

# BANNER OF LIGHT.

AN EXPONENT OF THE  
PHILOSOPHY OF THE FUTURE

VOL. LIII.

GOLLEY & RICH,  
Publishers and Proprietors.

BOSTON, SATURDAY, MAY 19, 1883.

{ \$3.00 Per Annum,  
Postage Free. }

NO. 9.

## CONTENTS.

FIRST PAGE.—*Spiritual Phenomena:* The Spiritualistic Experiences of Prof. J. W. Cadwell, Mesmerist.  
SECOND PAGE.—*Spring, The Hostrum:* Sin and its Consequences. Lord Hartington and the Vaccination of Recruits in the Army. Verifications of Spirit Messages, etc.  
THIRD PAGE.—*Foreign Correspondence:* Letters from New York, Massachusetts, Vermont, Rhode Island, Maine, and Arkansas. Foreign Correspondence: Letter from London. Obituary Notices, etc.  
FOURTH PAGE.—*The Ohio Ukase:* An Indian Reservation, Shameless Importers, The Liverpool Challenge, The Fact Meeting, Prof. Cadwell at Horticultural Hall, Regulation of the Medical Profession—No. 2, etc.  
FIFTH PAGE.—*All Sorts of Paragraphs:* Movements of Lecturers and Mediums. Spiritualist Meetings in Boston, A New Society, The Anniversary at New Orleans, New Advertisements, etc.  
SIXTH PAGE.—*Message Department:* Invocations: Questions and Answers: Spirit Messages given through the Mediumship of Miss M. T. Shelhamer from Bernard Thornton, Nancy Sumner, Rollin Sanford, Mary Eliza Pittman, Nancy A. W. Priest, Alice Peabody, William E. Dodge, and Dr. H. O. Wright.  
SEVENTH PAGE.—*"Mediums in Boston," Book and Miscellaneous Advertisements.*  
EIGHTH PAGE.—*Medium Exposures:* Recent Developments. Lake Placid (Mass.) Camp-Meeting, Lecture Toward Spiritualism, The "Russell Bill," Providence, R. I. Meetings in Manchester, N. H. Meetings in Portland, Me. Spiritualist Meetings in Brooklyn: Brooklyn (N. Y.) Spiritual Conference, etc.

## 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 church-member who lay on his deathbed, 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 heaven."

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. The man who has never investigated Spiritualism knows comparatively as little of that which is within the reach of mortals, as that miner knows of gorgeous landscapes, with hills and vales, singing brooks and warbling birds. Millions of dollars and thousands of lives are wasted every year to teach (?) people concerning 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 to me 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 children.

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 some of the books in the Bible, there was only one truthful prophet among them. Is it to be wondered at, then, that in this age 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 control at one time, and not be in a proper condition for them to accomplish anything again for weeks afterward. His veracity, intelligence or honesty as an individual may be very poor, without affecting the force or spirit that for a time takes partial or complete possession of the physical machine. I never allow myself to be guided in any direction by that which claims to be a spirit, any more than I do by that which I know to be mortal; and by neither, if the advice conflicts with my own judgment as to that which is best for myself and others.

I question spirits as I do men and women who are yet in the body; for we are all spirits even now, and those who have lost control of their

own physical system by accident, old age or disease, are yet men and women, with as little knowledge of most things as before they emigrated to that unseen country. If through a sensitive organism they can come back and give me any information that is within their reach and not mine, I receive it most thankfully. If they tell me anything which I am positive the 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 either the spirit or the medium.

I have sat in some twenty to twenty-five circles 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 mention 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 oldest 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 loved 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. I went home on the afternoon train, and, freed from 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. Nelson to say that she came with me from Portland, a hundred miles northeast of Boston; and that my boy had arrived safely where his mother was, a hundred and fifty miles in the opposite direction, if it was not the living, conscious spirit of my daughter who had recently passed into the spirit-world? And what power was that which controlled that gifted medium for 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 Spiritualists 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. read 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-hole 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. Duntou, author of "Duntou'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 séance 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 séance as promised, a very ancient 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 present: "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; and as I was at leisure that night I attended.

