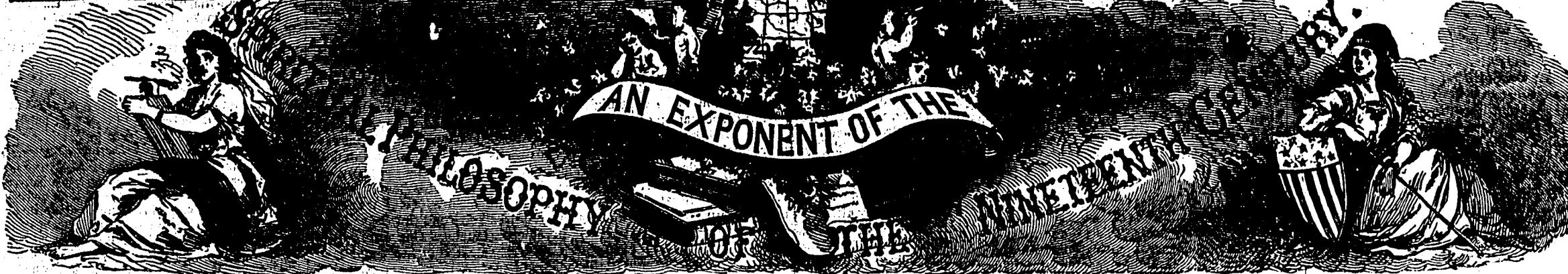


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## Spiritual Phenomena.

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

NUMBER EIGHTEEN.

Prepared expressly for the Banner of Light.

By invitation of the President of the Iowa Spiritualist Association, I attended its first camp-meeting at Clinton, Iowa, the season of 1883, as stated in my last number, where I gave a number of mesmeristic entertainments that were well patronized by the campers, and by hundreds of the citizens of the city of Clinton. Nearly every day during the three weeks I was there, I held circles for developing those I could mesmerize, for various phases of mediumship, and succeeded in assisting many to become fine mediums, who otherwise might have lived and died wholly unconscious of the gifts they possessed. Having been accustomed to doing this for many years, I am able to assist the spirits in opening new channels for them, through which to hold converse with those left behind when they bade farewell to the busy scenes of life; many of whom express great surprise and unbounded delight at thus being enabled to make known their continued existence on the other side. By this means I make the acquaintance of many spirits, as well as mortals, and am able to judge more correctly of the genuineness of spirit-control than if conversing only with the unseen intelligences through professional mediums.

It was always a great pleasure to me, after mesmerizing an entire stranger, to transfer, if I may be allowed the term, my subject to some spirit, and listen to the questions asked by those present, to whom this is a new and strange experience. It is a very interesting study to watch the emotions expressed in the faces of men and women as they inquire after friends they had been taught were in that land, or state of existence, or non-existence, from whose dark and misty portals none could ever return. The expressions of astonishment from the eager ones on this side are generally so earnest and real, that I am often fully convinced that an arisen human spirit is controlling one of my mesmerized subjects. And if I, a spirit in the form, can control a sensitive person, I know of no reason why a spirit out of the body cannot do the same. I have received a number of letters from those I mesmerized at the Iowa Spiritual Camp-Meeting, thanking me for what I had done in adding them to become mediums. By this process many have been developed who otherwise would probably have never known anything of mediumship or of Spiritualism, and through my efforts gained some knowledge of vast importance to themselves, pertaining to the endless life beyond.

On the closing Sunday of the Camp-Meeting I occupied the platform in the large pavilion, during which time a Miss Marshall, from Chicago, gave a public exhibition of her powers as an independent slate-writing medium. Having full charge of the meeting, I was better able to judge concerning the genuineness of the communications than if I had only been one of the audience. There was not the shadow of an attempt on her part to deceive; the writing was done by an invisible agency on perfectly clean slates, and in many different handwritings, to the great astonishment of the majority of the audience, most of whom had never till then witnessed anything of this phase of mediumship or of any other. It is almost impossible for many to comprehend the great fact that real living people inhabit this globe of whom we as mortals know nothing by or through our natural senses until, in Bible language, "our eyes are opened." I shall ever remember with pleasure that I took a very active part in making the first Camp-Meeting at Pleasant Park, Clinton, Iowa, a grand success. While there I made the acquaintance of many good and noble men and women, among whom were Dr. Dobson and his estimable companion, Mrs. Dobson, of Maquoketa, Iowa. By invitation of the Doctor and several other residents of that city, I gave a course of lectures in the Opera House, making his house, by special invitation, my home for two weeks.

The Doctor is a remarkable slate-writing medium, and I shall not soon forget the interesting experiences I had with him, and the spirit-friends who gave me many written communications in his presence under various conditions.

tions. I was allowed to cleanse the slates, and hold them in any way I chose—on the table, or under it, or two clasped tightly together—and the unseen inhabitants of that mystic realm would write messages quicker than I could have written them myself. Names of my own deceased relatives, of whom Dr. Dobson could have known nothing, were signed to some of them. The first communication was from my eldest sister, whom the world called dead more than thirty years before, and of whom I was not thinking at the time. One night after the close of my entertainment in the Opera House, the Doctor asked if I knew that spirits could photograph an instantaneous sentence on a slate. As I did not, he took a perfectly clean slate, and while standing up, thrust about two-thirds its length under the table, and withdrew it as quickly, I think, as it was possible for any one to do so; a message of four or five lines appeared on the slate, as if just written by some one who had used considerable muscular force. I washed the writing from the slate, and on handing it to him he again thrust two-thirds of its length under the extended leaf of the table, and withdrew it so suddenly that I do not think any part of it was out of sight the tenth part of a second, and a longer communication than the first was stamped, or photographed, or written on it in the same bold handwritings as the previous one. This was repeated at least a dozen times, an entirely different message, but evidently written by the same hand, coming every time.

One day I had a strange feeling come over me, and I described very minutely to Mrs. Dobson a ten-acre lot, three girls of eight to twelve years of age, and a boy with very long limbs, whose name I gave in full. Mrs. Dobson recognized one of those girls as herself at ten years of age, and the other children as her playmates. The ten-acre lot belonged to her grandfather; I gave a correct description of him, his house and mill, and of his death, all of which she pronounced perfectly correct in every particular. Not one word had been spoken about any of these things previous to my giving a description of them. And when she questioned me concerning other things closely connected with what I had given, and which were in her mind, I could tell her nothing. Sometimes I have wondered if the medium with whom I was having a sitting did not simply tell me something she knew concerning myself, and unable to tell me more. Previous to that time I had believed a medium unreliable who had told me of things that possibly she might have known, because unable to tell me of things concerning which I was sure she did not know. Now, from my own personal experience, I know it to be possible to relate events that happened years ago, of which I knew nothing, and impossible to say a word concerning other things connected therewith, though of vastly more importance. If that which I described to Mrs. Dobson was stored up in her mind, why could I not tell of things she remembered distinctly, as well as those forgotten till called to her mind by me? If I could give facts which were slumbering in her mind, why might I not be able to give facts known to a disembodied mind, on which the events Mrs. D. wished me to relate had never been impressed or photographed? If a spirit could photograph writing instantaneously on a slate, might not a spirit photograph on my brain or mind that which he knew, causing it to become as a part of my own memory?

We cannot yet comprehend all of mental phenomena; and only by reaching up toward the now unknown shall we be able to make as rapid progress as is possible for mortals, in the unfathomable mysteries that now surround us. The little we can acquire is, however, enough to convince all thoughtful, investigating minds that man is more than mortal. From my own personal experiences I am as well satisfied as I wish to be, that death is not the end of life; that another awaits us beyond the grave.

I meet many intelligent people every week who are not convinced regarding the future. This life, to the vast majority, seems to be only one dreary, desolate round of care, anxiety and deprivation, and they look forward to the coffin and the shroud as the termination of a wasted and useless existence; to them an assurance of a better life would be a gospel of glad tidings. Traveling as I do almost constantly, and mingling with all classes of people, I know that a large proportion are tired of the continual harping on salvation by faith, and of hell and damnation as the endless portion of better men and women than half the church-members. To such a knowledge of spirit-communication will be like "the shadow of a great rock in a weary land." If to live and eat and work and die is all there is for man, a thousand times better for millions of our race had they never been born. If heaven is obtainable only by the few, and hell by the many, a million times better that man had never existed at all; and the one who believes and teaches of heaven and hell as do the Orthodox, must have a poor conception of the attributes of that Overruling Power that men call God.

A few weeks after I closed my entertainments in Maquoketa I made an engagement for two weeks in Council Bluffs, Iowa. While there I was informed that Dr. Slade had been badly exposed in a town a few miles east of that city, by two men who seized the doctor's arm immediately after he had placed the slate beneath the table, and on forcing him to withdraw the slate, found writing before they supposed the spirits had time to write so much as was on it; therefore the medium, they said, must have written the message beforehand. My experience with Dr. Dobson clearly demonstrated that spirits might have covered Dr. Slade's slate with writing long before any two

men could have seized his arm and drawn the slate from the table.

During the winter I traveled more than a hundred miles out of my way to visit the materializing medium, Mr. Mott, at Memphis, Mo. I gave mesmeristic entertainments in the Opera House in that city nightly for nearly two weeks, and attended Mr. Mott's séances that he held for my special benefit during the day. I took careful notes of the manifestations that took place in his presence, which I hope to present to the readers of the BANNER OF LIGHT in a future number.

I made the acquaintance of many public mediums in the principal cities of Iowa and Missouri, and the eastern parts of Kansas and Nebraska. The Spiritualists generally are very indifferent as to taking part in any public movement for the advancement of the Spiritual Philosophy. They have been treated with such contempt in many places by the self-righteous opponents of Spiritualism, that the majority, as far as I could judge, would rather not have the community in which they live know that they are investigating the subject; and those who formerly advocated it publicly, are now comparatively silent. Yet Spiritualism is on the increase through the West, for men and women will tell their friends and neighbors in private of the evidences they have had of spirit-return. The Church influence is not so powerful with the masses as formerly; and as many of the members come to talk with me on mesmerism I find them deeply interested on the subject of Spiritualism, but afraid to have their brother and sister members know it "because it is so unpopular." I find that great numbers of people have become so deeply impressed with theological ideas that, after investigating Spiritualism, they are afraid it is all a delusion of the devil; and the ministers I have occasionally listened to, while preaching about it, teach that it is all a "delusion and a snare." It was for this class of people in particular that I issued my last book, "The Delusion of Spiritualism compared with a Belief in the Bible," and as it is having a wide circulation I hope to do humanity some good through its pages.

On my way east I attended the Spiritualist Camp-Meeting on Lookout Mountain, near Chattanooga, Tenn., where I remained during the first week of July, 1884. It was there I met for the first time a noted materializing medium from Louisville, Ky., Mrs. Anna Cooper, a lady of culture and refinement. I will relate only one incident connected with her mediumship: On a clear moonlight evening, services were held in the large auditorium. At the close of the exercises I walked toward the hotel with Mr. Ladd, the publisher of *Light for Thinkers*, Mr. P. R. Albert of Chattanooga, and other gentlemen, and several ladies, among whom was Mrs. Cooper. As we were passing her cottage, we were invited in, and while continuing the subject we were talking about before entering the cottage, I was startled by a sudden exclamation from Mrs. P. R. Albert, who cried out, "Look quick! there is my father-in-law!" and she pointed toward some dark curtains extended across one corner of the room, which had been used previously as a cabinet by Mrs. Cooper, then seated several feet in front of it. Standing between the partially drawn curtains was the form of a man of very marked features, whom Mr. Albert at once recognized as his father, and with whom he and Mr. Albert held an animated conversation for several minutes. The light of the full moon was shining in at two unobstructed windows, making every object distinctly visible. After the mysterious visitor bade us a pleasant "good-night," his place was quickly occupied by a negro lad of apparently a dozen years of age, who favored us with a few remarks in the African style and a lively dance, or shuffle, as naturally as could one in earthly form. Two other forms, unlike each other, or the two preceding them, appeared later at the opening between the partially drawn curtains. As soon as the last one bade us good-night, by request I went to the cabinet and examined it closely. There was no possible way by which any one in human form could have entered. Spirits have often told me that full-form materialization does not require as much effort on their part as is generally supposed. When they have the proper brain as a battery, and proper surroundings, they are as powerless to do this as are mortals for moving an engine without coal or water.

Shortly after my return from the Tennessee Camp-Meeting I attended that at Onset Bay, arriving late on Saturday evening. I made an engagement on the following Monday to attend Mary Eddy Hinton's séance on Tuesday evening; being detained I did not reach the cottage till past 8, and then learned that she was too unwell to sit.

Having heard that Joseph Caffray was to hold a séance, I went to his cottage immediately and was admitted. In the front room, which was divided from the back one by folding-doors, sat about a dozen people, and as I took my seat a gentleman emerged from the back room, and Mr. Caffray opened wide the folding-doors and invited three of the company to take seats around a small table. Two slates were washed clean in presence of the entire audience, and placed together with crumbs of pencil between. The three persons around the table held their slates tightly together, and in a few moments writing could be heard between the slates. Mr. Caffray then took them

from the hands of the committee, and passing around the room placed the slates for a brief time on the shoulder of each one, the writing going on continuously for several minutes. When it ceased he took off the top slate, revealing on the inner surface of the lower one a number of well-written communications, covering the entire surface, but not two in the same handwriting. He read aloud the messages from the unseen source, which proved to be very interesting, and positive proofs of spirit-presence or communication, to those who had previously written questions on a slip of paper to spirit-friends, and rolled into a small pellet, which Mr. Caffray had taken from the writer's hand, placed on his forehead, then tore into fragments and dropped on the floor. The answer in each case was as definite and satisfactory as if the one addressed had written it with his or her own hand, and generally included the names of three or four deceased relatives of whom Mr. Caffray knew nothing, and of whom the one who wrote the question had not thought during the evening. So positive and interesting were the communications that the recipients were in some instances moved to tears.

