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TABLE OF CONTENTS.

FERSTPAGE.—Original Resay: The Spiritual Facts of the Agos. A New Move. SECOND PAGE .- Poetry: The Candy Pull. The Spiritual Restrum: Address by Mrs. Milton Rathbun. The Review er: The Salem Seer. Banner Correspondence: Letters from New York, Massachusetts, Maine, District of Co hmbis, Arkansas, Pennsylvanis, and Michigan. Decease of Charles Bradlaugh. In Memoriam. February Maga-

sines. Obituary Notices, etc. THIRD PAGE.—Poetry: Lines. Free Thought: "The Psychical Research Society"; "Auto-Hypnosis." "Came Back After Death." Apparitions. A Good Test, etc.

FOURTH PAGE. - A New Society. Spiritualism and Theoso phy. Another lew Book. Registration of Medical De grees. Newsy Notes and Pithy Points, etc. FIFTH PAGE.—Meetings in Boston and Elsewhere. New

Advertisements, etc.

SIXTH PAGE.-Message Department: Questions Answered and Individual Spirit Messages given through the Me diumship of Mrs. M. T. Shelhamer-Longley. New Pub

SEVENTH PAGE .-- The Doctors' War. Mediums in Boston Miscellaneous Advertisements.

RIGHTH PAGE.—Science and the Ghosts. Mr. Colville in New York, Brooklyn and Elsewhere. Meetings in New York and Elsewhere, etc.

Original Essays.

A NEW MOVE.

BY HUDSON TUTTLE.

An eight-page pamphlet has been sent out as a "prospectus for the formation of the Psychic Investigation Association, to be composed chiefly of ministers of all denominations, scientific experts, professional men and disciples of different schools of philosophy, cooperating for the scientific investigation of Modern Spiritualism."

The "Call" is signed by Rev. Minot J. Savage, Rev. Edward A. Horton, Rev. R. Heber Newton, Mary A. Livermore, Rev. Edward Everett Hale, B. O. Flower, and Rev. T. Ernest

We cannot for a moment believe that B. O. Flower, R. Heber Newton or Mr. Savage knew the contents of this strange document which bears their signatures. For assumption and self-assertion it has never been equalled.

It begins by saying that it has no connection with the Psychic Research Society (of which Mr. Savage is a member), nor with any other in which Spiritualism has taken a wide hold:

"Is the movement founded on truth or delusion? Does the world know? And, if it does not know, is it not time for a few truth-loving persons, approaching the subject in a serious frame of mind to investigate it, guided by purely scientific method? Is it not in the best interests of humanity that this matter should be settled once for all?"

Here it is implied that the manifestations method," or approached "in a serious frame of mind," and that there is great doubt about them. What of the researches of Profs. Hare, Crookes, Varley, A. R. Wallace, and a score of other eminent scientists? Is it possible for the proposed Association to find the peers of such, and bring them to the investigation? What is the scientific method so glibly spoken of? Will any of the signers to the "Call" inform us what is the new "scientific method" of observing spiritual facts? Science is classified knowledge, and its first step is the observation of facts. Spiritualists and doubters have been observing for over forty years as closely as gospel ministers can do.

The aim of the "Callers" is not confined to observation. They would bring together "the conditions under which psychic science must exist, as far as they can be known à priori and provisionally upon the one side, and logic, the scientific method and psychology upon the other, we shall seek to formulate the method of psychic science." Do they not know that psychic science has already been formulated? The very expressions used show that the writers had read the book recently issued on that subject, the theories and conclusions of which their investigations, if honest, can only confirm with a stronger array of facts.

Who are the most desirable members of this Society? Spiritualists? Those who have devoted years to observation and investigation?

By no means.
First of all, "ministers of all denominations." Why are they so admirably qualified? "Because of the intimate connection of any truths discovered to theology and general welfare of humanity, and because, occupying the generally acknowledged position of conservators of morals, they are committed not to approve anything immoral, should such be shown to constitute an integral part of Spiritualism." It would be impossible to find outside of theological writings as twisted and unique a paragraph as the above. The study of theology has nothing peculiarly qualifying for "scientific research." On the contrary, it has a tendency in the other direction; and so far as ministers being "conservators of public morals," it is exceedingly difficult for them to take care of their own, and statistics prove that the average morality of the clergy is below that of the other professions.

But a contingency may arise. Spiritualism is to be investigated on scientific grounds; but if "anything immoral" be shown, the clergy will be at hand to condemn it. This is the first time a scientific truth was adjudged by nus "morality" | Suppose Darwin had taken and all they propose to do has been done for a priest into the fields of Nature with him. and every time he made a discovery should have turned to that priest, and asked him if it was moral? A truth does not ask to exist at the pleasure of a "minister of the gospel," or of any one. If, after investigation of the phenomena, there is absolute evidence of their spiritual

should be otherwise?

The second choice of members includes all 'professional men: doctors, lawyers, civil enothers, and trained specialists in philosophy, logic, psychology, biology, etc."

The third choice is "disciples of dominant schools of philosophy, and others who are advocates of the spiritualistic and every other hypothesis that is held at the present time to be an explanation of the phenomena."

Thus the Spiritualists, who are the most interested, are the last and least important members of this society. Why is this? The animus of the whole affair is disclosed by one word in the following sentence: "We wish the phenomena under consideration to run such a murderous gauntlet that only those vitalized by truth can emerge at the end of the line." What is a gauntlet? Among the Indians two rows of warriors stood facing each other, armed with deadly clubs, and the criminal was forced to run between the lines. Every one strove to brain him as he passed, and the chances were extremely small that he gained the end. This is the "murderous" ordeal this self-constituted society, in which ministers are to take the leading part, demands of Spiritualism!

If it by chance escapes the blow of club, the slash of sword, the scourge of whip, or the cowardly pistol-shot, and prove itself founded on incontrovertible facts, then the ministers may come in and pronounce anathema because it is immoral!

As the identification of a single rap destroys hell, endless punishment, the devil, and the narrow localization of heaven, man's fall and all dependent dogmas, the phenomena may well be pronounced, from a theological standpoint, demoralizing and reprehensible.

Spiritualism, in the hands of this new Association, is not only to be investigated, but made to run a "murderous gauntlet"! And this at the hands of a set of men who previously knew nothing of the subject, and whose interests are all in its condemnation!

The vital facts of Spiritualism have been as well observed as those of Geology. The latter conflicts with the teachings of the ministers quite as much. Why do they not organize an association to investigate the claims of that science, as would be eminently proper, and when the facts were found to conflict with the Bible condemn it as immoral?

The modesty and correctness of views of Dr. Dalton, who for thirty years was Professor in Columbia College, and for many years President of the College of Physicians and Surgeons, who had devoted his life to the study of the brain, are commendable. When a friend asked his opinion about a strange mental freak, and said that his research on the brain fitted him for the study of Spiritual Phenomena, he replied: "Not so; it rather disqualifies; for I should have to begin at the beginning, as I know little or nothing in that department of knowledge.

Nearly all the leading newspapers have taken up the subject, editorially, in a manner that indicates the awakening of a profound public interest. Spiritualism is making such rapid advancement something must be done, either to stay its tide or absorb it. The latter process has been going on until the churches have lost all hold of their creeds and the ministers

No earnest Spiritualist can object to any society or association honestly endeavoring to investigate for itself, and sensitives and mediums generally will be grateful to have the fraudulent sifted from the genuine; yet we cannot understand how any medium, who has selfrespect and the dignity of the Cause at heart, can submit to the dictation of a self-constituted tribunal.

Spiritualists who expect any great advantage to their Cause from any outside influences are doomed to disappointment. Those who count the stars with the telescope do not expect assistance from those who pursue the study of microscopic beings. The mathematician expects nothing from the chemist. The geologist does not appeal for a solution of his problems to the engineer or architect. Spiritualism, after almost a half century of investigation, boasting an array of names surpassed by no other line of research, does not require the assistance of the eighty thousand preachers of this country, who have stood arrayed in solid phalanx all these years against it, to inform the world if it be true or false, moral or

cism and suggestion; and we have freely spoken. Yet we may be too severe, and the printed words unintentionally misrepresent the true meaning of the signers.

Most assuredly if the clergy and all others who are on the "edge of doubt" would unite for the purpose of honestly investigating the manifestations, and would as honestly admit and were looked upon by the early church very the conclusions to which they arrive, there would be benefit; but they must not arrogate the right to investigate for others, or imply that their researches will have more weight the different phases of development; prophets, than those gone before. If they have been asleep all these forty years, others have been awake. The world has been going right alread. better, in our opinion, than they can do it.

investigators that "this question has been settled once for all" many times before. It was tional medium. The fire of inspiration rested "settled" in the very beginning by the "Buffalo dootors has the snapping of a toe joint. It trod its courts, and heard the angels sing, and was "settled" by Faraday as unconscious they talked with her and revealed to her the

dogmatic views? And is it possible that this day since its advent as fraud, or the work spoke them. If they were ill she told them of "the devil." It has been settled as being electricity, magnetism, hypnotism, and "hallucination "; yet it will not remain "settled." gineers, mechanicians, chemists, physicists, and It is invulnerable to such attacks, and the follies of its so-called friends and the assaults of its open enemies only increase its prosperity. of her similarly gifted sisters of to-day feel, a

The signers may be all quasi-Spiritualists, although not one of them has thrown his or her influence on that side, and may be actuated by the best intentions, but the following they desire may not be thus spoken of. We can judge the signers only by their own words. The Rev. Edward A. Horton, in an interview with a reporter of the Boston Globe, Feb. 11th, expressed himself freely, so freely, in fact, as to add somewhat to the explanation of the "murderous gauntlet" of the investigation. He said:

"So far as I have information, I should say that the greater part of such phenomena as table-tippings, rappings, materializations, etc., are deceits, illusions, delusions and frauds; I abhor and am disgusted at this playing on the sacred feelings of individuals who have lost their friends."

This is a sweeping assertion of one who says directly afterward: "Ldon't know that I ever attended a séance; I am totally ignorant of spiritual manifestations." This is softened by the following: "But what I do think of Spiritualism is that there is a great deal in its philosophy, so to speak, which is eminently true." As it is not the "philosophy, so to speak," but the facts," that the Society proposes to investigate, the honeyed words expressed for one are not applicable to the other.

Spiritualists must know, "once and for all," that the true investigation rests with themselves, and that they may look for nothing elsewhere. Knowing this, they should stand under their own banner, which the spirit-world has flung to the breeze of peaven, and allow no hand to write another name on its sunny bars.

The Spiritual Facts of the Ages. A Series by Dr. F. L. H. Willis.

NO. XVI.-FROM THE THIRD CENTURY TO THE DAWN OF MODERN SPIRITUALISM.

About the year 300 the beautiful Perpetua Vivia was torn in pieces by wild beasts before heartless crowd in a public square. During her imprisonment she was blessed by the most beautiful visions, radiant with celestial glory The strength imparted to her in these blissful and holy seasons of angelic communion bore her above all trials, all suffering, and kept her soul serene and undaunted. She prayed for a special vision from heaven to tell her if she must die, and her prayer was granted. Her spiritual eyes were opened, and she beheld a golden ladder that reached from her lonely cell into heaven. Swords and lances were about it and a great dragon lay at the foot of it. She was terrified by the aspect of this fierce monster, but an angel who had died a martyr stood upon its shining rounds, controlled the dragon and beckoned her up. She ascended, and found herself in a beautiful garden, where was a shepherd tending white sheep, and he offered to her the bread of life. The vision faded, and she knew that she must die. But the dragon was indeed controlled by angelic power; for when led out to be torn by the fearful beasts she was in a spiritual ecstasy or trance, and to all appearances was utterly unconscious of her sufferings. With a radiant smile upon her face, and eves in which shope the glory of the celestial, she climbed the heavenly ladder of her vision, and entered the beautiful garden leaving her mangled body a wreck behind.

We come now to the age of Constantine, who reigned in the fourth century. His life, if not altogether noble, yet has some grand points. He did not adopt Christianity entirely from disinterested motives. For a long time he wavered between idol-worship and the new faith but he finally prayed to the Christian's God. "and went forth to battle." In the course of the march he saw about noon a luminous cross above the sun. On it was inscribed the motto: Under this sign thou shalt conquer." asserted that the entire army beheld this remarkable phenomenon. The historian Eusebius declares that Constantine told this to him personally, and affirmed it with an oath. No wonder that the Emperor afterward adopted the cross upon his standard, and made a sort of amulet of it. It was always carried by him on great occasions, and he made the sign of the cross habitually upon his forehead. He was a devout believer in spiritual signs and wonders, and akilled in the art of Theurgy, which, as we have seen all along, was simply the art of developing mediumship. His son Con-The "Call" closes with a request for critistantius succeeded him. During his reign the church was so torn and convulsed with doctrinal dissensions that it was death to spiritual gifts, and they were much less frequently manifested, although we find them abundant in sects outside of the church.

We have already spoken of the Montanists They were earnest, enthusiastic Spiritualists, much as Spiritualists are by the church of today. They called them enthusiasts, fanatics, fools. They had in their ranks mediums of all clairvoyants, or "discerners of spirits," as they were then termed, and healing and impressional mediums.

One of their most wonderful mediums lived in the time of which we are treating. She was It must not be forgotten by these new psychia a beautiful woman of noble birth, by name Priscilla. She was a clairvoyant and inspiraupon her. Heaven opened before her. She

sure to do so if the tendency is away from their has been settled by the ministers every Sun- to see her she knew their thoughts before they their disease and prescribed its remedy, and her clear, spiritual sight searched the future, predicted coming events, and brought back the secrets of the past, to the amazement of her friends and family. She felt, as many commission resting upon her to go forth from her home of beauty and attractiveness and preach the glowing inspirations that would not be stayed, but came rushing to her tongue in fervid eloquence. She preached, she prophesied, and she told in her meetings what the angels said to her. Proud bishops and priests were disgusted with the influence and power that this woman was gaining over the minds of the people. They said: "We must drive the devil out of this woman." So Priscilla was summoned before them; but the spirit that inspired and controlled her was too much for them; it was wiser than they all; they could do nothing with it, and they went away declaring that the demon would not go at their bidding. Then the bishop wrote to them that Priscilla must be inspired, and he endeavored to allay the quarrel that even then was beginning to spring up because women felt called upon "to serve the Lord," according to the lictates of the spirit.

The history of this sect establishes clearly and conclusively the continuance of spiritual gifts or mediumship for five hundred years after the death of Jesus.

The reign of Constantius was brief: He was succeeded by his cousin Julian, called the Apostate. From the history of Julian we learn peraments, that peculiar blending of the magnetic, electric and odvllic forces that constitutes the mediumistic quality. From his childhood he had dreams and visions, in which he beheld spirits, and conversed with them. At a very early age he was baptized into Christianity, and until he was twenty he was carefully educated in it: but no doubt owing to the possession of this sensitive, mediumistic temperament, he became deeply interested in the old philosophies, in the Grecian mysteries, and the occult sciences generally. He became a disciple of Maximus, a wise and learned phihim he studied the science of Astrology, and signs of their presence. His brother was murself was thrown into prison, and kept there where he gave his undivided attention to the sacred sciences. The High Priest became his him into the famed Eleusinian mysteries, and they had such a powerful effect upon his susceptible spiritual nature that he renounced his Christianity, and became again an enthusiastic worshiper at the old Pagan shrines.

When he became Emperor, his first act was to re-build and re-adorn all the Pagan temples and shrines, and restore all the sacred mysteries and ceremonies. He believed that spirits were employed as messengers between heaven and earth; that sometimes they dwelt in temples for a season, and animated statues and human beings, when evoked with suitable sun. prayers and ceremonies for a noble purpose. He affirmed that he lived in constant communion with those spirits; said they often waked him with a touch, and declared that on these occasions he could see their forms, and hear their voices.

One of the most noted events of Julian's reign was his attempt to re-build the Temple at Jerusalem. On account of his hatred of the Christians the Jews received his unexpected proposition with enthusiastic delight. From all quarters they flocked to the ruins of their holy temple. They poured out their treasures like water. Men and women of the highest rank labored with their own hands at removing the ruins, and making ready the site for a magnificent new edifice. The sacred work went on amidst intense enthusiasm. After the excavation had proceeded to a considerable depth terrific explosions took place, and flerce became one of the great preachers and teachers volumes of flame burst forth, scorching the of his time, and did a mighty work for the new laborers, who fled in terror from the scene. The Pagan historian, Ammianus, gives a detailed account of these striking phenomena. The Jews were awe-stricken and discouraged at what they considered so evil an omen, and the undertaking was abandoned. It would, however, have been renewed undoubtedly, but for the death of the Emperor.

He became involved in a war with Persia and was mortally wounded in battle. He died in his tent after a reign of great activity and brilliancy that lasted only twenty months. It had been predicted to him again and again that he would die in battle, and he met his fate with philosophic calmness. When dying he conversed with his weeping friends Maximus and down to the fourteenth or fifteenth century, these remarkable spiritual gifts were not as common as they had been. The church had become dogmatic, ecclesiastical, aggressive and ging them not to disgrace with unmanly tears his departure. After giving directions for the disposal of his private property, he said: "I have learned from philosophy how much more excellent the soul is than the body, and that

origin, what will be done if the ministers pro- muscular action. It was "settled" by Dr. truths she longed to grasp. Friends opposed ing, hold them in servile bondage to an imagin- spiritual blessing.

nounce the subject immoral? Are they not | Carpenter as "unconscious cerebration." It | and remonstrated with her. When they came | ary grim tyrant, whose mission fills them with terror, plunges their souls into grief and despair, and drapes their persons, even, in the blackness of darkness thrown; about them by the sombre habiliments of woe.

We pass by the reigns of Iovian, Gratian and Theodosius, not because they fail to yield us testimony, but because its abundance would swell our manuscript beyond all reasonable limits, pausing only to briefly refer to a few prominent instances of mediumship.

Basil, who belongs to this period, was a medium of great power and widespread renown. He kept his spiritual powers keenly alive through his ascetic habits. He had one very beautiful form of manifestation. While preaching, a snow-white dove would often appear upon his shoulder, coming no one could discover from whence, and sit there, visible to the entire audience, throughout his discourse. And also of Gregory of Nazianzen. He was one of the few child-mediums of whom ancient history reports. He saw spirits and conversed with them, and had visions and dreams all through his childhood.

Jerome and Ambrose and Chrysostom were also mediums. Their lives were filled with trances and visions and works of beneficent healing, and they were guided by impressions and led by the spirit.

·The history of Augustine and his mother, Monica, is full of beauty and interest, full of wonderful evidence of spirit power and influence and spirit impressibility.

Augustine through his boyhood gave no promise of greatness; on the contrary, he was a vicious, evil-disposed youth. He had a bad father, whose influence over him was pernithat he possessed undeniably that peculiar clous, and he seemed to take delight in pate combination of the spiritual and physical tem- terning after his sire. He was sent away to be educated, but he loved mischief far better than he loved books. His mother was a spirituallyminded woman. She had faith in aspiration. She believed in sending outward and upward the soul's desire, and she tried to make her son realize the efficacy of such seeking. He did pray, but it was that some power would keep him from receiving a merited chastisement at school for his evil doing.

When he was sixteen he had become so proficient in vice that his mother's heart was almost broken. Still she did not despair, and she never for a moment relaxed her interceslosopher of the Neo-Platonist school. With sions with heaven. Through the weary years, now grown longer and sadder because of doubt learned to evoke spirits, and distinguish the and fear, and hope deferred, there went ever up to the angels the ceaseless cry of this mothdered by the Emperor Constantius, and he him- er-heart that her son might be led into a pure and useful life. The warmth and tenderness seven months. Through the influence of the of this magnetic life flowing ever toward him Empress he was released at the expiration of from his mother's heart could not fail of its this time, and permitted to retire to Athens, mission. It surrounded him as an illuminated aura. It penetrated the crust of his sensua ity, and became a protecting presence, a shieldintimate friend and companion, and initiated ing, guiding power. It spoke in ever-pleading tones to his consciousness; it was the voice of his Redeemer.

She did not importune heaven in vain. The listening angels answered that mother's prayers. They threw an influence upon Augustine that induced him to go and hear the celebrated Ambrose, who told in glowing language of the divine presence as the protecting love of his life. He rebuked the Manichæan philosophy to which Augustine had become a willing convert, which made sin to be a natural expression of the body, as heat is of the

Augustine went from the presence of the great preacher with an awakened conscience that brought vividly before him his past life. with its innumerable violations of his better self, and as he thought of it all he heard a spirit-voice chanting in musical tones the words: "Take up and read, take up and read." He opened a Bible that lay near him, and his eye rested on the words: "Not in rioting and drunkenness," and at once a light as of noonday shone around him, and he knew that his redemption drew near.

Monica was overcome with joy at her son's changed career. She was ready to die now, for she felt that her work was well done on earth. Who can doubt that loving angels, hearing and remembering that mother's prayers, waited only the condition of aspiration for the truer and higher in Augustine's heart to pour about him the light of their spiritual presence? He

Thus are we afforded another striking instance of how heaven selects its workers. History is full of them, and almost invariably they are persons possessing strong mediumistic temperaments that can be acted upon by spirits.

The evidence is abundant and positive that The evidence is abundant and positive that all the early Christian Fathers believed in the continuance of spiritual gifts and practiced them. Augustine enumerated seventy well-authenticated miracles in his own diocese that occurred within two years. He was very careful to guard against deception; gave each reputed miracle a most searching analysis, and allowed none to go on record that could not be substantiated by facts and testimony deemed indisputable. indisputable.

excellent the soul is than the body, and that the separation of the nobler substance should be a source of joy rather than affliction."

Well said, oh! Pagan Emperor. Thy lofty faith, the result of thy Spiritualism, puts to blush the whole Christian world of today, whose materialistic views, after the lapse of nearly nineteen centuries of Christian teaching, hold them in servile bondage to an imagin-

THE CAMPY PULL. You kin talk about y'r op'ras, y'r germans, an' all Y'r atternoon receptions an' them pleasures o' the You kin feast upon y'r choo'lates an' y'r oreams an' loes full, But none of them is ekal to a good old candy pull. For there isn't any perfume like the 'lasses on the A bubblin' an' a dancin' as it keeps a risin' higher.
While the spoon goes stirrin', stirrin', till the kittle 's
even full;
No, I reely think ther's nothin' like a good old candy
pull.

It's true we miss the music, an' the baliroom's crush an' heat,
But ther' is n't any bitter that stays behind the sweet,
An' I think the world'd be better, an' its cup o' joy
more full,
If we only had more pleasures like the good old candy pull.

-A. B. Luce, in Minneapolis Journal.

The Spiritual Rostrum.

Address by Mrs. Milton Rathbun, Delivered Feb. 1st, during the Services at the Opening Session of the Society of Spiritualists now meeting in Knickerbocker Conservatory, New York City.

(Reported for the Banner of Light.)

It is indeed a pleasure to welcome this new Society, whose chosen standard bearer is noted for her indefatigable and successful efforts to promote the cause of Spiritualism pure and undefiled; whose aim and teachings are among the highest and the best; whose presence ever brings sunshine to the weary and comfort to the sorrowing; whose ministrations are under the wise guidance of the progressed of spiritrealms; and whose motives are noble and disinterested-Mrs. Nellie Temple Brigham! [Applause.]

We are not cast down nor disheartened by the constant changes connected with the public advocacy of our Cause, for we know the work goes on, proportionately, in deep under-currents which do not trouble the surface of our individual and collective lives. We are certain that/Spiritualism stands more firm, more secure to-day than ever before; that its adherents in the present greatly outnumber those of the past; that over all lands the sorrowing find comfort, the weak are strengthened, the blind are led, the sick and weary are healed and ministered unto-as Spiritualism alone can meet these darkened conditions of suffering bumanity.

Progress leaves its mark everywhere. While yet a few of our daily papers descend to vilify and traduce, for the sake of catering to a demand for sensational reading, the more reliable and respectable of their number have, at last, reached the mile-post marking the spot where toleration and justice often, if not always, hold sway. The time when we, as Spiritualists, shall have a fair hearing before the public mind, is approaching-although not so fear as we could wish. We must continue to exercise patience, bearing in mind that Modern Spiritualism is but young, and crude, and chaotic; comforting ourselves with the fact that no other philosophy, science or religion has advanced so rapidly as this "New Dispen-

Let us take heart, then, and begin, in this new society, a more earnest warfare for the truths which Spiritualism represents. Let us so regulate our daily lives that all about us may be elevated by our influence; that all may see the light which shall illumine our pathway if we but live up to our principles and the wise guidance of our spirit-friends, who are ever ready and anxious to help us "toward the mark and prize of our high calling." To be successful in our efforts to elevate humanity by disseminating the philosophy of Spiritualism we must be earnest, honest, loyal and courageous; above all we must show by our daily living that we practice what we preach; that we live in the spiritual as well as in the temporal, that we abide by the spirit of the law; that we regard this life but a probationary span preceding our entrance to the experiences of the higher life, whose gateway is called death; that we not only have faith and hope concerning, but knowledge of that life to come: that for us death hath lost its sting and the grave its victory.

Spiritualism brings to us not only the blessed assurance of the just reward of joy and peace if our lives on earth have been regulated and governed by right and pure motives, but the equally sure punishment for violation of law and willful disobedience. As we sow and build here, so shall we reap and inherit "over there." It behooves us, then, to overcome selfishness, and all habits tending to enchain or drag our spirits downward. "Like attracts like." If our lives are aspirational; if we wish for good in our solitudes and in our association with our fellow-mortals, we shall attract spirits-in the mortal form, and those excarnated-who are good and striving to be better, purer and higher spiritually. If we stifle or silence the promptings of our better natures by sensuous indulgences we shall call to us those who are on a low plane of existence. We see. then, that aside from the happiness and peace of mind to be gained by righteous living our safety lies in that pathway alone. May we be wise in choosing day by day, hour by hour, moment by moment, the right path for our feet. We cannot avoid discipline in its various guises, but we can accept our trials, sorrows and losses bravely, seeking to profit by them. For every blow which prostrates us we can rise in greater strength; for every loss temporal we can add to our spiritual gains; for every sorrow we can count upon added joy and a greater share of the sunshine of contentment in this brief circuit of earthly scenes or in the eternities of the grand hereafter.