When I arrived he was being tied by two men to a chair, who carried him and the chair into a dark closet, from which he soon emerged with the rope in his hand. He declared that there was no man living who could tie him so securely; that the spirits would not untie every knot. I was requested by several persons to tie him, which I did in the way described in a previous number.

I tied the rope around one wrist, but not tight enough to cause pain; tied the other wrist to that one, and then tied the ropes together at his back, leaving the hands close to the pit of his stomach. He went into his closet,

and after waiting nearly half-an-hour came out still tied, but with two strands of the rope worn off by being rubbed against the edge of a shelf. Ten minutes more time would have been sufficient to have cut through the other strand had he known how near he was to freeing himself. He pronounced the control not quite strong enough to cut through the knots; and I, 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 séance 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 cut the rope," which he pronounced "more wonderful than if they had untied the medium." A half-hour later he declared that they brought the knife from a hardware store on Washington street, and had returned it through the air.

The Friday night to which the séance was postponed, a stranger who came, and who had attended the previous séance, 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 good as I that you have come," said Mrs. Hardy, "and they have manifested their presence by stopping the flow of gas." I had read a good deal about this phase of her mediumship in several of the Boston dailies 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 conveniently 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 pencil 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 there to 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, Hattie Penne, 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 unbelievers, who had died unconvinced, 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 over his intelligent face. "Did you ever know any one by that name?" I asked, and he replied, "Yes, she was my sister." The "something satisfactory" that he had failed to find at the blind man's séance (?) came with an overwhelming force at Mrs. Hardy's. After he had received intelligent and highly satisfactory tests from three different spirits, he changed seats with another member of the company, which process was continued until every one had received three or more messages of affection from the "dear departed." I therefore had the privilege of seeing every communication, and by request read aloud nearly all of

them, no two of which were in the same handwriting. When the séance 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 slate, 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 sneering remarks from several, as to any such things as physical manifestations, only made me the more anxious, 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 see a filmy vapor forming some ten or fifteen 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 far 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, tied 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 had ceased all manifestations for the night, and the ladies and gentlemen who had almost sneered 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 pail 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 hand, 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 séances. One that claimed to have been produced by Mr. Ellis, father of the well-known Laura V. Ellis, the medium, has a very peculiar shaped little finger, which is unmistakably like his own before his decease. I have heard him deplore the crook and odd shape of that finger, which he told me was caused by using a plane while engaged at his trade—that of carpenter. Mr. S. W. Lincoln, a well-known architect in Hartford, Conn., has the cast taken from a mold that was formed at one of her séances in that city, by what claimed to be his friend, who had been a blacksmith. The cast is of a very decided shape, and Mr. Lincoln assured me that it unmistakably resembled the hand of his deceased friend. I

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 séances, 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 Brooklyn, 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 séances. A servant-girl found some of that dematerialized paraffine 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 séances. I know she 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 earnest, honest people knew that she was all right. Several months afterward, and before I saw her again, 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 heard 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. Hardy, 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. Mrs. 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 emaciated 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 me, for it did me more good than anything else I ever received from mortals."

Mr. Perkins, in a whisper, said to her, "Don'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 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 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 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, 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 Banner 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 24, 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 séances he had attended where 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 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 previous to her decease, and she reiterated to him the assurance that her development was genuine, and the phenomena which received expression through its channel were honest and reliable, and not the result of any trick or collusion. He expressed himself to the people as having received great satisfaction from this answer, since it was himself who first encouraged the then Mrs. Hardy to make the first experiment which resulted in the showing of hands at her séances, a step which had prepared the way for the experiments of Prof. Denton in presence of Mrs. Hardy, which had ultimately in paraffine molds of the hands which had previously been made visible. Mr. Hardy, who was present in the hall, on being called upon, rose and stated that the remarks of Prof. Cadwell were substantially correct."











## TO BOOK PURCHASERS.

**COLBY & RICH, Publishers and Bookellers, No. 2 Montgomery Place, corner of Province Street, Boston, Mass.** For sale a complete assortment of Spiritual, Progressive, Reformatory and Miscellaneous Books, of Wholesale and Retail.