I was permitted to copy several of the messages, but will here give only one:

"Yes, my darling wife, I am here, and our little one is with me. Lydia is also here, and with our angel boy sends greetings to you. Do not get discouraged though the dark clouds seem impenetrable at times. The morning will soon come, and till it does you will feel more than ever before that your loved ones are with you. Abigail and James send their love, and now that we have learned the way shall come to you as often as we can."

The name signed to this was recognized by one of the ladies as that of her deceased husband, the others, those of dear relatives; and she seemed overjoyed at the thought that her husband and angel boy yet lived, and loved her as tenderly as before death took them from her side.

I arrived too late to write a question, but over all the writing there were three words, "Rena is here," the letters extending from top to bottom of the slate. Caffray asked, "Who is that for?" and I quickly answered "for me."

After the messages had been read, a dark séance was held of a very satisfactory nature, which was followed by a materializing séance with Mrs. Caffray as the medium. The cabinet consisted of dark curtains covering a light frame of wood about four feet square and six high, at the further end of the room. There was sufficient light to distinguish the faces of all present, also to see the back wall of the room on either side of the cabinet, precluding the possibility of any one entering it unobserved by all present. I examined the space in the rear of the cabinet, and the floor, and found everything free from all possibility of ingress from those sources. There was no one in or near the cabinet except Mr. Caffray as he lowered the curtains around the framework. Mrs. Caffray went forward, and entered alone.

In a few minutes a child, apparently eight years old, appeared and talked in a childish voice as she stood between the partially closed curtains. I have since been at the cabinet while she was there, and handled her sufficiently to know that it was a child and in no wise like the medium. A few moments after the child disappeared another form parted the curtains, and, on coming out, waited for a brief time as if to gain strength or undecided what to do. She was dressed in robes as white as the driven snow, and I was certain in my own mind as to who it was. She remained standing outside the cabinet for nearly a minute, and then walked quickly to me with extended hands, saying as she approached, "Rena." Taking the proffered hands in mine, I followed her to within three or four feet of the cabinet; in a whisper she said that Emma, my daughter, would be out very soon. While talking with her a tall form came out to where I was standing. As the curtains parted I expected to see my daughter, who had passed over at the age of twenty-one, and for a moment a feeling of bitter disappointment came over me, for this lady was half a head too tall. She placed her hand on my arm as if for support, giving me a good opportunity to see her face distinctly, which was turned partially toward a gentleman on one side of the room. In a low voice Rena said, "That is not Emma," and the lady gilded past me to the one she had been looking at, gave her name and was recognized as his sister. He came with the spirit to near where I stood conversing with Rena, and, after bidding him good-bye, it entered the cabinet.

Within a minute another form came out that I at once recognized as Emma; she came directly to me with the glad exclamation, "Oh! father, I have come, too!" She gave her own name, as nearly all do who materialize at those séances. While I was conversing with both spirits two gentlemen requested permission to come up and feel their hands, arms, and faces, to see if they were real beings, and were allowed to do so. Mr. Franklin Robbins of Harwich, Mass., was requested by Mr. Caffray to enter the cabinet while both spirits were with me, to see if the medium was there. On coming out he said she was, and apparently in a deep trance, the face being colder than in a normal condition. Another gentleman, whose name I did not learn, went in after Mr. Robbins made his statement, and corroborated all that he had said. The two materialized spirits remained close to me for at least ten minutes, standing some four feet from the cabinet and plainly visible to all in the room. They expressed a wish that I come again and bade me good-night, each with a parting kiss, and I returned to my seat. About twenty different spirits materialized that night who were fully recognized by friends in the circle.

The following morning a boarder who had just arrived at the hotel asked me if I could tell him where to go for genuine materialization, and I related that which transpired the previous evening. He requested me to engage three seats for him, but not to give his name, and I complied with his request. Mr. Caffray had no means of knowing who were coming with me, as I gave no names when engaging the seats. Both of my spirit-visitants of the previous occasion hastened to come that evening, as I sat beside the stranger, whose name I had not learned.

After they retired and I had again taken my seat a tall lady came out of the cabinet and directly to the man by my side. She reached both hands toward him as she approached, and gave her own name in so loud a whisper that all could hear. She then called him her darling Orlick, and he took her proffered hands in his and followed her half-way back to the cabinet. After conversing with him for a few moments in a very earnest and affectionate manner she said, "I want Meroy to come up; I want to talk with her." The gentleman, as I afterward learned, was Mr. Orlick Nickerson of Chathamport, Mass., whose first wife's name was given correctly; Meroy was the name of his second wife, who at the time her name was called sat the second seat from me and for the moment was answering a question asked by the lady beyond. I asked if her name was Meroy, and she answered yes. "They want you," I said, as I almost pushed her toward the materialized spirit. Recovering from her astonishment, she went forward and was soon in the embrace of her husband's first wife. "I want you," said the spirit, "to take good care of my darling husband; yours for the earth-life, mine for the eternal life." I could distinctly hear most of the conversation. I think, from what I did hear, that the husband of the second wife awaits her in that land where those who were wedded in love on earth will be reunited forever.

I kept memoranda of much that transpired, as I usually do at other séances, which to relate might be interesting to the general reader. One more incident, however, may be interesting to all who are anxious to know of real facts that prove the continuity of life after "death." I related some of the events that transpired at Caffray's séance to Dr. Wolfe of Mystic River, Conn., on the following day, and at his request engaged two seats for him, without mentioning who they were for. During the séance that he attended I was sitting by his side, some twenty feet from the cabinet, as a tall, beautiful lady came out, crossed the room and took hold of the doctor's hands. With an exclamation of glad surprise he started from his seat and followed her to within about ten feet of the cabinet. While talking with her another form, apparently that of a tall, handsome girl of fifteen, came out of the cabinet and gave the name of Eunice; she threw her arms around the doctor and called him "father." Just then another form, larger than the last, appeared, and for many minutes the three spirits talked with Dr. Wolfe as naturally as so many mortals. When he returned to his seat beside me he was so overcome that in answer to my question if he knew them he answered in a broken voice, almost drowned in sobs, "My wife and my two daughters." He assured me subsequently that they appeared as real as before their decease, in looks, size, manner and tone of voice. In the BANNER's report of the proceedings at Onset Bay Camp-Meeting may be found the statement that "Dr. Wolfe of Mystic River, Conn., says that he would not part with his experience here for one thousand dollars." The doctor said to me that but for my advising him to attend that séance he would have lost the best experience of a lifetime.

I had the pleasure of meeting Mr. Elisha Waters, of Troy, N. Y., at these séances, and also Prof. Worthen and wife, of Illinois, Prof. Chapman and wife, of Washington, D. C., Mr. W. F. Nye, of New Bedford, Mass., and other well-known people, all of whom will corroborate the statements I have made. I attended two of Mr. Caffray's séances at Onset, the two spirits mentioned coming out to me every time. On one occasion I purposely called one by the wrong name, and another evening the other also; each time they both corrected me with expressions of pain and disappointment, fearing that I did not fully recognize them. I reasoned that if it was possible for Mr. Caffray to have in his employ ladies to personate those two spirits, they probably would not correct so small a matter.

All who attended were favored with the presence of their friends as fully, so far as I could judge, as myself. Mr. Thomas Ranney, of Newton, Mass., was favored with one of the most convincing tests received by any, so far as I could learn. Mr. R. wrote a question to a spirit-friend in short-hand, rolled the paper into a small pellet, and handed it to Mr. Caffray, who placed it at once on his forehead, then tore it into fragments, which he dropped on the floor. To Mr. Ranney's surprise there was written between the slates a correct answer to his question in short-hand, which Mr. Caffray could not read, with the name of the spirit addressed signed in full. Another good test was the calling for Mrs. Hattie Carr, of Providence, R. I., by Rena, while she was talking to me, to come up; Mrs. C. being a lady well known to her, but not to Mr. Caffray; and as she accompanied me to the séance, where we arrived late, there could not have been any collusion between Mr. C. and any confederates, if he had any.

In my last number I gave a part of my experience with Mrs. Bliss and others at Onset Bay. In my next I expect to relate something of what I saw at the séances of Mrs. Ross, Mrs. Lord, and others.

While making mention of materializing me-



## Original Essay.

## The Issues and the Conflict—The Christ—The Atonement—The Dogma of Evil—Spiritual Ethics.

The spirit-world proclaims that no soul is lost, or that every soul's immortality is an eternal life of progress and expansion in knowledge and goodness. The alleged eating "of the Tree of Knowledge of Good and Evil," and the consequent fall of man, is an ecclesiastical fable. Knowledge, less or more, of the facts of the universe and their meanings—of God's facts and meanings—of the philosophy of the WHAT IS, is essential to intelligence and its objective destiny. Intelligent capacity is spirit; and every "living soul" is conscious of its own existence and nature. "Total depravity" is, from its very nature, inconsistent with the inherent character and purport of intelligence and its discernment; evil implies ignorance or an impossible and inefficient design. What is not good can neither last nor exist, in or of itself; and God cannot be charged with creating evil. The negative to good, or such relative matters as ignorance, erroneous judgment, heedless selfishness or blind motives, cannot alter or affect the inexorable truths of these fundamentals.

Two sets of senses or organs of perception are constituted for and in man while in this life. One pertains to his physical nature and the other to his spiritual entity. The physical minister to his animal functions and ends, and the spiritual to his intelligent energy in the soul relation. They are representatives and mediums of his respective constituent elements and their purposes. His human personality, being dual yet one, during his incarnate condition and mission, has the action of both these sets of endowments expressed in its meanings through the brain—the connecting agency which makes the body subservient to thought. The bodily set consist in physical sight, hearing, feeling or touch, smell and taste. The spiritual senses are reflex and correspondent to these, and are now known as clairvoyance, clairaudience, psychometry, etc. These psychic capacities engender his higher or internal functions; and the material sentiments impel the lower or the external, in the conjoint organism of man.

The ordinary man, accustomed mentally to the incessant association and action of matter, has found it difficult to conceive and observe that there is or may be any force other than a material one. His habitual interest or sensitiveness is not alive to the power and action of the higher or spirit energy; and he neglects to take cognizance of the forces and influences exerted by the spiritual entity, and which culminate and centre in omniscience and omnipotence and their manifestations. But if and when his thought becomes directed or bent to this cognizance, and it enters his soul-consciousness, then his spiritual senses are awakened, intuitive mediumship begins, and his mind first conceives and partly comprehends the transcendent powers of the invisible and immaterial energies, analogous, yet superior to the so-called material forces. This also applies (language on these matters is so inadequate), to what may be called things, as well as to forces or energies. It may be truly said that substance exists which is not material—the universe manifests it in all the forms of life and design. To comprehend the spirit entity, or the paramount intelligent element of the universe, which controls its entirety and its every phase of action, is of essential importance to both human life and inquiry. The psychic power illustrated through Lula Hurst and many others, even so-called scientists and evangelists seek to attribute to some occult material force. Enlightenment on these matters comes to spiritual mediums, and through them will be imparted to mankind. But to overcome the ignorance, the bigotry and the terror in regard to them, will be a vast and slow spiritual labor.

In a preliminary article I have indicated that Satan or Devil was a myth—a personified idea of a supposed element or power in the universe, spiritual and physical, which did not and could not possibly exist. In other words, that evil, as such, was not a factor in the cosmic economy and administration. The positive of the existent is "good." The contrast aspected by the relative and by the negative serves to constitute comparisons whereby pupil intelligences may experience and learn the nature of the absolute and perfect. Man is errant through ignorance, and only so relatively. His comparatively ignorant spirit, from its very rampancy of self-assertion, makes mistakes, which are (in religious parlance) styled "sins." Sin and evil are distinct ideas and terms. The divine maxim for man is: experience teaches. Teachings saves and advances every soul; and the system is a matter-of-fact one. The Most High neither condemns nor annihilates any entity of his universe or any life in it.

Human religion-makers have demanded our faith in a startling antagonism: between the Satan-character and a Christ-character. But very irrationally they proclaimed the first a real evil being, warring against the true one God generally, and man specially; yet did not incarnate him humanly. The second they posed as a man, begotten by a god "overshadowing" (biblical) a human virgin. There have been in different ages and countries numbers of these man-gods. The superstitions of almost all now previous worldly religions, embraced in their sectarian dramas these two as real beings; and their priesthood, in arrant eagerness to establish one as the Tempter and the other as the Saviour, virtually left the Most High out of the programme. They neglected to preach him. They ignored his beneficence to his spirit-children; and to magnify and enrich themselves as exponents (self-ordained) they dazed and terrified the imaginations of mankind by infusing the belief that a real devil and a sort of man-god-mediator were making the universe ring with contending clamor before the judgment seat of an angry God, on the issue whether the living souls on this little planet should be eternally consigned to a fiery hell or a rapid heaven!

But man is by nature pious in relation to his Divine Father; and outside of ecclesiastical theories and machinery his soul intuitively recognized the existence of one Supreme Spirit, and confidently expected from him, as a child from a parent, care and instruction. This intuition is the germ of life and light—it is the primary rational conception from the very nature of his being. In all ages and with all races man has had the soul-born idea of a Superior who was to him an idol to be worshiped and a protector to be his controller and teacher. And as his conscience and experience made him aware of his own selfish errors, also, he formed distinct, however dim, ideas of two inconsistent influences over or in him. As his conceit did

not admit that the errant tendency was in himself, he readily accepted the dogma of an evil potency external to himself.

Hence both Satan and Christ are ideas. The first is the name given to the personified notion of evil, and the second is the personified image of revelation from God—man's ever expected instruction, enlightenment and guidance by his Spirit Father. The Christ-character is the impersonation of man's saving and developing himself through spiritual instruction and experience, under the revealing dispensation of the all-Providence.