We have no roses without thorns-no sunshine without alternate shadows; darkness follows light, sorrow presses upon our joy, grief succeeds our rejoicing, our fairest fruits are hollow and rotten at the core; in fact, all seems to be ordered to carry out the great purifying and refining process which shall one day, sooner or later, purge our souls of dross, and enable us to stand forth redeemed indeed. Surely we can welcome, then, the bitter with the sweet, and bare our heads to the tempest as well as to the sunshine and balmy atmosphere. We can never be strong while continuously shielded from adversity; like the housed plant, we shall sicken for conditions promotive of health and vigor.

Our duty is plain; we can evade or omit its performance, but we cannot avert or set aside the consequences of such a presumptuous course. Spiritualism embraces all truth; therefore, when we espouse its Cause, and strive to become true Spiritualists, we have everything to gain-nothing to lose. No church can offer a truth which Spiritualism has not, nor a comfort, a blessing, a consolation which it little child might lead them.

Southfree weeks at a gard atten-

caunos confert Then how blest are we when enrolled under the banner of Spiritualism! May we all stand firm, loyal to the truth, courageous as to our convictions; clothed with humility yet self-reliant, and ever ready to respond to all demands upon our knowledge of the truths discovered in the yest domain of spiritual facts, principles and philosophy! May we be wise in seeking and accepting egunsel and guidance from the progressed in spirit-spheres; may we accept truth from all sources. As we grow in wisdom, we shall grow in humility; as we unfold in purity our souls shall glow with beauty; as we grow in love we shall draw in close communion the lovely; as we grow in strength we shall become a refuge and stronghold to the weak and wavering; as we grow in light, or are spiritually illumined, we shall become beacon-lights unto those groping in darkness; as we grow in knowledge we shall become guides or instructors for the ignorant. In no avenue of progression can we advance without positive gain, not only to ourselves, but unto those with whom we mingle.

Shall we, then, sit idly waiting for our mission? Shall we be content to drift on the sea of life? Nay, nay! Rather let us take the oars, and work with a will! No matter how tempestuous the waves, we shall surely reach the port where the waters are calm, and we can safely rest, happy in the consciousness of work well done-in the recompense which is the sure and just reward vouchsafed to the faithful.

In the great army of Spiritualism we know this new-born society will take its stand fearlessly, with its doors wide open to the right, but closed to all questionable methods; willing to be slandered, yea, persecuted, if need be, for the sake of preserving its standard of purity and integrity. We predict for it a career of usefulness beyond the power of mortal computation. With the right hand of fellowship we bid it "God speed." When we shall all have been translated to "our home beyond the river," may its tide of usefulness still flow on; may its membership increase, not only in numbers, but in strength, until there shall be no society greater in power, size, or good accomplished. May we, as individual Spiritualists, plant our feet so firmly upon the rock of eternal truth that naught in heaven or on earth can remove us therefrom; and when the deathangel comes to bear us to spirit-land may we welcome him as the messenger of good-will. and a friend indeed.

The Reviewer.

THE SALEM SEER. Reminiscences of Charles H. Foster. By George C. Bartlett. With Portrait. 16mo, cloth, pp. 156. New York: United States Book Company, Successors to John Lovell Co.

The author of this book was many years with Mr. foster, associated with him in a business capacity. At the urgent request of a leading New York artist, who knew of this relation, and who insisted that it was his duty to give to the public a thorough and complete account of the manifestations which he (Mr. Bartlett), with his friends and acquaintances, had witnessed through Mr. Foster's mediumship, he acceded to his wish, and this interesting and serviceable volume is the result.

The author met Mr. Foster for the first time in New York in 1870. He then knew nothing of Spiritualism, and had seen none of its phenomena. At Mr. Foster's request, he, with two gentlemen, strangers to him, from the South, sat at a table. All were astonished at the result, and our author said to Mr. F.: If this is true, you can revolutionize the world, andmake a fortune. He replied that he was not a business man, did not understand how to advertise, and as regarded revolutionizing the world, that Mr. B. had yet to find out how unpopular mediums were, and what great opposition there was to Spiritualism. He concluded, however, to follow the suggestion, and Mr. Bartlett, after surmounting many difficulties - the publishers declining to give the card an honorable position - at length succeeded in having it placed under the head of "Amusements" in the New York Herald. From that day, until his final sickness put a stop to his labors, Mr. Foster had, says Mr. Bartlett, e business than he could attend to entirely filled with accounts, many of them reports published in American and foreign papers, of spiritmanifestations of the most astounding character as having taken place in his presence. "Unlike other having taken place in his presence. mediums," says the author, " Mr. Foster needed no special conditions. All times, all days and all places were alike to him. Raps in answer to questions came at his bidding, standing at the corner of the street, in the grocery store, in the café, or riding in a stage. Mr. Foster's tour in foreign lands was a continuous line of the triumph of spirit over matter. While in Paris he was, says Mr. Bartlett, the object of distinguished attention. He was an invited guest of Emperor Napoleon, and frequently held séances with him, the Empress, and members of the imperial house hold. Among his patrons and friends were the Duke and Duchess Persigny, Duke d'Aumale, and others of the nobility. In Belgium he was equally favored, recelving from Ex-King Leopold a diamond ring as a token of his regard. In England he held séances with the Duke of Wellington, Lord Palmerston, Edmund Yates, Robert Browning, Alfred Tennyson, Rittenbach, Dr. Ashburner, and others prominent in public and social circles. He lived some time with Bulwer at Knebworth, Eng., while the novelist was writing his wonderful work "A Strange Story," in which spiritual phenomena are discussed, and strongly illustrated. Bulwer, says Mr. Bartlett, was much interested in Spiritualism. He once said, in speaking of the phenomena, "No man knows how they are, nor denies that they are." He would never allow any one to rall at Spiritualism or its phenomena.

In 1874 Mr. Foster went to Australia, reaching Melbourne March 13th of that year. At first the people took but little interest in the work he had come among them to do: but soon after he was, says the author, be sleged by a multitude, all his time was engaged many days ahead, and he was finally obliged to leave without seeing all who desired to meet him.

While abroad Mr. Foster, because of his remarkable medial gifts, received letters from persons of distinguished rank soliciting interviews. Though he placed but little value upon these autographic treasares, giving them away by scores, including dozens of letters from Dickens and Thackeray, to those who did, he left a bulky folio of them, the seals on their envelopes bearing crests, bars and shields of dukes, earls, lords and others. Among the collection are letters from Stewart Hobbouse of the Byron family, Lady McDonald Lockhart (niece of Sir Walter Scott), Ruskin (the famous art critic), Lady Elizabeth Byran, J. Milner Gibson, Thomas Browne, Sir Greville Smith, Lord Napler, Ed. Montague Manning, William Howitt. Sir Emerson Tennant, Robert Chambers, Emily Paithful, and many other celebrities. One from E Bulwer-Lytton requests a seance for himself, 8ir Henry Rawlinson, Lady Powlett Idaughter of the Earl of Lonsdale), and Mrs. Wm. Disraeli (Countess of Bea-

The appearance of this book at this time is very opportune. Were there no other evidence of a life beyoud this, and of open communication between those who have passed thither and we who remain here, than is given on its pages-but its multiplication in this country alone is by tens of thousands-it would be sufficient to convince every haprejudiced person who holds human evidence to be of any appreciable value, that those facts are not simply matters of belief but of knowledge, and that, too, without the organization of ponderous bodies of scholarly men and women to ascertain it. Those who form such bodies may be learned in many things, but in this subject a

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Hanner Correspondence.

New York.

ROUHESTER .- Latham Gardner, a medium residing at 118 Jones street, writes under date of Jan. 31st: "Yesterday, as I walked the street, I heard my name called. I answered; then the voice said: 'I sm brother Hiram (he passed up higher some time in the '70s). I have come to say to you that some of your old friends are following you, and wish me to ask you to go and call on one of your friends, whom you will find high up in a block on a corner.' In an hour I was with the friend alluded to, not knowing why. I said to my friend, 'I have come in obedience to the voice.' Soon a spirit said through me to the friend, 'I am Lyman, and I am the man that was kneeked out of the earth-life by a young man many years ago—friends standing by say that I may say about fifty—in this city, for my money. I received the blow, and he soon after got the rope. We have met since, and he is now here with me. Now, sir, I never saw you while in the earth-life, nor you me; and I never saw or tried to talk through this man before. Some of the friends here wanted me to try him and see how well I could tell the story.' residing at 118 Jones street, writes under date

After the talk I had a desire to know how much truth there was in it. I called on an old citizen, who was here at the time the murder was said to have occurred, and he confirmed was said to have occurred, and he confirmed the truth of the story in every particular. He said there was great excitement in this city at the time, for it was the first murder and hanging in this county. The money was found in a pile of wood near Old Buffalo Bridge, corner of Hill and Elizabeth streets. Barron, the murderer, was of French Roman Catholic parent-

CASSADAGA .- G. F. Lewis writes: "On Sunday, Feb. 1st, at the church of St. John the Evangelist (Episcopalian), New York City, the preacher said:

'The Lord's house has changed character to an alarming extent. The lower part of the city is full of wrecked churches and institutions, is full of wrecked churches and institutions, and the tide is sweeping up town. It is suggested that this is the survival of the fittest. It is rather the survival of the richest, a survival of the most favored class of people. Our wealthy churches are little better than wealthy clubhouses. They constitute a standing menace against the Christian religion. These vain, proud, puffed-up, mortgaged institutions are not the ones to be strengthened. If theirs is the religion of Christ, we don't want it.'

When John sent two-of his disciples to Jesus asking if Jesus was the Christ or no, Jesus answered, 'Go and show John again those things which you do hear and see: The blind receive their sight, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised up,

cleansed, the deaf hear, the dead are raised up, and the poor have the gospel preached to them. Whatever else it may be, the religion taught and practiced in the fashionable churches of Christendom is not a religion for the poor; it has none of the marks or signs of being the religion of Jesus.

PECONIC, L. I.-S. D. Corwin writes: "I have been a subscriber for the BANNER OF LIGHT for about eight years, and through this time it has been wholly satisfactory to myself and wife in all its features. We cannot measure the actual good that has been received from it, but we know it to be much. The paper is an absolute need, and we would suffer without it."

Massachusetts.

HAVERHILL .- Jennie S. Johnson writes: The first public meeting of 'The Mediums' Order of Beneficence' was held Sunday, Feb. 8th, in Red Men's Hall, through the courtesy of the First Spiritual Society. It was addressed by the guides of Mrs. M. F. Cross and M. Milleson, afternoon and evening. Good audiences were in attendance, and the meet-

audiences were in attendance, and the inco-ings in all ways a success.

The order was instituted last November, and is now thoroughly organized. In behalf of the best interests of Spiritualism everywhere, and the protection of its mediums in particular, the writer solicits correspondence in reference to organizing similar Orders throughout the world. Realizing to some extent its great need, we have taken the initiatory steps in this special work, and trust that these few words concerning this 'new departure' in spiritualistic labor will appeal to the hearts and heads of mediums everywhere, and provoke in them an earnest desire to know more of 'The Mediums' Order of Beneficence.

BOSTON.-A correspondent, "R.", writes that an account of a remarkable cure made in allowell. Me., in 1847, where the writer lived at the time, may be of interest now that there are indications of a renewed effort to legislate in favor of the doctors against the interests of the people, and gives it as follows: "A young lady was attended by Dr. John Hubbard (afterward Governor) for a serious case of throat trouble, which resulted in total loss of speech (I think for about two years), and given up as ncurable by the doctor and his assistant. About the year mentioned there came to II. a Prof. Spencer, giving lectures on mesmerism (Spencer's father was in President Polk's cabi-net), and gave some wonderful manifestations of healing by laying on of hands. One night the young lady above mentioned was brought to the hall for the Professor to treat. He rubbed her throat and neck a short time, then said, 'lady, speak,' which she did, to the great delight and astonishment of the four or five hundred in the hall. The case was reported at the time in the Hallowell Gazette, and certified to by fifteen or twenty prominent persons who were knowing to the facts; but the M. D.s. would not sign the published account.

Maine.

ROCKLAND.-A correspondent (S.) writes The First Spiritual Society of Rockland has ecently been reörganized on a legal basis, and has set out in earnest to raise a fund sufficient to buy or build a suitable place for meetings. We want a home of our own, where we can meet when we please and hold sweet commumeet when we please and hold sweet communion with our own associates and friends, and with the many dear ones who hover about us from the spheres of angel-life, willing and anxious to impart to us knowledge of the life to come, and aid, cheer and guide us along this life's checkered pathway. We have many proofs of their presence from those who meet with us. We hope to grow in numbers, in strength and in influence, and ere long to accumulate sufficient means to secure a home or house for social greeting and spiritual communications. house for social greeting and spiritual commu-nion. Some kind-hearted, generous lover of our grand endeavors may be prompted to give us

grand endeavors may be prompted to give us material sid in so good a cause. One great element of strength in our society is harmony and unity of purpose. We are willing to let the majority lead and govern, and shall strive to prevent discord among us.

Our new officers are as follows: President, F. W. Smith; Vice-President, James Adams; Corresponding Secretary, Mrs. Gena S. Fair-Cledt; Financial Secretary, Mrs. Ezra Whitney; Treasurer, Mrs. James Adams; Directors, James Adams, G. W. Berry, J. W. Clark and Mrs. J. L. Rhodes, all of Rockland, Meetings every Wednesday, afternoon and evening."

District of Columbia.

WASHINGTON.—A correspondent writes:

"The Spiritualists of this city have good reason to be proud of the position that the Cause holds in the estimation of the thinking people here. They have a large, well-managed and flourishing Lyceum, that meets at Grand Army Hall, every Sunday at 10:30 A. M.; lectures at 11:30, and 7:30 r. M. Mr. Edson, our President, is the right man in the right place, and gives his unqualified support to every speaker who is fortunate enough to be invited upon this platform.

The meetings were opened by Mrs. A. M. Glading in October, followed by Miss Jennie B. Hagan in November, then Mrs. H. S. Lake of the Hub in December, and last month (January Mrs. Nellie J. T. Brigham; all did most excellent work in their own different ways— WASHINGTON .- A correspondent writes:

winning wolden opinions from the general public, and warm words of praise from their

many friends.
This month Mrs. Clara Field Conant is our This month Mrs. Clara Field Conant is our speaker; she is fearless and outspoken in her enunciation of the truth, and is doing a good work, if we may judge by the many words of praise heard on every side at the close of her addresses, and the crowded houses that greet her. Last Sunday evening every seat in the spacious hall was filled; many went away, and many remained standing through the entire service, which consisted of music by the choir, lecture by Mrs. Conant, followed by tests by Miss Maggie Gaule of Baltimore, Md. The utmost attention was paid by the audience until the close of the programme.

the close of the programme.

Thus the good work goes bravely on at the nation's capital."

Arkansas.

VAN BUREN.-Jesse Turner writes: "In The Arena, some months ago, appeared Dr. Buchanan's startling predictions of wonderful and calamitous phenomena to take place in the near future. The so-called scientific world made light of these predictions, and the illiterate many will be apt to treat them as the utter-ances of an enthusiast. It may be that the Doc ances of an enthusiast. It may be that the bottor, in his rôle of prophet, may have ventured a little too far, yet wonderful and startling as his predictions are, if there be anything in the revelations of geology it is certain that since the original formation of this planet, and since it commenced its journeyings round the sun, it has been the scene of vastly more wonderful and startling phenomena than those predicted and startling phenomena than those predicted by Dr. Buchanan. Then why may not these or similar phenomena occur again? for we are to understand that the same natural law that wrought those phenomena is still in operation. Spiritualism is steadily gaining ground every-where, and it is only a question of time, and not a distant time either, when it will 'cover the earth as the waters cover the great deep.'"

Pennsylvania.

PARKLAND.-Charles F. Peterson writes A reception was held at the residence of Dr. Gill and wife Feb. 8th, that day being the anniversary of the birth of the lady. The occasion was a very pleasant one. Among those present were Mr. and Mrs. J. B. M. Fiffield, the oldest settlers of Parkland. A sumptuous repast was enjoyed, and music, games, and the recognized participation of our spirit friends recognized participation of our spirit-friends in the festivities, rendered the evening one that will long be remembered by all who were

Michigan.

BOWEN'S MILLS .- S. R. Pierson writes: " am well pleased with the BANNER OF LIGHT. I look upon life much differently than I did beriook apon he had differently than I that be-reader of The BANNER many years; it is the first paper taken up and read by my family. The Message Department is well worth the subscription price."

Decease of Charles Bradlaugh.

At a meeting of the Secular Society of Pittsburgh, Pa. Jan. 31st, 1891, the following resolutions were passed: Whereas, By the death of Charles Bradlaugh the world has lost one of the foremost and most fearless champions of civil and religious liberty, who died a martyr to the cause he espoused; therefore, Resolved, That in Charles Bradlaugh we recognize a man whose brilliant attainments were supported by

an indomitable courage and unswerving persistency which enabled him to push to a successful issue, before his death, the great object for which he controlled

fore his death, the great object for which he contended.

Resolved, That the members of the Pittsburgh Secular Society hereby desire to express their sense of grief at the loss of one of the most faithful and most gifted co-workers in the free-thought world, and to record the pleasure and profit they have experienced in his brilliant intellectual attainments.

Resolved, That we hereby extend our deepest sympathy to the bereaved relatives and friends of the deceased, hoping that, even in the sadness of their affliction, they may yet find consolation in knowing that the worth of his private qualities and the value of his public services are properly appreciated.

Resolved, That a copy of these resolutions be properly engrossed, and sent to the family of the deceased, and that a copy be sent to the daily press of this city, and the American and English free-thought papers.

F. C. KNIGHT.

W. B. DOUTHITT,
F. A. PIERCE,
HARRY HOOVER.

HARRY HOOVER.

In Memoriam.

STEVEN E. W. MARTIN, one of the most prominent Spiritualists of Chicago, Ill., passed to spirit-life from his home, 656 West Monroe street, that city, on last Wednesday evening, his decease being the result of heart failure.

Mr. Martin was one of the firm of Case & Martin, the largest establishment in the line of ple-baking in the United States; to this business he had devoted the United States; to this business he had devoted himself for the past quarter of a century. He was born in Maine fifty-seven years ago, and lived in Chicago over thirty-three years. He had many friends, and the poor lose a great benefactor by his transition. He was always a jovial man, and was continually providing entertainments and benefits for the needy.

viding entertainments and benefits for the needy.

Mr. Martin was a firm believer in Spiritualism and
physical phenomena. He was a devoted friend of the
Bangs Sisters, and other mediums of whatsoever
phase; his spacious parlors were for years the headquarters of the Society presided over by Mrs. Richmond; and there convened also the Ladies' Union, inaugurated by "Ouina." He also held many free seances for investigators, and in all ways practicable
endeavored to advance the interests of the Cause so
dear to him.

He leaves a wife and one daughter. The funeral took place Friday at 1 P. M., Rev. Dr. Thomas of the "People's Church" officiating. The interment was at Rose Hill Cemetery. VERITAS. Boston, Mass., Feb. 10th, 1891.

A New Book.

Hobondia; A Story of a Race. 350 pages, bound in cloth; illustrated by 50 plates (photo-engravings) and large maps, with Ap-pendix and Notes. Written under inspira-tion by Henry H. Warner, Boston, Mass. The above is a book I have written under the inspi-

ration of the intelligences who have guided me in my work so far. I have accepted them as truthful workers, because they have fulfilled every promise they have made.

Many things in the book are new to me, and yet I feel their power of truth. I am desirous of putting the book in the hands of the publishers (for whom it is ready) at once, in order to place it on the market by the 1st of May. The price of the work will be \$2.00

the 1st of May. The price of the work will be \$2.00 per copy.

I append a synopsis of a few of the chapter titles, to give an idea of the character of the book:
Introduction; Origin of Man; Myths; The Land and The People; Downfall of Kordes; Wars of Hermos; Education; Marriage, Diverce; Symbols; Manufactures; War and Weapons; Colonization; The Fatal Marriage, and Years of Sorrow. These are the principal headings.

Boston, Mass.

VICE'S FLORAL GUIDE FOR 1891 is an elegant book of over one hundred pages, each nearly 10x12

inches, illustrated with hundreds of fine wood cuts and several large colored lithographs, the cover titlepage bearing a very attractive picture printed in senia. Descriptions are given and instructions for planting and cultivating everything that can be desired in flowers, bulbs and vegetables, including scores of novelties and rare and curious plants that have been tested and found worthy of cultivation. A dime sent to James Vick, Rochester, N. Y., will secure a copy and the amount returned in seed with the first order.

The Origin of Diseases.

February Magazines.

GOLDTHWAIT'S GEOGRAPHICAL MAGAZINE -"The Inland Ice of Greenland" is the subject of the opening paper, one of the illustrations being of land scen rising above the ice. In "A Republic Our Negroes Founded," an interesting sketch of Liberia is given, with photo-engravings of a street in Monrovia, and of an island in mid-stream where the first homes were built, and called, because of the determined spirit exhibited by the early settlers, "Perseverance Island."
"Our Troubles with the Sloux" gives a very fair, account of late events, one of the illustrations being a clear, life-like and, as we judge, correct portrait of Sitting Bull, the tragic death of whom the writer says was not only a deplorable event, but a terrible blunder. Not a gun had been fired by the Indians until their discontent had been turned into fury by the death of Sitting Buil." A map of the Sloux reserva-tion is also given. Of other contents are "Popular Mistakes About the Sahara," "The Bering Sea Question," "Reform in Spelling Geographic Names," Our Northwestern Fishing Grounds," a "Young Folks' Corner," and "Hints for Teachers." New York: 107 Nassau street.

NEW ENGLAND MAGAZINE.-A portrait of Gilbert Stuart is the frontispiece, and given with portraits of Allston, Fisher, Cheney, Harding, Alvan Clark, and other artists, in illustration of a very readable account by Samuel L. Gerry of "The Old Masters of Boston," with a profusion of fine pictures. St. Johnsbury, Vt., is described in "A Model New England Village" by Ed. A. Start. Another finely illustrated article is one by A. R. Willard descriptive of "The Rindge Gifts to Cambridge," including exterior and interior views of the City Hall and Mauual Training School, including an outdoor drill of the Fire Brigade. Sara A. Underwood contributes her views of "Women's Work in Science." A biography and portrait is given of William Morris, the English "poet, artist, prophet and agitator." In the "Experience of a New England Clergyman During the Revolution," Mrs. A. L. Hill gives reminiscences of Ezra Stiles, who became pastor of the first church in Newport in 1755. Additional to the above are stories, poems, an interesting 'Editor's Table." etc. Boston: 86 Federal street.

LADIÉS' HOME JOURNAL.-Edward Bellamy fore. shadows "Woman in the Year 2000" A symposium of writers contribute "Vocal Hints and Musical Helps." This month's in the series of "Unknown Wives of Well-known Men," is Mrs. P. T. Barnum. with portrait. Oliver Optic gives his picture and How I Write My Stories." In the way of complete stories we are given "The New Baby," by Josiah Allen's Wife, "Grandpa's Hornet's Nest," "A Gos-pel Child," and others. Mrs. Whitney continues her serial, and home and practical matters are dealt with in "Getting Ready for the Dressmaker," "How to Cure a Cold," "Use and Abuse of the Eyes," "Helps for Women Stenographers," "All About Flowers." etc. Philadelphia: Curtis Pub. Co.

FREETHINKER'S MAGAZINE.-A portrait of Mrs. Emma Rood Tuttle is the frontispiece of this month's issue, and editorially is given a brief biography of that talented lady, with selections from her recently pubished volume of poems, "From Soul to Soul." H. Wixon reports an interview held by her some years since with Moody, the revivalist, in which the latter 20 was obliged to say that his catechist knew too pused, and that she would "create a rebellion in heaven in half an hour." Prof. Rawson writes of "Another Church Prop Gone," and H. E. Crosswell upon " Prob ng Nature." Buffalo, N. Y.: H. L. Green.

CASSELL'S FAMILY MAGAZINE.-New chapters of two serial stories and two complete stories are given this month, the latter being "By Word of Mouth," and "Their Mysterious Business." Details of "The Coming Census" (English) are given by Alex Knox. An illustrated ballad in a humorous vein, named, 'The Stranger," is contributed by J. F. Sullivan. A. G. Payne sounds "The Keynote of Dinner," and Phylis Browne informs the reader "How to Choose a House." New York: Cassell & Co.

THE QUIVER .- "The Old Quince Tree" is a lovestory told by the author of "A Long Engagement."
"A Chinese New Year" is described with pen and pencil. "From Santa Claus" is a complete story. "A Sweet Brier Message" is a chapter for the sick and infirm. Continuations are given of three serial stiries, and the fourth paper of "God in the Book of Nature." New York: Cassell & Co.

THE PHRENOLOGICAL JOURNAL .- A Portrait of Prof. Robert Koch is given in connection with an article upon "His Treatment of Tuberculosis," illustrated with microscopic views of Bacilli in various stages of growth. New York: Fowler & Wells Co.

THE SIDEREAL MESSENGER records " Phenomena Observed upon Saturn," "How to Make a Lens." "Current Celestial Phenomena," etc. Northfield, Minn.: W. W. Payne.

Consumption Cured.

An old physician, retired from practice, had placed to his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarria, Asthma and all Throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints. Having tested its wonderful curative powers in thousands of cases, and desiring to relieve human suffering. I will send free of charge to relieve human suffering. I will send free of charge to all who wish it this recipe in German, French or English, with full directions for preparing and using. Sent by mail by addressing, with stamp, naming this paper, W. A. Noves, 820 Powers' Block, Rochester, N. Y.

Passed to Spirit-Life,

From her home, in Stoneham, Mass., after sixty eight years From her home, in Stoneham, Mass., after sixty eight years of carth-experience, Mrs. M. Spiller, wife of Wm. T. Spiller. For years Mrs. S. has been nearly blind, notwithstanding which she has patiently kept house, and endured with fortitude her affliction. Aug. 18th, 1890, she attempted to light a fire, and in some way her clothing was ignited, and when found by her neighbors her spirit was free from pain forever. She left a husband and son. Mr. and Mrs. Spiller have been faithful Spiritualists for years, and in her sightless condition she has been comforted by this bedief. A faithful wife and nother, she has left us an example of patience that cannot fail to have a good effect. May those whom she has left know often that she "is not dead, but arisen" to all light and love, and will comfort those who still remain on earth.

From Stoneham, Jan. 11th, Mr. Orne, aged 78 years. From Stoneham, Jan. 11th, Mr. Orne, aged 78 years. His life was one of continual thought and investigation. A constant reader and thinker, he espoused all the advance thoughts of the times, prominent among them the beautiful knowledge of Spiritualism. In his last hours he told one of alls church neighbors that he would "look after him and help him in the future." His beliefs were not vague, but full of nearness and vitality. He leaves a widow and son (DZ). Orne, clairvoyant, of Lynn,) and five grandchildren, who will feel his earth loss keenly. He was loving, honest, liberal and just. His family will always know that he is not far from his loved ones, and will manifest whenever he can.