Terms Cash. Orders for Books, to be sent by Express, must be accompanied by all or at least half cash. When the money forwarded is not sufficient to fill the order, the balance must be paid by check or money order, to be sent by Mail, must be accompanied by cash to the amount of each order. We would remind our patrons that they can remit the balance of a dollar in postage stamps—only one stamp of the value of a dollar is accepted. All business orders looking to the sale of books on commission respectfully declined. Any book published in England, America (not out of print) will be sent by mail or express.

**Catalogue of Books Published and for Sale by Colby & Rich sent free.**

## SPECIAL NOTICES.

In quelling the BANNER OF LIGHT care should be taken to distinguish between editorial articles and the communications (condemned 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. We do not read anonymous letters and communications. The names of contributors of the latter are in all cases indispensable as guaranties of good faith. We cannot undertake to return or preserve manuscripts that are not used. When newspapers are forwarded which contain matter for our inspection, the sender will confer a favor by drawing the name of the article he desires specially recommended for perusal.

Notes of Spiritualist Meetings, in order to insure prompt insertion, must reach this office on Monday, as the BANNER OF LIGHT goes to press every Tuesday.

## Banner of Light.

BOSTON, SATURDAY, MAY 19, 1888.

PUBLICATION OFFICE AND BOOKSTORE, No. 2 Montgomery Place, corner of Province Street (Lower Floor).

## WHOLESALE AND RETAIL AGENTS:

NEW ENGLAND NEWS COMPANY, 11 Franklin Street, Boston.

THE AMERICAN NEWS COMPANY, 30 and 31 Chambers Street, New York.

## COLBY &amp; RICH,

PUBLISHERS AND PROPRIETORS.

ISAAC H. RICH, EDITOR-IN-CHIEF. J. H. COLBY, ASSISTANT EDITOR.

Letters should be addressed to ISAAC H. RICH, Banner of Light, 2 Montgomery Place, Boston, Mass. All other letters and communications should be forwarded to LUTHER COLBY.

THE WORK OF SPIRITUALISM is as broad as the universe. It extends from the highest spheres of angelic life to the lowest conditions of human existence. It is as broad as Wisdom, as comprehensive as Love, and its mission is to bless 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-Seeker* of New York City—the outspoken utterances of that paper showing that the Liberal element in the nation has also something to say in the premises, in condemnation of the Buckeye bigots and their obsequious Legislative agents!

The veteran and justice-loving 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 uncertain sound:

"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."

## An Indian Reservation.

It, 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 sense 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 Spokane 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, and that the Government is committed by its solemn pledge to keep it intact from every body, red man or white man, for this particular band. The record contains this and nothing more. It says nothing about any 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 as full of black treachery as anything that was ever charged against the Indians, since our troubles with them began.

Let it might be charged that this is a one-

aided view of the case, suppose we quote out-right 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*:

"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 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 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 attempts 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 this 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 prejudice 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 rapidly growing scarce, and I suppose they find it 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 Okanogan 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 reproaches.

## 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 Norumbega 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 minds 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 public at 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 "Norumbega" "light-outs" 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. Barnham, C. Fanny Allen and S. B. McCracken. The following officers were elected: President, W. J. Cronk; Flint; Secretary, S. B. McCracken, Detroit; Treasurer, Mrs. M. A. Jewett, Lyons; Director, J. H. Barnham, 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 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 fully 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 facts 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 two 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 Theological 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 eloquent speaker's lectures on file for publication, which will appear soon.

In certain localities in this country credulity 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 allened 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 bigots 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 emphasis.

At Wesleyan Hall in this city, last Monday, Rev. George F. Pentecost, a Congregational minister of Brooklyn, N. Y., addressed the Evangelical Alliance on "The Art of Saving Souls," the name implying that the aesthetic fever has entered the theological arena, and clergymen are henceforth to be looked upon as artists. In the course of his remarks Mr. Pentecost 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 thought—and "it is the original things that do the mischief," and prevent the coming of the day of Pentecost. 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 thanks.

A strange case of trance is reported from Paris, Mich. Last fall the daughter of Lewis House was very ill of diphtheria, 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 had 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 told 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 eat in heaven.

Mrs. Fannie H. Wilcox, test and business medium, 282 Westminster street, Room 5, Providence, R. I., is highly recommended to us as a reliable instrument in all her various specialties.