Men of the past have ever sought to express and exemplify, even preserve, their ideas and principles by symbols. Pyramids, temples, idols, hieroglyphics and alphabets are illustrations. To-day altar ceremonies, church structures and sacraments, statutory designs and coats-of-arms, and the flags of nations and their coin-devices are symbolic. Many of them are material things, expressing the immaterial or the psychic. Analogies and the reflexes in nature are illustrated by allegories and paintings; and moral points indicated by parables and fables. The ancient mythologies consisted in gods, goddesses and demi-gods, personifying certain attributes, characters, forces, facts, principles, polities, material and spiritual truths and powers, and the works of nature and men. Brahma, Ormuzd and Ahirman, Osiris and Isis, Christna, Buddha, Atlas, Jupiter, Jehovah, Neptune, Mars, Venus, Bacchus, Mercury, Psyche, Apollo, Ceres, Hercules, Pluto and Vulcan, Beelzebub and Mammon, Christus and Jesus, Thor and Hlorus, and many others were only personifications of the ideal or natural. Christians have undertaken to personify the Supreme Being in a triple godhead and trinity deity! Neither the Mahometans, the Unitarians nor the Buddhists of China, the European enlightened Hebrews, the learned Indians of the East, nor the Great Spirit followers in the West have indulged in such excessive idealism.

It matters not whether the Nazarene Jew—the man Jesus—ever existed or not; his pictured character and career were beautiful and touching. But as man had no fall, he cannot have had a redeemer to bear the burden of either evil or sins, and needed no "atonement" for ignorance and error except by himself; hence Christ as a Saviour, like his antagonist the devil, was a myth. But the soul-expectancy of revelation, realized in Spiritualism, ancient and modern, was and is a sublime truth; and the Christ-character is the personification of the idea, not only of high spirit-communion, but of its result: the perfected man.

Although all is fact in the universe, and actual in the unfolding of its progress, there must be a mental struggle on earth, and it is at hand, between the natural basic premises taught by the spirit revelators and man's intuition, on one side, and all sectarian religions and materialistic theories of mankind on the other.

These matters have been, for some time, distinctly brought to my attention by the spirit-world, and I have been directed to formulate and present the leading issues. It is not appropriate to this article to confront Materialism; first, because Materialists evade the issue here involved, by denying spiritual mentality; and second, because the power of spirit control or influence over human consciousness, will, in due time, obliterate them as a class in the conflict. This is spirit's special work; and it is the main work, for it is a general fact that the mass of mankind, and the majority of even credists, are the subservients of matter, in their practical thoughts, beliefs and acts. The past education of man by man has been the blind leading the blind in mutual dread, and has caused men to shrink from knowledge of themselves, of what is, and of the adventitious in time, space or eternity, relative to universal truth.

For the human spirit, the issues must be brought to the rudimental—all on which he can be enlightened. Let us reach the heart of the struggle by argument illustration drawn from the inevitable. The primary difference is as to the palpable characteristics of the Supreme Energy (termed God), vital with omniscient design; and as to the objective purport in the spiritual individuality of man. The spirit of man is an emanation from that energy, and his individuality a creation by it. The universe, and not a church school, is God's type; and as a universe, it unfolds itself—in solidarity of fact and theory. It progresses absolutely in its very meaning. Man may get a gleam of it; and the increasing gleaming (knowledge) for him is his true education. The actualities of the universe, in either moral or physical expositions, are the only expressions and standards of truth or the universal meaning—to which all is relative; and man's inherent capacity to learn (it may be called either intelligence, soul-light or intuition), however limited, has its office or mission, both in time and eternity, to note these guides and acquire that truth. The "Unknownable" is only a relative and ultimate term for the non-existent. And imputing to man either Demonism or evil attributes is, in its untruth, alike unbrotherly and unjust.

Man has devised theorems diverse from these fundamentals:

1. The adherents or investigators of matter, groping into the science of its facts and laws (which are in their nature meaningless apart from their motor origin and control), have neglected or ignored the bios (life) of the universe or the paramount intelligent active entity. Materialism has never fully satisfied man, yet on its basis his spirit-nature has reared some religious theories: pantheism; the astronomical worship; the Mother-Earth creed, to which Confucius assigned fire, water, wood, metal and earth as five governing kings. But realism was forced, by the self-consciousness of spirit, to embrace more than matter and to imagine, at least, the spiritual entity. And gradually the material things assumed before the soul vision the aspects of transparent material types of superior psychic elements behind them. From this sprung the systems of rational and religious symbolisms (image-representations, such as idols, etc.), of an inexpressible higher potency than inert matter. This spiritual force or energy the irreligious philosophers (Spencer, Comte, Tyndall, Haeckel and others) of the present day call the UNKNOWNABLE. But the idea of it as a sentient power, comprising both entities, has been a factor in the construction of present mundane religions, which are largely typical of a composite deity. Christianity presents it, in its material phase, in the sacrament of the supper on the "body" and "blood" of the Lord! And the symbolism of the cross long preceded Jesus; it was derived from the arms-distended figure of man himself, and is of microcosmic significance.

Did the Supreme Energy produce only matter? The dual universe voices a negative to which our soul-element responds. Yet matter is a part of the existent; and to man's con-

sciousness it does and will, like the needle to the magnet pole, render its tribute to the divine meaning. Biology will extort it. A live human body is an illustration of the subservency of matter to spirit, which is the true basis of physical philosophy.

2. Now to the domain of mind and soul. To understand, is the To KALON. All knowledge tends to the question of duty. Men intuitively regard it in the religious aspect, because it is enlightenment on what is due to God, mankind and selfhood. Religion-makers have always been antagonistic to science and progress. Hence for Spiritualism the conflict, at hand, is with all mundane creeds and their representatives. Two facts: the battle has begun; and it is mental. From the nature of the struggle, wisdom now requires Spiritualism to be aggressive in a psychic onslaught. Our antagonists have often used physical slaughter; and now all the arrays of clergy, in the arrogance of churchdom and in behalf of intellectual gloom, refuse all fair inquiry and discussion, and continue to keep their heels planted on the souls of men, that priestcraft may uplift its militancy against the growing kingdom of knowledge, wisdom and peace.

Priesthood assumed two awful mistakes as rudiments: First, an avowment of what is really an incongruity between God's justice and his love. Second, the dogma of evil.

If God's justice inexorably required man's eternal punishment, his love could not consistently intervene or permit intervention in man's behalf. To give plausibility, adapted to the defective and errant human judgment, to the fable of man's fall and the presumed necessity of an atonement for him by some victim, they imputed human passions to the all-good Father, and posed him as an "angry God." This assumption contravenes the essential idea of all divine attributes and purposes, and is a mockery of the harmonious truth of the universe—while eternal punishment of a finite being implies ignoble revenge. But if there be two gods, one of Good, the other of Evil, then the universe is inharmonious and disjointed—a palpable mistake of fact. Hell and heaven, as material localities or conditions, are farcical beliefs. Man's salvation from spiritual error is to come through his inherent preference of the positive of good to its negative, and by his own efforts under instruction imparted here or hereafter. The appropriate premise as to divine design, is man's higher ennoblement by progressive knowledge.

True religion is strictly personal, whatever its relations. What is the real philosophy for an individual is the correct religion for such party. The dogma of Evil and the creed belief that the burden of sin can and will be borne for each man by some other spirit have been the two great dogmatical curses to the ignorance of the human race. And the debasing principle, as to duty, of "rewards and punishments" has been the dire perversion of all religion and philosophy. Therefore man has not had genuine trust in either his gods or in the one true God. Irreligion, dull stoicism and materialism were the general results.

God's love for his spirit-children (including human souls) consists of justice in behalf of their welfare, spiritual culture and advancement in happiness. Thus divine love and justice are correlative and harmonious. The probationary condition of man is a different cosmic theorem in spirituality from his supposed fall. Enlightened progress precludes the false, and makes the real atonement. The drama of the actual spiritual universe does not embrace imaged or mythical Satans and Saviours. Soul-light or conscience and knowledge will enable man to be his own saviour by divine help; and his native nobility will be assured and enhanced. These avowments are natural intuitions as well as spirit-teachings.

Thus Spiritualists only assume: the existence of God and his appropriate attributes; that man's soul is His spirit-child and pupil; a dual universe of spirit and matter; and that man will have eternal life and progress in knowledge and virtue.

It is not for mankind to discuss the origin of the universe or the essence of the Divine Intelligence.

The philosopher, Herbert Spencer, has ably reached and lately proclaimed his conclusion: That belief in the "UNKNOWNABLE" is "the only one possible"—belief "in the Infinite and Eternal Energy from which all things proceed." Yet he refuses to connect or fails to identify this energy with an Infinite and eternal Supreme Spirit or Intelligence. Of course, both in the Beginning and in the Ultimate there is the unknown to finite man; and no human logician can reason upon and to the Infinite and eternal from and on finite and temporary premises, because they are in antithetical contrasts with each other. Yes, there may be belief, but no knowledge. But what is this presumed Energy, which stands like a solitary mountain in a boundless plain, towering over and amid creeds? It serves them all—the materialist may deem it Matter and the theologian may call it God; but it must be something, however, unknown to man, or it does not exist. If it does exist, it is not knowable to higher intelligences or to the Omniscient.

If the Energy abounds to-day, and is of Matter, then we know something of it, and we may relegate it to the argument confuting the materialistic philosophy. Is it Spiritual? Then we know still more, through our self-consciousness of intelligence and through spirit-revelation. We Spiritualists know that Intelligence is the motive power of its substance, and that the source "from which all things proceed," is the Infinite and Eternal Spirit, vital with omniscience and omnipotence.

Charleston, S. C. JOHN CUNNINGHAM.

## April Magazines.

THE CENTURY in continuation of its War Series of articles gives Admiral D. D. Porter's account of "The Opening of the Lower Mississippi," which he alludes to as "the most important event of the War of the Rebellion, with the exception of the fall of Richmond." It is illustrated with over thirty portraits, maps, plans and pictures of incidents related thereto. A spirited description of "New Orleans Before the Capture" is given by G. W. Cable. Mr. Howells furnishes his second paper on Florence, and the sixth installment of "The Rise of Silas Lapham." "The Colonists at Home," by Dr. Eggleston, deals with the domestic life, home decoration, dress and personal ornaments of the early settlers of this country, illustrated by thirty-five engravings. Part III. of "The Bostonians," a supply of fine poems, instructive and suggestive articles in "Topics of the Time" and "Open Letters," and amusing "Brio-a-Brac," constitute this one of the most interesting issues of this popular monthly. The Century Co., New York. Cupples, Upham & Co., 233 Washington street, Boston.

THE ATLANTIC opens a very interesting display of literary solids and dainties with another installment of Oradoc's remarkable serial, "The Prophet of the Great Smoky Mountains," which is followed by "Political Economy and the Civil War," by J. Lawrence Laughlin; Sarah Orne Jewett contributes Chapters

XI-XIV of "A Marsh Island," and Mrs. Oliphant continues the visit of "A Country Gentleman" to the Atlantic's pages; the veteran, Oliver Wendell Holmes, affords, in "The New Portfolio," not only choice prose, but a poem, "The Old Song," which is bound, on perusal, to make its way to the soul of every middle-aged reader as a plaintive but hopeful summary of heart-sympathy that is "to old affection true"; Olive Thorne Miller shows up the English sparrow in his true character in her sketch: "A Rufous in Feathers"; other articles, together with poems, reviews, etc., enter into the make up of the present entertaining number. Houghton, Mifflin & Co., publishers, Boston.

LATE MARCH MAGAZINES.—Mind in Nature is a new magazine of sixteen octavo pages. Typographically it is very neat in appearance; intellectually, aiming to be the organ of the Psychological Research Societies, it carefully avoids all recognition of Spiritualism while using as its stock in trade as many of its facts and much of its philosophy as it can without betraying their source. Notwithstanding this, its contents will lead people to think, and, doing so, they undoubtedly will, in this progressive age, form their own conclusions. Chicago: The Cosmic Publishing Company. The Freethinker's Magazine treats upon "Secularization" in an article originally read at the Free Religious Convention, Florence, Mass. The editor gives the use of his pages to both the friends and opponents of Spiritualism, several of the former writing with much earnestness and power. Salamanca, N. Y.: H. L. Green.

## Bulletin of the Civil War.

To the Editor of the Banner of Light:

A letter from Chicago informs me of the purpose to introduce a bill into the Legislature of Illinois to repeal the Medical Board of that State. As these Boards pay infinitely more attention to the sanitating of unacceptable medical men than to anything legitimate, it is well to roll the stone back from the sepulchre.

The decision of the Supreme Court of Missouri, which declares the Act creating the State Board of Health unconstitutional, is a long step taken by the judiciary in the right direction. Dr. F. H. Dent of Newburgh, West Virginia, has been made the subject of persecution by a Board, and writes that he has carried the case into the Supreme Court of the United States.

The Old School are attempting sharp practice with matters in New York. Their bill proposes to require all doctors to be examined after 1886 by a Board—two Old School, two Homeopathic, two Eclectic, and six (Old School) to be named by the Regents of the University. As, however, this bill goes to the third reading, the plan is to substitute for it a bill still more atrocious, which only those in the conspiracy know anything about.

A new bill has been introduced into the Legislature of Ohio, virtually the same as the one which was defeated, but leaving out the Board of Health. As Old-School leaders are hungry and thirsty, this must be very sad. Imagine Tantalus with the water ebbing from him.

Republican liberty, thank God, is not quite dead. Prof. Buchanan's address to the Legislative Committee of Massachusetts on the subject of Medical Statutes and the patent ignorance of Old-School doctors generally, is a masterly production. Its logic cannot possibly be refuted, and I hope it will be reprinted in a convenient form and widely scattered.

How curious it is that the Eclectics who were about in 1850 are unanimous on this subject; and that those who advocate proscriptive legislation are later accessions, who hardly know what Eclecticism really meant. It once denoted all that was just, pure, honorable, and making for good.

The cry against quackery is but the indolent found by the pot against the kettle. This word quack means quick, or living. Only living doctors are now called quacks.

Formerly a quack was one who prescribed mercury, or quicksilver; such a man was justly denounced; now he is the regular, and gives his own name to those who do not use mercury.

Your readers are aware that Charles E. Taylor of St. Thomas, D. V. I., was two years ago imprisoned for quackery (quacksilver treatment), when he had only magnetized a patient, charging him nothing for it.

