretary.

The American Spiritualist Alliance meets every. Sunday afternoon at 2% o'clock in Republican Hall, 55 West. 33d street. H. F. Kiddle, Secretary.

MARVELOUS STORY

TOLD IN TWO LETTERS.

FROM THE SON: "28 Cedar street, New York, Oct. 28, 1882. Gentlemen: My father resides at Glover, Vt. He has seen a great sufferer from Scrofulst and the inclosed letter

Ayer's Sarsaparilla

has had in his case. I think his blood must have contained the humor for at least ten years; but it did not show, except: in the form of a scrofulous sore on the wrist, until about five years ago. From a few spots which appeared at that time, it gradually spread so as to cover his entire body. I assure you he was terribly afflicted, and an object of pity, when he began using your medicine. Now, there are few men of his age who enjoy as good health as he has. I could easily name fifty persons who would testify to the facts in his case. Yours truly, W. M. PHILLIPS."

FROM THE FATHER: "It is both a pleasure to etate to you the benefit I have derived from the use of

Ayer's Sarsaparilla.

Six months ago I was completely covered with a terrible. humor and scrofulous sores. The humor caused an incessant and intolerable itching, and the skin cracked so as to. cause the blood to flow in many places whenever I moved: My sufferings were great, and my life a burden. I commenced the use of the SARSAPARILLA in April last, and bave used it regularly since that time. My condition began to improve at once. The sores have all healed, and I feet perfectly well in every respect-being now able to do a good day's work, although 73 years of age. Many inquire what. has wrought such a cure in my case, and I tell them, as I have here tried to tell you, AYER'S SARSAPARILLA. Gloyer, Vt., Oct. 21, 1882. Yours gratefully.

HIRAM PHILLIPS."

AYER'S BARSAPARILLA cures Scrofula and all Scrofulous Complaints, Erysipelas, Eczema, Ringworm, Blotches, Sores, Bolls, Tamors, and Eruptions of the Skin. It clears the blood of all impurities, aids digestion, stimulates the action of the bowels. and thus restores vitality and strengthens the whole system.

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Dr. J. C. Ayer & Co., Lowell, Mass.

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For Epliepsy, Spasms, Convul-sions, Falling NERVINE Stokness, St. Vi-tus Dance, Alsoholism, Opium Eating, Syphilis, THE GREAT Berofula, King's NERVE

Evil, Ugly Blood Diseases, Dys-pepsia, Nervous-ness, Sick Headache, Rheuma-CONQUEROR tism. Weak Nervous Weakness, Brain Worry, Blood Sores, Billionsness, Costiveness, Norrous, Prostration, Kidney Troubles and Irregularities. \$1,50,

Sample Testimonials, "Samaritan Nervine is doing wonders," Dr. J. Q. McLomoin, Alexander City, Ala. "I feel it my duty to recognized it."
Dr. D. F. Laugulia, Clyde, Kansas.

49 Correspondence freely auswered. The

The DR. S. A. RICHMOND MED. CO., St. Joseph, Mo. At Druggists'. C. N. Crittenton, Agent, N. Y. May 19.—towiy (7)

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E. W. TYLER, Agent, 500 Washington etreet, Boston, vor Williams & Everett's. Steowis-March 24. THE SPIRIT-WORLD; Its Locality and Conditions. By the spirit of JUDGE JOHN WORTH EDMONDS, given through the mediumship of Wash. A. Danskin, and published at the request of the First Spiritual Congregation of Baltimore.

Fance, Because Property Con-Paper, 20 cents, postage 2 cents. For sale by COLBY & RICH.

HEAVEN AND HELL, As Described by Judge Edmonds in his Great Work on Spiritualism.
This work contains extracts from "Spiritualism," which has been out of print for some years. Paper: price 10 cents. For sale by COLBY & RICH.

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