From Stoneham, Mr. Wm. C. Wright, aged 81 years. From Stoneham, Mr. Wm. C. Wright, aged 81 years.

He was one of the veterans of our Cause. His later hours were full of pain, and he passed through the valley to the Morning Land, believing that he should there find those gone before. Two daughters and a son remain here. To them there is left the consoling thought that their father has only passed beyond the vell, which is so thin he can often see through to those who miss him. He has joined the host of ministering spirits, who guard, guide and watch with greater power and higher opportunities.

The funeral services of the above were given by the writer.

C. Fannie Allyn.

From Manchester-by-the-Sea, Mass., Jan. 11th, Mr. Charles Balley, aged 84 years 11 months and 14 days.

He was one of the pioneers in Spiritualism. He became a firm believer in its blessed truths in the winter of 1858. He was a subscriber to the Bannen of Liouri for many years, and often visited the Circle-Room when Mrs. Conant was the presiding medium. He there met Mr. and Mrs. A. R. Newton, and often spoke of them with loving remembrance.

From Cambridgeport, Mass., Jan. 21st, Reuben B. H. Gould, aged 77 years and 5 months.

aged 77 years and 5 months.

For many years he was a firm Spiritualist—which belief sustained him through all life's changes. He was a loving husband, a tender father, a true friend. Though his visible presence is sadly missed by his wife, may she be comforted by knowing that he is near to help and guide her. And may the dear daughter be sustained by the truth of immortality till all this family are again united.

Funeral services at his former residence, Jan. 22d, by Mis. N. J. Willis.

From Petersham, Mass., Feb. 5th, 1891. little Florence Marian, only child of Julian and Marian Cleveland, aged 9

Marian, only child or suitan months and 6 days.

The fond parents, even in their loneliness, feel they have not lost their loved and only child, but that she has gone home to rest, free from the cares of earth-life, and to join in pleasant companionship with her little brother, who departed this life some time ago at the age of six months.

M. L. WADE.

From Dorchester, Mass., Feb. 13th, William H. Pike, aged 24 years 9 months and 11 days.

Coblinary Notices not exceeding twenty lines, published gratuitoutly. When they exceed that number, twenty cents for each additional line will be charged. Ten words on an average make a line. No poetry admitted under this heading.]

For the Banner of Light. LINES

Written on the picture of a loved Inland in spiritife And thou, alast art gone! How and the thought! I left thee bright and Joyous as the dawn; I, hopeful, come again, and thou art not. The brook by which we wandered babbles on, Its music low and tender as of yore, But thy dear form—oh! can I bear the thought!— Now rests forever near its quiet shore. With tearful eye I gaze upon this face, And kiss the pictured lips—how cold and dumb!

I've sadly waited long for thine embrace; I call thy cherished name—thou dost not come! But when at eve I sit beside thy tomb, Or list the sombre pines' low, sad refrain,

Methinks I hear from out the gath'ring gloom Thy voice in cherished whispering o'er again. Dear idol of my happy boyhood dreams, Sweet being that across my vision shone, E'en now thy spirit mid the darkness gleams, Once more I meet thee in the dear old home. Newport, Ind.

Free Thought.

"The Psychical Research Society." To the Editor of the Banner of Light:

In your issue of Jan. 3d I notice an article by Mr. Hudson Tuttle, entitled: "The Psychical Research Society." Will you kindly permit space in your columns for a few paragraphs in reply to Mr. Tuttle? I have noted what I deem a remarkable characteristic in the teachings of your mediums, viz., lack of apparent personal and secular bitterness, a characteristic not largely prevalent in the teachings and pretentious disputations of orthodoxy. But it occurs to me that Mr. Tuttle felt strongly tinctured with good old orthodox gall when he wrote that article.

In this he wrongs himself, Spiritualism and the society he wrote against. The very spirit of Spiritualism, as I have caught it, is opposed

of Spiritualism, as I have caught it, is opposed to any spirit of bitterness or bigotry.

The writer is far too sweeping in some of his conclusions to be just, and injustice always wrongs both parties to the affair, since who injures another injures himself.

He says: "The society ignores the spiritual agencies it declares it will proclaim when found." Is that just? The truth is just this: They neither deny or affirm. They simply strive to investigate and to demonstrate, and, when a fact is firmly established they are by no means slow to affirm it. Had Mr. Tuttle limited his assertion to even a part he would have exhibited more of the spirit of justice; but he denounces the Society as one man. but he denounces the Society as one man. I fear he has judged by the pitiful example of the late Dr. Carpenter, who, I admit, demonstrated the sad fact that there may be bigotry even in the ranks of science.

I am in a position to know that Spiritualism has many allies and well-wishers in the Society, but they are mainly men who can be cool, and patiently wait through a thorough course of investigation before they formulate a decision.

TRUTH is the only goal of science, and that which halts contentedly short of that goal is not science, and it is both foolish and unkind of Mr. Tuttle to denounce the Science.

of Mr. Tuttle to denounce the Society as "muck-deleers," moles, etc. Ah! my friend, leave such unkind epithets, as well as the spirit which incites them, to those who stand upon a lower spiritual plane than those should occupy who profess a KNOWLEDGE of Spiritualism.

There is a large class of humanity that exists under the following peculiar conditions, and it is a more honest, healthful and wise set of conditions than orthodoxy usually produces in or for men. The class of people I refer to have arrived at a point where they are not afraid to ask questions, and to begin to form opinions for themselves, and are, of course, dissatisfied, if not disgusted, with the belligerent, unphilosophic and altogether unreasonable claims of orthodoxy, and being too strongly inclined to this forthemselves are several to the second of the standard of the second of the secon of orthodoxy, and being too strongly inclined to think for themselves, are cast out of the orthodox synagogue.

He who sets out to seek knowledge in place of mere belief in spiritual matters, must pass through the valley of the shadow of doubt, and through the valley of the shadow of units, while there, fall into the quagmire of despondency, or even become the captive of Giant Despair, but if he is brave and persevering enough to keep pushing forward, he will get to the light some time. He doubts for want

for himself, and even the evidence of the senses is not always unimpeachable. Judging of these people from the standpoint of my knowledge of myself, they so earnestly desire the good news of Spiritualism to be fact that fear comes up from sheer exuberance of hope and forces them to doubt until they have come into possession of actual knowledge.

Such a person is honest with himself and with the world when he looks at and investigation.

with the world when he looks at and investi-gates all the dark sides of the question. He is gates all the dark sides of the question. He is presenting the very same phase of psychic nature as does the small boy who feels so fearful of bad weather to rob him of the pleasure of to-morrow's picnic that he becomes super-sentive to every weather indication, and makes out rain areas from his fears and not from his judgment. But is he less the friend of bright sunshine and soft zephyr for all this? Yet all this large class of humanity Mr. Tuttle overlooks.

To this class belong many men of science

To this class belong many men of science who are striving to investigate the wonders and mysteries of the psychic realm, but they are neither "children" without judgment nor "muck-delvers" without honor, neither are neither "children" without judgment nor "muck-delvers" without honor, neither "snobs" nor "blind men," as Mr. Tuttle

seems to suppose.

The spirit of his article seems to smack strongly of Orthodoxy, that stumbling-block of human progress, mental, moral and physi-

cal.

I perfectly agree with Mr. Tuttle that the higher phases of mediumship present the best sources for research, and would probably hasten the coming to a final conclusion of the whole matter; but neither should the other sources be neglected. Hector's answer to Andromache when she besought him to give his personal supervision to a certain part of the walls of Troy applies well here.

"That noint indeed shall be my special care."

"That point indeed shall be my special care, Nor that alone, but all the works of war."

It is well to realize the fact that not one man alone can settle this matter for the scientific world. Galileo announced the true law of falling bodies, as well as several other nat-ural laws, but how long it took the scientists ural laws, but how long it took the scientists of that day to sit down quietly to a realization of the fact; yet to day it is generally accepted and highly-valued knowledge. Scientists of to-day know as little of this field of exploration as scientists of that day knew of that field, but Orthodoxy and Priestoraft have lost their hardest grip, and men to-day dare to be honest and true; one by one our scientists will come upon the truth and declare it, and time will setfle the world down to a quiet and general acceptance of the newly-accepted, though

doxy be not true, humanity ought not to know

contraction, humanity dught not to know it."

On the other hand, others of, the circle are over-anxious, and attill others idly curious; and the result of all this is self-deception or nothing; yet all should be left to the say-so of this is the caption to account atticle in the 8t. Louis thing is said to have happened at the formal sound be willing for a new deal; but would not the world be just as fur from the truth by accepting one report as the other?

Men of science say, "lot us look calmly at these things; let us search for the facts lying at the bottom. If we find ever so much chair, we may find some wheat. But we make not jump to conclusions; we must test everything to arrive at safe conclusions; and we must try all the theories, as only by this examining of every side of the question can we be sure of the right side. Come and let us reason together. If in the universe of materiality there be an explanation of these wonders, let us know what it is; if there is not, then we will confirm, declare, and promulgate the glorious news which only the ignorant, the bigot, or the hypocrite them shall dare to deny. Prof. Crookes suggests a psychic force by which the individual will is enabled to move ponderable bodies, produce appartitions, etc.; but it is only a theory, nor does the learned and gifted generating the professor himself, for he individual will is enabled to move ponderable bodies, produce appartitions, etc.; but it is only a theory, nor does the learned and gifted generating the professor himself, for he is individual will is enabled to move ponderable bodies, produce appartitions, etc.; but it is only a theory, nor does the learned and gifted generating the professor himself, for he individual will is enabled to move ponderable bodies, produce appartitions, etc.; but it is only a theory, nor does the learned and gifted generating the professor himself, for he is individually a sea produced the professor himself, for he is individually to the professor himself, for he is individually to the professo

his words effective for good in the way of conversions, than could a thousand such articles as Mr. Tuttle's. The declaration of the one convinces many, strengthens many, and sweeps away, at one bold stroke, all fear of obloquy or away, at one bold stroke, all fear of obloquy or disgrace attaching to a belief in Spiritualism as a sign of ignorance, upon the principle that what the king wears must be fashionable. This has hitherto deterred many lesser lights from coming out with their honest convictions. The irritative and empty article of the other provokes some, disgusts others, and neither convinces nor converts any one

convinces nor converts any one.

I am honest and earnest in hoping that the beautiful doctrines of Spiritualism are true, but I am still far from knowing the fact. I am poor, and cannot go where the great mediums are to be found nor have them come to me; and when I have, just now and then, been in reach of some of them, I have not been able to pay; but I live in hope that these things will come about in time, so that this gospel, with its convincing proofs, may be carried to the very doors of the poor, and dispensed to them without money and without price. In the meantime science is doing much to remove the universal mist of doubt that hangs

over this vexed question; but its apostles must follow the narrow path of rigid investigation, nor fear to go on, though it may threaten to lead them and all mind entity into the black

lead them and all mind entity into the black abyss of oblivion.

When their united voices shall ring out the declaration of finally discovered and demonstrable truth, whatever that may be, then, and not until then, will the world at large listen, and respond, "At last we know the fact."

Yours sincerely, A. S. WILTSE.

Skiddy, Morris Co., Kan.

"Auto-Hypnosis."

To the Editor of the Banner of Light: Among the strange and unaccountable things that occur in the world is the way in which many people try to account for any unusual phenomena which are brought to their notice. Instead of accepting a simple and natural solu-tion of palpable facts, they seek the most round-about and far-fetched theories, and go "round Robin Hood's barn" in quest of an explana-tion, when an adequate and complete solution lies right before them.

An illustration of this method of theorizing

through the valley of the shadow of doubt, and he may, while there, fall into the quagmire of despondency, or even become the captive of Giant Despair, but if he is brave and persevering enough to keep pushing forward, he will get to the light some time. He doubts for want of reasonable evidence, and because he earnestly desires the truth, and not from any grounded hatred to the idea of spirit-existence or spirit-communication.

What may be actual knowledge to me may be but hearsay to my neighbor; he may have all faith in my honesty of purpose, yet be unable to accept the fact as such without seeing it for himself, and even the evidence of the senses is not always unimpeachable. Judging of these people from the standpoint of my knowledge of myself, they so earnestly desire the good news of Spiritualism to be fact that fear comes up from sheer exuberance of hope and forces them to doubt until they have come into 1008. the knowledge of people and their condition, and what was transpiring in the most distant parts of the world, and prophecies in regard to their future, which were verified. The control purported to be a "Dr. Phinuit," an old man of seventy years, and a native of France, who seemed disposed to have a little fun at Mr.

"Dr. Phinuit" was prone to "shuffling," Mr. Hodgson said, when he thought he was wrong in his statements. Once he told Mr. Hodgson that his youngest sister had three children. Mr. Hodgson did not express his assent, and the doctor repeated his statement. Again Mr. Hodgson remained silent. Then the doctor

seemed put out and said:

"I mean that there are three in the family:
herself and her husband and one child."

"No," replied Mr. Hodgson, "you were right
at first."

"Then why did n't you say so?" exclaimed the doctor, adding, "and she will have another soon, and it will be a boy."

The lady was then in Australia, and, sure enough, she became the mother of a boy a few weeks later.

weeks later.
Another case which Mr. H. related was that of a young man who was informed by "Dr. Phinuit" that his father was about to die in London, and would particularly remember the young man in the will. The doctor promised to use his influence to bring about this desira-

ble result.

to use his inhuence to bring about this desirable result.

A few days afterward the father died, as prophesied, and on his deathbed he complained that he was annoyed by an old man who persisted in standing at the foot of the bed and discussing private business.

But in explanation of these remarkable manifestations of intelligence he thought some of the prophecies might be guess-work and coincidences. For the phenomena generally through Mrs. Piper's mediumship he was inclined to look to telepathy or thought-transference; but if this explanation is rejected as insufficient, then the only alternative hypothesis with that of the spiritualistic theory is that of "auto-hypnosis."

To what straits are the opponents of Spiritualism driven to find an explanation of its phenomena other than the most simple and

their hardest grip, and men to-day dare to be honest and true; one by one our scientists will come upon the truth and declare it, and time will settle the world down to a quiet and general acceptance of the newly-accepted, though perhaps by no means newly-discovered, facts, laws, etc. If we have learned to labor, we must also learn to wait, patiently, too.

Certainly the gentleman will not deny that many ghost stories are false; that many who suppose themselves to have seen a spirit, or to have heard a spirit speak, have been mistaken; that many supposed spiritual manifestations have proven otherwise; that there have been begus mediums, and that many sitters in circles have been deceived; yet he cries out about the circle being the only society for psychical research. All sitters in the ordinary circle at the outstart are projudiced on one side or the other; some have not evolved out of the bonds of sectarianism, and are belligerently against anything outside of their tenets. As one once declared to me: "If these things are not true, I'don't want to know it"; and as I heard a Presiding Elder once declare from the pulpit: "If the teachings and doctrines of Ortho-

"Came Back After Death."

Apparitions

Are at present of quite frequent occurrence in various sections of our country, and we seldom look over an exchange without seeing reported instances of these similar to one related in a recent issue of the Chicago Inter-Ocean, said to have occurred in an old, substantial brick residence, located on one of the principal thoroughfares of Lexington, Ky., wherein, it is said, a murder was committed during the war.

Since then lights have been mysteriously extinguished and strange sounds heard. Latterly a family, not knowing of the peculiar reputation of the house, moved into it, and after living there three months were one evening sitting at their table eating supper. The parlor had been lighted up, as there were some young people visiting the house, and the lamp was brightly burning in the living-room. The servant girl had occasion to go into that room during the progress of the meal, and when she returned she exclaimed:

"Miss Sallie, who dun blowed out dem lights in yo'r room an' in de parlor?''

Miss Sallie did not know, of course, and before the household could recover from its surprise groans were heard, growing louder, until suddenly the folding-doors opened, and in the centre of the threshold there stood the form of a man with his hands uplifted; he seemed enveloped in a white gauze, through which could be seen an apparently bleeding breast. The apparition remained in sight a few seconds, then slowly disappeared. The supper was left unfinished, and there was no sleep in that house that night.

The next morning the head of the household secured another house, into which he moved his family.

The account closes by saying, "This story is told by a neighbor and a friend to the family, who is a thoroughly reliable man."

A Good Test.

To the Editor of the Banner of Light: On Sunday, Feb. 8th, at the morning meeting of the Spiritualists' Church of Pittsburgh, Pa., Mrs. G. W Kates gave the tests after a lecture by her husband The first spirit-influence that came to her was a young man who said he had but lately passed to spirit-life and kept calling, "Mother!" Finally he led the me dium flown into the audience to a lady, and said to her: "You are my mother!" The spirit had gained by this time such control of the medium that he personated his death-scene by causing the medium to fall as he had when stricken by heart failure.

It was an affecting incident between the mother and son. But two weeks previous the death had octhe event. It was conclusive evidence. The question is asked: "Why should a spirit be allowed to so undignified, and to others an outrage upon the medium. The spirit desire is very strong, to permit of lately born into spirit life, could not overcome the qualled. earthly influences of his disease when in contact with a medium. It is not always a desired personation, but most frequently a forced one. When spirits learn the law of control, and can overcome earthly effects of disease or habits, they will be able to control mediums without serious or unpleasant results:

The controls of Mrs. Kates, of late, frequently per mit personation, and the results are conclusive to a skeptical inquisitor. In her general test work she is growing constantly better. Pittsburgh, Pa., Feb. 11th. 1891.

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BANNER OF LIGHT BOOKSTORE. SPECIAL NOTICE.

Gelby & Rich, Publishers and Bockseliers, Sewerth Birest (formerly Menigemery Flace), coverer of Freyisee Street, Heeten, Mass., keep fer sale a complete assertment of Spiritual, Fregrendve, Referentery and Miscellaneous Hocks, Wholesale and Relait.

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In quoting from THE BANNER care should be taken to distinguish between editorial articles and correspondence. Our columns are open for the expression of imperental free thought, but we do not endorse the varied shades of opinion to which correspondents give utterance.

No notice will be taken of any letter or communication which does not come anthenticated by the name and address of the writer.

Newspapers sent to this office containing matter importion should be containing matter. Newspapers sent to this office containing matter for imspection, should be marked by a line drawn around the article or articles.

Banner of Bight.

BOSTON, SATURDAY, FEBRUARY 21, 1891.

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All communications relative to literary or editorial matters must be addressed to the EDITOR. All business lesters must be sent to ISAAC B. RICH.

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

To the Friends of the Cause:

Taking it for granted that you would like to extend the circle of readers for the best family paper in the world-The BANNER OF LIGHTwe call attention to the fact that patrons can have the paper for one year at the recently reduced price (\$2.50), including either a nicely bound volume entitled, "A GALAXY OF PRO-CRESSIVE PORMS," by John W. Day, "VISIONS OF THE BEYOND," edited by Herman Snow, or "SPIRIT INVOCATIONS; OR, PRAYERS AND PRAISES," provided a request for the book is made at the time of sending the subscription.

Special Notice to Advertisers.

As Monday, Feb. 23d, will be observed as a national holiday, THE BANNER forms for the inside pages will go to press one day in advance, and the office will remain closed that day.

Those having advertisements which they wish to renew on the seventh page of our issue for Feb. 28th must make application at our Counting-Room on Friday, Feb. 20th, instead of Saturday, 21st.

A New Society

For investigation into the phenomena of Spiritualism is about to be established in this country. The movement has been begun by Rev. T. Ernest Allen of Providence, with an address signed by Rev. Minot J. Savage, Rev. Edward A. Horton, Rev. Edward Everett Hale, Editor B. O. Flower of Boston, Rev. R. Heber Newton of New York, and Mary A. Livermore of Melrose. The purpose of this new movement, as declared, is to secure a thorough and impartial investigation of the subject.

In a report of an interview upon the subject with the Rev. M. J. Savage, the Boston Globe of Feb. 11th publishes the following as coming from that gentleman:

"I have attended a good many seances of all kinds, but have obtained the most important results, not in the presence of public mediums, but through personal friends, who possessed what is called 'mediumistic'

"I have attended a good many seances of all kinds, but have obtained the most important results, not in the presence of public mediums, but through personal riends, who possessed what is called 'mediumistic' or psychie power.

"I have rigidity followed the scientific method in all my investigations, first trying to be sure of my facts without any prejudice of what those facts ought to be, then trying to find out what they meant.

"There is undoubtedly a good deal of fraud mixed up with 'spiritualism,' but probably more honest misconception and misinterpretation than there is fraud. There are any quantity of persons who have strange experiences who make them mean what if they were investigated they would not mean.

"In all my experiences I have earnestly and carefully tried to explain everything in accordance with known and accepted scientific theories, without supposing the existence or agency of spirits as connected with it. I believe this is the true way. We must push accepted theories as far as they will go, and resort to something else only when compelled to.

"The present status of the matter I believe to be just about here:

"Hypnotism, which was for a long time ridiculed and rejected, is now accepted y everybody, and is even being used in the practice of medicine by old-style physicians.

"While a great many persons who claim to be clair-voyants are not, yet clairvoyance as a genuine power is established sepond reasonable question.

"In the next place, telepathy or mind-reading, or the impression made on one mind by another at a distance, is established as a reality.

"But of course neither of these establishes Spiritualism.—They can be explained and generally are explained as the result of the action of minds still embodied, although they do establish the remarkable fact of minds being able to act apparently beyond reach of and without the aid of the offinary senses.

"In regard to Spiritualism there are two points I would like to make:

"I have been told things which the medium did not know, but which

All this is candid, and to be commended, and we take no exceptions to it. If Mr. Savage

A STORY A THE LAND

of Spiritualism in the right spirit we will be heaping of facts upon facts in unlimited and the first to welcome and to bid them God-speed. If the phenomena produced by the exercise of mediumship can be explained upon any other grounds than the manifestation of spirit intelligence we would be glad to have this Society interpret it. On the other hand, if the searchers gain sufficient evidence in their investigations of the immortality of the soul, and can find no explanation of the producing cause of the phenomena stronger than the claim that excarnated spirits are at work, we trust they will be generous enough to give the credit where it is due.

There is need enough of investigation into occult laws and into spiritual manifestations on the part of clergymen and scientists. There is room enough for such researchers to carry on their search for truth. We trust that the investigations will be made with unbiased minds and without prejudice; and that when results are obtained there will be no quibbling over terms nor trifling with words. If the committee finds the manifestations are produced by human intelligences that are not of earth we hope the fact will be stated, or else that the source of power is unknown. A confession of ignorance is much to be preferred to a quibbling quasi-statement of perverted or misrepresented facts.

Spiritualism and Theosophy.

It is a common occurrence for the adherents of so-called "Theosophy" to speak of the views of Spiritualists as being exceedingly crude and uncultured-and as the victims of delusion in their belief in communications from disembodied spirits. A fair sample of this mode of treatment occurs in a course of lectures delivered under the auspices of the Theosophical Society at Advar. Madras. These lectures assume to give the latest and best deliverances of philosophic thought, and the lecsurvey of the philosophical systems of the great thinkers of the past and present.

In his lectures, reported in the October number of The Theosophist, he says: "Spiritism, when it identifies 'disembodied mind' with a form manifestation,' is perhaps the most flagrant case of relapse into the creed of savages." Then he reminds them that "they should remember Sankaracharya's words, 'nothing is spirit which can be an object of perception." That settles it in his estimation, and "the Pythagorean notion of an idea as a 'movement of the ether,' and similar materialistic views, go by the board. Probably, however, the great body of Spiritualists would be unable to follow the nicer metaphysics of the Platos, Sankaras, Mills, Kants or Hegels. Until they can, they will never attain any standing on the higher levels of culture."

According to this school of philosophy and high culture the belief in the capability of individual spirits to manifest their presence is going back to the crudest barbarism, and they prove it by a system of metaphysics which has no other basis than a string of subjective assumptions.

This school of thinkers have risen so far above the plane of matter that, in their estimation, it is of not much account-simply an illusion. In a work which is endorsed by Theosophists as a text-book of Theosophy, it is said: "Everything is illusion 'outside of eternal truth, which has neither form, color nor limitation." If these theosophic philosophers of such high culture had properly studied the works of the great German thinkers-Kant, Fichte and Hegel-they would have learned that instead of everything being "illusion outside of eternal truth," that pure truth itself, without limitation, would be pure nothing; for it could not distinguish itself or be distinguished from pure nothing. They showed that no reality could be without limitation.

In contradistinction to the idea held by a large portion of modern Theosophists, that of Modern Spiritualism is, that in all manifestations of spirit it is the Essence itself that is manifested; which accords perfectly with the the modern western world. As one of them has expressed it: "To manifest or reveal is to make known; and hence to speak of the 'manifestation of a hidden and inscrutable essence' is to speak of the making known of an unknow-

No doubt one of the greatest and most essential things in the world is culture; but it depends altogether on the kind of culture; for it would seem that some methods tend to narrow human thought, and cramp the mind to the pattern of doctrines and creeds in philosophy and religious belief which distort all rational ideas of a hereafter and of the relations which

we as human beings sustain to each other. Look at the institutions maintained at such great expense to educate men, and through them the general public, into religious and philosophical ideas and doctrines which would insult the intuitions of any ordinarily intelligent child. And yet we see men in the various religious sects, who are considered cultured, professing and advocating absurdities in religion and philosophy that their natural intuitions would revolt against if they had not been stifled and crowded out of sight by the contemptible mummery which passes in the world for culture. Such culture has been well characterized as that of

"Conceited pedants mumbling o'er Their defunct Latin and musty Greek, Who grow like the phantoms they adore And shrink from angels when they speak."