Some twelve or thirteen years ago the American Medical Association adopted a resolution, prepared by its Legislative Committee, asking Legislatures to incorporate no medical colleges except such as conformed to the code of that body. The present mode of attack is to make diplomas void and give the matter into the hands of partisan doctors. That is what is behind the whole matter. It is a conspiracy to make slaves of the people, and make us all deserve slavery.

Perhaps good will grow out of all this. No soul is so foul and full of obscene filth but that it will produce delightful fruit and flowers. Even the wrath of man, it is said, works the glory of God. This warfare of medical societies on college diplomas may yet result in the total discrediting of the parchment as evidence of medical skill. Then the abolition of all pains and penalties except for misconduct will be all that is required to place every one who attempts the art of healing upon a common level, and leave him to stand or fall upon his own merits. It would only require Prof. Buchanan's proposed test to bring it to that. Let the death reports all state the school to which the physician belongs, and the practice would soon be known and isolated like houses where there is small-pox.

This is the great American conflict, and in it civil, as well as medical liberty is involved in the West. Newark, N. J., March 23d, 1885. A. WILDER.

## Medical Law in the West.

To the Editor of the Banner of Light:

I have been privileged to peruse a letter from an ex-Mayor of a Western city to a gentleman in Boston, wherein occur the following sentences:

"I have read the note signed 'A. Maguette Physician' in a recent BANNER, as well as Dr. Buchanan's speech before the Committee, and enjoyed both. It would seem as though the people ought to have some sense about this matter of doctors. There should be a law compelling every doctor who prescribes poison to write out his prescription plainly in English; and all of the prescriptions should be copied and preserved, so that they could be used for reference and instruction, possibly for evidence sometimes."

My mind is made up, and for me there is no need of nonsense in this matter. They may make all the laws they please, I am and shall be free to call my own doctor, and a magnet one at that. I fear no law on that subject, as I hold my right to life above all law of states.

This language sounds sensible, but there is another side to the question for the Western ex-Mayor to consider, and that is: that the doctor on the employment of whom he declares himself so decided is a criminal against the eyes of the law of his (the ex-Mayor's) own State, if he attempts in any way to relieve or cure the sick, even by mechanical means, without medicine, providing he happens to be a non-resident and goes into that State to introduce any new invention in the healing art or exercise his natural gifts of healing—that is, providing he does not obtain a license from the legalized authorities and pays for the same twelve hundred dollars per year.

I am glad to see Western men of influence discussing these outrageous, close-monopoly medical laws and bringing them home to themselves, for doubtless many people thereabouts do not at present realize the Allopatic slavery they are under.

Boston, March 25th. A MAGNETIC PHYSICIAN.

THE founders and heroes of every religion—Moses, Buddha, Confucius, Zoroaster, Jesus, Mahomet—have been so many Messiahs of the race, whose mission it has been to swell the chorus of glad tidings humanity sings to-day. Inheriting so much of the past, and fearing nothing of the future, let us be content, here and now, to do honestly our little. If we see no outward tangible results of our labor, never mind; that need not trouble us much. The labor will not be lost. Our children will reap the harvest and carry the sheaves proudly to the garner, just as we ourselves daily reap, in a thousand known and unknown ways, harvests that owe their existence to no sweat that fell from us, and to no labor our hands ever gave.—James Kay Applebee.

That wonderful catholicon, known as Lydia E. Pinkham's Vegetable Compound, has given the lady a world-wide reputation for doing good. It is a living spring of health and strength.

diums, I must not forget that there are other phases of mediumship equally as interesting. I have had much experience with test mediums, but only space now to refer to one or two. I think that Joseph D. Stiles is, in some respects, one of the best I have ever listened to. I have heard him give tests on the rostrum at Onset and Burlington Camp-Meetings and elsewhere many times. During my varied experiences as a Spiritualist I have never witnessed anything so overwhelmingly convincing to me of the immediate presence of an innumerable company of the—to most people—invisible inhabitants of the spiritual realms of life. I am unable to describe my own sensations or feelings while listening to the describing of spirits visible to him, or rather to his controlling spirit, while he is deeply entranced. I frequently made a memorandum of the tests he gave, ranging from fifty to over a hundred at one séance or after the close of a lecture.

So far as I remember, every test, with only two or three exceptions, has been fully recognized. Not only does he give the name of the spirits correctly, but some of the most prominent characteristics and peculiarities during their life on earth. He gives the name of the place in which they lived; tells who were their neighbors, and describes the house in which they were born; relates many of the incidents in their earthly life that occurred ten, twenty, and sometimes fifty years ago; often gives the name of the wife or husband of the spirit he is describing, and the names of their parents or children; sometimes he gives the names of a dozen or more spirits who come together, and pointing to people in the hall will say the spirits tell him that some of those toward whom he points knew them well while they lived on earth; often half-a-dozen men and women, with the utmost astonishment on their faces, reply that they knew the parties well, and that every statement made by the medium is correct in every particular.

To say that Mr. Stiles has in some way learned all these facts and committed them to memory is entirely out of the question. Suppose he makes an effort, how is he to know while doing so that there will be one person in the hall that ever knew one of them. Although he has never mentioned the name of one of my spirit-friends so far as I know, yet I feel an almost unspeakable joy while he is describing spirits for others. I have seen strong men and beautiful women moved to tears, and heard them cry for very joy, as with hearts overflowing with gratitude to God they listened to the vivid description of their own loved ones, and the messages of affection coming from those not "dead," but alive forevermore. Mr. Stiles, while entranced, repeats the last feeble words that were spoken by dying friends as they neared the unseen land, and tells of their glad surprise as they awoke to consciousness amid the joyful welcomes of those gone before, who with outstretched hands were waiting to receive them on the beautiful shore of the immortal country.

I have been deeply interested many times by the equally as wonderful tests given by Baxter, Fletcher and Emerson, who, while not giving as many names generally, often give more minute descriptions of some incidents or facts connected with the spirit's earth-life. I have listened attentively to Mr. Emerson as he described some spirit boy or girl, who was fully recognized by the mother as her deceased child; and seen her face take on an expression of amazement as Emerson informed her the spirit said that she had put away its playthings in the bureau drawer, and name over what they were, and tell her how, perhaps only yesterday, she, with her deep mother's love, had unfolded the last dress worn by the body on earth, and had carefully replaced the treasure, with longings in her soul for one ray of hope that her darling child was safe with the angels in heaven. I shall not soon forget the remarkably interesting and beautiful face of a lady that was turned up toward Mr. Emerson, while he was giving her a convincing test. He closed by saying:

"The spirit wants me to tell mamma that I was standing close by her side while she was holding my little dress yesterday, and crying, oh I ever so hard, because I had gone to live in a beautiful home with grandma. Do you recognize what I am saying, lady?"

"All true," she replied, as she buried her face in her hands, and burst into tears, in uncontrollable gratitude to God for this evidence of the continued life of her child.

As Mr. Emerson was aided in his development as a medium by my mesmerizing him, as have scores of others in the same way, I cannot help being interested, and perhaps to a greater extent than many who listen to his wonderful tests before public audiences.

## The Michigan Association of Spiritualists.

The Annual Convention of the above was held at Grand Rapids, Feb. 27th, and continued four days. An address of welcome was delivered by the President, Mr. J. H. Tompkins. The principal speakers were: Mrs. S. Graves, Dr. J. A. Marvin, Mrs. Hamilton, Mrs. J. P. Whitling, Mrs. Emma J. Conner, Mr. O. L. Holton, Mrs. L. A. Fearsall, Mr. Oaklin, G. B. Stebbins, Dr. J. C. Batdorf, Dr. A. W. Edson, Dr. N. A. Dyer, Rev. Jas. A. Andrus, Dr. A. B. Spinney and Mrs. E. C. Woodruff.

An election of officers for the coming year resulted in a choice of the following: President, J. P. Whitling of Milford; Vice-President, Dr. A. W. Edson of Lansing; Secretary, Mrs. F. E. Spinney of Detroit; Treasurer, Mrs. B. A. Sheffer of South Haven; Directors—Samuel Marvin and Chas. A. Andrus of Grand Rapids, and Dr. J. A. Marvin of Detroit.

The resolutions passed at the Convention of last year were reaffirmed and a new series adopted. Vocal music was furnished at the various sessions by Mrs. F. E. Holton, Mrs. E. J. Conner, Mrs. Hamilton and a choir. On Monday, March 2d, the Convention adjourned to meet at Grand Rapids, Feb. 28th, 1886.

Joseph Cook, at one of his celebrated Monday lectures recently, was asked what he thought about spirit-return, as claimed by the Spiritualists. He replied that he was awaiting the result of psychological societies in this country and Europe, which were investigating the claims of Spiritualism scientifically. A few years ago Cook was fierce in his denunciation of Spiritualism, and smote it root and branch. The marked modification of his attitude is regarded as significant, and some Spiritualists are sanguine that this great apostle of Orthodoxy, like the Rev. Dr. Newman, will soon become an exponent of their faith. Stranger things have happened.—Saratoga Eagle.

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In quoting from the BANNER OF LIGHT, care should be taken to distinguish between editorial articles and the communications (condensed or otherwise) of correspondents. Our columns are open for the expression of impersonal free thought, but we cannot undertake to endorse the varied shades of opinion which correspondents give utterance. We do not read anonymous letters and communications. The name and address of the writer, in all cases, indispensable as a guarantee 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 a line around the article desired especially to recommend for removal.

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

## Banner of Light.

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Before the oncoming light of Truth, Creeds tremble, Ignorance dies, Error decays, and Humanity rises to its proper sphere of knowledge.—*Spirit John Pierpont.*

## March Thirty-First.

The above day will always be held in grateful remembrance by Spiritualists the world over, as the one on which was newly proclaimed to the people of earth that they were companions of spirits who have passed from the mortal form, and that immortality was more than a vague belief or a vain imagining. Its recurrence during the present week revived all the associations which belong to such an eventful date of time, and was duly celebrated in many localities. It is the day of days in the true Spiritualist's calendar. From such unannounced and humble beginnings sprung that knowledge whose rapidly spreading rays are driving superstition into the boundless unknown. They established the great truth for which the people of earth were hungering and thirsting, namely, that mortal life has its continuation in the immortal. By them we were assured beyond further doubt or dispute that we still live after these physical forms through which we now manifest ourselves are disintegrated and dissolved.

The day dates the birth and rise of Modern Spiritualism. This newest of revelations to men does not profess to explain the inscrutable mysteries of the universe, nor yet to expose the fathomless secrets of the Infinite and the Absolute. It only announces in the simplest manner, one that is level with the common intelligence, the important fact that those whom we call dead continue to live and are able to communicate personally with us. Such a revelation, whether it came at the time it did in the regular course of the evolution of the human spirit or was vouchsafed to us as an act of direct and special favor from heaven, was one that could not fail to absorb the general attention as it made progress in the public conviction, and was recognized as destined to eventually dissipate all forms of superstitious belief and professed unbelief by the increasing light of its manifestations. No truth of such vital importance to the human race ever had proclamation; it banished all existing doubts, lifted all burdens, dispelled the terrible tyranny of fear, and supplanted tears with smiles of grateful joy.

It is therefore fitting that all those who accept the truth of such a welcome revelation should come together in their various communities and testify their common joy on the annual return of the day that marks its advent; should decorate it, so to speak, with clusters of glad associations; should constitute it a perpetual landmark for the recognition of those who are to come after us; and should unite in forming fresh resolutions to cooperate in the great work of angelic ministrations. This they have faithfully done this week, paying honor unspeakable to an event whose parallel the world has never known. The thirty-first of March, spiritually considered, is a day of recognition as well as of revelation; it was then that the world opened its inner eyes to the presence of beings who had always been waiting for recognition. Nothing more need be said of any day in the whole year; nothing more, in fact, could be said; it contains a record for which all the creeds are still waiting, and a promise of the complete redemption of mortals from the blind servitude of error.

## The Oklahoma Test.

We have a President, evidently, who no sooner resolves on a course of action than he proceeds to follow it up. President Cleveland plainly means to allow no more nonsense on the Indian question. He has put down his foot on the rald into the Oklahoma Indian reservation, and the "boomers" all understand that he means what he says. The power of the army of the United States is to be employed to drive out and keep out the invaders. His declared purpose is to defend the Indians in the enjoyment of their plain rights. The Oklahoma section lies within Indian Territory, which is south of Kansas, and west of Arkansas, and extends down to the Texas border. The land is productive, the section has a comparatively mild climate, and is healthy. For these reasons it is a coveted possession. But inasmuch as it is an Indian possession, the President means to protect its real owners in their enjoyment of it. Many of the invaders are beyond doubt really defrauded and deluded victims. Sharps in the West, it is averred, sell certificates of "colony membership" for \$3 and \$5 apiece to would-be settlers, and when these emigrants reach the Oklahoma lands the pretended "colony survey-

ors" fleece them again, charging and collecting enormous fees for making fraudulent descriptions by section, township and range of any tract selected by them.

Then when the military come these sharpers escape to the gulches, while the defrauded emigrants, who supposed they had bought a right to the lands, are forcibly expelled. Of course they lose all they have invested. It is said that these sellers of certificates and the surveyors have conjointly been practicing this reprehensible custom for a long time, fresh lots of emigrants constantly offering themselves to be plucked, although the fraud has been exposed over and over again. It has been announced times without number that no white settlements are permitted in Oklahoma, yet the white settlers keep pouring in. A number of them have already been arrested and arraigned before the United States Commissioner, on the charge of engaging in a rebellion and insurrection against the authority of the United States. After being examined on their plea of not guilty, they were bound over to the United States District Court. The invaders have powerful friends and advocates, both in Congress and the courts, who are working industriously for the withdrawal of the troops. The so-called "boomers" continue to persist in their purpose, and declare that nothing shall stop them from going into Oklahoma.