We learn that Mrs. Charles E. Whitney, materializing medium, is holding sances in Brookline, 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 spirit-séances that he had held with the medium Horatio Eddy and others. They were pertinent to the occasion, as wonderful tests of spirit-identity.

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," asserting that "all mediums were frauds," and "supposed 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 séances, 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 stock in trade.

Dr. H. B. 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. Maggie J. Polson 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. Verily 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 *New York Herald*, who was present on Thursday evening of last week, 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 almost 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. He said that he had seen a person who, without the aid of medicine, was usually attributed to the interference of a power on high or some mysterious influence of which scarcely nothing is known. These cures are invariably said 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, bank-bills or notes, but it was all money in different forms. His illustrations, given with the aid of several young ladies, were so convincing that the Professor, on 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 filled his trunk (a broomstick held in the Professor's hand) with four barrels of water, and drenched it among the young men, and the crowd of subjects, the kicking and scrambling to escape the supposed drenching was too much for the audience to stand, and they gave vent to their feelings by screams of laughter that fairly shook the hall. This was one of the many amusing incidents 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 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. Councilors—Mary A. Newton, Erastus H. Benn, Jules F. Jeanerret.

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 Hall, Mr. Colville's guides will discourse upon "Theodore Parker, His True Place Among Religious Teachers on Earth and in the Spirit-World." 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?

At the Conference of Baptist ministers held in New York on the 7th inst., 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.

## Regeneration of the Medical Profession—No. 2.

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 fashionable education of conservative universities, and have been taught, to consider the medical and clerical professions the most perfect embodiments 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 mercury for disease, the doctors of divinity are relinquishing the heroic treatment by hell fire, while doctors of medicine are relinquishing the heroic treatment of disease 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 virulent 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 endowments 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 enthusiasm 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 healing.

JOSEPH RODES BUCHANAN.

## Fair at 36 Hanson Street.

The Ladies' Union, which has held its meetings 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.

A vast amount of excellent original matter bearing upon spiritual topics is coming in so rapidly from various sections that we are puzzled what to do with it. A newspaper has limits as well as everything else. We put many articles in close small type (nonpareil), 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 pious 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."

Mrs. 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. Mrs. Berry will be assisted in her sances 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 Spiritualism.

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 at his old office, No. 10 School Street. The Doctor is a graduate of the Ohio Dental College. He pays special attention to cleaning, filling and extracting the natural teeth, and giving artificial dentures.







Message Department.

**Public Free-Circle Meetings.**  
Are held at the BANNER OF LIGHT OFFICE, No. 9 Montgomery Street, every Tuesday and Friday, at 7 P.M. The meetings are held in the Hall (over the office) and are open to all. The meetings will be open at 2 o'clock, and services commence at 3 o'clock. The meetings are held in the Hall (over the office) and are open to all. The meetings will be open at 2 o'clock, and services commence at 3 o'clock. The meetings are held in the Hall (over the office) and are open to all. The meetings will be open at 2 o'clock, and services commence at 3 o'clock.

The messages published under the above heading indicate that spirits carry with them the characteristics of their earthly life to that beyond—whether for good or evil; that those who pass from the earthly sphere in an evil state of mind, eventually progress to higher conditions. We ask the reader to receive no doctrine put forth 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.

It is our earnest desire that those who may recognize the messages of their spirit-friends will verify them by informing us of the fact for publication.

Natural flowers upon our Circle-Room table are gratefully appreciated by our angelic visitors, therefore we solicit donations of such flowers as the reader may wish to use. We ask that it is a pleasure to place upon the altar of Spirituality their floral offerings.

We invite suitable written questions for answers at the above meetings, but do not receive replies to questions. (Miss Schoenauer desires it distinctly understood that she gives no private sittings at any time; neither does she receive visitors on Tuesdays, Wednesdays or Fridays.)

Letters of inquiry in regard to this department of the Banner should not be addressed to the medium in any case. **Lewis B. Wilson, Chairman.**

SPIRIT MESSAGES.

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

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

Invocation.

Once again do we take up our anthem of praise, dear Father, and as the notes swell within our souls, may their eternal melody be borne upward through the portals of earth, to the throne of God. We are gathered here, and gather up our experiences of the past one by one, blending from them lines 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 joy or sorrow, of work performed or 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 angelic worlds ministrations and messages of peace and comfort. May consolation be poured upon wounded hearts, until some weary spirit shall rejoice and be ready to rise above the life 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 instance: 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.