All the great discoveries and Inventions in every department of human interest were made, not by going back to learn what men in other ages thought, not by the memorizing of dead languages, but by contemplating the living world of the present—the glorious Now; for all that men of other times and eras thought and discovered is so wrought into the living worldiof the present, that we need not go to the husks and wrappings with which they clothed their thoughts to learn what was essential in them, for they live and breathe in the mental atmosphere which surrounds us today, and, as the facts in the marvelous science of Psychometry reveal, they are incorporated into the very soil on which we tread, and in all the objects which constitute the world of

our common daily life. It is claimed by some Theosophists that Spiritualism has no philosophy; that it consists solely of a mass of facts based on the idea that spirits can communicate with mortals. But the great trouble with all the systems of philosophy has been that they were not based on 'facts." Their founders attempted to build their philosophic structures without an adequate foundation, and consequently they have toppled and fallen, as they did not fulfill the exigencies and needs of progressive thought. The living essence of Nature manifests itself accumulated on receipt of ten cents to cover and his associates will enter the investigation in "facts," and all evolution, all life, is but the postage.

endless profusion. To shut ourselves up away from facts and consider them of not much account, is to cut off our connection with the living spirit of the Universe. And by doing this we shall evolve systems of philosophy that will correspond with nothing in the heavens above or on the earth beneath. Not of such is the philosophy of Spiritualism. It has a philosophy, but it is distinguished from most systems extant in that it regards facts of paramount importance, because it recognizes all classes of facts as being the manifestations of living spiritual essences, whose activities are their manifestations, and in which their very essence consists.

Another New Book

May be found to-day on the counter of Colby & Rich. It is a highly-interesting account of the late Charles H. Foster's mediumship, the reliability of which was fully endorsed by some of the most eminent people of the world. We have had sittings with him many times, which proved to be of the most interesting character, assuring us fully of spiritcommunion, accounts of which were published in THE BANNER during Mr. Foster's career as a public medium. The late Rev. Mr. Mountford of this city and his wife were wont to have Mr. F. at their-summer house in Nahant for weeks together, where they received through his medial powers indubitable evidence of direct intercourse between the two worlds.

Hundreds of remarkable tests were given through Mr. F. in our presence that we never reported - when he occupied rooms on La Grange Place (now street) in this city, and later at the Parker House. Of course Mr. Bartlett had a good opportunity to observe Mr. Foster's modus operandi in conducting his séances, but though more frequently, at no turer, Mr. E. D. Fawcett, goes over a general | time more fully than was many times afforded the late Epes Sargent and ourself.

It gives us pleasure - in these times when mediumship is calumniated by the public press, and when the Cooks of old theology are crying "fraud" from their theologic platforms-to observe that the great independent newspaper, the New York World, in its last Sunday's issue, noticed favorably this new work by Mr. Bart-

As stated in The World's criticism, the psychical researchers did not utilize him, as no such organized society then existed; had such been in existence it never would have called on Mr. Foster, as when one was organized here several years ago its managers stated in their published card that they did not want any 'mercantile mediums," but called for mediums who were not known as public instruments.

We shall publish next week a portion of what The World critic has to say in re "The Seer of Salem."

Registration of Medical Degrees.

The Committee on Public Health last Monday forenoon gave a hearing on the old subject of registration of medical degrees. The attendance was much smaller than at hearings in other years on the same subject, as no notice in the public press was given when the hearing was to take place, that we are aware of.

The bill before the Health Committee says every person engaged in the practice of medicine possessing a diploma conferring the title of 'Doctor of Medicine" from any reputable college or institution, shall register at the office of the clerk of the county where he is practicing, and make affidavit to the facts of residence, name of college, etc.; any one making a false affidavit to be liable to the penalties for perjury. All medical colleges or institutions now legally conferring medical degrees will be considered reputable; but after July 1st, 1892, no college will be considered "reputable" except those requiring three years of medical study and attendance on three annual courses of medical lectures of twenty weeks each; no to style conclusions of the most profound thinkers of himself a "Doctor," or "Doctor of Medicine," or represent himself as a physician, under \$200 fine, with increasing penalties for succeeding offences; the State Board of Health to prepare lists of colleges considered reputable under this act. George S. Wilson and Dr. A. B. Morong spoke in favor of the bill, and Dr. G. P. Dutton and others opposed it.

Under such circumstances how are the people of this Commonwealth to be heard in their own defense? Are the committee-rooms of our Legislature to be turned into "star-chambers" for the special benefit of a few favored individuals at the expense of the many? This is the sixteenth year that the "Doctors' Plot" has been introduced at the State House, and been defeated up to date, owing to the good common sense of our legislators.

Dr. F. L. H. Willis in Cincinnati.

As our readers are already aware, Dr. Willis of Rochester, N. Y., has been giving a series of lectures in Cincinnati the present month to large audiences. The Better Way says that Dr. W.'s discourses were classical and exceedingly interesting. On the evening of the 4th inst. he gave his experiences as a medium and Spiritualist during his earlier career, between twenty and thirty years ago, which developed some remarkable and almost marvelous narrations of tests, seances and spirit-power. The doctor gave his hearers to understand that in the meantime he had passed through some very trying ordeals, but had come out of them purified as if by fire. He has also lectured in Dayton several times to the delectation of large audiences. It gives us great pleasure to be able to chronicle such favorable reports in the West of this veteran worker in the field of Modern Spiritualism.

Mrs. Emma Hardinge Britten,

Who is well known in Europe and America as one of the most talented lecturers in the spiritual field-as well as authoress-has commenced the publication in her paper, The Two Worlds, a serial narrative, entitled "Sybit-LA: The True and Thrilling Autobiography of One Alone"—that one probably being herself-which will, undoubtedly, be an exceedingly interesting production. Copies containing it, as it appears from week to week, can be had on application to Colby & Rich, 9 Bosworth street, Boston.

Copies of Banner for Circulation.

We frequently have calls for copies of the BANNER OF LIGHT for circulation, and in order to accommodate friends who may desire them, we will send to any one who will place them in the hands of appreciative readers a parcel of twenty-five or more back numbers which have

"Upward Steps of Seventy Years."

Bro. Glies B. Stebbins has just brought out a new and interesting work bearing on his varied and extended experiences as a reformer, etc. A review of the book will appear in our next issue. Colby & Rich, 9 Bosworth street, Boston, have the volume on sale.

The "BANNER CORRESPONDENCE" Department deserves the special attention of our readers each week. In it our patrons enjoy a social converse with each other as to the condition of the Cause, etc., in their various localities; and this comparison of notes is calculated to bring encouragement to each and all: The present week a correspondent gives a fine showing of the work thus far accomplished during the season of 1890-'91 at WASHINGTON, D. C., by Mrs. A. M. Glading, Miss Jennie B. Hagan, Mrs. H. S. Lake, Mrs. Nellie J. T. Brigham and Mrs. Clara A. Field-Conant; Jesse Turner of VAN BUREN, ARK., speaks in defense of the prophecies made by Dr. J. R. Buchanan in The Arena some months since; Charles F. Peterson recounts a pleasant social event at PARKLAND (Camp-ground), PA.; correspondents in ROCKLAND, ME., and HAVER-HILL, MASS., give good accounts of new organizations now in course of operation in these cities; a Boston correspondent tells of a remarkable cure wrought in 1847 in Hallowell, which case is recommended to the attention of the M. D.s of Maine, who are now moving to obtain legislation in favor of themselves and against the interests of the people; S. R. Pierson of Bowen's Mills, Mich., and S. D. Corwin, PECONIC, L. I., N. Y., give testimony to the value of the BANNER OF LIGHT as an exponent of the New Dispensation; Latham Gardner of ROCHESTER, N. Y., tells of the return of a spirit, the narrative embodying an historical reminiscence of interest to readers in that vicinage; and G. F. Lewis, CASSADAGA, N. Y., makes a strong point as to the clear drift of the fashionable churches of Gothama like train of ideas being equally applicable to the same class of institutions in all the great cities of America.

Let all lovers of Medical Freedom in Massachusetts stand ready to oppose the passage of any bill, by whomsoever presented, which promises to prove in the end the thin edge of an entering wedge whose base, driven home by yearly amendments at subsequent sessions of the Legislature, shall effectually sunder the people's liberties!

EDMUND JAMES HULING of Saratoga N. Y., a veteran editor and Spiritualist, passed to the higher life on Monday, Feb. 9th. A tribute to his memory, written by R. H. Kneeshaw for our columns, will appear next week.

Next Sunday closes Dr. Geo. A. Fuller's present engagement in Worcester. He is a fine speaker, and should be constantly employed.

Nemesis?

T. DeWitt Talmage, D.D., has never lost an opportunity to misrepresent and denounce Spiritualism whenever an opportunity, as he considered it, presented itself-and sometimes people have thought that he palpably made his opportunity in this regard; while at the same time many of his sermons have fairly bristled with points obviously obtained from the revelations of the Spiritual Philosophy, since they certainly are not to be found in the creed he ostensibly ex-

A New York daily of established reputation (published in an interior city) recently detailed the present condition of affairs with this vociferous reverend which would lead one to ask himself whether the Embodied Principle of Recompense had not at last reached the case (on the docket of offenses against

reached the case (on the docket of offenses against fair dealing) of this celebrated Brooklyn Divine:

"Talmage touched the high-water mark of his popularity a year or two ago, and his star has somewhat declined since that time. The rebuilding of the Brooklyn Tabernacle would have been an easy job when his fame was at its zenith, but in the face of his stentorian appeals for aid the finances languish and the enterprise is environed by embarrassment. Russell Sage loaned the church \$125,000 (in exchange for a first mortgage), and contractor Wills agreed to put up the building for \$95,000. Subsequent changes a first mortgage), and contractor Wills agreed to put up the building for \$95.000. Subsequent changes raised the price to \$127,000. So far he has received only \$65,000. In lieu of \$20,000 due last August, the trustees gave him six notes, which matured recently but were not paid. Mr. Wills has brought a suit against the church for the balance due him on his contract, and asks that his claim be made a first lien on the property, superseding even Sage's plaster. If his claim is not satisfied, he will take steps to sell the unfinished tabernacle. Talmage has a large private fortune, but he does not desire to disturb it by sinking a section in the church. The outcome of the unfortunate complications will be watched with interest."

James Rednath.

We deeply regret to learn of the demise of this gen tleman, who was run down recently by a New York City horse-car, which prematurely removed him from his earthly sphere of usefulness; but his spirit will still exercise its legitimate functions in the world of causes. We were personally acquainted with him. He was a noted lecturer, reporter and newspaper correspondent, and organized a literary bureau, which proved to be a great aid to public lecturers. He was an energetic, vivid and faithful man, a bold reformer, and many persons of greater apparent importance would be less missed than he from their places as laborers in this world's harvest-field. The remains were taken to Fresh Pond, L. I., by Frederick Wolverson, where, according to Mr. Redpath's desire they were cremated.

Aid for Mrs. J. B. Pickering.

Since our last report the following sums have been received at this office: From E. B., \$1.00; S. S., \$1.00; M. W. W., \$5.00; Mrs. M. H. Warren, \$1.00; A Former Patron, \$2.00. Thanks, dear friends.

A Russian paper, the Grashdanin, reports the following as having just taken place in St. Petersburg: In a dwelling in the Ssergijewskaja, occupied by young man who lived there quite alone, a priest appeared one morning with the sacrament, and said to the young man, who had himself opened the door to jet him in, that he had been requested to offer a sick person who was living there, the last communion You are most probably mistaken," replied the young man, "because I live here quite alone." "No: today an elderly lady called on me, and gave me your exact address, with the request that I should bring the sacrament to the person living there." 'Before the young man, who was extremely astonished, could reply, the priest noticed a portrait on the wall, and said: is the portrait of the lady who requested me to come "That! that is my deceased mother's porto you." trait," said the young man, who, deeply affected, took the sacrament from the priest. The same evening the young man died.

The Massachusetts Society for the Prevention of Cruelty to Animals has, through its President, Geo. T. Angell, petitioned the Legislature for the enact ment of a law that shall compel all owners, drivers

NEWSY NOTES AND PITHY POINTS.

PHIBNDSHIP. Of sweet is friendship to the mind, Which comes from those who are refined; When unalloyed by selfishness, It comes the human heart to bless.

Mme. Barrios, widow of the celebrated President of Venezuela, and a woman of surpassing beauty, is now staying in Washington. She was married at the are of fourteen, and is the mother of six children, yet she looks as fresh and as radiant as a young girl. She is very accomplished, speaking five languages with fluency. Her fortune is said, on good authority, to aggregate \$6,000,000.

Fred Madison, a gripman on the San Diego (Cal.) cable road, is twenty-three years old, stands seven feet two inches in height, and has to remain in a stooping posture while reaching for the brakes.

THE RETURN OF THE SIOUX. Near his "Great Father's" home the gaunt Sloux slept, Housed warm; he dreamed, and as he dreamed he

wept
For those he loved, out in Dakota's snows,
Half-clad, half-fed, half-sheltered and half-free,
Upon the lands they bargained off for—blows!
And then his dreams went back to Wounded Knee.

CATSKILL, Jan. 24th .- If the Rev. Henry W. George, who is in jail here with Dr. Erway for causing the death of Lottle Townsend, were to be turned loose today in the streets of Leeds he would be hunted down The late Mrs. Mary C. Shaw of Pittsburgh has left

the income of her property, amounting to fifteen hundred dollars a year, to Miss Alice B. Fletcher, for her lifetime, to aid her in her researches in ethnology and archæology among the Indians.

It is costing New York City three millions of dollars to pave the streets of that metropolis.

Since THE BANNER last went to press Gen. Sherman and Admiral Porter have passed from the form to "join the great majority," and the daily papers have published extended accounts of their demission. The neroes of '61-'65 are growing pathetically less on this side the border.

Dr. Lyman Abbott, who occupies Mr. Reecher's pulpit, has taken a seat on the Bellamy platform. The latter appears to be getting crowded.

The New York City General Post Office building caught fire on Saturday night last, and hundreds of bags of newspapers were burnt up and thousands of letters were delayed in reaching their destination.

The Venezuelan Government is preparing for the consummation of the reciprocity treaty with the United States, and the news that it has been effected is likely to be received in Washington before the end of February.

Sherman was as light a sleeper when in the field as the great Napoleon was. He rarely took more than five hours of rest when the enemy was near by.

[INTUITION RECOGNIZED.] I would not always reason: the straight path Wearles us with its never-varying lines.

And we grow melancholy.

Bryant.

The New York Sun says that, if current reports of railroad receipts are to be relied upon, the gross earnings for the year 1890 were seven per cent. more than in 1889.

A LIVELY NATION .- Within the past sixty two years Mexico has had fifty-four presidents, one regency and one empire, and nearly every change of government has been effected by violence. A terrific storm, followed by floods, recently caused

enormous damage throughout the island of Massawah, on the Red Sea. Over one hundred persons lost their lives during the storm, or as a result of the floods. "English troops have been "cutting up" again, "you know," which leads the London Commonweat

to remark: "The greatest sign of the approach of the

social revolution is the growing discontent whole army." Government should be purely secular, and should give itself not the least concern about the religion or religious calling of its subjects.—American Sentinet.

Parties who feel to grumble at the weather should remember that during December and the early part of January London, Eng., had not a ray of sunlight for

thirty-six days.

We are in receipt of a fine photographic likeness of Geo. S. Bowen, Esq., Elgin, Ill., who has on several occasions corresponded with THE BANNER, and was an appreciative friend of the late A. S. Hayward was in the form

The Philadelphia Ledger is sure that "Canada will fall into our lap like a ripe apple, if we wait long enough." What will become of the Ledger then!

A "LOST ART" RECOVERED .- The chemists of to day, it is reported, have triumphed in the matter of the recovery of the ancient "Alexandrian blue." This blue, the ideal of painters and decorators, was a pecs. liar and remarkably durable color. A successful analysis of the coloring on the Pompeitan frescoes has been made, and a paint produced identical with that of the ancient coloring in every particular.

The United States Standard Flag is spoken of as containing forty-four stars in the Union. This will be true after July 4th, 1891. The law upon the subject is that new stars to the Union, to represent new States, will be added on July 4th next succeeding the admission of the State. The official United States Flag, therefore, from July 4th, 1890, to July 4th, 1891, contains forty-three stars in the Union-Wyoming being admitted after July 4th, 1890.

An Iowa youth tied a thread to a nickel, dropped the nickel in the slot, got what he wanted, and then drew the nickel out by withdrawing the thread. He was arrested for theft, but the judge discharged him, holding that he had committed neither burglary, larceny nor robbery, nor had he obtained anything under false pretenses. If this decision is sound, good-bye to the slot machines.

THE LYCEUM BANNER for January appears in a colored cover, with a finely illustrated title and supplement of four pages. Alfred Kitson gives the third chapter of his story for Lyceum members, entitled "The Garden of the Heart," and the third of his series of "Lyceum Notes." The Supplement contains three short stories, one of them being by Florence Morse. Editorially in his "Monthly Chat," Mr. J. J. Morse thanks his friends for the practical help they are giving him. This publication is worthy of an extended patronage, and we are gratified in seeing a likelihood of its receiving it. Publication office, 80 Needham Road, Kensington, Liverpool, Eng.

THE THEOSOPHIST .- Mr. E. D. Fawcett continues his learned and thoughtful disquisition upon " Mental Evolution in Animals." An interesting account is iven of the formation of one of the many sub-sects in India; this, says the editor, involving in its doctrine the equality of women and the abandonment of caste restrictions. Subsequent papers treat upon "Hindu Theism," "Symbolism, White and Black," "The Spiritualists in Congress," Mr. Olcott leading the contents with his views and comments upon "The New Religions Cycle in India." Madras, India. For sale in Boston by Colby & Rich.

ment of a law that shall compel all owners, drivers and persons having custody and charge of horses which have been mutilated by docking, to provide such horses during the months of June, July, August and Spptember of each year a covering of thin cloth or close netting, sufficient to protect such horses from the attacks of files and other insects.

The indirect effect of such a law will, it is thought, put an end in this State to the cruel practice of docking horses, an offense against all humane feelings that should speedily come to an end. Such a law as that petitioned for will receive the full endorsement of the general public.

The Perfection of Bailway Travel

Is exemplified in the Royal Blue Line Trains now running, between Washington, Baltimore, Philadel-phis and New York, via the B. & O.R. R. The trains are vestibuled from end to end, heated by steam, lighted by Pintach.gas, and all the cars are further protected by Pullman's anti-telescoping derice. Around the ordinary traveler riding in the day coach is therefore thrown the same degree of safety that parlor or sleeping cars. The comforts of the coach parlor or sleeping cars. The comforts of the coach parlor or sleeping cars. The comforts of the coach parlor or sleeping cars. The comforts of the coach parlor or sleeping cars. The comforts of the cars are further provided for through the separation of the coach parlor or sleeping cars. The comforts of the cars are further protected by Pullman's anti-telescoping derice. Around the ordinary traveler riding in the day coach is therefore thrown the same degree of safety that parlor or sleeping cars. The comforts of the coach parlor or sleeping cars. The comforts of the cars are further provided for through the same degree of safety that parlor or sleeping cars. The comforts of the cars are further provided for through the same degree of safety that are vestibuled from end to end, heated by Pintach.gas, and all the cars are further provided by Pintach.gas, and all the cars are further provided by Pintach.gas The Perfection of Railway Travel

Meetings in Boston.

Spiritual Meetings are held at the Banner of Light Hall, 9 Bowyerts street, every Tuesday and Yriday after-noon, Mrs. M. T. Lougiey occupying the platform; J. A. Sheihamer, Chairman. These interesting meetings are free to the public,

First Spiritual Temple, corner Newbury and Exctar Streets.—Spiritual Fraternity Society: Sunday, "Temple Fraternity School for Children" at 11 A. M.; Lecture at 14 F. M., by Dr. II. B. Storer. Tuesday, Industrial Union at 7½ F. M. Wednesday, Sociable at 7½ F. M. E. A. G. Sanger, Secretary.

The Boston Spiritual Temple Society, Berkeley Mall.—Bervices at 10½ A.M. and J.P. M. Social Confer-once at F. M. Seats free; public cordially invited. Wil-liam Boyce, President; George S. McCrillis, Treasurer.

First Spiritualist Ladies' Aid Society—Organised 1897; incorporated 1892. Pariors 1931 Washington street. Business meetings Fridays at 25 gr. M. Tea served at 6 p. M. Public meeting, with music, addresses, tests, etc., at 75 gr. M. Mrs. E. Barnes, Pres.; Mrs. A. L. Woodbury, Sec'y. America Hall, 724 Washington Street.—Echo Spiritualista' Mectings Sunday at 2% and 7% P. M.; also Thursdays at 3 P. M. Dr. W. A. Hale, Chalruna.—Children's Progressive Lyceum meets Sundays at 10% A. M.

Dwight Hall, 514 Trement Street, opposite Berkeley.—Spiritual meetings at 2½ and 7½ P. M. Mrs. Dr. Heath, Conductor, office Hotel Simonds, 207 Shawmut

Ladies Industrial Society will meet at Twilight Hall, 789 Washington street, every Wednesday afternoon and evening. Circle at 4, Supper at 6, Entertainment at 7%. Ida P. A. Whitlock, President.

Whitlock, Fresident.

Twilight Hall, 789 Washington Street.—Sundays, at 10% a. M., 2% and 7% F. M. Eben Cobb. Conductor. Eagle Hall, 616 Washington Street.—Sundays at 10½ A. M., 3½ and ½ P. M.; also Wednesdays at 3 P. M. F. W. Mathews, Conductor.

Rathbone Hall, 694 Washington Street.—Spiritual meetings every Sunday, at 2½ and 7½ P.M.

Chelses, Mass.—The Spiritual Ladies' Aid Society holds meetings in Pilgrim Hall, Hawthorn street, afternoon and evening of the first and third Tuesdays of every month. Friends cordially invited. Mrs. M. L. Dodge, Secretary. Cambridgeport, Mass. — Meetings are held Sunday evenings at Odd Fellows Hall, 548 Main street, Cambridge-port, at 7% o'clock. H. D. Simons, Secretary. Besten Spiritual Temple Meetings at Berke-

ley Hall.—Sunday last was a memorable day for the Society holding meetings in Berkeley Hall. At 10:30 o'clock a large and representative audience had assembled, and fifteen minutes later, when Chairman D. W. Craig introduced Mr. J. Frank Baxter, the then greatly augmented audience greeted him as an oldtime friend, and as one whose reputation and position had led them to anticipate much.

After a fine selection from the male quartette which regularly sings at these meetings, Mr. Baxter read a touching poem, "The Children," followed by another

regularly sings at these meetings, Mr. Baxter read a touching poem, "The Children," followed by another quartette selection, and then proceeded to speak on the theme announced, "The Education of Children." The audience was unusually appreciative, and demonstrated it by frequent applause.

He began by referring to his seventeen successive years of teaching, and his leaving the work in 1877, and entering fully into the labor now dear to his heart, the promulgation of Spiritualism. He had always contended that no one should attempt teaching, or be selected to teach, who did not entertain a love for children and the work. In selecting teachers, boards should always make of first moment the fact whether they loved children or not: 2d, their moral character and bearing; 3d, their sufficiency of knowledge; 4th, their aptness to teach: and 5th, their ability to discipline in love. He paid great compliment to our grand public school system, and was glad to note the steady improvements in plans, methods and matter. One grand thing, he said, is the tendency to incorporate manual training.

After speaking of the public intellectual training of children, he entered the home. Taking the same ground with reference to parents as with reference to teachers, he remarked that "no persons should dare become parents—mothers or fathers—unless previous to the birth of their child they cherished a self-reorguized love for children. Every child should come welcomed to life. We should not forget that ante-natal conditions stamp and shape in great degree the physical organization. Many times criminals of all kinds are born such. Parents were at fault. False, rather than true, marriages are the cause." These were facts, and no discussion was proposed. But he said these terrible things need not be, and will not be to so great a degree, when the press, the pulpit, the school-room, and above all, the cause." These were facts, and no discussion was proposed. But he said these terrible things need not be, and will not be to so great a degree, when the press, the pulpit, the school room, and, above all, the home, no longer so much ignore them. He believed the young must be educated in accord with years on the nature and relation of the saxes, and on all that is necessary in unions to make them happy and as lasting as possible. The time, however, to begin to educate the child is long before it is born, or even thought of, by giving proper study and heed to the laws of heredity.

He believed the teaching by precept should begin with the tenderest age of the child. A child when developed sufficiently to have certain thoughts lead to certain questions asked by it, is sufficiently developed, no matter how young, to have intelligent answers not only, but truthful ones; and, too, no matter what the nature of the questions. These ideas and others, though in the line of ultra reform were elaborately treated and couched in beautiful language.

His general remarks on the home training and influence were unusually fine. His plea for praise, discriminate praise, was timely, his deprecation of harsh

His general remarks on the home training and incluence were unusually fine. His plea for praise, discriminate praise, was timely, his deprecation of harsh words and discipline needful, and his denunciation of blows by hand or rod effective. "For." said he, "it is now known that a person punishing in anger often unconsciously impregnates the child psychologically with a magnetism and force which eventually may fiame into life-acts, perchance crimes, far more heinous in character than those for which the child was chastised." Thus he showed how by the three methods we were making children what they will be viz., ist, by psychological impress of character and impregnated traits in morals; 2d, by example and custom; and 3d, by precept and reasoning. He believed morality must be taught just as we teach science and law.

He spoke of the Sunday schools, and gave due

morality must be taught just as we teach science and law.

He spoke of the Sunday schools, and gave due praise for much work, and grand work in certain directions, which they had done and were doing. From the church standpoint he conceded their utility. He was aware of the great change in Sunday school work and teachings, yet for liberalism and humanity he deplored the fact that under all the covert phraseology and specious teaching of the text book and Sunday-school teacher to day were the same old doctrinal and obnoxious theological platitudes that can do little toward cultivating self-reliance and building true manhood and womanhood. He severely criticised an inconsistency among Spiritualists who were sending their children to the theological Sunday school, and roundly scored-them for ignoring the Spiritual Sunday school and the Children's Progressive Lyceum. He then, in closing, presented the merits of the Lyceum as above all other systems, and met the many objections often raised against it, pleading that all present, at least, would patronize the the Temple Sunday School in the Back Bay District, or the children's Lyceum meeting Sunday mornings in America Hall.

In the evening it was estimated by the management that not less than seven hundred people were crowded within the walls of Berkeley Hall and its adjacent ante-rooms and rear hall, all additionally thrown open for accommodation.

The quartette sang, finely. Mr. Baxter's lecture on

for accommodation.

The quartette sang finely. Mr. Baxter's lecture on "The Spirit and its Emancipation" was a most interesting one; but having taken so much space in synoptically reporting the morning lecture, a synopsis of this one will be omitted. Suffice it to say all gave the speaker marked attention, and several present, of professional and scientific workers, came forward at the close and highly complimented the speaker and his work.

At 8:15 the lecture closed, and after a selection by the quartette Mr. Baxter gave a spirit seance of an hour's duration, which, to say the least, astonished even many of his old time listeners. He has lectured many times in this city and for this society, though not within two years past, and always given satisfaction. Never in all his previous work in the city had he equalled himself on last Sunday. It proved to be, certainly, a Red-Letter Day for this Society, so well up as it is even in presenting the best to the people Sunday after Sunday from one of the best speakers and best ladies in the land, Mrs. R. S. Lillie.