Thus they appear to be willing to make a test of their rights on this issue of Oklahoma. It is a formidable scheme which these desperate men have inaugurated, and enjoys the favor of the whole country lying between the Mississippi and the Rocky Mountains. The prime movers in it are, it is said, the manipulators of the Southwestern system of railroads, who are ready to put up millions of dollars to carry Congress with them. The plan is to bring the matter forward early in the next session; and it is said that the members of Congress from the Mississippi Valley favor it. It is insisted that, as the agricultural lands will soon be exhausted, the rich, unoccupied Indian domain cannot long remain closed to civilized settlers; old and young look over the forbidden boundaries with longing eyes. The railroads are of course in favor of any project, legal or illegal, that promises new and extended settlements.

But all this time little or nothing is said about the Indians' rights or what is to become of them. If they should be forcibly driven from their own homes, it will be a fair question to know what is to become of the latest attempt to civilize and educate them, what of the awakened public conscience, and what of the solemn covenant made by us with the Indians in 1866!

## Worshipping False Idols.

The pious people of Lachine, Canada, are feeling badly. They have been duped by wicked Jews, it is alleged, and made to bow down to false idols. Five years ago the remains of St. Claudius (sic) were brought from Rome to Lachine, and installed with great ceremony, since which time they have been adored by good Catholics. It now transpires that these bones are not genuine. They are real bones, it is true, and contain as much lime and other osseous matter as any bones, but for all that they are not the calcareous remnants of St. Claudius.

The way it happened is this wise, as explained by Mr. Piche, the curé of Lachine Parish Church: In 1871, when the Piedmontese conquered Rome with Victor Emmanuel at their head, several Roman Catholic churches were broken into, the sanctuaries thrown down, and the corpses of martyrs pitched out into the streets. These were taken possession of by Jewish dealers in secondhand goods, who immediately conveyed them to their shops, where they were secreted. The church authorities, however, were not long in discovering the hiding-places of the corpses, and at once set about reclaiming the remains at any cost. The Jews made the best of their excellent chances, and demanded exorbitant sums in payment for the bodies, which were readily forthcoming. Elated by their success, and fearful lest the supply should be exhausted before their grasping propensities had been satisfied, they hit upon a bold scheme for meeting their ends. Knowing that the only way the authorities had of recognizing the bodies of saints was by means of the autograph of the Pope himself, they continued without much trouble to substitute for the original corpses bodies stolen from the cemeteries, and appropriately dressed, to which they attached the forged signatures of the Pope.

The plan worked successfully for several years, but the fraud was discovered about two years ago. Great consternation ensued among the cardinals and other ecclesiastics when it was found that they had been duped, and that the Catholics all over the world had for years been holding solemn communion with relics which they had supposed to be those of departed saints, but which might have been, for all they knew, those of Rome's most dishonored dead. An investigation was at once ordered to be instituted, and all the churches which had been made resting-places for bodies since 1871 were asked to send the signatures of the Pope accompanying their treasures to Rome for examination. Those which had come to Lachine with the relics of St. Claudius and St. Juliana—the latter of which was also brought to Lachine and consigned to the sacred precincts of the convent—were returned to the Holy See along with the rest; and not long ago the intelligence was received from the Pope that these supposed remains of St. Claudius and St. Juliana had no authenticity whatever, and Father Piche was instructed to do away with them at once. The consternation of the faithful on finding out this pious fraud was great; but they are to be made happy by a new holy relic, for the Pope has promised to give a genuine martyr's bones in place of these ordinary fleshless remains.

But one phase of this affair was overlooked by the curé, in explaining it: As many have been cured of disease by touching these bones (the Catholics assure us this is constantly occurring), will they suffer a relapse when they learn of the error, or can they, by touching the genuine, maintain the health procured by faith in the fraudulent bones?

The adaptability of the Chinese to commerce is proved by the Chinese merchants in San Francisco, Cal., who have been doing the heaviest part of the trade in supplies for the French army in Tonquin. Flour and other articles of provisions are shipped from that port to Hongkong, where they are sold to the French, and, as already stated, the greater part of the business has been done by Chinese houses. They would as soon make an honest dollar by feeding their country's enemy as by any other way. That's the method Christian nations adopt. Why should n't "the heathen" follow suit?

## Mrs. Maud E. Lord

Held a meeting in the Parker Memorial Building, Sunday, March 29th, to commemorate the twenty-third anniversary of her mediumship, which was also her birthday anniversary, and being so near the Thirty-Seventh Anniversary of Modern Spiritualism the occasion partook of all three, and was a remarkably happy affair. It gave great satisfaction to a large crowd of her friends, and friends of the cause, who packed the large auditorium full; not only was every seat occupied, but many were obliged to remain standing. It was a remarkable gathering. We question if a finer, more respectable looking or intelligent one could have been found in any church in the city on that day. Some people who had never been at a spiritual meeting before seemed to be as much astonished at the quality or character of the audience as they were at the manifestations they witnessed, which, to say the least, were very satisfactory. Fully one thousand persons were present.

The meeting was opened by excellent music, and prayer by Mrs. Pike, when Mr. W. J. Colville made a felicitous address. He noticed the presentation of flowers that ornamented the pulpit, referred to the occasion for which they were gathered, and the cause of Spiritualism, which was the thread on which his happy thoughts were strung, and was listened to with admiration. Mrs. Lord then made a brief but touching address, and spent the rest of the afternoon in giving tests to the strangers present, going round the aisles among them. The tests were so apt, so perfectly impromptu, the details so heterogeneous, that there could be no question of their truthfulness, which fact was fully acknowledged. There must have been over a hundred persons who had their spirit surroundings described, in so exact and marvelous a manner that even the lookers-on were as gratified and as satisfied as those who received the tests.

Mr. Judson Coffin acted as Chairman, and good music was furnished by Rudolph King, organist, and Miss Eloise L. Fuller, soprano.

Mrs. Lord on this occasion helped both her own reputation and the cause, by this pleasant afternoon's work.

## Tribute to Mrs. E. H. Britten.

The following resolutions were offered by Mrs. Mary A. Newton before the First Society of Spiritualists, meeting at Republican Hall, New York City, at the close of Mrs. Emma Hardinge Britten's lecture on Sunday evening, March 22d. Mrs. Britten spoke for that Society on the 15th and 22d ults. Mrs. Brigham, the regular lecturer for that organization, speaking in the meantime in Norwich, Conn., on Sundays and going from place to place during the week as usual. Mrs. Britten's lecture on Sunday evening (22d) was upon "The Meaning of the Freedom of Worship Bill" now before the Legislature of New York. It was an exceedingly interesting and powerful discourse:

Dear Friends:—This evening closes the present engagement with our gifted speaker, Mrs. Britten; she is soon to leave the city and return to her native land. It seems but fitting that we should give expression to our appreciation of her untiring efforts in the cause so dear to us, and therefore we present for your adoption the following resolutions:

Resolved, That we, the members and friends of the First Society of Spiritualists of New York, express to her our appreciation of her untiring efforts in the cause of the glorious truths of Spiritualism. For over a quarter of a century she has labored with voice and pen in its defense, and not only in nearly every city from the Atlantic to the Pacific shore has her voice been heard, but the inhabitants of the isles of the sea have welcomed her to their shores and reluctantly spoken the glowing words of praise to her. We extend to her and her faithful, loyal husband, Dr. Wm. Britten, our sincere wishes for a safe and speedy journey, and though the waters of the broad Atlantic may seem to divide us, we will be so only in seeming—in spirit we shall not be separated; and may the time not be long ere we shall again have the pleasure of extending to them a cordial welcome. May the bright angels of peace and prosperity watch over, guard and safely keep them until they hear that "other country" leave in sight, and they shall hear it said, "Well done, good and faithful servants."

The resolutions were unanimously adopted with applause by the large audience in attendance.

## A Spirit Returns to Make Restitution.

In Milan, O., at the opening of the war at the South, two young men who had enlisted in the service of the Union called upon a young lady to bid her good-bye. During their stay one of them asked for a glass of water, and she went out of the room to procure it. After the callers had left, the lady noticed that a gold locket had disappeared from where she had placed it a short time previous. During the war one of the young men lost his life. The young lady subsequently married and the matter of the lost locket passed from her mind, until recalled a few weeks since by the following incident, related by a correspondent of the *Daily Local*, Sandusky, O., who says the parties connected with the circumstance are intimate acquaintances, perfectly reliable, and willing to vouch for his statement in every particular:

"About midnight the lady referred to was awakened from her sleep, and upon opening her eyes discovered the long since dead soldier standing at her bedside. As soon as she could recover from her surprise the young man spoke as follows: 'I come to tell you about the locket. I took it and have never felt just right about it. When I came home from the army one time I left it at my sister's, Mrs. — where it now is. You go and tell her what I say and you will get it.' After speaking thus he faded from her sight. The next morning, without even informing her husband, Mrs. — repaired to the house of Mrs. — not more than a stone's throw, and related what had been told her, and requested the locket, which was cheerfully restored to its owner, and is now in the vest-pocket of the writer."

## Spirit Voices.

No. 303 of this spiritualistic monthly—for March—has just come to hand. It should be issued the first of each month, or even before that time, as the secular monthlies are. This is a very interesting number, however, as its contents show: "The Wonders of the Land of Egypt," by Mr. W. J. Colville, is a highly interesting production, as all his public lectures are; chapter IV. of "The Annals of the Tianskans," by Mr. Fuller, the editor, written under spirit-influence, is said to be a History of Tianskants. The leading editorial is entitled "What is a Religious Basis?" a subject which has been under discussion by Spiritualists, pro and con, for many years. Other matters of interest will be found in the pages of *Spirit Voices*. For sale at this office. Single copies fifteen cents.

We earnestly hope the friends everywhere will not be remiss in forwarding to the BANNER for publication accounts of their Anniversary meetings.

The Shawmut Spiritual Lyceum will celebrate its Sixth Anniversary in Wells Memorial Hall, Boston, on Sunday morning, April 5th. Seats free. Public respectfully invited.

## Revision of the Bible.

March 1st, 1885, was the date fixed upon for the simultaneous issuance of the Revised Old Testament in the United States and England, and many important changes were announced; yet that date has passed and there are no signs of the work. A few years ago, when the managers of this enterprise flooded the American market with the revised edition of the New Testament, they announced the completion of the work, and promised that the Old Testament would be revised in an equally creditable manner, give unbounded satisfaction, and defy criticism. The book trade, anticipating heavy sales, turned out several large American editions of this revised New Testament, to compete with the London edition, and now nearly every retail bookstore in the country has its hundreds and even thousands of copies lying on its shelves, absolutely a drug on the market. At a recent sale, thirty thousand copies of the dollar edition were sold for nine cents each, and a really fine edition of forty thousand closed out at an average of fourteen cents each—considerably less than the cost of binding. The New York branch house of the London publishers has more copies on hand than will supply the demand for many years, and the publishers of the various American editions are estimated to have over three hundred thousand dollars invested in this stock, lying dead on their shelves—no sales—and with only an occasional inquiry. The losses to the trade, in this attempt to better a book which many consider inspired, and to place it in a position where it will stand the scrutiny of the investigating mind of the nineteenth century, have been enormous. Some of our contemporaries who believe in the "Faith Cure," are inclined to claim that it is a direct visitation from on high to punish these publishers for attempting to make money out of Holy Things, while others shrewdly guess that the true reason is because the effort has fallen flat on a waning market. *Hinc illæ lachrymæ.*

## Matters in New Orleans, La.

From a semi-business letter received by us under date of March 23d, from A. E. Giles, Esq. (of Hyde Park, Mass.), who is now in the South on a tour of pleasure and health-seeking, we make the following extracts bearing on the condition of affairs in the Crescent City. [Mr. Giles and his wife next propose to visit Cuba, and then make a stay in Florida.]

"The Exposition here in New Orleans, though not a financial success, is a wonderfully good exhibit of the resources, manufactures and productions of the Western and Southern States. In the United States Government Building appear in most varied and attractive combinations, generous contributions from the great National Museums of Washington; and the artistically arranged displays of the fruits, grains, minerals and manufactures of the several States grouped around them, far surpass in variety and completeness corresponding shows in the Philadelphia Centennial.

The spring weather here is very cool and backward for New Orleans. Fires and overcoats are in common use, especially in the morning hours. Old residents say that the warm weather is a full month behindhand.

I attended two meetings yesterday, one at the Rev. Dr. Palmer's church. He is the Presbyterian pulpit orator of New Orleans. His church fronts on Lafayette Square in the heart of the city. He draws large audiences; yesterday not less than two thousand people listened to his eloquence. On the opposite side of the Square, in Odd Fellows' Hall, Mrs. Carrie C. Van Duzee, a spiritual lecturer of Philadelphia, delivered a very interesting discourse and improvised a poem on spiritual subjects proposed at the time by the audience. Only about one hundred persons, mostly middle-aged and elderly gentlemen, were present. Is it not remarkable that larger audiences do not assemble to listen to the inspired evangel of Modern Spiritualism? Truly now is it, as it was in the time Jesus spoke of: 'They that were ready went in with him to the marriage, and the door was shut.' By-and-by conservatives will awaken to the fact that a great outpouring of essential and divine influences has occurred now-a-days, and then not unlikely will canonize the names of many an efficient and humble Spiritualist lecturer, who now scarcely escapes the severest pangs of poverty and starvation."

Thomas R. Hazard, in a private letter to us, remarks that he has during the last quarter of a century contributed to the *Providence*, R. I., *Journal* and the *Evening Bulletin*, not less than forty columns upon Spiritualism, and its phenomena. He states that all his articles upon these topics have been cheerfully admitted into these papers, not only without a penny's charge, but that he has been furnished free of cost with as many extra copies as he needed for distribution. Among his contributions to the *Journal* was a complete narrative, running through several numbers, of his experiences in Spiritualism since 1856, and the proprietors of the same paper permitted Mr. Hazard to place conspicuously in the window of their office a frame containing nearly thirty specimens of spirit materialized dress fabrics. These, with a description that accompanied them, attracted the attention of crowds of citizens for many weeks. Says Mr. H., "I know not, but I believe they were the means of turning thousands to an investigation of Spiritualism."