**A.**—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 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 all its merits before us.

**Q.**—“A subscriber to the Banner of Light” wishes to know why all mediumistic gifts suddenly 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 your correspondent, and 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 reading the thoughts of others? Please explain the theory of mind-reading?

**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 to the place to be read. If your own spirit is sufficiently powerful to overcome the material conditions of the outer being, and 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 sealed; they cannot 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 wants, 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 association with dear ones here so as to finance 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 merely 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 Sumner.

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 to your last sitting, but didn't have the privilege of doing so. I want my friends to know that I return to them; I come to send them my love, within them to feel I am occasionally in their homes. Of course I am interested in those things which belonged to me when I was in the body; it is equally certain that I was deeply interested in the settlement of affairs

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. 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 earthly part I 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 Sumner.

Rollin Sanford.

[To 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 to this public place, eager to make myself known. I was a native of Vermont, one of the Green Mountain boys; but I don't confine my life entirely 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—when 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 flesh 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 ideas 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 stand as thoroughly to the spiritual part of me 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 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.

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 me at some place when and wherever they choose, and I will be ready to respond to them, 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. I have 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. To-day I return to earth, because I feel that it will be sweet to my spirit to be allowed to express verbally the love of my heart for those dear ones I have left behind. I feel that I have 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 pathway, if there were no clouds or shadows, if everything were bright and prosperous, then humanity would grow weary, and they would not have the sweet consolation of sympathy, and 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 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, my friends, Do not become impatient; do not repine at 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, 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 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 anxious to come into communication with earth's loved ones whenever opportunity is given for us to do so.

Tell Tom that Emma sends her love to him and to her mother. She is striving anxiously for their understanding to the knowledge of the truths and realities of spiritual life. She also sends her love to her dear uncle, and says she can never forget him or cease to be thankful to him for all the advantage and benefit he has been to her since she passed to the spirit-world, for through the opportunities which he has afforded her to return to earthly life and manifest, she has progressed and advanced from 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 Eliza Pitman. I desire my message to be forwarded to M. R. Pitman of New Orleans, La.

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 blossoms in their fragrance and beauty, I feel uplifted in spirit, as though they were companions and associates, with whom I could commune and be understood. I love the flowers, and although they fade and decay, yet their brief existence 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 feeling 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 spirit-world, 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, at these hours, or yonder, 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 wearied mind, yet they are truly the whispers of spirits gone before.

In loving association with friends of the higher life I am permitted to return, and to make my presence known in private ways. I am interested in the unfoldment of mediumistic instruments, and in the organs of the human form, and beautiful anthems from the spirit-shore may vibrate even into the hearts of the weary human, 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.

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 depressing, and others very and extremely depressing. I know 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 forever disappeared. I know that loved ones are real, and that mortals and immortals can hold converse together.

There is one in this audience to whom I would want 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 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 these expressive words of doubt, gloom and sorrow. The uncertainty of my religious faith, debarring me from perceiving 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 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 Nancy Priest is 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 the river the angels wait—  
They who are perfect and free from sin—  
Faithfully stand by the golden gate,  
Waiting to usher earth's pilgrims in.  
Oh! they are faithful and fondly true;  
Nobly they labor for justice and right;  
See how their white hands beckon to you,  
Over the mystic stream of light!  
Oh! they return from their towers of bliss,  
Bear this token to earth's waiting ones—  
Over the river! Life's beautiful river!  
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 someone in this way, I would get over so much better. But I don't know. I don't feel good. I was sick quite a while. I had such a hard time to get my breath, I didn'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 couldn't breathe. Finally, I had to go away and leave the place; go to my home, where my sister lived; but she could not help me. I was in a bad way, 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 didn'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 couldn't seem to get a chance, so I was told to come here and speak to my friends. I don't know as they will hear that I have come back, because they are Orthodox, and don't like to hear about spirits or Spirit-land. They are rather crusty. I know. I don't mean really so-friends; I 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 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 not 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 back 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, and had interests there when here, and 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 drink for their benefit?