On Sunday next, at 10:30 A. M. and 7 P. M., Mr. Baxter will conduct the exercises again.

In the afternoon at 3 o'clock every Sunday a series of Conferences and Mediums' Meetings is held in this hall (Berkeley), that of last Sunday being very interesting. Come one and all to any or all of these meetings. At 8:15 the lecture closed, and after a selection by

First Spiritual Tomple, corner Exeter and Newbury Streets.-Dr. H. B. Storer occupied the rostrum last Sunday afternoon. The usual song-ser-

4

rostrum last Sunday afternoon. The usual song-service filled the half-hour preceding the discourse. The formal services were introduced with a vocal selection by Mrs. Jennie Bowker.

Dr. Storer announced as the subject of the lecture: "Some of the Footprints in the Pathway of Spiritual Events." The speaker referred to the proposed investigation of the phenomena connected with Modern Spiritualism. This investigation represents the spirit of the age, the scientific spirit. The leaders of this new movement are leaders of thought; they are the representatives of the most spiritual denomination of the Christian Church.

Dr. Storer said that he should be glad, with all free souls, to extend thanks to Rev. Minot J. Savage, as a recognition of the spirit which his (Savage's) present attitude bespoke.

recognition of the spirit which his (Savage's) present attitude bespoke.

"The formation of a Psychical Research Society in Europe, and that of a similar one in America, including their motives, were alluded to. Men of so-called science had not proved themselves worthy leaders of the thought-life of the age, for Spiritualism had burled its roots into the hearts of that class known as the common people, and common sense had triumphed in the contest. Harvard College, represented by four professors, had in 1837 left footprints which were hostille to the spirit of investigation. It had declared that spiritual scances degraded the intellect and lowered the morals, and consequently warned people not to engage in these scances. But in later years a broader spirit is developed, and we find a movement begun, led by prominent Unitarian clergymen, which

insists that an investigation of spiritualistic phenomena shall be encouraged. The persecutive, theological spirit, which dominated the minds of the people in the past, is dying out, and one of intelligent investigation is taking its place. If we are to study the laws of the body, we do so with the aid of the senses; if we are to understand the spiritual man, and his relation to spiritual ide, we must call to our assistance those powers which transcend the outward senses. Physical life reveals itself under the conditions of material law, and spiritual life can reveal itself only under the conditions of spiritual law. To eliminate the 'personal equation of the medium' in carrying on this new investigation would be equal to employing telegraphy without the aid of wires."

The exercises were concluded with singing by Mrs. Bowker, and a congregational song, "To the Work."
On next Sunday afternoon Dr. Storer will assist the Society in offering appropriate tribute to the work and worth of George Washington. The exercises on this occasion are to commemorate the anniversary of the birth of that grand patrict.

ELIZABETH C. SANGER, Sec'y.

Mrs. Jeannette W. Chawford, one of Boston's

MRS. JEANNETTE W. CRAWFORD, one of Boston's MRS. JEANNETTE W. CRAWFORD, one of Boston's most eminent teachers of music—who for over thirty years has filled the position of church organist and musical director in this and other cities, fourteen of which were at the "Second Church," Copiey Square, Boston—will give, under spirit direction, "Beethoven Sonatas" at the First Spiritual Temple during the latter part of this month and first of next. Lovers of music of a high order will do well to avail themselves of the opportunity to hear this rendering of the "Sonatas"—which are to be given under direction of Mrs. Crawford's musical guides, after years of study and preparation. Notice will be given in The Banner when dates are determined upon.

FIRST SPIRITUAL TEMPLE FRATERNITY SCHOOL. Last Sunday's exercises opened with singing and reading by Miss Grace Dyar. The usual lesson was upon the human structure, and well presented by Mrs. Cushing. The question presented to the children to answer related to whether heaven is a locality or a condition. For next Sunday the subject will be "Washington."

ALONZO DANFORTH.

1 Fountain Square, Feb. 15th, 1891.

America Hall, 724 Washington Street. The Echo Spiritualist Meetings. On Sunday last the afternoon services opened with an invocation and reafternoon services opened with an invocation and remarks by the Chairman, Dr. W. A. Hale. Mrs. Dr. Neille F. Thomas-Burbeck of Plymouth, Mass., followed with remarks of much interest, and gave tests. Dr. P. C. Drisko of Lynn followed with a short address. Mrs. Dr. C. H. Loomis-Hall gave tests and psychometric readings. Mrs. Kate R. Stiles spoke under control of Emma Abbott, who said: "This is my first speech in a spiritual meeting, but I am glad to return to good old Boston, the scene of some of my work in the form, and I am rejoiced to know that I shall yet be heard in my work here." Mrs. M. C. Bagley followed with remarks and tests, giving names, places, etc.

lowed with remarks and tests, giving names, places, etc.

Eventing.—Services opened with an invocation, and an instructive address by Dr. Hale upon "Life." Mrs. Fannie Stratton followed with readings and tests. Mrs. A. Smith gave a large number of tests, which were understood in nearly every instance. Mrs. M. W. Lesile, for the first time on this platform, followed with remarks, tests and psychometric readings. Dr. Newton gave accounts of the Indians, and his experience with them in the West. The services throughout the day were interspersed with excellent music. Thursday afternoon, Feb. 12th, remarks of interest were made by Dr. Hale, Miss Nettie M. Holt, Mrs. Mary E. Wellington, Mrs. Dr. Burbeck, Mrs. Alice Wilkins, interspersed with a large number of tests. Usual services every Thursday at 3 o'clock, and Sunday at 2:30 and 7:30 p. M.

The dramatic entertainment announced for the 26th of this month is indefinitely postponed.

By request, Mrs. C. B. Bilss will give a séance in this hall on Thursday evening, March 12th, at 7:46.

M. M. HOLT.

THE CHILDREN'S PROGRESSIVE LYCEUM.-The attendance at the session of the Lyceum last Sunday was large, there being sixty-four, children in the was large, there being sixty-four children in the march. After singing by the school, an invocation was offered by the guides of Mrs. C. P. Longley. The ten minutes' talk by Mrs. Longley upon the topic of the morning lesson was very interesting, and was listened to with interest by children and adults. The entertainment consisted of readings by Mrs. M. A. Brown, recitations by Lottie Glies, Rosa Wilbor and Willie Sheldon (a boy not four years old, whose gifts of recitation are not excelled by many an older one), song by Josie Smith. The meetings increase in attendance and interest, much being due to the important and instructive element introduced by the talks of Mrs. Longley.

The Chuldren's Prooppearies I screen was tended.

THE CHILDREN'S PROGRESSIVE LYCEUM was tendered a benefit Thursday evening, Feb. 12th, in America Hall. by its Conductor and substantial supporter, Dr. W. A. Hale. The entertainment, which was followed by a social dance, was very largely attended—every seat and all space for standing-room being taken. Those present were delighted with the artists as they appeared—the programme heretotore published being carried out, with one or two exceptions, caused by sickness. Dr. Hale, and all who had any connection with the matter, deserve great credit for their untiring efforts to make it a success.

The Lyceum Association desires to express its great indebtedness to Dr. Hale for the pecuniary aid thus attained, as the proceeds will amount to between seventy and one hundred dollars, which will be a great assistance. ica Hall, by its Conductor and substantial supporter,

assistance.
Dr. Hale gratefully acknowledges the receipt of five dollars from Mr. Colby, editor of the Banner of Light, for the benefit of the entertainment.
M. M. Holt, Sec'y.

Dwight Hall, 514 Tremont Street.-The developing circle of last Sunday was one of deep spiritual interest.

ual interest.

The afternoon session was opened with a song from Mrs. Addie Lunt of Charlestown, who furnished excellent music throughout the day. On account of the continued sickness of Mrs. Heath, Mrs. I. H. Frost presided, opening with an invocation and an address. Dr. Haynes of Charlestown spoke of moral growth as necessary for spiritual development. Mrs. A. Forrester said that it would seem a strange thing that at this late day persons of education and refinement should be seeking to find out the truth regarding Spiritualism. But we know the door has never been shut to spirit influence, and therefore have no fear that investigation will do any harm.

Mrs. Abbie N. Burnham said she was glad that Spiritualism is entering our churches, and they are inclined to inquire concerning these things we know to be true.

Mrs. Dr. Bell of Cambridgeport, gave tests and

Mrs. Dr. Bell of Cambridgeport gave tests and readings. Miss L. E. Smith gave several recognized proofs of spirit-return—mostly to strangers and new-

proofs of spirit-fedura—mostly to strangers and newcomers.

Evening. — Music; an invocation and remarks by
Mrs. Frost.

Dr. B. F. Barker said that whatever we seek we
shall surely find. If we seek and desire to be good,
we shall draw around us good influences.

Mrs. Josephine B. Stone spoke upon psychometry
as an inner sense or power, the use of which she described, following her remarks with readings and descriptions of character, which were highly appreciated.

scriptions of character, which were highly appreciated.

Dr. C. D. Fuller gave descriptions of spirits present, with names, among them John Anderson, who was killed at the battle of Bull Run, and George Hamilton, both of whom were recognized.

Mrs. Elia A. Higginson gave an inspirational poem on Truth, which was heartly applauded. Mr. F. W. Baker followed with remarks and an inspiration.

Mr. F. A. A. Heath read an extract from a lecture of Hudson Tuttle in The Banner, showing how the churches are drifting toward us unconsciously to themselves. Mr. L. L. Whitlock said it is not because our ministers do not know Spiritualism to be true that they do not preach it, but because they look upon it as being unpopular. Mrs. Frost closed the meeting with some tests and readings.

Independent Club, Twilight Hall, 789 Washington Street.-On Tuesday evening, Feb. 10th, the club held a very pleasant social evening. Remarks were made by H. H. Warner, Mrs. Kate R. Stlies, David Brown, and others. Mr. H. F. Riddell gave an exhibition of powerful physical mediumship by standing in the rear of the hall, when, through spirit power, the table on the platform was increased

in its weight so that it was impossible for a man to lift it with the same case as at first. The evenings are very pleasantly spent. All are invited. SENEX.

First Spiritualist Ludies' Aid Society, Par lers 1931 Washington Street.—Mrs. A. B. Barnes called the session to order, when the following proamble and resolutions were presented and adopted:

amble and resolutions were presented and adopted:

Whereas, The Great Spirit has called to the Life Eternal
a member, of this First Spiritualist Ladies' Aid Society,
Mrs. Mary Danforth; be it
Resolved, That her rare virtues, her desire to aid all in
sorrowand distress, her loyalty to mediums and mediumship and the Cause of Spiritualism endeared her to all the
members of this Association.

Resolved, That we extend our sympathy to her children,
the joy and pride of her life, also to all relatives and
friends, and may they find in her religion the consolation
which comes to every soul enlightened by the ministry of
angels.

Resolved, That these resolutions be forwarded to the family, spread on our records, and printed in the BANNER OF
LIGHT.

A large audience was present at the evening session.

Recolect. That these resolutions be forwarded to the family, spread on our records, and printed in the Banner of Light.

A large audience was present at the evaning session. An inspiring invocation by Mrs. M. T. Longley opened the exercises. Addresses followed by Mr. Hopkins and Mrs. Kate R. Stiles (with tests). Mrs. M. T. Longley was listened to intently, and her words were garnered up as those of wisdom and hope.

Mrs. Anderson of East Hartford, Conn., a guest of the secretary, thoroughly enjoyed the exercises, and was cordially welcomed by her many friends. Miss Amanda Balley and Charles W. Sullivan deserve especial prates for their musical part of the exercises. Brother Eben Cobb recently made a collection from his society to aid Mrs. Ireland. Spiritualists of New England who have forwarded one dollar for membership in the society deserve a word of thanks. The object is a worthy one, and every dollar assists to broaden the work and influence of the society.

A. L. Woodbury, Sec'y.

Ragic Hall, No. 616 Washington Street.— Wednesday, Feb. 11th, the usual meeting was opened with music by Mr. Anderson and Mme. Bayard. An with music by Mr. Anderson and Mme. Bayard. An invocation was offered by Miss Simpson, followed with remarks. Remarks, tests and psychometric readings were made and given by Mrs. J. E. Wilson, Mrs. A. Wilkinson, Mrs. Chandler-Balley, Mrs. Davis, Mrs. Dr. Bell, and the Chairman, Dr. Mathews, being interspersed with good music. The Globe gave a fair and candid report of the proceedings. Sunday morning, Feb. 15th, the customary developing and healing circle was held, large numbers participating. Treatments were given by Drs. Mathews, Blackden, Kingsbury, Willis and Fuller.

Afternoon.—Music by Mme. Bayard. Remarks and tests by Mr. McKenzle and Mr. David Brown. Psychometric readings by Mrs. Wilkinson, Mrs. Dr. Robbins, and the Chairman, Dr. Mathews, each giving tests.

Evening.—Singing by Mme. Bayard. Remarks and

tests.

Evening.—Singing by Mme. Bayard. Remarks and tests by the Chairman, remarkable for their accuracy, also by Mrs. J. E. Wilson and Mr. Walter Anderson, interspersed with fine selections of music, the several sessions during the day being attended by large numbers. bers.

Meetings will be held in this hall every Wednesday at 3 P. M., and Sunday at 11 A. M., developing and healing circle, and regular services at 2:30 and 7:30 P. M.

F. W. MATHEWS, Conductor.

Ladies' Industrial Society, 789 Washington Street.—Wednesday, Feb. 11th, circle at 4; supper at 6. In the evening Mrs. Whitlock made remarks. Music by Miss Lily Fay. Singing by Mrs. French and friend. Reading by Mrs. Smith. The remainder of the evening was passed with dancing and social intercourse. Do not forget our Martha Washington party, to be held Feb. 25th.

MRS. H. W. CUSHMAN, Sec'y.

CHEAP LANDS and Hemes in Kentucky, Tennessee, Georgia, Alabama, Mississippi and Louisiana, is the title of a Pamphlet issued by D. G. EDWARDS, General Passenger and Ticket Agent Queen and Crescent Route-containing correct County Map of these States.

Mailed free, on application, to any address.

A New Book by Dr. J R. Buchanan. "THERAPEUTIC SARCOGNOMY: A New Science of Soul, Brain and Body," a forthcoming work from the house of the J. G. Cupples Co., Boston, is a book of as highly sensational and attractive a character as is to be found in the realms of Science. It makes a total revolution in physiology and medical philosophy, by presenting in one systematic view the functions of the brain, the body and the soul, with their exact anatomical connections and complex relations. Upon this view it develops a new system of practice in disease, and of hygienic laws for all, with a new electrotherapeutics and method of diagnosis. The ideas and experiments are singularly novel, but are strongly endorsed by colleges and investigating committees. The author, Prof. J. R. Buchanan, is well known as a forcible and brilliant writer upon scientific and re-

formatory subjects, who has long been prominent in the medical profession, and whose scientific views and discoveries have attracted attention in Europe.

A Valuable Suggestion. The Prohibition Advocate, Nov. 15th, says of Donald

Kennedy, of Roxbury, Mass.:

Rennedy, of Roxbury, Mass.:

Our acquaintance [with Mr. K.] began in this wise: It was a generation ago. We stood behind the counter in a tea store. A row of bottles in red wrappers occupied a shelf, of which we knew nothing. The proprietor was equally ignorant, but, moved by curiosity, he had uncorked a bottle. We were courteously in the discoverer" had to say for himself. We were impressed by his spirit of candor. His remedy was not a cure-all. He had heard that dyspeptics were benefited by it, but he did not recommend it for such cases. It was just that little chance expression which fixed our attention. We had been struggling in the toils of the monster dyspepsia for years. We selzed upon this suggestion as a drowning man clutches at a straw. The first dose satisfied us that we had found a true remedy.

We had not expected to see the end of that year. We have seen the beginning and end of many since then. We never told this story to Mr. Kennedy, but have told it to scores who have acted upon the information, and were benefited as we were.

Barre, Vt.—A. E. Tisdale has recently lectured in this place with great acceptance; a letter reporting the valuable service he rendered during the three evenings of his stay will appear next week.

Very superior for catarrh and bronchitis, is the verdict for Johnson's Anodyne Liniment.

To Correspondents.

To Correspondents.

We had not expected to see the end of that year. We have seen the beginning and end of many since then. We never told this story to Mr. Kennedy, but have told it to scores who have acted upon the information, and were benefited as we were.

A DVERTISING RATES.

Supplies for the Army.

The contract for supplying baking powder to the United States Army, blds for which were recently opened in New York, has been awarded to the Cleveland Baking Powder Co. Before the award was made the different baking powders offered were submitted to a thorough analysis, with the sanction of Commissary General DuBary, so that the result is a high tribute to the merit of the Cleveland Baking Powder.

Spirit Communion Demonstrated.

D. C. DENSMORE. To the Editor of the Banner of Light:

I wish to acknowledge the truth of the message of Spirit D. C. DENSMORE, published in THE BANNER of Jan. 10th. I am the person to whom he spoke in the audience. He said: "When conditions are right we can help you as we did to-day, Maria." That very afternoon I was helped in my lameness by an invisible power.

I have heard D. C. Densmore express himself many times in regard to fraudulent mediums in the very same words that he used in that message. He also said that my spirit-child, Jennie, and his daughter Tunie, are working together in the higher life. This I have reason to know is true.

Respectfully yours, MRS. M. B. SPRAGUE.

Boston, Mass., Feb. 10th, 1891.

HAVE YOU FIFTY DOLLARS?

Or a hundred, or a thousand? And do you really need the best possible rate of interest consistent with safety? Do not hide it in a napkin, or, what is little better, place it in a savings bank.

The Provident Trust Company is organized for the express purpose of safely investing small or large amounts of money for those who need a fair rate of interest. It offers you Guaranteed Mortgages, running 3 to 5 years, at 6 to 7 per cent. semi-annually. Amounts, \$250 to \$6,000.

In its Savings Department you may deposit any sum from \$5 up, at 6 per cent., and withdraw the money on call; or, on deposits for one year or longer you will be allowed

Beside these, we have, just now, some special investments paying 8 and even 9 per cent. No room here for particulars.

A large number of careful business med, bankers, colleges and trustees, are stockholders in, and investors with, this Company. We shall cheerfully give you full particulars and many references, and hope to hear from you.

THE PROVIDENT TRUST CO.,

CHAS. E. GIBSON, President.

36 BROMFIELD ST., BOSTON, MASS. [Please mention the Banner of Light.]

Movements of Platform Lecturers. (Notices under this heading must reach this office by Monday's mail to insure insertion the same week.)

P. A. Wiggin, lecturer and test medium, spoke in Springfield, Mass., last Sunday; lectures in Fitchburg, Mass., Feb. 22d; in Mariboro, Feb. 25th; Stoneham, Feb. 20th, and Lowell, March 1st. Last Sunday in May and first Sunday in June, 1891, are open for engagements.

gagements.

Mr. J. Frank Baxter continues and concludes his present engagement in Boston on Sunday next, Feb. 22d, at Berkeley Hall. Subject in the morning, "Has Spiritualism any Piace in the Affairs of a Nation?" In the evening, "Modern Spiritualism: its Facts, Philosophy and Fancies." 10:30 A. M. and 7 P. M. promptly. He will lecture in Salem, Mass., on Sunday, March 1st.

A. E. Tisdale is filling a four-months' engagement in Stowe, Vt.: will close it the last Sunday in April. He is to speak the month of May in Philadelphia, Pa. He desires to receive engagements for the three first Sundays in June. His address until the last of April is Stowe, Vt.

is Stowe, Vt.

Frank T. Ripley will leave St. Louis for Boston,
Mass., in April next (the first week). Societies en
route desiring the services of a lecturer and platform
test medium should address him at once, St. Louis,
Mo., P. O. General Delivery.

Mrs. Kate R. Stiles spoke Feb. 1st and 8th in Hillsboro, N. H.; Sunday evening, Feb. 15th, in Waltham;
has a few open dates for the spring and early summer months. Can be addressed at 43 Dwight street,
Boston.

Boston.

Moses and Mattle R. Hull have had, we are informed, a very successful trip on the Pacific coast—all the way from British Columbia to Mexico. They have made thousands of friends for the Cause and themselves during the last six months, and have calls from every place they have visited to return. Mrs. Hull speaks in Portland, Ore., and Mr. Hull at different points in Washington and Oregon until after the middle of March, when they start home, stopping a few times en route. Mr. Hull speaks during April and May in Indianapolis, Ind.; during June in Grand Rapids, Mich. Mrs. Hull would like a few appointments near Chicago. Address them at Portland, Ore., until March 16th, after that date 29 Chicago Terrace, Chicago Ill.

Horsford's Acid Phosphate for Wake-FULNESS, Hysteria, and other diseases of the

New Bedford, Mass.-Two large audiences attended the meetings of the First Spiritual Society last Sunday, Mr. Edgar W. Emerson of Manchester, last Sunday, Mr. Edgar W. Emerson of Manchester, N. H., occupying the platform. This being Mr. Emerson's first appearance in this city, he was received with much cordiality. The addresses of each session were brilliant efforts, being replete with advice and instruction, opening new avenues of thought to the believer, also appealing directly to the convictions of the skeptles, of whom there was a large number presedt. The tests at the close of each lecture were given in Mr. E.'s usually positive and convincing manner, all being recognized. Mr. Emerson will be with us again next Sunday, followed on Sunday, March 1st, by Mrs. C. Fannie Allyn.

SEC'Y.

Fall River, Mass.-F. H. Roscoe was our speaker last Sunday. His afternoon subject was "Spiritualism and the Bible." In the evening his guides gave a masand the Bible." In the evening his guides gave a masterly address upon "Death," holding the utmost attention of the audience by their clear and comprehensive treatment of the theme. It was followed by readings of a very satisfactory kind. Next Sunday our platform is to be occupied by Miss Nettle M. Holt for the fourth time.

Feb. 16th, 1891.

Lynn, Mass.-The Progressive Spiritualists' Meetings at Exchange Hall Sunday afternoon and evening, 15th inst., were attended by some of the best citiing, 15th inst., were attended by some of the Dest Citzens, to listen to the lecture and tests given by Mrs. Atherton and Mrs. Kendall—also to listen to the popular speaker, Mr. H. H. Warner of Boston, and the fine music rendered by Misses Josie and Emma Fantom. Next Sunday afternoon and evening Mr. Warner will give one of his famous lectures. He will also give tests; other test mediums will be present. X.

satisfactorily filled an engagement with the First Hartford Society of Spiritualists. Her lectures are much liked, her platform tests convincing, and her audiences large and appreciative. As it is her intention to take up her residence in Hartford, she will, no doubt, by her excellent mediumship, accomplish much good in our midst.

S. J. A. Providence, R. I., Slade Hall (corner Wash

Hartford, Ct .- Mrs. Dillingham-Storrs has very

ington and Eddy Streets) .- The Spiritualist Ladies' Aid Society met in its room as usual Thursday afternoon, Feb. 12th. In the evening an entertainment, consisting of recitations, vocal and instrumental music, was well attended and enjoyed.

SARAH D. C. AMES, Sec'y. Worcester, Mass .- Dr. Geo. A. Fuller has occu-

pled the platform of the Society of Spiritualists this month with great acceptance; a letter relating to his service and other matters will appear in our columns

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The BANNER OF LIGHT cannot well undertake to vouch for The BANKER OF Intell Cannot well under time to which op-pear fair and honorable upon their face are accepted, and whenever it is made known that dishonest or impreper persons are using our advertising columns, they are at once interdicted. We request patrons to notify us promptly in case they dis-cover in our columns advertisements of parties whom they have proved to be dishonorable or unworthy of confidence.

SPECIAL NOTICES.

Three Hours More. - Every Tuesday, Thursday and Saturday, from 8 A. M. to 2 P. M., A. J. DA VIS, Physician, in his office, 63 Warren Avenue, Boston. No new patients treated by mail. If Jan. 3.

If you want to get well quick, and keep well, use Electric Anti-Bilious Pills and Spore Killer. Address MRS. L. B. HUBBELL, 272 Franklin street, Norwich, Ct. 2w Feb. 21.

Dr. F. L. H. Willis may be addressed at 46 Avenue B, Vick Park, Rochester, N. Y. Jan. 3.

J.J. Morse, 80 Needham Road, Kensington, Liverpool, will act as agent in England for the BANNER OF LIGHT and the publications of Colby & Rich.

James Burns, 15 Southampton Row, London, Eng., will act as agent for the BANNER OF LIGHT and keep for sale the publications of Colby & Rich. To Foreign Subscribers the subscription price of the BANNER OF LIGHT is \$8.00 per year, or \$1.50 per six months, to any foreign country embraced in the Universal Postal Union. To countries outside of the Union the price will be \$3.50 per year, or \$1.75 for six months. ADVERTISEMENTS.

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MRS. W. H. FREMAN.

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MRS. W. H. FREEMAN.

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Feb. 14.

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ley street, Boston. Hours 10 to 7. is Nov. 16.

A STROLOGY.—Would You Know the horoscope and advice free. Selud date and hour ef birth, with stamp. No callers. P. TOMLINSON, Feb. 21. iw 67 Revere street, Boston.

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Going to the Country.
An Eventful Day.
Tests of the Sixth Sense.
Sunday in the Country.
Monday Morning.
y Day.

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and Himself.

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Message Department.

SPIRITUAL MEETINGS Are hold at the Hall of the Banner of Light E. inblishment on Tuesdays and Fridays of each week at 8 o'clock P. M., FREE TO THE PUBLIC.

The Hall (used exclusively for these meetings) will be open at 2 o'clock; the services commence at 3 o'clock pre-cisity.

J. A. Shelhamen, Chairman.

On Treaday Afternoons the spiritual guides of Mrs. M. T. LONGLEY will occupy the platform for the purpose of answering questions propounded by inquirers, having practical bearing upon human life in its departments of thought or labor. Questions forwarded to this office by mail or handed to the Chairman, will be presented to the presiding spirit for consideration. The Questions and Answers will be published each week under the above heading.
On Friday Afternoon Mrs. LONGLEY, under the influence of her guides, will give spirits anxious to communicate with their loved ones of earth an opportunity to do so.

It should be distinctly understood that the Messages published in this Department Indicate that spirits carry with them to the life beyond the characteristics of their earthly lives—whether for good or evil; that those who pass from the mundane sphere in an undeveloped condition, eventually progress to a higher state of existence. We ask the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or her reason. All starces as much of truth as they perceive—no more.