It will be of interest to the readers of the BANNER to be informed in this connection that since the passing on of Senator H. B. Anthony, formerly proprietor of the *Journal*, he has communicated with Mr. Hazard, through the mediumship of Mrs. Laura Bliven, 19 Broadway, Providence, one of the oldest and most reliable agencies whereby the denizens of the spirit-world reach their friends on earth. In a message from another spirit, G. W. Danielson, formerly editor of the *Providence Journal*, occurs this passage: "Henry B. Anthony wishes to be remembered to you, and says he was a believer in Spiritualism before he passed over, and had been for years, but was not so brave and manly as his venerable friend, Hazard, to declare the whole truth of spirit-power; but that he is now doing his best to make amends for the wrongs or weaknesses of the past." Mr. Danielson also says of himself that he has not forgotten Mr. Hazard; that through his writings he (D.) received more light on Spiritualism than he was willing to admit while in the body, but is willing to admit it now, and that he is on the road of progression."

These facts relative to our Providence contemporaries we cheerfully publish in justice to what they have done toward making known the truths of the cause we advocate.

In a recent private note from our English agent, Mr. J. J. Morse, he informs us that, owing to his ill health, his spirit-guides have recommended an ocean voyage and an extended trip across the world if he would fully recover. He has therefore decided to spend the next five years abroad—in the United States, Australia, New Zealand and on the Cape. Mr. Morse is a fine trance speaker, and will be welcomed to our shores as cordially as he was ten years ago. Those who may desire his services during the summer months can address him care of this office.

## Foreign Items.

A renewed interest in the proper education of the young is manifesting itself in England by the establishment of Children's Progressive Lyceums. At Batley Carr, Middleborough and Bradford these Lyceums are prospering, as shown by a report of the proceedings given by a correspondent of the *Daybreak*. The exercises consist of golden-chain and silver-chain recitations, singing, marching, calisthenics, and questions and answers upon subjects of practical importance to those just entering the field of earthly life.

In addition to the observances of the Thirty-Seventh Anniversary in London, already mentioned, a Social Reunion was announced to be held at Cavendish Rooms, March 18th. A public meeting was also to be held at Northampton, March 27th, and in Glasgow, Scotland, March 20th, commemorative of the day.

Revue Spirituelle says that Baron Daviso obtained spirit photographs at Rome in 1870. These photographs having recently been declared fraudulent by two of the leading photographers of Rome, the Baron publicly offered any photographer five hundred francs to produce a photograph of a deceased person under similar conditions, the work to be judged by a committee mutually appointed. He pointed out the characteristics of the photograph of a spirit form, which are inimitable by ordinary photographic art. "The photographers of Rome, and also of Milan, have," says the *Revue*, "on consideration declined the attempt."

Gerald Massey is delivering a series of lectures on Spiritualism in Queensland. The Theatre Royal at Sydney has crowded audiences every Sunday evening listening to Spiritualist lecturers. In New Zealand Spiritualism is making rapid progress. New societies for the study and promulgation of Spiritualism have been formed at Sombroero and La Victoria, Venezuela. In France the late M. Jadot left 8,500 francs to be devoted to the promulgation of Spiritualism.

THE SPIRIT MESSAGE DEPARTMENT for the present week has an invocation eminently appropriate for Anniversary time, and which closes with the grand petition: "We ask thy blessing to rest upon all humanity; may each and every one feel what it is to join in that glad anthem which rings out from the spiritual world unto earth: 'Peace on earth; good will to man,' and come into more concord and harmony with the life and beauty of the spheres"; questions are considered by the Controlling Intelligence regarding the laws of reincarnation or rebodiment, gestation, etc.; Mrs. CAROLINE J. SMITH of Salem, Mass., assures her friends that on passing from earth she found herself surrounded by those who gave her a loving greeting—she will in future and more privately speak, should opportunity be afforded her, regarding certain matters in which she is deeply interested; LOTTIE GERRITS of Athens, Tenn., counsels her friends to make efforts in the way of private home-circles to open the avenue of communication with the denizens of the higher life; PATRICK CASEY of Boston informs his wife, Kate, that all is well with him in the new sphere of being in which he finds himself—he also makes use of a clear-cut figure to describe the relative relations of the physical and the spiritual bodies, in the passage wherein he says (in expressing his wonder as to how he obtained a body in spirit-life so very much resembling the one he had on earth), that when a man casts off his overcoat he does not look to find another under it of the same pattern; R. B. ELLIOT of New Orleans comes through a sense of duty, he says, to speak to those he once knew on earth—he also intimates that there are "concerns connected with our State" about which he would like to converse with them; "CRYSTAL" informs her medium, in answer to a promise to attend the Banner Circle, that the work she (the medium) has undertaken will have the help of her spirit-friends, for it is a labor for humanity; ALBRIDGE HORT of Bradford, N. H., admits his ignorance of spiritual matters when on earth, and urges his friends to prepare themselves by earnest inquiry while in physical life for more intelligent participation in the affairs of the next stage of being when they arrive therein; SAMUEL B. TALBOT desires to have a quiet talk in private with his friends "concerning things of mutual interest"; ELLEN TURNER of Springfield, Mass., would have her friend, John F., know that she has found his conceptions of the spirit-life, as expressed to her previous to her decease, to be surprisingly true; and Rev. Z. P. WILDES, late pastor of the Fifth Avenue Church (Baptist) of Harlem, N. Y., gives utterance, as the spirit of truth impels him, to views of the future life, and the bearing of the physical upon the next state of existence, which he specially recommends "to those who once listened to the sound of my voice, and looked to me for instruction in spiritual things."

When the statesmen of Canada, in forming the union of the several provinces into the present Dominion, in 1867, took possession of the vast territory that had been under the control of the Hudson Bay Company, Canada paying therefor the sum of \$1,500,000, they absorbed a population of white colonists numbering 15,000 souls, and half-breeds and Indians numbering 50,000 more. The latter were given no guarantee whatever of the integrity of their property rights and long-standing privileges, and naturally protested. A military survey proceeded to divide up their territory into townships, and to act in a manner so arbitrary that the whole country soon rose in open rebellion. The leader of the half-breeds in this rebellion was Louis Riel, himself being of their number. He appears again as the leader of the new rebellion, and is a man of education and ability. His demands are the subdivision of the Northwest territories into provinces; that the half-breeds shall receive the same grant as the half-breeds of Manitoba; that patents be at once issued to colonists in possession; the sale of half a million acres of Dominion lands for the establishment of schools, hospitals, and other institutions, and furnishing seeds, grain, and needed implements to the poorer half-breeds; better support for the Indians who are starving. The rebellion is a threatening one, and the Dominion will have all it can do to suppress it.

Chas. H. Whitaker writes from Milwaukee, Wis.: "It is over twenty years since I first subscribed for the BANNER OF LIGHT, and I wish to say that I think it has kept right up to the front all the time, and grown more and more interesting."

We know Heart Disease can be cured. Why? Because thousands say they have used DR. GRAY'S HEART REGULATOR, and know it does the cure.—*Pittsburgh News*. \$1.00 per bottle at druggists. Free pamphlet of F. H. Ingalls, Cambridge, Mass.



Orations, delivered by W. J. COLVILLE.  
Paper. Price 5 cents.  
For sale by COLBY & RICH.

**THE SPIRIT-WORLD; Its Locality and Conditions.** By the spirit of JUDGE JOHN WOODS, given through the mediumship of Wash. A. D.akin, and published at the request of the First Spiritual Congregation of Baltimore.  
Paper. 30 cents. Postage 2 cents.  
For sale by COLBY & RICH.



## Message Department.

**Public Free-Circle Meetings.**  
Arranged at the NEW OFFICE, 105 North  
Street (formerly Montgomery Place), every THURSDAY  
and FRIDAY AFTERNOON. The hall (which is used only for  
these meetings) will be open at 2 o'clock, and the doors will  
be closed, allowing no access until the conclusion of the  
meetings, except in case of absolute necessity. The public  
are cordially invited.  
The messages published under the above heading indi-  
cate that spirits are in communication with the living. It is  
the duty of those who are in communication with spirits to  
communicate to the living the messages which they receive.  
Those who are in communication with spirits are, therefore,  
the messengers of the living. It is the duty of the living to  
receive the messages which are sent to them. We ask  
readers to receive no doctrine put forth by spirits in  
these columns that does not comport with his or her rea-  
son. 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 in-  
forming us of the fact for publication.  
Natural flowers upon our circle-table are gratefully  
appreciated by our angel visitants, therefore we solicit  
donations of such from the friends in earth-life. We  
feel that it is a pleasure to place upon the altar of spiritual-  
ity their floral offerings.  
We invite suitable written questions for answer at  
these meetings from all parts of the country.  
[Miss Shelhamer desires it distinctly understood that she  
gives no private sittings at any time; neither does she re-  
ceive visitors at her home. Her communications are  
solely through the mediumship of the BANNER.]  
Letters of inquiry in regard to this department of the  
BANNER should not be addressed to the medium in any  
case.  
L. W. B. WILSON, Chairman.

### SPIRIT MESSAGES,

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

Report of Public Séance held Jan. 16th, 1885.  
(Continued from our last issue.)

#### Mrs. Caroline J. Smith.

I am Mrs. Caroline J. Smith. My home was  
in Salem, Mass. I was married and lived  
with my husband and children until his death  
some years ago. I have been in the spirit-world  
ever since. I have been with them frequently, and tried to  
make them feel my presence, to give them some  
token of my continued love and sympathy. I  
passed out from the body on that day which  
you recognize as the anniversary of Wash-  
ington's birth. It will very soon be six years since  
that event occurred to me, and I would in the  
springtime have reached my thirty-seventh  
birthday.  
In passing out from the body, I have met with  
strange experiences. I could not, at first, un-  
derstand where I was; it seemed like a dream;  
all around me was vague and unreal; but in a  
short time this condition passed away, and I  
found myself surrounded by friends who gave  
me loving welcome, and conducted me to a  
bright home in the spirit-world. Since that  
time I have been in the spirit-world, and I feel  
that I might not appear to be ignorant than  
those around me, for here all seem so eager to  
acquire information that one catches the de-  
sire to press on in company with them.  
I want my friends to know that there is op-  
portunity for them to learn many things even  
after the death of the body—for that does not  
close all avenues to them, but rather opens  
wider and grander ones through which they  
may gain all that the heart desires. I hope,  
sometimes, to be able to give something of  
more private nature; there are matters press-  
ing upon my mind that I would like to speak of,  
but I do not wish to do it in public. Perhaps I  
may come to my friends in another way, and  
let them know of these things. I am very thank-  
ful for the privilege of speaking here to-day.

#### Lottie Gettys.

When I left my earthly form and friends I  
did not go a long journey, after all, but still re-  
mained with them for a time. I knew how sad  
they felt because I had died; and now I come  
back here to tell them that I did not die; the  
body faded away, but my spirit lives and has  
the power of watching over the dear ones who  
remain here, trying to make them understand  
that it was truly myself. These things were so  
strange to me at first, I could not understand  
them. When I went to the spirit-world and  
found homes there so much like what we have  
on earth, and saw the people moving around,  
to-and-fro, attending to their duties, perform-  
ing their own labors similar to what they did  
here in this world, I thought it was very  
strange, and I could not explain it. But  
after a while I became familiar with my sur-  
roundings and took up my life just the same as  
others have done. I found that it was agree-  
able and even beautiful; that all things seem  
to have been adapted to the needs of human  
hearts. In reality, we all find a natural world  
and a tangible home after life's experiences in  
the body.  
I lived in the South. I came from Athens,  
Tenn. I was the wife of Mr. Richard P.  
Tenn. I came here to send my love home to the  
dear friends, and to assure them that if they  
can only think it possible, they may have man-  
ifestations of spiritual presence and power right  
in their midst. It would please me if they  
would sit together quietly and harmoniously,  
and invoke the presence of the dear friends  
who have laid down their material forms, for I  
believe we could come and make ourselves  
known to them, and we the tokens of our  
presence and assurance of our continued life  
and of our interest in their well-being. I trust  
they will endeavor to open a way of commu-  
nication between the two worlds, so that in their  
own homes the dear ones may receive these  
glad tidings through their own instrumentality  
and find evidence which will convince them of  
the immortal life. Lottie Gettys. It is not yet  
two years since I passed from the body.

#### Patrick Casey.

[To the Chairman:] How are ye? Bedad! I  
do pretty well. I'm tryin' to, at all events. I  
don't know, sometimes it's pretty hard to do  
well at all at all. But, then, do ye mind, some-  
times it comes very good, and I don't seem to  
have any trouble. But, now, ye see, I don't  
understand this at all. Shure, a minute ago  
I was myself, an' now I'm somebody else. 'Pon  
me sowl, I don't understand it. Shure, I never  
had anything like it afore. Are ye witches  
here? I b'lieve ye have bewitched me. I'm  
not meself at all.  
Where did I live? I lived in Boston. Ain't I  
in Boston now? [Yes.] That's all right; that's  
what they told me, I was in Boston; but I  
want to go to me old home. 'Tis in the  
North End it is, I want to go down there;  
they say there's been changes down there in  
me old home. I don't b'lieve it; I want to go  
an' see. Can ye let me out of this place? I en-  
pose I'll have to take this new kind of a skin  
I've got on.  
[What was the matter with you before you  
died?] 'Faith, I don't know what ailed me at  
all. I felt a kind of a burnin' feelin' all over  
me, an' it seemed to creep up to the roots of my  
hair, an' made me feel mighty uncomfortable,  
an' somehow me fingers would keep clutchin'  
an' clutchin' as though they wanted to get hold  
of somethin'. It was mighty queer. I niver  
felt anything like it afore. It kept a goin' on  
an' on, until I thought all the water in the ocean  
wouldn't put the fire out.  
Thin, sir, I seed the old woman, an' a hape o'  
neighbors, who was all cryin' an' feelin' pretty  
badly. I tried to speak to 'em, an' I  
couldn't do it. No, sir, I couldn't speak at all;  
the fire, ye see, was too hot in me veins, an'  
I couldn't tell Kate—that's me woman, sir—that  
I knowed all about what was goin' on.  
Finally, after a while, I seed meself standin'  
outside, away from the bed. Thin I thought  
I'd speak to the old woman, shure, an' I tried  
to. I touched her on the shoulder, but she  
niver moved, I called her, but she didn't, but  
I could see her standin' there at all.  
That's what I've been tryin' to do ever since,  
sir.