**A.**—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 fellow-being. Mediums who are pure and exalted in their desires and aspirations will never

be brought under the control of spirits who have not thrown aside the carnal appetites which sway 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 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 unfoldment of their latent gifts.

[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 make-up? 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, 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 possess upon the earth; if such is the case, spirits must 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 man, and 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 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 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 would 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 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, or powers. Frequently when in the company of friends, I feel not only spirit-attendants, but their relatives and acquaintances appearing 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.

**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 clairvoyance powers unfolded only upon one side; her spirit-vision has the power to go 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 to see and describe those who are yet in the mortal body, but also those who inhabit spiritual 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 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 some one who had been in contact with me, 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-luncheon which assailed me seemed to eat into my very vitals. In coming back into contact with another individual, I felt the same sensation; it seemed as though I should strive to escape, and as 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 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. I should strive to escape, and as 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 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. I should strive to escape, and as 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 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. I should strive to escape, and as 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 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. I should strive to escape, and as 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 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. I should strive to escape, and as 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 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. I should strive to escape, and as 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 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. I should strive to escape, and as 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 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. I should strive to escape, and as 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 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. I should strive to escape, and as 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 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. I should strive to escape, and as 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 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. I should strive to escape, and as 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 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. I should strive to escape, and as 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 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. I should strive to escape, and as 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 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. I should strive to escape, and as 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 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. I should strive to escape, and as 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 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. I should strive to escape, and as 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 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. I should strive to escape, and as 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 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. I should strive to escape, and as 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 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. I should strive to escape, and as 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 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. I should strive to escape, and as 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 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. I should strive to escape, and as 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 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. I should strive to escape, and as 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 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. I should strive to escape, and as 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 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. I should strive to escape, and as 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 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. I should strive to escape, and as 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 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. I should strive to escape, and as 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



## New York Advertisements.

**SPENCE'S  
BLUE BOOK.  
FOUND AT LAST!  
A Perfectly Soluble  
ULTRAMARINE BLUING.**

**Nothing Like It!**  
**Nothing Equal to It!**

**A** LI, bottled or Liquid Blings are bad because of their greenish taint, and all solid or nitramarine Blings (except Spence's Blue Hook) are worse, because they are absolutely and wholly insoluble, and hence throw down a sediment which turns blue and reddish as it dries. **SPENCE'S BLUE HOOK** makes a Bling which is of that most beautiful of all blue colors, the nitramarine, and is, at the same time, perfectly soluble; hence it does not settle or throw down the least particle of sediment. Nothing more can be desired. It is just simply perfect. **SPENCE'S BLUE HOOK BLING** is, moreover, the most economical, and is just one up in the market, just over the top, and more than makes up for the

## WHAT THE PEOPLE SAY.

"It is the best bluing that has ever come to this part of the country."—*L. S. Outler, Halesstead, Mass.*  
 "The Blue Hook goes ahead of everything."—*Almira Reynolds, Philmont, N. Y.*  
 "It is just beautiful, as well as a perfect blue—none equals to it."—*Mrs. S. A. Tyrell, Silver City, Nev.*  
 "The people are mightily well pleased with the Blue Hook."—*A. M. Benedict, Bordley, Ky.*

"Your Blue Book Bluing is beautiful beyond description."—*Mrs. Mary A. Wiles, Tipton, Ind.*  
 "Your Blue Book makes the best bluing I ever used."—*Mrs. J. S. Gibson, Bennington, Vt.*  
 "It is a splendid article—exceeds all others."—*Lucy A. Brownell, St. Joseph, Mich.*

**Large Blue Books 25c., medium ones 10c., and small ones 6c. Stalled postpaid. Stamps taken.**

139 East 10th street, New York City.  
For sale also by  
**COLBY & RICH,**  
No. 9 Montgomery Place, Boston, Mass.,  
who will send them by mail **POSTAGE PAID** at  
the above advertised prices.  
April 21, -6w  
**DUMONT'S BAKE M D**

**NO. 30 WEST ELEVENTH STREET, NEW YORK CITY.** Chronic and Nervous Diseases a specialty. Treatment, Magnesium and Mesogelol Injector, Diagnosis, personal or by correspondence, \$2.00. Fully assistant to THE FRIENDS OF SCIENCE.