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

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

Electers of inquiry in regard to this Department must be addressed to Colby & Rich, proprietors of the Barner of Light, and not, in any case, to the medium.

QUESTIONS ANSWERED. THROUGH THE MEDIUMSHIP OF

Mrs. M. T. Shelhamer-Longley.

Report of Public Séance held Dec. 9th, 1890. Spirit Invocation.

Oh! Holy Spirit, thou Divine Essence of all Intelli-gence and Power, thou Soul of all Wisdom and Truth, we turn our thoughts unto thee at this hour, seeking gence and Power, thou Soul of all Wisdom and Truth, we turn our thoughts unto thee at this hour, seeking to know of thy nature, earnestly longing to understand who and what thou art. From a consideration of thee and thy wonderful manifestations of law, we may grow confused in mind, and fall to recognize thee, save as some abstract principle; from a thought of thine immensity, which permeates all space, we may fall to comprehend the nearness of thy relationship to the human family; but when we come to realize that thou art the free which kindleth the human mind with mental activity, that breathes and vibrates through our inner beings, that thou art the light which filleth thy human creature with sight, and illuminates the entire surroundings of his life, that thou art the love flowing into and through the human heart, drawing out its best emotions, unfolding its tenderness and the beautiful elements which are sent forth to other lives, thus creating the harmonies of home, of social union, and of the blessed association between heart and heart, we may come to understand something of thy great and glorious character. Oh! we may indeed call thee our Divine Parent, for we feel that in thee we live and move and have our being; from thy great, muisating life we draw all that is active, all that is

live and move and have our being; from thy great, pulsating life we draw all that is active, all that is animate of our own natures, and that we dwell in thee as thou dost dwell in the human family foreverthee as thou dost dwell in the human ramily forevermore.

We praise thee for the influences and the associations of this time. We bless thee that we may comeinto the presence of thine angels of light, and receive
from them instruction that will improve our minds
and expand our knowledge; that we shall gain from
their companionship such stimulus of power as will
help to unfold our own mental thought and give it
creater action.

We thank thee, our Father, for all the blessings of We thank thee, our Father, for all the blessings of existence. We praise thee for these beautiful flowers that bloom before us in the midst of wintry chill; in their loveliness we behold a manifestation of thy work, of thy power. We know they have been placed before us by friendly hands, and we bless the giver, knowing that in the gift loveliness and purity of thought abide. And oh! our Father, as these blossoms shed their light and fragrance to bless mankind, so do thy wondrous works, thy spiritual messengers of heaven, send forth their influence of peace and kindly ministration to benefit the spiritual life of thy children here. We thank thee for all these glorious works, for the heart of mankind beating with love and sympathy and kindly feeling, for the mission of messengers of peace, who do thy will understandingly for earth's children, and for all things in life, for these have come from thee, and must ultimately show that they are of good.

Questions and Answers.

Controlling Spirit. You may now present your questions, Mr. Chairman. QUES.—[By J. H. W., Watertown, Mass.] What is the condition in the spirit-world of one who commits suicide? Does he deliver himself, by taking such a course, from the mental or bodily ills that oppress him?

Ans .- We replied to a similar query last week concerning the spiritual condition of one who had taken the physical life from an overdose of morphine. In that reply we gave instances of the spiritual condition of certain intelligences on the other side who had passed to that life through the deliberative act of suicide. We may repeat here that the condition of the suicide in that spirit world depends altogether on himself, and on the environments which he has created, through his own career,

in that other life.

One may commit suicide, and find himself in a most unhappy condition in the spirit world. He may see that he might have remained on earth, and by cultivating the principles of pa-tience and of fortitude he could have sur-mounted the difficulties which assailed him, and have presented a lesson of moral worth to all his neighbors and friends. Not having the all his neighbors and friends. Not having the facilities on the spirit side for working out the plans in his mind that he may desire, being limited because of the cramping conditions of his own interior nature, he will feel as if crowded, and unable to express himself even as well as he did on earth. It is a truth that many spirits find themselves far worse off at first, in the other world, than they did here, because they have not earned anything better than that which has come to them or they are attracted to, and they will receive just accordattracted to, and they will receive just according to their deserts. This is a law of nature call it a law of God, if you will, it matters not it belongs to the interior nature of mankind, and exercises itself with unerring persistency.

Now an individual may commit suicide, and yet feel himself perfectly justified in doing so; if he can satisfy his own conscience after he steps aside from the body, and can realize that he did only what was right according to his best lights, then his condition will not necessarily be a very unhappy one in that other world. Again, you must remember that a world. Again, you must remember that a great many who have committed that deed were not, at the time, responsible really for the act; they were unbalanced in mind; and had they been in a better condition, they would they been in a better condition, they would not have even contemplated the deed. One, under such circumstances, awakening to his true position in the spirit-world, may feel unhappy, because he may desire to be back with his kriends, and to help them fight the battles of life. Perhaps some dear one has been dependent upon his exertions, and he realizes the beloved must suffer and struggle because of his act. It may be that this knowledge brings uneasiness and pain and sorrow to the spirit, but he will not condemn himself because of the act, for he knows perfectly well that he was irrefor he knows perfectly well that he was irre sponsible at the time, and really did not know

what he was doing.

The worst punishment, the most bitter sorrow, the keenest remorse that make up the sum total of unhappiness or of punishment in the spirit-world are created solely by self-condensation. the spirit world are created solely by self-con-demnation. If a man comes to face his own life, and through the awakened sensibilities of his spiritual nature shrinks from the contem-plation, knows that he has willfully done wrong, he ceases for the time to respect himself; he accuses himself of having done this wrong, and the condemnation which ensues is severe in the extreme. This is what makes up the pun-ishment of a human being for any act or series of acts, or for any omissions of right-doing that he has experienced in the past.

humane to quickly and painlessly despatch ani-mals in helpless agony, why should human beings afflicted with incurable maladies be compelled to afflicted with incurable maladies be compelled to suffer the most excruciating tortures, and writhe in the most incurse agonies, when, by the administration of a simple drug, they can be speedily freed (that is, apparently) from such pain? Is natural or spiritual law, or both, violated by one who performs such service for a suffering fellow-mortal? and if so, what is the nature of the punishment that he entails upon himself?

medical and scientific minds in the spiritual world upon this very subject. A certain school of students take the ground that when an individual here is known to be affiliated with an individual here is known to be affiliated with an individual here is known to be affiliated with an individual here is known to be affiliated with an individuals to be granted the power to administer a painless drug to this sufferor, in order that his spirit may quietly slip out of the tortured body. Another class of thinkers on the same subject declare that one man, or a body of men, have no right to say just when it is best for a human life to close its career on earth. They hold that a spirit may gain untold experience, and round out in development, gaining knowledge and understanding of law and of human nature, through the very period of suffering entailed upon him by such an incurable disease. Therefore you see we cannot give a direct statement concerning the postition of spirit intelligences upon this subject. To our mind, the question would naturally arise: Who shall decide, in a case of disease, whether the individual is in such a condition that his case is hopelessly incurable? Even your best physicians, in nine cases out of ten, declare while there is life there is hope, and you have seen or heard of instances of seemingly incurable disease, attended with great suffering, that have been removed, and the patient restored to health. The law of magnetism properly understood, and its principles skillfully applied by humane and well qualified healers, would, we believe, in nine cases out of ten, at the patient restored to health. The law of magnetism properly understood, and its principles skillfully applied by humane and well qualified healers, would, we believe, in nine cases out of ten, at the patient restored to health. healers, would, we believe, in nine cases out of ten, ay, in ninety-nine out of one hundred, either greatly relieve the patient of his suffering, or remove the disease entirely, and restore him to health.

We know of many earnest, intellectual, benevolent spirits in the other world, and we know of some such characters on earth, who really believe it would be most wise and hu-mane to quietly ease a great sufferer of his pain by giving him that which would sever the spirit from the body if it was fully believed that re-covery was unattainable, and we grant that there is much to be conceded to them on their side of the question; and yet we should hesitate long, even though we were convinced of the incurability of the case in hand, before we should decide to rob a fellow-creature of his life and experience in contact with matter, even though he suffer through his continuance

Q.—[By L. P. D., Martinsville, Ina.] Germany is first, then expression in form follows. Are the life-germs uniform? or are they the same before they express themselves in matter through various

A.—We think your correspondent is confused in his ideas concerning germ-life, that applying principally to the physical manifestation of life, and being generally so understood by the world. Germ-life, produced in the physical organism, develops into activity, and finally expresses itself through organized form. That which vitalizes the germ, just as well as it vitalizes the organic form, springs from spirit. We believe it is a potential power, not fixed in the semblance of atomic form, or even of the germ or of the cell, but manifesting itself through vibrations as an electrical force, and giving to brations as an electrical force, and giving to this outward organism the power, the activity, the life which goes to make up a human intel

Q.—Are not these life-germs the beginning of all forms, from the lowest to the highest?

A.—Undoubtedly, the germs, so called; and yet even your scientists will hesitate in declaring that the word germ is anything more than a term used to prevent confusion in the mind in the contemplation of the lower forms of active life, the first or basic manifestations of existence on the planet. They belong simply, we may say, to the external life: they are actuated by that potential force which we have a right to call spirit, or intelligent power, for lack of a better name.

Q. Has not the life-yerm that is now expressed in my organism come up through all the lower forms of expression to what it now is in its pres-ent body? and does it not clothe itself with what is known as the spirit body as it passes from the material form?

A .- Your correspondent evidently believes in the law of evolution; so do we; and yet we must bear in mind, in the consideration of his questions, that we can apply the word germ only to the physical, and the word force more especially to the spiritual. He wishes to know if the germ-life of his organism has not come up through the lower forms of created existence, gaining power through its gradations of unfoldment; and in one sense we can say yes; that the germ-life of his organism has undoubtedly drawn its vitality, physically speaking, its power of expression, even, and of taking its place and manifesting through a human organism, from those other forms of life and activity that have gone before. Evolution declares to us that there is constant dewelopment of the complex from the in the law of evolution; so do we; and yet we stant development of the complex from the simple, the higher from the lower forms and simple, the higher from the lower forms and manifestations of life; and we may apply this principle to that physical form of existence which belongs to the corporeal frame of man, just as much as we can to the laws of any department of nature; but ever beyond and above this comes the action of the potential force called spirit, working upon and through the physical, helping to unfold the material conditions, and also seeking the expression of its own positive power through these instrumentalities afforded to it by various parts and portions of the human body.

Your correspondent wishes to know if the spiritual body is not possessed by the spirit

Your correspondent wishes to know if the spiritual body is not possessed by the spirit when it passes from the physical organism. We can say yes to that part of his question, if this is what he means. The spiritual body is made up partly of elements, and even atoms or forms of atomic life, generated and sent off by the activities of the physical body, and in part by elements and forms of atomic life that are created by the spiritual atmosphere, and which together go to make up the spirit body that invests the soul-principle when it comes to withdraw from the physical organism.

SPIRIT MESSAGES, THROUGH THE TRANCE MEDIUMSHIP OF Mrs. M. T. Shelbamer-Longley.

Report of Public Séance held Jan. 2d, 1891.

Levi Hooper. I am very well, and I am very glad to say a word to mortal life through some such method as this. Were I in the body I might indeed be called an old man; but standing erect in the spirit-form I feel filled with strength. I know it is a duty I ought to perform to come back from beyond the grave, and out of the silence from beyond the grave, and out of the silence of death to speak with words of power of the endless existence for mankind. It seems almost too good to believe, to find not only myself as a living, conscious man, filled with the memory of the past, and freed from the physical trou-bles that will assail those who live on earth, but also to meet old friends and neighbors who had parted company with me, and others, long be-fore, and to find them well contented, and do-ing their part in a brighter world; but it was all true, and I found I had many things to learn. Others came over to the spirit side that I had Others came over to the spirit side that I had known, some who were dear to me. After a time my companion was called, and it did me good to see her joy and her surprise in finding the home.life so bright and so natural, and myself waiting to give her greeting. She would like to speak to her friends, but somehow she cannot seem to come close enough to give her own words, and then she shrinks a little from coming out in this way, and so I have come to

mark not first to

my greeting and that of my wife to friends in Walpole, N. H., and in other towns of the Granite State, hoping they will receive it. Levi

Henry Loring.

If my friends could know that they may hold communication with me, they perhaps would ask what I am doing on the other shore, and I have come to answer that question. I am traveling from place to place, partly of business, and partly to learn of the country and its people. I am fond of moving about; I was accustomed to it, and I think it suits me very well. I move about, too, in connection with people here through whose atmosphere I can gain knowledge or news of what is going on. That does me good; I like to keep informed and up to the times.

I have friends in this part of the State, Mr. Chairman, and I send them my words of remembrance and respect; I hope they will not think of me as dead, because I feel thoroughly alive. I went from the body suddenly. Sometimes there came over me a sense of something to the come sometimes.

think of me as dead, because I feel thoroughly alive. I went from the body suddenly. Sometimes there came over me a sense of something to come; sometimes I felt a strange but brief sensation. Now I know it was a physical disturbance, that somewhat annoyed me; but really I did not expect to go quite so suddenly or so soon, yet I have no fault to find. It was as well, I think, perhaps better than to have had a long time of preparation. Anyhow, I find myself all right on the other side; I feel strong and active; I don't know but I am as well off as most other spirits, and I have dear friends there who are very congenial to me.

I have relatives and friends in the city of Portland, Me. Somehow, it seems to me, they will learn of my return, and perhaps it will interest them. I send them greeting; I want

terest them. I send them greeting; I want them to know I hail them from the spirit-world. I am interested now in the communi-cation of spirits, and sometimes I visit circles and mediums, to try to get into contact with them so as to make my presence felt. I know there are mediums among my friends whose powers might be brought out for useful work, and I hope, in company with other spirits, to do something to help bring forth these powers and set them in operation. You may call me Henry Loring.

Charlotte Strong.

My name is Charlotte Strong. I come here from Baltimore, hoping to reach my friends in that city, whom I wish to have learn of spirit-return. They have heard of it, I think, and perhaps they are a little interested, but I want them to be enough so to wish to welcome those friends of theirs who have passed from the body back into communication with them.

I send my love, and wish to say that the dear friends with me also send love. Lydia says "Don't forget to speak for me. Tell my friends that I remember well each one, and the many pleasant times we have had in the past." Hattie, too, wishes to be remembered; and, indeed, all those who have passed from earth have a conscious life beyond, and they are indeed made happy when the friends on this side think of them, and feel that they would like to renew the associations of the past. We do not want any one to think of us as having died, but rather as having changed conditions, as coming into a new and a greater life, and as able to return and give a thought and loving attention to the dear friends of

Sarah A. Stanwood.

It may be a shock to my friends to be told that I have come back from beyond the grave to speak to them. Perhaps they will not be-lieve it is so, yet I feel that I must make the trial; and I have been here, trying to come, almost ever since the week I passed away, because, finding I can do this, has made me anxious to send a word. Tell my friends, please, that I am happy now, and that I feel it is best. I do not at all forget the dear ones here; they are still as dear to me; but I know that this life in the spirit world is well for me, and for those who are with me there, and I know that sometime the dear friends and relatives of this life will come and join us over there. I of this life will come and join us over there. I see things differently now concerning the life after death. It seemed strange to me at first, and I could hardly realize my surroundings. I am getting used to it now, and I am very much pleased with the life I have found.

There is a church of "The Holy Spirit" on that side of life where I live, but it is not one of everlor or one of opinion nor is it confined to

that side of life where I live, but it is not one of creed or one of opinion, nor is it confined to a special sect; it is broad and free, where all may worship according to the light of their souls, and where teaching and wisdom are brought to them by high spirits who understand so much of the true life and its meaning.

My friends may be surprised that I should speak in this way, but we learn many things if our ayes are onen and our minds looking for

I went away from New York City. My husband's name is Frederick Stanwood, and mine is Sarah A. Stanwood.

Joshua Hill.

When I was told about this office, a good many years ago, I got the idea, Mr. Chairman, that it was only meant for those spirits who that it was only meant for those spirits who once lived in Boston, or very near by, so they might get back into nearness to their friends and send them out a word; and I thought to myself, Well, I am an old Bostonian, and I think I will visit that place and say what I have to tell. I came here, and I have been coming here off and on ever since without the opportunity of getting in a word. I saw spirits from all places here—from the East and from the West, from the North and the South, from the West, from the North and the South, from Maine and California, waiting to give their words to friends on earth. Well, at first I was disposed to growl a little over that, because I thought it was so widespread there was not much more chance for a Boston man to get in than there might be for one who lived in Mexico; but I have been learning lessons by watching these intelligences coming back each one ing these intelligences coming back, each one giving the word that was most important, and all doing their best; none, I suppose, altogether satisfied, thinking, after they left, there was something more that might have been said

er satisfied, thinking, after they left, there was something more that might have been said that was more important than all the rest. I find this a cosmopolitan place; everybody is welcome, and I am glad of it.

I have waited so long, Mr. Chairman, I have quite got over my growling fit, and at last have found an open way to slip in for myself, and to greet my old friends in this city (a good many of them have gone over, and some of them while I have been waiting to say a word to them that I have said on the other side). There are some left in this city who remember me and my activity, who may perhaps be pleased to hear I have got back. Now I hope they will; but if they are not I can't help it. I have come to say my word. After all these years I ought to have a great story to tell about the spirit-side, and I might if I was in private, talking to my friends, but I don't forget this is a public meeting, where all who can ought to have a chance to speak. I can say, however, that the spirit-world is a vast world, and filled with positive energy. I don't quite know as yet whether this positive force vitalizes the atmosphere from the human beings who are there, full of energy, or whether the human beings are lifted plumb up with this energy from the atmosphere itself, and if the world at large is just a great reservoir of that power. It don't matter, anyhow.

I find very few lazy people over there, but

ins spiritual nature sp

Lotela, the Indian Maiden. Lotela goln' to talk now to you for the spirits.

Amanda M. Tenney.

There's a spirit here who calls herself Amanda M. Tenney, and she wishes to send her love to friends in Lawrence, Mass. She says she has friends there; that is where she lived; and she wishes them to know that she occasionally comes back to this life to see how they are getting along. She is satisfied to be out of the body. She feels better, more free, and better able to express herself as she would like. She den't have much to say, only to send her love. If any one wishes to communicate with her, she hopes they will go to a medium and help her to come.

David Lincoln.

Here's a spirit, a man that calls himself David Lincoln, and says he comes also to send word back home that he is not dead. They think he is; they call him so; but he is more alive than he used to be when walking around in the mortal form. He says: "I would like to have the boys know I have seen them and what they have been doing. They will think it strange, but it is all right for me to look on and know just what has been done. I have no word to say about it here; I have done with all the things of the body, and it is well that I should be. Tell John if he has a mind to give me a chance some day to come back and talk with him, I will do my best to give him some information about both sides of life. This spirit is from Greenwich, Mass.

There is one who stands a little way off; he is not an old man, and he seems to have had a good deal of strength. I do n't think he was sick very long before he went away, but he was pretty sick for a little while. He don't want to control to speak for himself, but he says he would like to send word to his friends in Ohio, to the boys and others, that he is well fixed. He also says that he aims high and seldem loves his toss. He has something to say fixed. He also says that he aims high and seldom loses his toss. He has something to say to somebody he met in Denver, Col., just before he went out of the body, and he is looking around for an opening to get in and give it, but he don't want to do it in a public place. It seems to me it was some one that was kind to him, or had something to do with him in his sickness before he went away. I think he was a sporting man; I don't get the first name in full only A. Brainerd. full, only A. Brainerd.

Emma V. Carr.

Here's a young lady spirit who has not been away a great while; I should think she was about twenty summers old. She comes with a about twenty summers old. She comes with a very bright face, though I get from her that some of her friends are sad because she has left them. She wants them to know she has not left; she can see them and mingle in association with them now as in past days. She is happy in her new life, because it opens such pleasant studies to her. And I see that she is very much interested in music, and, I should think, in singing, because that atmosphere comes with her. She would like to have her people know of this, and of what beautiful music she listens to in the spirit-world. She sends her love to all, and does not want them sends her love to all, and does not want them to think she has died. The name Emma V. Carr comes to me, and she is from Springfield,

Charlie Swift.

Charlie Swift.

Some one comes, down in the hall, quite back, and I don't get near to him. He is a young man: he don't seem to come up close, but keeps making motions to attract me. He wants to be known, and to give his love to his friends. I think they must be near here, somewhere, though it don't come to me. I get the name of Charlie Swift. I think he has got something to say sometime, through some medium, that he feels ought to be said before a great while. Some one in the body is anxious for advice concerning matters that he is a little acquainted with. He would like to give it, but has not been able as yet to get the right channel to do so. Perhaps it will help him, my speaking for him.

Joshua F. Lamson.

A spirit, a man, gives me the name of Joshua F. Lamson. He says he belonged in Newton, not far from here. He wants to give his greeting to friends, and tell them he has stepped out of the old state in every respect and left it behind, but has gone on to a spiritual world, where he has found many things of service to him. He don't seem to have much to say only him. He don't seem to have much to say, only desires to send word and give his name to let his folks know he can do so.

Beulah.

A bright spirit here seems to be the guide of our eyes are open and our minds looking for knowledge after we pass from earth, and I have learned some things which I know are good for me.

Note that is a medium, and she has given to me, through that lady, whoever she is, to the earth-people. This spirit has come here anxious to send a few words to friends, and especially to her medium, because she has been desired to do that, and especially because her medium is a little troubled about her personal affairs, and wishes the spirit-world could give her some guidance and information concerning them I get from this spirit that the lady may lay aside her anxiety. The matter is working out slowly but surely, and she will see that the cloud has not been as dark as she feared it would be. The spirit friends want her to continue faithful, and to do the best she can, and just as fast as possible they will bring the conditions to brighten this side for her and make her work more easy to accomplish. And I get that this lady do n't live near here, but quite a way off. She reads THE BANNER, and will see and understand what is given. The spirit gives the name of Beulah.

Frank Washburn.

I see a spirit who was about forty years old, I should think, when he went away; that he had a dark beard, dark hair, and was quite a tall man, not very stout. He has a pleasant face. With him comes the name of Frank Washburn. He is a little ways off. I can't get what he wants very clear, only that he would like to reach his friends on this side. He has never been able to communicate, but he wants them to know how he stands in the he wants them to know how he stands in the spirit life. It seems to me there was something connected with his earthly life, in a business way, that was kind of tangled up, and he was troubled over it here; but there was also something that seemed strange to other people, who didn't understand it, connected with it. I don't get it clear what it is. I don't think they want me to know; but this spirit would like to say that everything has been explained and straightened out to his satisfaction. He don't think he would have the past any different from what it has been, because it has proved of so much service to him. I can't get it—where he comes from.

Diana Atwood Storrs.

Diana Atwood Storrs.

A beautiful spirit comes close to the band this afternoon, and says: "Now that you are speaking so kindly for the spirits who come to you, will you please say a few words for me to my dear husband and his precious companion? I feel it a great joy and privilege to be allowed at any time to give a word through mediumistic agencies. I feel that it is a blessing that we cannot too highly appreciate. I come with so much of love and appreciation in my heart for those dear ones of earth, for all that they have done for me as a spirit. The loving associations of my home-life, and the tender care I received when I was in the body, have all been treast ured up to me as sweet memories, which add so much beauty to my spirit-home; and now that, as a spirit, I can come into the atmosphere of my dear husband and his home-life, and know that I may gather there of the sympathy and wealth of their hearts for my advancement and good cheer, and for the blessing of our dear children on the spirit side, it gives me joy indeed.

There is much that I might say, but I will not at this time. I come with a benediction of love from the beautiful world of spirits. I come filled with thanksgiving and songs of cheer for the life that is mine, for the work I have to do, and because of my present condition. I have been lifted out of the clouds of mistiness that physical ills brought to me, into the clear sunlight of the angel-world.

My husband is Joseph Storrs, of Hartford, Conn., and I am Diana Atwood Storrs."

Rebecca Ames.

Rebecca Ames.

Now a name comes to me first before I see the spirit: Rebecca Ames. The spirit stands a little way off, with a sort of cloudy stuff around her, so I don't see her face clear. She wants to reach her friends, and she says they are in Brooklyn. It is n't so much a voice I hear, as it is an impression that comes to me from that spirit. She has someting to give, and something to show as a token of her presence. She is holding up her hand now; I see it through the clouds; it seems to have in it a bell—one that rings, you know. This spirit, I think, was a young lady, and she had some work in her mind she was getting ready to do; something to follow, some study or profession; I cannot get it quite clear, but she was taken to the hunting-grounds. Her friends felt very sorry she was cut off so early. She don't want them to think she was cut off early, but wants them to feel that she is in a higher school in the spirto feel that she is in a higher school in the spiritual world.

Charlotte Adams.

Another spirit comes up before me, a larger woman, and an older one. She lived in Boston, had a place of business here, and a good many friends. She feels that she would like to come back and express herself in remembrance of her friends, and to try to have them think of her. She do n't want them to say that she is dead. (That is what a good many of them say. I guess none of 'em want their friends to say that, it makes 'em feel as if they were off, out of the way.) She wants them to think of her as being around, looking after things, and taking an interest in the old city—that is, Boston. She says she has been to some of the circles where spirits come to show themselves. She She says she has been to some or the circles where spirits come to show themselves. She did show herself once or twice, but could n't tell whether she was recognized. She thinks she has got hold of it now, so that if any of her friends go to a medium of that kind she will be able to come, so they may know she is really there. I get the name of Charlotte Adams.

Henry Tufts.

Here is one who calls himself Henry Tufts. Here is one who calls himself Henry Tuits. He was getting along in years when here. He says he has got people in Cambridge, relatives and friends, and he thought he would like to say a word—sort of put out a feeler, to see if he will be recognized and accepted. He don't want to intrude, but would like to have his people know he can get around in this way, and that it would do him good to have them believe he can come. He is in good condition, and has been ever since he went over. There and has been ever since he went over. There are lots of things he would like to have done, things he ought to have done when he was in the body. Some things he wishes he had not done, but he do n't sit and brood over them all the time, and not try to do anything. He thinks the best way is to try to do the best you can as you go along, and if you make mistakes do all you can to rectify them and make somebody else happy. I guess he's a pretty good sort of a man; I don't believe he did very much that was bad.

Mary Morse.

Mary Morse.