It's a good hape of a while since I went  
through them air feelin's, but it's not all plain  
to me now. I know she's been prayin' for me  
sowl. 'Oh! good luck take it! me sowl!' for me  
sowl; that's not what's botherin' me at all,  
sir; it's the way to get back to her, an' tell her  
what's goin' on, an' not to be botherin' her  
self. I know she's been prayin' for me, but  
she must scrape up all the money she can get  
hold of—an' what do ye think she's goin' to do  
with it? Jist, see, now, if ye can guess what  
she's goin' to do with it? She's not goin' to  
lay it away in the cupboard for a rainy day—  
not a bit of it; she's goin' to give it for the re-  
pose of—that do you think?—Pat's sowl! An'

his sowl is well enough; it do'n't want any re-  
pose; it wants to be stirrin' round a bit.

This is what I've got to say to her: make use  
of yer money for some better purpose.  
Don't ye see, she's gettin' along years now;  
she's not as spry as she used to be. Ah! but  
she was the bonnie lass when I found her; an'  
she'll need that money, do ye mind, now, what  
she's givin' for the repose of me sowl, all for no  
good. She's a good, faithful creature, an' wants  
to have everything done for me that she can.  
I want her to look after herself; so I comes  
back here, sir, to say I'm well off; I don't know  
as anything is the matter with me; I've got a  
good comfortable house on t'other side, but  
some things do bother me. 'Tisn't me sowl,  
all the same; not a bit; that's aisy enough; but  
it is how the devil I happened to get a body on  
't'other side of life so much like the one I had  
here! When a man casts off his overcoat he  
don't look to find another under it of jist  
the same pattern, ye know, an' that's what I  
don't get quite clear through me mind.  
But ye see, sir, they said: 'Pat, ye go back  
to that place where they talk, an' tell 'em yer  
story, an' like as not Kate'll hear tell ye've got  
back, an' she'll feel aisy.' Ye see, sir, she  
don't get along; she frets a bit; she thinks she's  
all alone. Lord bless her, she ain't alone! Why,  
no; ye're niver any of ye alone, 'specially when  
ye thinks ye are, and are outtin' up some of yer  
tricks—not by a good deal.

The poor woman, she feels that she's alone;  
she cries, an' feels, an' feels as though she  
goes to her work, an' gets a bit of coin and puts  
it away, because she thinks every piece she gets  
will help Pat up a step out of purgatory. Not  
a bit of it! I'm not in purgatory; I'm well off.  
I've seen darker places here on earth than I've  
ever found on the other side. What I want is  
to help the lass out of the purgatory she's in  
here to a higher state, ye know.

Ye'll excuse me, sir, if I don't talk right,  
because ye see I'm not used to this new-fan-  
spack; I have to use the words I'm familiar  
with.  
Now do ye suppose ye can find me old woman  
for me? [We will print what you say.] Shure,  
I niver had a word printed in me life. Pat  
foine to say: Pat Casey come back from the  
other life to have somethin' printed for himself!  
They'll think he's gettin' up in the world.  
That's me name, sir—Patrick Casey.

I don't know how long it will take me to  
know the favor burnt till it burnt me out; but  
thin ye see, sir, it did n't what ye call exting-  
uish me, because here I be, feelin' purty well. But  
I don't see what I've got on this kind of a coat  
for [referring to the medium's dress]. Shure, it  
would be more natural like if I had on no coat  
at all, but jist me old blue jacket an' shirt-  
sleeves. 'Tis no use, Pat, ye must be gettin'  
up in the world; that's what it all amounts to;  
I think so.

Be gorra, if ye foind me old woman for me  
tell her not to fret a bit more; Pat's only gone  
jist a little bit ahead to break the way open for  
her—make it kind o' aisy like—so she'll have a  
comfortable home when she gets over. Be gorra,  
sir, I don't know how I'll pay ye; but I'll try  
to do somethin' to help ye along. Sometimes,  
ye know, a big strong Irishman may jist happen  
to come along in the nick o' time an' lift ye up  
a bit over the road. That's the road, if ye  
jist call on Pat Casey, an' he'll help ye shore.

Ye are purty foine here. I don't know as  
I ought to have come in; but I did feel so bad;  
I wanted to see if I could n't get a word to Kate;  
an' somehow or other they pushed me right in,  
and the gentleman said: 'Go on, mon, tell yer  
story, an' ye'll meet with a decent welcome.'  
An' so I have, sir. Ye're a gentleman, an' I  
thank ye, an' good luck to ye; may ye niver  
want.

#### R. B. Elliot.

Is there not a passage somewhere in the old  
book that reads: "The rich and the poor meet  
together, and the Lord is the maker of them all?"  
It seems to me that the truth of this passage  
was never more forcibly illustrated than it may  
be right here, and is to-day, where the poor  
Irishman and the rich monopolist stand side  
by side, and the high and exalted characters of  
the other life meet together; and this truth is il-  
lustrated all the way along in life: the rich and  
the poor jostle together, and although they may  
not realize that they are brothers and sisters in  
the scale of humanity, yet they are really the  
offspring of Him who is higher than any of  
earth.

My friends will say, this can hardly be our  
old friend and associate coming in such a man-  
ner. I was not much given to expounding Scrip-  
ture, nor did I moralize frequently upon those  
questions which arise in your midst, day after  
day, but I have speculated upon them in pri-  
vate, more times than my friends will give me  
credit for, and when on the subject of the body  
and becomes surrounded by conditions apart  
from earth, if he is of an inquiring, intelligent  
turn of mind, he desires to gain all the light he  
can upon many questions, he is very apt to  
moralize, and perhaps to express his thoughts  
aloud.

I come to speak to my friends, because I feel  
it my duty. I believe I ought to give my testi-  
mony concerning the truth of spiritual life. I  
was a public man when on earth, favored by my  
fellow-citizens with one of the highest offices  
they could bestow, and I feel that I can only in  
part repay the trust they reposed in me by re-  
turning from the spirit-life and assuring them of  
the immortal existence, of the truth of spirit  
communication. A great desire is borne in upon  
me to spread the light in the region where I be-  
longed. It is true that minds in that section  
are opening to the light, and the truth of spiri-  
tualism has given rise to very few compared with  
the great mass who are in ignorance. There is  
much required by those souls, something even  
more than what we can give from the spirit-  
life: there is vital knowledge concerning the  
physical system, and concerning the duties of  
material life that should be brought home to  
them, and there is indeed a wide field for stir-  
ring labor, and great need of teachers and mis-  
sionaries who will go out and minister to those  
in darkness.

I feel myself incompetent to undertake such  
a task, but I will do what little I can in con-  
vincing my friends of my identity, assuring  
them of the realities of the future life, and giv-  
ing them some information concerning its con-  
ditions, if they will seek an opportunity for me  
to do so. I would like to come in private. There  
are concerns connected with our State which I  
would like to talk over personally with a few  
friends; there are affairs which I think need to  
be ventilated, and perhaps I can give them some  
opinions on these matters which might not come  
amiss by-and-by.

My home was in New Orleans. I have many  
friends there. I have seemed to gain an influ-  
ence in that city recently, by the visitation  
there of a party of mediums, people, through  
whom I have gained power to come to this dis-  
tant point and make myself known. I am in  
hope, before three months have passed, to have  
the power of giving external evidence of my  
presence, right there in the city. I am work-  
ing for that end now. The parties whom I  
hope to use as instruments are not residents of  
New Orleans, but I trust will not leave the  
place until I have succeeded in performing the  
work which I have mapped out for I am con-  
fident it will be of use, not only to the cause  
of truth, but to many who are yet in the body.

#### Crystal.

I have been requested to come here and give  
a message. I am one of a band that controls a  
medium who is at some distance from this city  
and who has never been in Boston. I am glad  
to come. I have tried many times during the  
last eighteen months, but could not until to-  
day say one word. I wish to say to my medium  
and her friends who have desired me to come,  
I am fully aware of the import of that work  
which you have undertaken, and in which you  
have the cooperation of your spirit-friends,  
and they will help you because they know the  
labor is for humanity. It will not be very ex-  
tended, nor perhaps will it spread out as far as  
you at present hope; but what is accomplished  
will be lasting, and will be the means of pro-  
ducing yet other labor on the part of others  
by-and-by: so we are with you in sympathy,  
in cooperation, and will do all we can to assist

you. Other spirits of our band desire to send  
their blessing and their remembrance.

Mother Johnson says: "Tell our dear ones  
that we do not forsake them; that sometimes,  
when the avenue is closed, although they feel  
we are lost for aye as they are unknown, yet we are  
still at hand, waiting an opportunity when we  
can again impress our influence and give our  
instructions; but those impediments which have  
been in our way for the last few years are  
loosening their hold and will soon disappear al-  
together; then the work can go on more fully  
and grandly, and you will find it was best that  
you kept on and did not give up the hold which  
you had upon spiritual things."

My medium in requesting me to come here  
has desired I should give her a message upon a  
private matter which concerns no one but her-  
self and her spirit-friends, but I cannot unfold  
before her their plans in relation to this mat-  
ter, because it would not be well for her to un-  
derstand it. She has seen a little, and desires  
to know more, but she has been given enough  
for her to move on trustfully and intelligently.  
When conditions are right more will be un-  
folded before her, but she will not get it all un-  
til the labor is completed, because we under-  
stand that were she fully informed of its nature  
and of its results she would hesitate to step for-  
ward or to move actively, which would retard  
our work and fail to give us the conditions we  
require. I assure her it is all well and has  
been planned carefully by the spirits; all she  
wishes to do is to move in their hands and per-  
form their bidding.

I bring her my love; her brother George  
sends his, and many friends unite in expressing  
their sympathy. The way is sometimes rough  
and cloudy, but, after all, the work is a good  
one, and what is accomplished may compensate  
for the trials and difficulties which she has to  
meet along her way. If you will simply call  
me Crystal, she will understand.

Report of Public Séance held Jan. 20th, 1885.

#### Invocation.

Oh! our Father, we render to thee praises for the day  
and for the work of the spirit. We thank thee  
that the experience of a human soul is unfolded  
its highest powers and to prepare it for a continuance  
of life forever. We bless thee that immortality is the  
heritage of every soul. We adore thee when we can  
find wisdom and understanding that through all the discipline  
of a life's journeying we may be able to stand firm and  
a beautiful guardianship is exercised over every life.  
Oh! thou who art the soul of all love, whose tender  
benevolence and care are bestowed upon all creatures,  
thy love and grace are the source of our strength.  
We bless thee for the discipline of spiritual life, for  
the labors and opportunities which open before the  
progressive mind. We praise thee that intelligence,  
in the heart of man, is a blossom more grandly  
in the heart of man than in the heart of a flower,  
and we learn to realize that whatever we learn  
of sorrowful experience must have been given as a discipline  
to purify and strengthen the soul. We thank thee for  
the power to press forward, accepting what thou hast  
bestowed, making the most of what is given to us, doing  
the best we can with the opportunities afforded us.  
We thank thee for the power to rest upon all humanity;  
may each and every one of us be able to feel the  
anthem which rings out from the spiritual world unto  
earth: "Peace on earth; good-will to man," and come  
into more concord and harmony with the life and  
beauty of the spheres. Amen.

#### Questions and Answers.

**CONTROLLING SPIRIT.**—Your questions are  
not in order, Mr. Chairman.  
[Questions of reincarnation, is the brain  
of the psychical being, at birth, formed and pro-  
portioned in accordance with the mental un-  
foldment of the spirit reincarnating, or in ac-  
cordance with the assimilated mental unfold-  
ment of the two physical parents, or with the  
existing and acting planetary conditions?

Ans.—We should judge that all the forces  
mentioned by your correspondent would be  
brought into the condition and into play in  
forming the brain of a child who was to be  
reincarnated upon the earth. The question is very  
much relating to this question of reincarnation  
which has yet to be considered and investigat-  
ed. The law of reincarnation is by no means  
clearly and fully understood, either by mortals  
or spirits. We have come into communication  
with many spirits who believe in this law of  
reincarnation, and who speak from their own  
knowledge and experience. We have also heard  
of spirits who believe in the law of reincarnation,  
but who do not believe in the law of reincarnation  
in this matter. We are still obliged to say that  
these spirits compose two classes, one of which  
declares that in every successive reincarnation  
of a human soul the spirit finds itself in posses-  
sion of a mortal organism more highly culti-  
vated and refined, with greater mental powers,  
and with material facilities and acquisitions  
such as it did not possess before in either of its  
previous incarnations. The other class declares  
that each embodiment of the spirit may differ  
highly in degree from its preceding one, but  
that it by no means follows that every time it  
takes upon itself a physical organism, that  
structure will be more fully developed in men-  
tal power and in physical ability than was the  
one preceding. For instance, they maintain  
that a spirit may have lived upon the earth  
many years, its mental powers having been very  
brilliant and highly unfolded, its physical powers  
and powerful, and its material acquisitions so  
great that it commanded a wide influence over  
its fellow-men. Another embodiment occurs,  
and the same spirit is born into the mortal life  
a poor, feeble cripple, one whose physical pow-  
ers are cramped, and whose spirit cannot put  
itself forth, because of material limitations; it  
becomes the child of poor and perchance igno-  
rant parents, and is reared amidst squalor and  
conditions of want and misery. The spirit who  
put forth this theory claims that the soul is  
obliged to become reincarnated among such con-  
ditions, for the purpose of retribution because  
of deeds performed in the past, for purposes of  
discipline, or for other experiences of  
discipline. Therefore, while there is so much  
difference of opinion upon this vast subject, we  
will not inflict on our own personal ideas.  
We believe in our own every spirit who is  
born upon the physical plane is fashioned and  
molded under the laws governing human na-  
ture, and that these are perchance controlled,  
to an extent, not only by planetary influences,  
but by the attributes and conditions of the  
physical parents, as well as by a psycho-mag-  
netic law, brought into operation by intelligent  
spiritual beings for purposes of their own.