I take pleasure in this regard Dr. DUCHANEUX DAKS as one of the most able and successful investigators in the world of the use of Psychometric Investigation and Diagnosis as well as in spiritual power.

(Signed) Prof. J. R. BUCHANAN, New York.

May 6.

**PSYCHOMETRY.**

MRS. CORNELIA H. BUCHANAN (late Decker) continues the practice of Psychometry (235 East 12th Street, New York City) for the purpose of personal interview not over an hour, two dollars; written opinions five dollars; mineral or mixing examinations, ten dollars.

Jan. 6.

**AGENTS** can now grasp a fortune. Outfit worth

Feb. 10. -17  
**THE MAGNETIC HEALER, DR. J. H. BRIGGS**, is also a Practical Physician. Office 123 West Eleventh street, between 5th and 6th Ave., New York City.  
Nov. 18. -33w\*

**MRS. ANNA KIMBALL,**  
**PSYCHOMETRIC READER,** gives searching Diagnosis  
of Physical and Spiritual Development, Counsel upon  
all subjects, and sends Magnetized Fabrics for the unfold-  
ment of Soul Mutation. Fee, \$2.00.  
112 W. 12th St., New York City. Telephone MUR 4-1111.

Address Dunkirk, N. Y. May 5.

---

**RUPTURES**

CURED in thirty days by my MEDICAL COMPOUND

Stamp for Circular. Address CAPT. W. A. COLLINGS  
Smithville, Jefferson Co., N. Y. [Mention this paper.]  
Feb. 24. -13w\*

---

**Received from England**

# **RAPHAEL'S PROPHETIC ALMANAC**

**PROPHETIC MESSENGER,**  
**Weather Guide and Ephemeris**

COMPRISING A VARIETY OF USEFUL MATTER AND TABLE  
Predictions of the Events, and the Weather,  
THAT WILL OCCUR IN EACH MONTH DURING THE YEAR  
War and Accidents! Sickness and Strife

**By Raphael,**  
*The Astrologer of the Nineteenth Century.*

---

**CONTENTS.**

Monthly Calendar and Weather Guide.  
Astro-Meteorologic Table.  
Table of the Moon's Signs in 1887.  
Symbols, Planets, Moon's Signs, &c.  
Royal Tables, &c.  
Useful Tables, Weights and Measures.

Periods in 1883 when the Planets are best situated for observation.  
Heat in the Moonlight.  
The Voice of the Heavens for each Month.  
General Predictions.  
Astrology and Medicine.

A Table of Celestial Influences for 1833.  
The Crowned Heads of Europe.  
Explanation of the Hieroglyphic for 1832.  
Fulfilled Predictions.  
Useful Data.  
Useful Notes.

Hints to Farmers,  
 The Farmer,  
 Hints to Gardeners,  
 Horticultural and Herbal Guide,  
 Raphael's Publications, etc.

of  
sa,  
en  
in

For sale by COLBY & RICH.

---

**THE BIBLE**

OF THE

**RELIGION OF SCIENCE**  
BY H. S. BROWN, M. D.,  
Author of "A Permanent Republic Cannot be Established by Homeopathic Family Laws," "Scientific Spiritualism,"

"This volume is most respectfully dedicated to those persons who will cordially unite with others to establish the religion of truth and a just government, by the scientific methods of reason, experience, experiments and observation."

The work is divided into five books, containing twenty-five chapters, is printed on clear white paper, in large type and embraces over four hundred pages.

Cloth. Price \$4.50, postage 15 cents.

For sale by COLBY & BISHOP.

**POEM OF PROGRESS.** By MISS DUTEN. author of "Poems from the Inner Life." this book will be found many of the beautiful Inspiration Poems given by Miss Duten since the publication of her first volume of Poems. Illustrated with a fine steel engraving of the talented authoress.

**LIFE-HISTORY OF OUR PLANET.** BY  
PROF. WM. D. GUNNING.  
The story of Creation has been told in works intended  
for the general reader. This work is addressed to the

Cloth, illustrated. Price \$1.50, postage 10 cents.  
For sale by COLBY & RICH.

\_\_\_\_\_