Here is one who calls herself Mary Morse. She has had a drawing back to Belfast, Me., for a long time. Somebody she knows lives there—some one that she thinks a great deal of and feels as if they needed her. When she was here she always liked to do what she could for neighbors and friends; if they were sick or in trouble she wanted to help 'em. She feels the same way now, so that when any one she has known is in distress she feels as if she must go to them right away, while they could not go to them right away, while they could not feel or know anything about her. She came around here to see if she could get in a word, thinking it might help her in some way to reach those she has known.

Dr. W. Byford.

I see a very nice-looking spirit who has been talking here with two or three other men, and they seem to be interested in some medical case, but I don't get what that is. Now he turns from the others, and fixes his mind on the medium, and I get this from him: "I would like to averges meanful greating and my of the medium, and I get this from him: "I would like to express my cordial greeting and my affectionate remembrance to my friends and associates of the earthly life. I would not have them feel that it is all of death to die, nor all of life to live, because I have passed through the change, and find that I, as an intelligent man, capable of pursuing studies and experiments, and practicing in the vocation which appeals to me live in another work." appeals to me, live in another world; and as appeals to me, live in another world; and as I see that human beings pass through the process of dissolution, as far as the external form is concerned, and as I find that we are possessed to the second that th is concerned, and as I find that we are pos-sessed of a body here, through which to gain experience, and through which to manifest our thought and individuality—not but what the same processes of change may come to us in this world, that we may be enfranchised still further, and assisted to rise to higher planes of thought and of employment, there-fore I tell my friends I know not what is be-yond me; but I know that I am a living man, and that I possess consciousness and intelli-gent activity, that gives me reason to believe gent activity, that gives me reason to believe I shall find these still beyond, and go on as a

progressive spirit.

I have revised some of my ideas and methods of the past; others which I held still remain with me; but I have done this because of the enlarged view and the added knowledge which has come to me."

It seems to me that this spirit came from Chicago, because that is where my mind goes from him. I get the name of Dr. W. Byford.

INDIVIDUAL SPIRIT MESSAGES TO BE PUBLISHED NEXT WEEK.

o.—Susan Williams; D. F. Austin; Mrs. J. W. Stans Ambrose Beal; Sarah E. Wilson; Freddie Snow;

THE MESSAGES GIVEN (THROUGH MRS. M. T. LONGLEY) As per dates will appear in due course.

Feb. 13.—J. H. Harter; D. F. Clapp; Sarah Frances Fisher
Mary A. French; Controlling Spritt, for Burt Cody, Michae
Crouin, John Pike, Stephen Harris, Thomas Reed, Dr. J. B
Moore, Elizabeth Planck, Caroline Wyman, David Danforth
Charles Dearborn.

The use of the phonograph among certain Indian tribes leads to the conclusion that the main characteristics of their language can be recorded and permanently preserved, either for study or demonstration, with this instrument.

"For sixty years," says a Baptist deacon, "I have known of Johnson's Anodyne Liniment.



THE DOCTORS' WAR. The California M. D.c.

It seems, are once more clamoring for legal 'protection" at the hands of the Golden State Legislature. A correspondent writes us from Stockton, protesting against this new "effort of the Medical Fraternity to entrap a sleeping people by an act of the State Legislature to give them the power of saying who shall and who shall not be their physicians." Petitions, he states, are being gotten up to remonstrate against the Bill, and a vigorous opposition will be made to its passage.

As an evidence of the profound feeling which the proposed measure has awakened we copy the following editorial from The Stockton Mail. We have seldom met with a piece of newspaper writing which so fully shows up-as it does -the true animus of this iniquitous "doctors" plot" business:

"There lies before us a bill introduced by Assemblyman Hawley, and entitled 'An Act for the Regulation of the Practice of Medicine and Surgery in the State of California, and for the Appointment of a Board of Medical Examiners in the Matter of said Regulation.' This long title means, when simplified, as we understand it, that a coterie of doctors desire the affairs of physicians and healers in this State so arranged that they can regulate them very largely according to the sanctities which they consider pertain to their profession. The bill is of much importance to the people, and should not be enacted without thorough discussion, and a complete understanding of its salient features. Let us look at some portions of it.

It provides that the Governor must appoint a Board of Medical Examiners, consisting of seven persons. . . . Such appointees must be regular medical graduates and legally qualified practitioners. One shall be appointed from each incorporated medical college in the State, and the balance from the profession at large. What are the powers of these men?

All persons desiring to practice medicine or surgery in this State must obtain a certificate permitting them to do so from the Board. Their discretion in granting or denying certificates is practically unlimited, or at most is only limited by the amount of honor which they may chance to possess as individuals. They are responsible to no tribunal and their decisions know no appeal. The applicant must possess a diploma from a legally chartered medical school, and must pay \$20 for his examination by the Board, whether they grant him a certificate or not.

This seems bad enough, but the iniquities of the measure are not yet told. The vote of any three of these seven inquisitors—less than a majority—is sufficient to reject a candidate and refuse him a certificate. In the keeping of three men, then-who may be morally good, bad or indifferent-is placed the physical welfare of the people of a State and the standing of an honorable profession. Who shall say that such arbitrary powers, such inquisitorial methods, are in accord with the principles of a free Government? It should be noted that the Board not only determine whether an applicant has a sufficient diploma, but also examine him according to their theories. They may reject the one who graduated with the highest honors at Bellevue, either through personal prejudice or because he is in advance of them in medical science, and no man may say them nay. Is there danger in such a condition of affairs? Is such a measure a

Among other powers possessed by the Board is that of taking certificates from persons found guilty of that medical bugbear, unprofessional conduct. What shall constitute 'unprofessional conduct' is defined, and one clause is worthy of consideration. It says: Obtaining any fee on the assurance that a manifestly incurable disease can be permanently cured' is an act constituting such conduct. But who is to decide that a disease is 'manifestly incurable'? The writer remembers a case where five solemn doctors shook their heads over a patient and pronounced him incurable, but a sixth was called, gave a contrary rerdict, applied his treatment, and -the patient is allve and well to-day. If the man had died, should the doctor who held out hope in that case be 'disbarred'? The fact in the case is that many a patient recovers after he is pronounced 'manifestly incurable' by physicians. Shall a certificate be taken from the practitioner who honestly errs in such a case and says the sick man may yet arise and walk? And above all shall such extreme power be placed in the hands of a minority of a Board who may chance to be the erring physician's professional inferiors? The idea is more than absurd; it is outrageous. Yet his is what the effrontery of this coterie of doctors permits them to ask.

Another thing: Under the terms of this bill the person who ventures to give an ailing man electrical treatment for pay is subject to punishment. Electricity, electric baths, etc., shall be applied by 'regular physicians-if they deem best-or you shall go with out treatment. Now we submit that it does not require a three-years' course at a medical college to learn how to operate a battery. Such a measure is an outrage upon citizens.

The punishment for practicing-giving an electric bath, or a gill of herb tea, for instance-without a certificate is a fine of not less than one hundred dollars nor more than one thousand dollars, or imprisonment of not less than one month nor more than one year; and, to cultivate a system of espial, one half of any fine shall be paid the informer.

But if the bill is an iniquity as against the people, it is a 'snap' for the Board. Its Secretary is to receive twenty-four hundred dollars per annum and its members ten dollars, per day while the inquisition is in actual session. And to insure that the Board shall not flag in its beheading process for those who do not apply for certificates, they must get their pay out of the applicants or go without their stipend.

The measure is rotten-rotten to the core-and as inluvitous and injurious in its effects as any that could well be devised. In the last decade of the nineteenth century a State of the American Republic wants no Board who may arbitrarily reject wiser men and bet ter physicians and expel them from the profession. It needs no sples upon the persons who benefit you by sending the electric current tingling through your nerves. It wants healers to stand upon their merits, and not upon the dictum of the minority of a possibly prejudiced 'Board.' The bill should sleep the long sleep known by some of the patients of the selfish wiseacres who are its originators. It is an outrageous, inquisitorial and peruicious measure, calculated to further the selfish interests of the few while it in-

New Hampshire.

The People and Patriot of Concord, N. H.. contains a letter from a correspondent, who signs himself: "One for Liberty and Progression"-which speaks strong words against the proposed new medical law of that State, and other movements in the same proscriptive direction. In the course of the article appear the following sentences:

"It is safe to say that governments have committed far more crimes than they have prevented. One of the greatest mistakes done in our last Legislature was the passing of a bill, chapter 57, page 78, 1889, against Informing persons of the whereabouts of their lost or stolen property. Also a law providing punishment for lecturing on physiognomy. And now a bill to before the House to prevent persons from employing what physician they think best. Is this not monopoly in a free country Is, every new discovery to be crushed by a few? All citizens should have the right to choose, practice or employ who or what they prefer.

profer, the stand, and has repealed her doctor law. A good physician, like a good mechanic, can always obtain patronage." It is a referred to

Work in Maine.

Dr. Rouse, of Bath, writes:

"Six more petitions have been sent to the Legislature at Augusta; from Bath, remonstrating against the Dental Bill. The heading of every remonstration was cut from The Bannens sent to me. We are carrying the war into Africa by the use of brief pamphlets—every senator, representative, and the governor having received three each by mail by this time."

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ly. Ayer's Unthartic Pills. Except in extreme cases, physicians have abandoned the use of drastic purgatives, and recommend a milder, but no less effective medicine. The favorite is Ayer's Pills, the superior medicinal virtues of which have been certified to under the official seals of state chemists, as well as by hosts of eminent doctors and pharmacists. No other pill so well supplies the demand of the general public for a safe, certain, and agreeable family medicine.

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I have used them in my family and caused them to be used among my friends and employes for more than twenty years. To my certain knowledge many cases of the following complaints have been completely and permanently cured by the use of Ayer's Pills alone: Third day chills, dumb ague, billous fever, sick headache, rheumatism, flux, dyspepsia, constipation, and hard colds. I know that a moderate use of Ayer's Pills, continued for a few days or weeks, as the nature of the complaint required, would be found an absolute cure for the disorders I have named above." - J. O. Wilson, Contractor and Builder, Sulphur Springs, Texas.

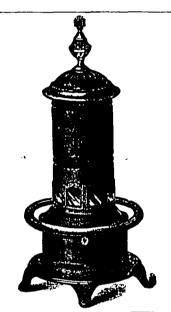
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Mrs. R. Collins,

NATURAL HEALER, Magnetle Physician, formerly of Boston, has now resumed business. Many years practice, Will'visit patients at homes; also Developing Madums. Treatments 51.00, '29 Fallking street, Malden, Mass, Jan. 17.

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SIX PRIVATE SITTINGS FOR \$4.00 IN ADVANCE CIRCLES.

HAS taken Rooms at No. 19 Tremont Row, Boston, Mass., where he can be found on Tuesday and Thursday of each week, from 10 A. M. to 8 F. M. Also in Balem on all other days at 138 Essex street. Oxygen Treatment given. He extends a cordial invitation to all invalids, especially those who have been given up as incurable by other physicians, to call and see him. By his wonderful glit called intuition, he is enabled to correctly discern and successfully trent the most difficult cases with Nature's remedies; roots and herbs, combined with ozone. Especially Bronchial troubles, Asthma, Gatarrh, Consumption, all nervous discass, Neurulgia, Epileptic Pits, Dyspensia, Liver, Kidneys, all skin and blood diseases, female weaknesses, &c. The Doctor has a lady assistant always accompanying him, who possesses this gift. Patients visited at their homes if desired.

Feb. 21.

443 Shawmut Avenue,

INDEPENDENT SLATE-WRITING, Trance, Medical and Business Sittings. Magnetic and Medical Treatment for all diseases. Spiritual Development a specialty. Parties at a distance can send scaled slates. Writefor circulars and terms, Feb. 7.

Miss A. Peabody,

J. N. M. Clough,

456 SHAWMUT AVENUE, BOSTON, MASS. Sundays and Thursdays, 2:39 P. M.; Fridays at 8 P. M. Feb. 14.

Mrs. C. Mayo-Steers HAS removed to 8 Cottage Place, off 1242 Washington H street. Circles Sunday evening, 7:45; Thursday, 2:30 P. M. Sittings daily, \$1.00. Magnetic Treatments. Feb. 21.

Mrs. A. Forrester

TRANCE AND BUSINESS MEDIUM. Development of Mediumship a specialty; also Diagnosts of Disease, Con-sultation dully. Hours 9 to 12, 1 to 6. 115 West Newton st. Boston. Feb. 14.

Mrs. J. M. Carpenter

Seer.

M ISS J. RHIND. Private sittings on Business. Examina P. M.; Sunday, 7:30 P. M. Hours 9to 6. 31 Common St., Boston Feb. 21.

Mrs. A. E. Cunningham, M EDICAL, BUSINESS AND TEST MEDIUM, 459 Tre-mont street, Boston. Private sittings daily. Circles Wednesday afternoons.

Mrs. C. T. Crockett, MEDICAL, and Test Medium. Vapor Baths and Magnetic Treatments. 165 West Brookline street, Boston.

Mrs. Alden,

M ADISON PARK HOTEL, Sterling street, Suite 6, Boston, Mass. Séances Thursday and Saturday, at 2:30 P. M.; Sunday at 7:30. 8w Jan. 31.

Miss Helen A. Sloan.

Mrs. M. R. Stebbins,

MARGUERITE BURTON. Business Medium.
Six questions answered, or readings, 50 cents and two stamps. Hours 10 to 5, 7 to 9. 1472 Washington st., Boston. Feb. 21.

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MRS. LOOMIS-HALL, Test and Business Medium; Massage Treatment. Sittings daily. 128 West Brookline street, Suite 2, Boston. 2w* Feb. 14. MISS KNOX, Test, Business and Medical Medium. Sittings daily. 488 Trement street, Boston.

MRS. H. DEAN CHAPMAN, 22 Winter street, 870.7.

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"Your Darling Is Not Sleeping."

"Your Darling Is Not Sleeping."

"Yacant Stands Her Little Chair."

"Back from the Silent Land."

"Back from the Silent Land."

"What Shall Be My Angel Name?"

"Glad That We're Living Here To-day.

"Ever I'll Romember Thoe."

"Love's Golden Chain." rearranged.

"All are Waiting Over There."

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"They Waiting Over There."

"On the Mountains of Light."

"The Angel Kissell Me."

"The Angel Kissell Me."

"The On The Gold Times."

"We'll All Be Gathered Home."

"Thirty cents each, four for 51.00. The last nine Songs on this list are also published with plain title-pages, which sell for twenty-five cents per copy, or five copies for \$1.00.

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Sittings daily from 9 A. M. till 5 P. M. Price \$1.00.

Sunday, at 11 A. M., for Development and Tests. At 8 P. M. or Psychometry and Tests.

Special terms for magnetic treatment by the month.

Feb. 14.

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DR. STANSBURY,

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Circles Monday, Thursday evenings, and Tuesday afternoons at 3 o'clock. Six Developing Sittings for \$4.00. 1041 Washington street, opposite Davis street, Boston.
Feb. 21.

NATURAL, Electric and Magnotic Physician. Specialties. Diseases of the Laugs, Eyes. Brain and Nervos. Office No. 23 Berwick Park, near Columbus Avenue, Boston. Of the hours from 10 A. M. to 12 M. Mondays, Wednesdays, Fri days and Saturdays. Will visit patients. 8w* Feb 14.

HATTIE C. STAFFORD,

WILL give Trance Sittings daily, also Magnetic and Electric Treatments, from 10 A. M. to 5 P. M. No. 181 Shawmut Avenue, one flight. Boston. Do not ring. Feb. 14.

Florence K. Rich,

WILL see patients at her residence, 303 Warren street, Boston (Roxbury District), on Tuesdays, Wednesdays, Thursdays and Fridays. (Take Warren street Electric Cars on Shawmut Avenue.)

MRS. M. J. BUTLER will receive her pattents on Tuesdays and Thursdays, from 9 to 4, at 576 Columbus Avenue. No arrangement for interviews at the tore of W. S. Butler & Co. can be made for patients. Jan. 3.

Miss J. M. Grant, TEST and Business Medium. Office Banner of Light Building, 8% Bosworth street, Room 7. Hours 9 to 6.

TRANCE MEDIUM. Medical Examinations and Mag netic Treatment. 43 Winter street, Boston. 5w* Mrs. H. B. Fay,

Mrs. A. E. Crane,

TEST and Business Medium. Magnetic Treatments. 81/2 Bosworth street, Room 4. Boston. Hours 9 to 5. Feb. 7.

MAGNETIC Physician. Vapor Baths. No. 178 Tremot Street, Boston. Feb. 7.

Clairvoyant Physician, 1366 Washington st., Suite 6, Boston Feb. 14.

DR. A. H. RICHARDSON, Magnetic Healer, Waverley House, Charlestown. Jan. 3.

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NEW GOSPEL OF HEALTH. SEND two 2-tt. stamps, lock of hair, name in full, age and sex, and I will give you a OLAI WOYANT DIAGNOSIS OF CONTAINING seven sections on Vital Magnetism and YOUR AILMENTS. Address J. O. BATDORF, M. D., Principal, Magnetic Institute, Grand Rapids, Mich. Jun. Pob. 7. this office. Price \$1.25; cloth-bound copies \$2.49



NOTED CANADIAN PHYSICIAN, Dr. E. T. ADAMS of TORONTO, recently said in conversation: "As a food for invalids or those debilitated from any cause I regard BOVININE the very best I have ever used, and not only for those sick or convalescing, but for exhausted professional or business men, BOVININE will, better than any nutrient I know of, build up and restore the overtaxed mind and body." It Makes Blood Fast and Supplies the Vitalized Fluids so Essential in Expelling Deleteri-BOVININE is the only raw meat food condensed by a cold process, by which ALL the nutritive elements of selected beef are preserved in a ous Accu-

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LECTRICITY

DR. THOMAS APPLIANCES cure when drugs fail. Lung and Spine Batteries, Galvanic Insoles, Kidney and Stomach Batteries, and Female Battery Support. Awarded Gold Medal and Diploma by the Academy of Science, Paris, Prance. Write for Pamphlet. Liberal terms to agents. Address, THE THOMAS BATTERY CO., 117 Public Square, Cleveland, Ohio.

Jan. 31. LOUNGE BED 57 Graves' Fatent Improved.

Thousands have used and commend them. People prejudiced because of other kinds are enhusiastic in favor of this invention when they come to see it in its perfect shape as a lounge, for it does not betray the least sign of a bed. Bofa Beds, \$20 to \$50. Send for circular. Our Lounge Beds need no mattress. S.GRAVES & SON.

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LOCOMOTOR-ATAXI

HOW TO BECOME A MEDIUM. A 16-page Pamphlet giving full instructions and a Scaled Letter giving your phases of mediumship, for 15 cents. Also the original Red Cloud and Blackfoot's Healing and Developing Papers, 10 cents per sheet. Address MRS. DR. JAMES A. BLISS, 232½ Fifth street, Detroit, Mich. 44* Feb. 21.

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WILL give a test of it to any person who will send me the place and date of their birth (giving sex) and 25 cents, money or stamps.

I will write Biographical and Predictive Letters (from the above data). Also advice upon any matter, in answer to questions, in accordance with my understanding of the science, for a fee of g1; Consultation fee g1; at office, 206 Tremout street.

mont street.
Nativities written at prices proportionate to the detail demanded.
Address OLIVER AMES GOULD Box 864, Boston, Mass.
July 19.

The Psychograph, OR

DIAL PLANCHETTE. This instrument has now been thoroughly tested by numer-ous investigations, and has proven satisfactory as a means of developing mediumship. Many who were not aware of their mediumistic gift have, after a few sittings, been able to receive astonishing communications from their departed

to receive astonishing communications from their departed friends.

Capt. D. B. Edwards, Orient, N. Y., writes: "I had communications (by the Psychograph) from many friends. They have been highly satisfactory, and proved to me that Spiritualism is indeed true, and the communications have given my heart the greatest comfort in the sovere loss I have had of son, daughter and their mother."

Dr. Eugene Crowell, whose writings have made his name familiar to those interested in psychical matters, wrote to the inventor of the Psychograph as follows:

"I am much pleased with the Psychograph you sent me and will thoroughly test it the first opportunity."

Glies B. Stebbins writes:

"Soon after this new and curious instrument for getting spirit messages was made known, I obtained one. Having no gift for its use, I was obliged to wait for the right medium. At last I found a reliable person, under whose touch on a first trial the disk swung to and fro, and the second time was done still more readily."

Price \$1.00, securely packed in box and sent by mail postmaid. Tull directions.

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CARLAND'S Vegetable Cough Drops.

THE greatest known remedy for all Throat and Lung Complaints. For Catarth, Asthma, otc., etc., it has no equal. It is warranted to cure Coughs, Colds, Whooping Cough, Sore Throat, Hearseness, Influences, Bronchitts, and Inflammation of the Lungs. It is free from all oplates and minerals, or any other injurious ingredient; and is therefore harmless in all cases; likewise palatable and beneficial in regulating and strengthening the system; and are BLOOD PURIFIER IS TRULY UNRIVALIED. A box, taken according to directions, is carranted in all cases to give/satisfaction, or the money, will be refunded by the projector, DR. M. H. GARLAND, 459 Briggs street, Harrisburgh, Pa. Price, per box (one fourth pound), 23 cents, postage free. For sale by OULBY & RIGH.

CATARRH, Diphtheria, and all Throat Discussed ourside by the use of DR. J. E. DRIGGES'S THROAT REMEDY. Mr. Andrew Jackson Dayls writes: "Dr. Brigges Throat Remedy for the Throat and Catarrhal Affections, including Diphtheria, I know to be equal to the claims in the advertisement."

Price, 50 cents per bottle, postage 15 cents.

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TRICOPHEROUS

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An elegant dressing exqualtely perfumed, removes all imparities from the scalp, prevents baldness and gray hair, and causes the hair to grow Thick, Soft and Beautiful. Infallible for curing cruptions, diseases of the skin, glands and muscles, and quickly healing cuts, berns, bruices, eprains, &c. All Bruggists or by Mail, 50 Cts. BARCLAY & CO, 44 Stone St. New York, July 26.

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Unprejudiced advice given on all makes. Machines sold on monthly payments. Any Instrument manufactured shipped, privilege to examine.

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TYPEWRITER | 70 Broadway, New York.

HEADQUARTERS, | 144 La Salle St., Chicago.

Nov. 1. | 10teow

10teow GONSUMPTION. I have a positive remedy for the above disease; by its use thousands of cases of the worst kind and of long standing has been sugard.

standing have been cured. Indeed so strong is my faith in its efficacy, that I will send Two BOTILES FIRE, with a VALUABLE TREATISE on this disease to any sufferer who will send me their Express and P.O. address, T. A. Slocum, M. C., 181 Penrl St., N. Y.

JOHN W. FLETCHER BUSINESS AND TRANCE MEDIUM,

268 West 48d Street, New York City. A LSO Electrician and Magnetist. Advice on development, and private séances attended at residences.

Public séance every Thursday, 8 P. M. Jan. 3. Mrs. Stoddard-Gray and Son, DeWitt

C. Hough. H OLD Materializing Seances every Sunday, Wednesday and Friday evening, 8 o'clock; Tuesday and Saturday, 2 o'clock, at 23 West 34th street, New York. Daily Sittings for Communication and Business. Jan. 10.

DR. DUMONT C. DAKE. 499 FIFTH AVENUE, NEW YORK CITY, phenomenally successful in "curing incurables." Send for Feb. 14.

Lizzie Preston, PSYCHOMETRIC Reader and Spiritual Healer, will treat the suffering in body and mind every Tuesday, Wednesday and Thursday, between 1 and 1 P. M., at 52 West 12th street, New York City.

DR. F. L. H. WILLIS May be Addressed until further notice,

46 Avenue B, Vick Park, Rochester, N. Y. D.R. WILLIS may be addressed as above. From this point he can attend to the diagnosing of disease psychometrically. He chains that his powers in this line are unrivaled, combining, as he does, accurate scientific knowledge with keen and searching psychometric power.

Dr. Willis claims especial skill in treating all diseases of the blood and nervous system. Cancers, Scrofula in all its forms, Epidepsy, Paralysis, and all the most delicate and complicated diseases of both sexes.

Dr. Willis is permitted to refer to numerous parties who have been cured by his system of practice whom all others had failed. All letters must contain a return postage stamp.

Send for Circulars, with References and Terms.

Jan. 3.

MRS. WHITE RUSSOM, Business and Test Medium. Hours 10 till 8. Ladies only. Six questions answered by mail, 50 cents and stamp. Developing Circles Monday and Thursday evenings at 5. Admission 22 cents. 437 Waverly Avenue, Brooklyn, N.Y. Feb. 14.

MARY C. MORRELL, Business, Prophetic and Developing Medium. Circles every Thursday even lug. 181 Lextington Avenue, Brooklyn, N. Y. Feb. 7.

RUPTURE POSITIVE CURE. By mail. Sealed. Book free. Address W. S. RICE, Box 2, Smithville, Jeff. Co., N. Y. ly Dec. 20.

SOUL READING. Or Psychometrical Delineation of Character. Or Psychometrical 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 autograph 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 disease, with prescription therefor; 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 inharmoniously married. Full delineation, \$2.00, and four 2-cent stamps.

Address,

MRS. A. B. SEVERANCE,

Oct. 4. 6m° White Water, Walworth Co., Wis.

Mutual Life Insurance Company

OF NEW YORK. THE best investment of the present time is a life insurance policy, maturing in 10, 15, or 20 years, and at the end of that time paying you about 4 per per cent., in addition to protecting your life through all those years. Pamphlets, rates and values, for any age, sent on application to A. McGREGOR, Jr.,

95 MILK STREET, BOSTON, MASS. IF YOU WOULD KNOW" YOUR Future Business Prospects, consult FRED A. HEATH, the Blind Medium: Enclose Postal Note for 50 cents, or register your letter, with lock of hair and stamp. Address 120 Michigan Avenue, Devote, Mich. Dec. 6. 28w

Massage Treatment,

MRS. HANNUM,

With or without Electricity. 44 Boylston Street, Room 21, Boston. ASTONISHING OFFER.

SEND three 2-cent stamps, look of hair, name, age, ser, one Steading symptom; and your disease will be disposed free by spirit power. DR. A. B. DOBSON, Maquoketa, 1008, 100 Jan. 10. Special Inducement for Purchasers. ALL purchasers of C. P. Longiey's book of beautiful songs, A. Echoes from an Angel's Lyre," will receive as a premium one copy of the same author's songs with sheet music, bearing, lithographic, title-page, with yor-traits of Mr. and Mrs. Longley. Also a copy of grand temperance song and music entitled. Grand Jubilee, or Marching Away. Purchasers may select the premium, they desire from the list of songs in our advertising columns. Price of book postpaid file.