Q.—Is the soul confined with the body dur-  
ing its life, or is it free to roam through space  
as the soul of a mesmerist subject during the  
time its body is under mesmeric influence?

A.—The soul of a psychological subject, dur-  
ing the time it is under the influence of another  
mind, may be free to roam through space, but  
at the same time it is subjected to limitations;  
there is, so to speak, a cord, a magnetic link,  
that links the soul to its physical body. Should  
that link be severed, the spirit would be un-  
able to again reënter the material form and  
take possession of it. The soul, during the pe-  
riod of gestation, is attracted to the embryo,  
and held in connection with the mother by a  
magnetic cord or link. This magnetic attrac-  
tion cannot be severed save by disconnecting  
the spirit entirely from the mother and from the  
embryo. When such a case occurs, you  
have presented to you the case of the blind  
of what is called a still-born child. The soul that  
is desiring or intending to take possession of  
the child at the moment of birth remains in  
close contact with the prospective mother; it  
is held in a sort of half-conscious condition;  
it is not specially aware of its surroundings,  
but it is unable to move from its position, save  
under extraordinary circumstances, such as  
we have mentioned.

Q.—[By Mr. Philadelphia, Pa.] Does a  
belief in the theory of reincarnation have a  
tendency to make men better, more beneficent  
and wise than any other belief of a future ex-  
istence, and, if so, why?

A.—No; we cannot say that it does make  
men better, that is, more beneficent, kindly  
disposed or just toward their neighbors and as-  
sociates. We have heard certain Spiritualists  
say, that matters not what we do in this life;  
that we are here to receive the law, and that  
when we may have to pass through a period  
of retribution for our deeds of the present  
time; but we shall not remember anything of  
the past, and it will make but little differ-  
ence to us. We have heard other Spiritu-  
alists declare, "We must live as near right  
as we possibly can; unless we perform our  
work well and do our duty by our fellow-be-  
ings, live a pure and honest life, we shall be

obliged to come back to the earth and reënter  
physical conditions, passing again through the  
experiences of matter, to atone for the past  
and to perform the labor which we neglected  
here and now. Therefore we can see that a  
belief in the theory of reincarnation acts dis-  
tinctly upon the minds of differently consti-  
tuted people. Our opinion is that it is wise  
for every one to live as near right as he possi-  
bly can, do his duty by himself and his fellows,  
live a pure life; that is, cultivate the higher  
faculties of being, not because of any thought  
of the future, but because his reason and com-  
mon sense tell him that when he does right he  
is happy, and when he does wrong, some in-  
terior impulse prompting him, he feels miserable  
and unhappy. He knows that he is so consti-  
tuted that he can only be in a happy condition  
by doing right, and therefore he must under-  
stand that he is placed here for the purpose of  
living as near right as he possibly can.

#### Albidge Hoyt.

I have been out of the body some years now,  
and here I am, trying to speak in a way that I  
thought I never should do, and as I declared I  
never could, for I did not believe in Spiritualism;  
I thought it was a great fraud, and that  
men and women pretending to hold commun-  
ion with the dead were impostors. I had no faith  
in it, and when some people came and talked  
to me, wanted me to investigate, desired me to  
try and see if I could not get help for my in-  
firmities from some of those spiritual healers  
and doctors, I said it was all nonsense. I be-  
lieve there was a trial made. I did not get much  
relief. I suffered for years, and felt all drawn  
up and miserable, and I could get no relief any-  
where until I went out of the body.  
But after I went out, I did n't see things  
much plainer than I did before; it took me a  
good while to find out just where I was, and  
what was the true state of things around me.  
Yet after a time I began to learn, and to see  
that I had made a great fool of myself in refus-  
ing to investigate something that, after all, was  
a great truth. Now I come back to tell my  
friends that I did not know as much as I thought  
I did, and that I was wrong in what I said. I  
think they do; they do n't possess all knowl-  
edge; there is around them a great deal of truth  
yet to be learned, and much information to be  
gained, and I hope they'll set to work and look  
it up while they are here on earth.

I hold some of the opinions I held when in the  
body, and some of them I have cast away as  
useless things. When I find something better  
than I've got, I let the old go and take up the  
new. I have been learning some things, some-  
times gaining some light on many questions  
that used to puzzle me. And I am learning to  
think—that is just what I mean. We accept too  
much while here as a matter of course; we  
do n't turn it over in our minds and investigate  
it. When we get over on the other side, men  
and women grown though we be, we have to  
begin to learn, and think things over. I am try-  
ing to do so, and, perhaps some of my pro-  
cesses may be helpful to you, and make me  
see the light, will be glad to know I have  
got back and that I am in this condition, and  
that I am free from bodily infirmities, straight,  
and feel strong in my limbs. I could shout like  
a school-boy to think that all pain and wear-  
iness have gone. I come from Bradford, N. H.  
My name is Albidge Hoyt.

#### Sampson B. Talbot.

[To the Chairman:] You are a stranger to  
me, sir, as I am to you. I am glad to welcome  
you. That is what I wish to learn. I thank  
you very much. I did not know whether you  
really did not know me from a distance or  
not, but I had a desire to come and see if I  
could make myself understood. These are  
strange things, and in this day and time, when  
humanity is marching on so rapidly, we meet  
with many strange experiences, and sometimes  
all our old notions of life and things are com-  
pletely overthrown by the new laws we discover,  
the new light which is shed upon hitherto  
cloudy subjects.

My friends need not feel very much disturbed  
in learning that I have returned from the other  
life. Some of them hold opinions very much  
at variance with the true idea and reality of  
the spiritual kingdom, and of course they may  
feel disappointed when they hear that one of  
their number has come back from beyond the  
grave and attempted to speak to them. But  
they need not be; I shall do them no harm. I  
am manifesting a friendly disposition. I  
want to tell you the truth, to tell them of  
what lies beyond the river of death. I also  
want to come into kindly association with  
them, learn of their affairs, know of their do-  
ings, and have a quiet talk with them concern-  
ing things of mutual interest; so I feel that I  
am quite harmless in my errand, yet hoping to  
be of some use.

I was well known in the country where I be-  
longed. I was a man of business energy and  
occupation, and came into contact with many  
individuals. There are many who will doubt-  
less hear of my return, and I hope, be glad to  
know I have found the way back from the  
other side of life. It seems to me that instead  
of rejecting our friends when they return, we  
should welcome them. I feel as though, if I  
was one of you now, I should give them wel-  
come and be glad indeed to know they had  
found a way back to the world, and that they  
have been told the truth of the departed, and  
have got back to the friends they loved, to take  
an interest in their welfare. I come to tell my  
friends I am well pleased with the conditions of  
the other life, and more than pleased at the op-  
portunity of speaking to them and bringing  
them my respects. I am Sampson B. Talbot of  
Champaign Co., Ohio.

#### Ellen Turner.

I desire to bring a message to my friends, and  
I hope that what I have to say will be received  
kindly and lovingly by those to whom I come.  
I bring them my love and my sympathy. I wish  
them to realize my presence with them. I am  
not dead, nor am I far away, where I can take  
no notice of the dear ones here nor understand  
what is taking place with them.

I was young in years when I left the body;  
scarcely twenty summers had visited me when  
I was called away. I was weak and ill for some  
little time before I passed out, and my thoughts  
turned to the consideration of the future life.  
I was not a tangled maze to me; I could not  
understand it, but I had heard of it. I was  
Spiritualism, and what I had learned concern-  
ing it rather frightened than attracted me. I  
turned to the Bible for knowledge and informa-  
tion, but somehow its passages did not convey a  
vital meaning to me, and I was at a loss to know  
just what the character and nature of the other  
life could be.

One of my friends, who believed strongly in  
Spiritualism, came and talked to me by the hour,  
telling me of his love and his sympathy. I wish  
them to realize my presence with them. I am  
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ity. I love them, I know they have loved me.  
I do not want them to put me out of their hearts  
as one who is gone, and cannot know anything  
of their life. I want them to cherish me as a  
dear friend, who is near to them, who desires  
to aid and bless their lives. My friend's first  
name is John; the initial of his last name is F.  
I think he will see my message in your paper.  
My name is Ellen Turner. My friends are in  
Springfield, Mass.

#### Rev. Z. P. Wildes.

I find myself in a strange position, yet I am  
attracted here. I am impelled to come and  
speak, not so much to you who are assembled  
here, but to those who once listened to the sound  
of my voice, and looked to me for instruction in  
spiritual things. Regarding my memory of the  
past, when I stood up before my people and ex-  
horting them to live lives of righteousness, be-  
lieving, as I told them, that those who came to  
Christ and were washed in his blood should be  
cleansed of all sin, and that those who rejected  
him and turned aside from his saving power  
would be punished for endless days; believing,  
as I did, in the saving grace of water, and feel-  
ing that none but they who came to the Lamb  
through blood should be reconciled and saved  
in the future, it is strange to me to stand here,  
or indeed to stand apart from physical life in  
the spiritual world, and gaze around me, find-  
ing so many grouped together, sinners and  
saints alike, in one place, and seemingly amenable  
to one law.

I can understand that the good may only come  
to those who are vile for the purpose of bring-  
ing them a redeeming power; this is what I am  
told, and I have not been able to understand it  
until now. It is that the good can leave their  
homes of light and come down to those dark-  
ened places where



Advertisements.

**Variety the Spice of Life.**  
There is variety in the letters received by Mrs. Lydia E. Pinkham, testifying to the cure effected by her Vegetable Compound and the great relief afforded to thousands of women in all sections. Mrs. C. of Toronto, says: "I have taken three bottles with very gratifying results." Mrs. Stephen B. of Shelburne, Quebec, says: "I am now using the fourth bottle, and have derived great benefit already." Sarah C. of Eugene City, Oregon, says: "It is the best medicine for the female sex I have ever found." Mrs. C. of Santa Fe says: "Your Compound has done me a great deal of good." Mrs. H. S. D. of Portland, Me., says: "It has done for me all it claimed to, and I cheerfully recommend it to all suffering as I have done." Mrs. D. H. E. of Lexington, Va., says: "I have taken one bottle, and I assure you I feel a great deal better; I feel strong as ever, and I've never felt a pain in my back since the second dose."

Suffering Womanhood.

Too much effort cannot be made to bring to the attention of suffering womanhood the great value of Lydia E. Pinkham's Vegetable Compound as a remedy for the diseases of women, and perhaps nothing is more effectual than the testimony of those who have been cured by it. Such an one is the wife of General Barringer of Winston, N. C., and we quote from the General's letter as follows: "Dear Mrs. Pinkham: Please allow me to add my testimony to the most excellent medicinal qualities of your Vegetable Compound. Mrs. Barringer was treated for several years for what the physicians called Leucorrhoea and Prolapsus Uteri combined. I sent her to Richmond, Va., where she remained for six months under the treatment of an eminent physician without any permanent benefit. She was induced to try your medicine, and after a reasonable time commenced to improve, and is now able to attend to her business, and considers herself fully relieved." (General Barringer is the proprietor of the American Hotel, Winston, N. C., and is widely known.—Ed.) April 4.

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May be Addressed until further notice,  
Care Banner of Light, Boston, Mass.

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SOUL READING,  
Or Psychometric Delineation of Character.

MRS. A. B. SEVERANCE would respectfully announce to the public that those who wish, and will visit her in person, or send their photograph or lock of hair, she will give an accurate description of their leading traits of character and peculiarities of disposition; marked changes in past and future life; physical, mental, and moral condition; what business they are best adapted to pursue in order to be successful; the physical and mental adaptation of those intending marriage; and hints to the laborer on his married life. Full delineation, \$2.00; and four-cent stamps. Brief delineation, \$1.00, and four-cent stamps. Address: Mrs. A. B. SEVERANCE, 122 Centre street, between Church and Trade streets, White Water, Walworth Co., Wis. Oct. 4.—6w

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Or, The "Lost Key" Found.  
SENT free upon receipt of stamp to pay postage. Address JAMES A. BLISS, Developing Medium National Developing Office, 121 West Concord street, Boston, Mass. April 4.—13w

Spirit Voices,  
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MAGNETIC-ELECTRIC AND BOTANICAL PHYSICIAN,

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If you are in trouble; if you are diseased; if you wish to marry; if you are living in unhappy married relations; if you wish to break your spirit-friendship upon any subject pertaining to practical life. Send lock of hair or handwriting and one dollar. Address 219 Grand Avenue, Milwaukee, Wis. 4w—March 26.

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For a fee of \$1 Consultation fee; \$1.00, \$2.00, \$3.00, \$4.00, \$5.00, \$6.00, \$7.00, \$8.00, \$9.00, \$10.00, \$11.00, \$12.00, \$13.00, \$14.00, \$15.00, \$16.00, \$17.00, \$18.00, \$19.00, \$20.00, \$21.00, \$22.00, \$23.00, \$24.00, \$25.00, \$26.00, \$27.00, \$28.00, \$29.00, \$30.00, \$31.00, \$32.00, \$33.00, \$34.00, \$35.00, \$36.00, \$37.00, \$38.00, \$39.00, \$40.00, \$41.00, \$42.00, \$43.00, \$44.00, \$45.00, \$46.00, \$47.00, \$48.00, \$49.00, \$50.00, \$51.00, \$52.00, \$53.00, \$54.00, \$55.00, \$56.00, \$57.00, \$58.00, \$59.00, \$60.00, \$61.00, \$62.00, \$63.00, \$64.00, \$65.00, \$66.00, \$67.00, \$68.00, \$69.00, \$70.00, \$71.00, \$72.00, \$73.00, \$74.00, \$75.00, \$76.00, \$77.00, \$78.00, \$79.00, \$80.00, \$81.00, \$82.00, \$83.00, \$84.00, \$85.00, \$86.00, \$87.00, \$88.00, \$89.00, \$90.00, \$91.00, \$92.00, \$93.00, \$94.00, \$95.00, \$96.00, \$97.00, \$98.00, \$99.00, \$100.00, \$101.00, \$102.00, \$103.00, \$104.00, \$105.00, \$106.00, \$107.00, 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