MRS. B. F. SMITH, TRANCE MEDIUM, M. holds sittings daily, Fridays, Saturdays and Sundays excepted, at Vernon Cottage, Crescent Beach, Revere, Mass. Terms, 81.00. Hours, from 9 A. M. to 8 P. M. tr Oct. 11.

Banner of Bight.

Boston, Saturday, Pebruary 21, 1891.

Science and the Ghosts.

Referring to the association of clergymen who have recently banded together to investigate ghostly phenomena, a Maine contemporary, the Lewiston Journal, dwells at length upon the qualifications needed for that uncanny task. "Whoever successfully tackles these interesting phenomena," it says, "must be more than specialists in ethics, philosophy or theology. A knowledge of electrical phenomena, of mental physiology, of nerves, of the human mind and body physiologically, we believe, will be the necessary equipment of the discoverer of the naturalism there is yet hidden in mysticism."

the naturalism there is yet hidden in mysticism."

We have observed similar reflections in a great number of newspapers. If we may judge by our contemporaries, the theory that all such "ghostly phenomena" can be explained off-hand as willful and unmitigated frauds has been very generally abandoned. Among editors, as among the clergymen interested in this investigation, there appears to be a growing impression that the fraud theory will not do; at least, not always. It will probably not be denied that there are many frauds to gull the gullible, but after these are sifted out we gather that there remains something which men of intelligence and candor are unable to declare is fraud; something by which, if there is any deception, the so-called "mediums" are themselves deceived.

The difficulty is in getting an impartial investigation.

themselves deceived.

The difficulty is in getting an impartial investigation. What is called an impartial investigation is often a most prejudiced determination to vindicate the notion that nothing exists in the ocean of infinity except what can be dipped up and measured in the pint pot of so-called "science." It is like minnows in a brook denying that there are any whales in the ocean; or like the dwarfs in Stanley's "Darkest Africa" asserting that there is nothing else on earth but their interminable forest. The truth is, as any one can see who looks about him with any breadth of mind, that, compared with the mighty mysteries of the universe, the most civilized man, the most learned scientist, is as pitiably ignorant, so far as human knowledge goes, as Stanley's forest-bound dwarfs are of the wonderful world in which we live.

as human knowledge goes, as Stanley's forestbound dwarfs are of the wonderful world in
which we live.

Having broken away from the superstitions
and idolatries of former ages, men are now
falling into another kind of idolatry—the worship of Science, and belief in its infallibility;
whereas we know that Science is but the collective name for the sum of poor finite human
knowledge; a knowledge which is clearly unable now, and probably always will be, to grasp
the whole truth about the universe and the
works of its Founder. Science at best can grope
but a little way into the darkness, and there it
loses the thread. The things it sees and classifles look like the connected links of a chain,
but where are the two ends? What links lie
beyond reach? And how long is the chain?
Does Science see nearly the whole of it, or are
the few links that lie within its reach only an
infinitesimal part of something that stretches
from eternity to eternity, and from the remotest limits of space to the confines of the universe? Science in the presence of such questions is as helpless and bewildered as the midAfrican tree-dweller would be.
Science is great, but its vision extends only a
little way, and there are limits beyond which it

tions is as helpless and bewildered as the midAfrican tree-dweller would be.
Science is great, but its vision extends only a
little way, and there are limits beyond which it
is not to be trusted. It is yet in its infancy, and
its range of vision is enlarging all the time.
What it pronounces impossible to-day is the
accepted fact to-morrow. It may well be that
such phenomena as the associated clergymen
are going to investigate have in them nothing
"supernatural." The question is: What things
are natural? Those who approach the investigation with an unshakable and uncompromising belief that nothing is possible that the
crude "science" of to-day is thus far unable
to explain, cannot be impartial investigators,
because they practically assume as settled the
very question which is at issue. No one who
is a blind idolater of "science" as it exists today can be a competent judge, any more than
a confirmed believer in ghosts or spirits can be.
What is needed is men of intelligence who are
open to conviction, who will recognize the
truth and proclaim it regardless of consequences. And where can such men be found?
Most men seem to be prejudiced either for or
against the hypothesis of the Spiritualists.—

Boston Daily Globe.

Mr. Colville in New York, Brooklyn, and Elsewhere.

[From Our Special Reporter.]

Sunday morning, Feb. 15th, W. J. Colville addressed a large audience in Union Square Hall, New York, on "Beauty in Place of Ashes." The speaker said that now, as in ancient days among the Hebrews. the priestly and prophetic schools of thought are struggling with each other for ascendency in the popular mind. Prophets advocate beauty, priests decorate foreheads with ashes. As a symbol of repentance ashes may be suggestive, but as an emblem of man's existence on earth they wall the plaint of the pessimist, and are never heard singing the pean of the optimist. The season of Lent is of very ancient date, and carries us back far beyond the commencement of the Christian era. All nations observe fasts as well as feasts, and feasts always follow fasting, as fasts follow feasting. Lent has decidedly two sides: its bright side consists in the fact that people pay somewhat less attention to gayeties and dissipations, and devote more thought and time to spiritual considerations. Recreations which do not recreate and pleasures which do not please are better abandoned than pursued, and if for forty days a number of people are ready to sacrifice some worldly folly and take some spiritual exercise, Lent is a great blessing to them.

The dark side of the season is that it fosters in some minds an undue attachment to externals, an elaborate, overweening regard for ritual, and the false opinion that what is eaten or not eaten conduces to spirituality. Now food is an important question, and it is almost universally conceded that we eat too much and bestow far too much attention on eating. Modern banquets are hardly less costly than those of old, and we need carefully to watch our tendencies lest we sink into the refined barbarism of Rome when ashes may be suggestive, but as an emblem of man's old, and we need carefully to watch our tendencies lest we sink into the refined barbarism of Rome when

old, and we need carefully to watch our tendencies lest we sink into the refined barbarism of Rome when tottering to its fail.

Plain living and high thinking usually go together, though it is recorded of some of the greatest musicians that their appetites were positively voracious, and work certainly does give people a sense of hunger. It is not the amount of food or even its kind that is so objectionable, as the immense amount of care and attention bestowed upon its preparation. Simplicity and abundance may well go together; people may be well fed and yet fare very plainly. The higher education of women is greatly neglected when they "sorre" tables, and no home is rendered half so happy and attractive by a bustling, fault-finding Martha as by a loying and lovable Mary.

Good restauranta are prolific, but there is a charm in home, and that charm is lacking where the wife and irritable through the value endeavor to hold the affections of her family by an appeal to their stomachs. A home-maker is vastly more than a good caterer; it is indeed the perpetual caterings to appetites which mars the peace and sevenity of many a home. Beauty does not wear sackcloth, nor is it the result of starvation, but it must be moral instead of sensual to be lovely and enduring. Tolstor is not far wrong when he characterizes mere animal beauty as repulsive to the higher sense. Over-fed people are always sensual, and usually unhealthy. Food should be regarded as a beautiful correspondence to spiritual sustenance, and as such ahould be partaken of in peace and joy. As spiritual startenance, and as such ahould be partaken of in peace and joy. As spiritual startenance, and as such ahould be partaken of in peace and joy. As spiritual startenance, and as such ahould be partaken of in peace and joy. As spiritual startenance and as a heartiful correspondence to spiritual sustenance, and as such ahould be retared mere animal beauty as repulsive to the high-

is consumed.

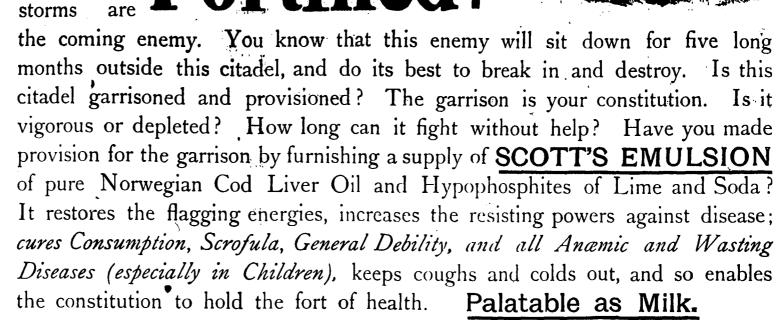
In the afternoon a forcible lecture was delivered on
"Temptation as a Means of Moral Growth." The
music was good and the poems pleasing on both occa-

music was good and the poems pleasing on both occaions.

Sunday next, Feb. 22d, Mr. Colville will lecture at
11 A. M. on "The Light of the World," and at 3 P. M.
on "George Washingtonias an Ideal." Special patrioile music. All seats free; voluntary collections.

Sunday, March 1st, Prof. Sheridan P. Wait will
speak at 11 A. M., and J. W. Fletcher at 3 P. M. Mr.
Colville will lecture on that day in Norwich, Conn.
Brooklyn meetings are conducted by Mr. Colville
every Sunday at 7:30 P. M. in Everett Hall, and on
Wednesday, at 8 P. M., at the pariors of Mrs. Gridley,
171 Court street. A large class meets for instruction
in Spiritual Science at Kingston Hall Mondays and
Wednesdays at 3 P. M.
W. J. Colville's address is 574 5th Avenue, New
York, where his classes meet on Tuesdays and Thursdays of every week'at 8 and 8 P. M. He will lecture
in Hartford, Conn., Friday and Saturday, Feb. 27th
and 38th, at 2:30 P. M., and on Friday, Feb. 27th, at
8 P.M. also.

Your health is a citadel. The winter's Control of the Control of t



SPECIAL.—Scott's Emulsion is non-secret, and is prescribed by the Medical Profession all over the world, because its ingredients are scientifically combined in such a manner as to greatly increase their remedial value.

CAUTION.—Scott's Emulsion is put up in salmon-colored wrappers. Be sure and get the genuine. Prepared only by Scott & Bowne, Manufacturing Chemists, New York. All Druggists.

Meetings in New York.

Adelphi Hall, corner of 52d Street and Broad-way.—The First Society of Spiritualists holds meetings every Bunday at 10% A. M. and 7% r. M. Meeting for mani-fectations and general conference at 2% p. M.—Priday even-ings, at 8 o'clock, meetings devoted to lectures, tests, pay-chometry and psychical phenomena, are held in this hall, Mrs. M. E. Williams prosiding.

Union Square Hall, 8 Union Square, near 14th Street and Broadway.—W. J. Colville lectures every Sunday at Il A. M. and J.P. M. All seats free. Voluntary offerings. BANNER OF LIGHT and other literature on sale in vestibule.

Arcanum Hall, 57 West 25th Street, N. E. corner 6th Avenue.—The Progressive Spiritualists hold services every Sunday at 3 and 8 F. M. Mediums, Spiritualists and investigators made welcome. G. G. W. Van Horn, Conductor.

The Psychical Society meets every Wednesday even-ing at 510 Sixth Avenue, between 30th and 31st streets. Good mediums and speakers always present. Investigators and the public cordially welcomed. J. F. Snipes, Presi-dent, 26 Broadway.

Knickerbocker Conservatory, 44 West 14th Street.—Meetings every Sunday morning at 194 o'clock, and evening at 74. Speaker until further notice, Mrs. Helen T. Brigham. Miss B. V. Cushman, 224 East 39th street.

First Society of Spiritualists, Adelphi Hall, Seventh Avenue and 52d Street.—Mr. and Mrs. Hudson Tuttle are speaking for the First Society of Spiritualists of New York during the present month. The lectures are very able and exceedingly interesting,

Spiritualists of New York during the present month.
The lectures are very able and exceedingly interesting.
Mr. Tuttle treats his subjects in a masterly way. Mrs.
Tuttle adds much to the interest by reading at each service an original poem. These are so familiar to the Spiritualists of our country that we hardly need speak of their excellence.

Immediately after the service Sunday morning, Feb. 15th, a meeting was held for the annual election of trustees for the coming year. There were four trustees for the coming year. There were four trustees elected, three to fill vacancies caused by expiration of term, and one to fill the vacancy caused by the death of our esteemed friend and co-worker, Mrs. Leah Fox Underhill.

The Board consists of nine trustees, elected for three years, and the terms of three expire every year. The present trustees are: Erastus H. Benn, Henry Van Gelder, F. 8. Maynard, C. E. Lum, Henry J. Newton. Lucius O. Robertson, Mary A. Newton, Mrs. Milton Rathbun, Mrs. Lucius O. Robertson.

At the next regular monthly meeting the officers for the coming year will be chosen from the Board.

The afternoon meeting-for manifestations, presided over by Mrs. M. E. Williams, was the largest of the season, every seat being filled. After the introductory remarks by Mrs. Williams, Dr. Henry Slade was the principal speaker, giving a description of his visit to the spirit-world. Afterward he was entranced by the spirit of a Scotchman, who interested the audience deeply by his profound philosophy.

Another correspondent, "L. A.," writes: "There is

Another correspondent, "L.A.," writes: "There is no doubt of a 'sensation' among Spiritualists in this city, but it has not been caused by circulars or miniscity, but it has not been caused by circulars or ministerial activity in the line of investigation, but by the large numbers of strangers that are attracted to the various places of meeting in consequence of the 'sensation' produced in other quarters by newspaper reports. Live Spiritualists are well acquainted with the fact that the Rev. Heber Newton has a decided leaning to our Cause, and they very well know that no 'public' séances are held here, so that a good minister might attend—as some of them have done, and are doing to-day—a séance, and without any breach of propriety deny that he had attended a 'public' séance. Many devout church attendants pay their monthly dues to local Spiritualist Societies. Mrs. H. J. Newton and others can give positive evidence to this.

J. Newton and others can give positive evidence to this.

The Society of Spiritualists, which is under the thing of the First Society, has held two meetings already. Mrs. M. E. Williams is the President, and Mr. J. W. Fletcher lectures on each occasion. Beside this, the President gives descriptions of spirit presence, which alone has excited much interest and at the contract of the second of ence, which alone has excited much interest and attracted many persons, and in the near future she will have spirit materializations. Mr. Fletcher. in addition to lecturing, gives psychometric readings, and universal satisfaction.

At the last meeting the President made an interesting address on the change coming over the popular mind in regard to Spiritualism. She quoted from a sermon by the Rev. Minot J. Savage in which he said that 'Science is nothing but organized common

that 'Science is nothing but organized common sense, and man will never know anything but in the light of science.' Commenting on this, she wondered how he could get those facts outside of Modern Spir-

now he could get those facts outside or modern Spiritualism.

Mrs. J. W. Fletcher said mediumship is not understood by the people, the clergy, or even Spiritualists, and the greatest and best gift which God has given to us is an honest, straightforward, reliable and trustworthy medium.

us is an nonest, straightforward, rougher and rawworthy medium.

In a short address Mr. Fletcher said that Spiritualists have replaced the vicarious atonement by the grand and immortal fact of individual responsibility, and concluded thus: 'Be honest, square, truthful, just men and women, and the better you are the warmer, fairer and happier your life will be hereafter. Beligion teaches you to believe something; Modern



A cream of tartar baking powder. Highest of all in leavening strength. - U. S. Government Report, Aug. 17, 1889.

Spiritualism tells you that if you have human kindness in your heart and charity in your speech, you have the essence of religion in your soul, which will be developed into something better and grander than was ever received by mortal mind.'

At the Mediums' Conference, held Sunday afternoon, Mrs. Williams presiding, there was an animated discussion of the pros and cons. of the new ministerial association for investigating Spiritualism. Mr. H. J. Newton hailed it as a good omen for the spread of the philosophy, and other speakers said that if these ministers became satisfied of the truth of Spiritualism according to their own methods, and that the manifestations would come up to the standards which they set down, it would be a great impetus to the Cause.

The President differed from this view, and in earnest accents said so. She doubted very much if those ministers were Spiritualists after all, because of the conditions they would impose upon mediums. It was a preposterous thing to expect mediums 'to run the murderous gauntiet of armed investigators,' to help them in settling the question. Those who have tolled and slaved in the face of the united opposition of press and pulpit have not 'settled' the question and it is assuming too much for those men to updertake to effect right off that which mediumship itself has not completely done after all those years. The President said she would undertake to prove to each individual minister the truth and facts on which rest Modern Spiritualism, but she would not submit to their unheard-of conditions.

The President's opening address was on 'The Signs of the Times,' all of which she was glad to say looked encouraging for the Cause.

Dr. Slade described a visit which he had made in spirit to the world beyond the stars. His guides, he said, showed him those who in life through some imperfection of the brain were idiots, and in the great heyond they were the brightest of the stellar world. He was also shown the animal and vegetable worlds.

Mr. Newton quoted Judge Edmonds t

Arcanum Hall, 57 West 25th Street .- The Progressive Spiritualists met as usual last Sunday. G. G. W. Van Horn, test medium and psychometrist, presided at the afternoon and evening meetings. The exercises were interspersed by music, finely rendered by Miss Naegeli; Mr. Beach, Dr. Williams, Mr. Hill (of Philadelphia), G. G. W. Van Horn, Mr. Lagrande B. Cushman, Mrs. Haverstoil (of Haverstraw), Mrs. Mott Knight and others, interestingly participated in the exercises.

If the Baby is Cutting Teeth, Be sure and use that old and well-tried remedy, MRs.

WINSLOW'S SOOTHING SYRUP, for children teething It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for diarrhæs

Norwich, Conn .- On Sunday P. M., Feb. 15th, the usual eloquent address was given by Mrs. Lillie, the subject being, "The Universality of Truth."

usual eloquent address was given by Mrs. Lillie, the subject being, "The Universality of Truth." The speaker said that in all ages and from time immemorial rays of truth had glimmered through the darkness of superstition and bigotry—no age having had all of truth. As far back as human history reaches there have been glimpses of the light which we have to-day in its fullness.

All the ages past have waited for the dawn of Modern Spiritualism to prove, what the churches have for years tried to maintain by faith, t. e., that we are immortal beings. Spiritualism teaches an infinite wisdom and truth. a higher religion, and a plan of salvation for all by their own efforts. A fine improvisation closed the session.

The evening subject, "Home, Husband, Wife and Children," was of special interest to all. Home was placed at the foundation as the redeeming power of the human race. The speaker said that in our efforts at reforming the evils of society we had worked in the wrong direction; that it is a self evident fact that the prayers and sermons of religious systems had failed to accomplish the work of true reformation.

The teachings of Spiritualism emphasize purity of living as the only means of escape from the consequences of wrong-doing, and the man or woman who fails in making application of these teachings is not a true Spiritualist.

Homes must be ruled by love. Fathers and mothers should live the highest and noblest lives, and the children will be more perfect. The home circle should be filled with sunshine and sunlight. The speaker carried us outward to the homes in the spiritual world where all are united, where love is the ruling power, and we find the fulfillment of our highest hopes and

where all are united, where love is the ruling power and we find the fulfilment of our highest hopes and and we find the fulfilment of our manager attors.

Mr. Lillie as soloist has never been better appreciated; and in connection with the quartette the musical exercises have been excellent.

Mrs. Lillie has been making an effort to introduce the BANNER of Light to our people more fully, and has sold several copies each Sunday.

Next Bunday memorial services will be held for members who have gone to the higher life the past year.

Mrs. J. A. Chapman, Ssoy.

Minucapolis, Minu. The following platform

we, the undersigned, residents of Minneapolis, Minn. do hereby associate ourselves together under the name of Progressive Spiritualists. As Spiritualists, we know that the spirit survives the death of the physical body, and that there is intelligent communication between the living and the so-called dead. We claim the epithet Progressive because we know that progression is the law of existence, both now and hereafter. As Progressive Spiritualists we accept all true spiritual manifestations as being direct proofs of the continuity of life; and we desire, by works of humanity, truth and love, to develop ourselves while on the earth plane, so that our advancement may be more rapid after we leave the physical body.

ABEX A. JUDSON, President.

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was adopted by the Association of Progressive Spiritualists on Feb. 8th, 1891:

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der, Charleston, S. C. Ask for and obtain only "Brown's Bronchial Troches." 25 cents a box. Itam Rowbottom Chairman.



Meetings in Brooklyn.

The Progressive Spiritualists hold their weekly Conference at Everett Hall, corner Bridge and Willoughby streets, Brooklyn, every Saturday evening, at 8 o'clock. Good speakers and mediums always present. Seats free. All cordially invited. Samuel Bogart, President.

Spiritual Union, Fraternity Rooms, corner Bedford Avenue and South Second street. Meetings Sunday evening at 7½ o'clock. Good speakers and mediums always present. Porter E. Field (33 Powers street), Secretary. Services held under the auspices of the Ladies' Aid. Mrs. M. Evans, President.

Conservatory Hail, Bedford Avenue, corner of Fulton Street.—Sundays 10% A. M. and 7% P. M. W. J. Rand, Secretary.

Everett Hall, Bridge Street and Willoughby Avenue.—W. J. Colville lectures every Sunday at 7½ 2. M. Spiritual Conference, Test and Experience Meetings are held Tuesday evenings at Mrs. M. C. Morrell's rooms, 181 Lexington Avenue, near Franklin Avenue Station. Good speakers and mediums in attandance. meetings every Friday at 3 P. M. sharp. Mrs. M. C. Morrell.

The Woman's Spiritual Conference meets at par-lors No. 221 St. James Place, corner Fulton street, every Wednesday evening at 8 o'clock. Seats free; all invited, S. A. McCutcheon, President.

Conservatory Hall .- "How Shall Spiritualism be Investigated? or A Word on Psychological Research." was Mr. J. W. Fletcher's subject on Sunday evening. The address was listened to with marked attention, and followed by many tests.

Next Sunday Psychometrical Séance in the morning; Clairvoyant Séance in the evening.

It is not what one says, but everybody who knows it praises Johnson's Anodyne Liniment.

Haverhill and Bradford, Mass.-Mrs. Ida P. A. Whitlock of Boston spoke for the first time in Brittan Hall before the Union Fraternity last Sunday, commanding fine audiences-that in the evening being

especially large.

especially large.

In the atternoon her subject was: "Some of the Causes of Modern Thought."

In the evening the question for consideration was. "Is Spiritualism a Fact or a Fancy?" The answer to this inquiry was interestingly and instructively given, and in some measure referred to the recent step of inquiry taken by the Commission which has been formed to inquire whether Spiritualism is a truth or a delusion. It was suggested that what shall be really settled in this research will be what is reached through individual experience; that will be substantially the only settlement that can be made of this question. Out of the personal experience and observation of the individual soul will come the revelation, and the chief settlement of the prime facts of that philosophy which is shaping and directing human destiny. In connecis shaping and directing human destiny. In connec-tion with each address many excellent and satisfactory

tion with each nounce.

Easts were given.

Next Sunday Mrs. A. E. Cunningham of Boston will occupy the platform, speaking and giving tests.

E. P. H.

Lynn, Mass.—Cadet Hall, 28 Market Street Spiritualist meetings were held here Sunday, Feb. 15th, at 2:30. A good audience was in attendance, and the interesting services were opened with appropriate music, led by Kate M. Hovey. Mrs. Hare and Mrs. Nora Dowd gave many recognized tests, etc.

At 7:30 the hall was filled—being over two hundred present. The services of the evening were opened with music, followed by Mrs. Nora Dowd with many convincing messages and tests.

Next Sunday, Feb. 23d, at 7:30, we have with us Mrs. Abbie N. Burnham of Boston, Mrs. Dowd. and others.

THOMAS H. B. JAMES, Car. Sec.y.

88 South Common street.

Quincy, Mass.—We had a very successful meeting on Sunday evening, Feb. 1st—Miss Nettle M. Holt giving some fine tests.

On the evening of the 15th Mrs. Nellie F. Burbeck of Plymouth was with us for the first time, and proved a grand success as a speaker and test medium, Feb. Mrs. I. R. Downing speaks Sunday evening, Feb. 22d.

A fact that all men with gray and many-shaded whiskers should know, that Buckingham's Dyo always colors an even brown or black at will.

Meetings in Philadelphia.

The First Association holds meetings every Sunday at 10% A. M. and 7% P. M. in the hall 810 Spring Garden street. Ohildren's Lyceum at Tr. M. Joseph Wood, President; Bamuel Wheeler, Vice President, 111 Wallace street; Bobert A. Thompson, Sparetary, 614 Venango street. The Second Association meets every Sunday after noon at 2% in the Church, Thompson atreet, below Front T. J. Ambrosia, President, 1222 North Third street.

Plymouth, Mass.—On Sunday evening, Feb. 8th, Dr. W. A. Hale of Boston occupied the platform of the Spiritual Society here. His lecture gave general satisfaction; the tests were very good, and nearly all recognized. Dr. Hale is always a welcome speaker in Plymouth.

Sunday evening, Feb. 15th, we had the pleasure of listening to the young and deservedly popular lecturer and medium, Oscar A. Edgerly of Newburyport. His theme was "The Religion of Naturalism," in dealing with which he showed the vast difference in a religion based upon the feudalism of past ages and that where nature teaches its disciples to see, read and understand Delty in all things. He gave quite a number of tests and descriptions which were rendily understood. Mr. Edgerly came among us an estire stranger, and will occupy our platform next Sunday evening, 22d, when he will no doubt meet with a warm greeting.

Next have the second of the sunday of

Newburyport, Mass.-Mrs. Carrie F. Loring of East Braintree was with us last Sunday, for the second time this season, and was greeted by a good audience. In the afternoon she described the ascension of ence. In the afternoon she described the ascension of the spirit from the body at death, as seen by her at the bedside of a young man. Her narrative was very interesting and instructive. She-aiso-gave a number of tests. In the evening the audience was double that of the afternoon, and Mrs. Loring, instead of giving a lecture, devoted the time to tests; a large number of spirits came, and gave facts by which they were identified. Great good has been accomplished in this city by this gifted medium, who has kindly consented to come to Newburyport again March 18th. Sunday, March 1st, we are to have Mrs. Emma Miner.

F. H. F.

Haverhill, Mass., Red Men's Hall .-- Mrs. E. C. Kimball was with us last Sunday, the 15th, with the most gratifying results, our receipts being more the most gratifying results, our receipts being more than at any previous Sunday in the course. Her treatment in the afternoon of "Death in the Light of the Harmonial Philosophy," was very consoling and intelligent, and enlisted our closest attention to the end. Her lecture in the evening upon "Spiritualism a Fact," was satisfying to all. Her tesis were the most convincing of any to which it has been our privilege to listen. Next Sunday Mrs. Emma Miner will be with us afternoon and evening.

O. P. Hurd, Pres.

Bridgeport, Conn .- A letter alluding in appreciative terms to the services of Mrs. Jennie K. D. Conant in Bridgeport, will receive attention in our next.



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