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# The Rostrum.

#### The Journey of Life.

A "Talk" to the Veterans of the Soldiers' Home in Chelsea, Mass., given through the Mediumship of Mrs. M. T. Longley, Sunday, Feb. 15th, and written out by Her Guide for Publication in the Banner of Light, at the Request of Friends.

ND they came to the end of the forest at last. Their way had been long and wearisome, for the road was uneven and beset with pitfalls and stony places. Long years had passed since they had started on their questthis search for the beautiful city which should be their goal. Sometimes they could not see the sunlight in the sky, nor at night behold the gleaming stars, so heavy and dark were the branches of the forest trees, and at times great storms beat upon them, and gloomy tempests tossed them to and fro.

But now they had reached the end of their path-these two, the man and his guide-and standing at the edge of the forest they looked across a great plain, and arid space with little verdure, to where the city walls gleamed in the clear light of the golden sun. Beautiful the shining walls appeared to their tired eyes, beautiful was the radiant light that streamed upon the gates. Many years before they had been sent forth on this journey. The man was youthful then; his fresh young life had thrilled starting from his father's house, he had been loving, though silent admonitions, his weary through all the way; a guide whose tender amend his mistakes, and to correct that in his care and watchful love should never fail; one life which has gone wrong. who would be faithful to his charge through every changing scene and circumstance; one who was wise and loving and true; for the thoughtful parent said: "My son must never go alone; he is inexperienced and innocent of the world's ways; he must have a companion who will never fail." And the guide had never failed; unheeded by the careless youth, his those we have loved have gone before, but they presence even unsuspected at times, unseen even when his protection was most largely exercised, the watchful guide attended the steps of his ward, and ever led him on. Through fangled wild and jungle, where fierce beasts snarled, and with which sometimes they had to cope; over rocky places that were hard to climb; through the very camps of human foes, who struck at the traveler, and with whom he had to deal, they passed, ever making their way toward the goal for which they sought. But it had not all been unpleasant and burdensome. They had come often, too, to bright places, where the sun shone warmly down upon springing grass and blooming flowers, where the birds sang sweetly in the trees, and where smiling faces and gentle welcoming hands gave greeting. Here the man had formed endearing associations and tender ties. Dear ones had grown into his heart, and sweetened his life with the harmony of their own bright sculs. But these, too, had dropped away one by one, some of them taking other paths through the forest, or speeding on toward the city beyond and gaining its protection, while he to dally with the pleasures that allured him in

Now he stood, travel-stained and worn scarred and battered from the effects of all that he had undergone, but still attended by his faithful guide, gazing from the edge of the forest across the plain, and asking himself if be admitted to that city of peace beyond. Tremblingly he questioned, for he was weak and spent. How dared he who had wasted time; who had sometimes fought when he should not have molested any one; who had not always kept straight on the right course, but had wandered from the path-how dared he, who had sometimes fallen in slippery places; who had stumbled over the uneven ground, and not been strong enough to keep erect, hope or expect to enter that charming city where all were fresh and young and fair, and where no disorder reigned? But the trusty guide breathed new encouragement into conscious, living spirit, we shall continue to his heart; reminded the man of the good deeds he had done; of the hours when he had battled ing through experience and gaining knowlwith error in behalf of right; of the needy fellow-beings he had assisted; of persons in pain he had relieved of their suffering; and whispered to him that though some of his tures here. These must continue to live; and scars and tatters had been won in unworthy frays, yet many had been received while fight. that we shall meet our loved ones in another ing for truth and liberty and right, while do world? Your precious ones who have gone, my

sunny spots.

count in his favor at the city gates.

And so encouraged the man renewed his journey across the great plain, suffering heat and thirst and weariness by the way, until he en on slippery places, and when you have been reached the shining walls. With hesitating strong to stand erect. By and bye you will fear he knocked, and lo! at his touch wide reach the eternal city where they abide. You swung the gates, and he and his guide passed through. It was a dazzling scene of beauty hasten to meet and welcome you; and though that he met, almost blinding his dust-tired eyes. No sign of disorder, no dirt, no disfigurement anywhere, but all was lovely, harmoto intrude, when gracious forms hastened toward him with outstretched hands of welcome. They were the dear friends he had known and lost. They paid no attention to his dishevelled appearance, but led him on to their hospitable homes; but he, conscious of his unfitness to mingle with them, tried to shrink away. The joyous company would not permit his flight, and those most dear to him assured their guest that they would conduct him where he could cleanse and refresh himself. So they did, and after he had laved and had arrayed himself in new garments he found that he had become more like the bright company of this city, and that he could soon learn their manners, and to perform such work as they had for him to do.

So is it with the journey of life for every man, my friends; he starts out untried and inexperienced to pass through the forest of discipline, and to encounter good and evil by the way, through which he gains knowledge of human nature, and of terestrial life. The forest is full of snares and pitfalls. There is underbrush to break through, there are jungles to pass. The wild beasts of passion assail him; innumerable temptations beset his way. Some of these he overcomes, and by some he is overpowered for a time; and thus he becomes scarred and battered in his appearance as he nears the journey's eud. Foes meet him here and there that he must fight, and sometimes the conquest is his, while again the victory belongs to the enemy he has met. But there are pleasant places along his pathway too, where gentle friends and loving kindred entwine his heart with thornless flowers; and if these leave him ere his travels cease, there is ever the hope in his breast that he may find them by-and-bye.

But though friend and foe in outward life forsake, man is never alone: a faithful guide attends his steps, a presence tender and true, one delegated to accompany him by the Divine Parent, who will not send his child out into the unknown world alone. Through good and evil report, through sunshine or gloom, through pleasure or shame, the presence keeps close to with the fire of hope and anticipation. When his side, encouraging by gentle whispers, and given a guide who should accompany his steps | charge to press on, and to try and try again to | home of peace. So, as I listened to your song, I

By and by e he comes to the plain of waiting. Dry and arid does it seem to be, but just across his tear-dimmed eyes behold the city of Immortality. Then the plain is gotten over, and we (you and I, my friends,) pause and hesitate. for we are all scarred and weather-beaten, and we do not know as we will be taken in. True. are so sweet and pure will they care to meet us as we are? But, urged on by our faithful guide, we knock, and lo! the gates are opened wide. We enter the promised land, but stand ahashed; because of our uncleanliness we dare not go on. But familiar faces greet us, loving friends rush forward to give us welcome. They insist that we shall enter their homes, and that we are to abide with them. We see ourselves as we are, and we blush for our apnearance. We remember what we have been and we are ashamed. But our friends show us where we may cleanse ourselves, and how we may repair the wrongs we have done, and make ourselves whole; and while we are thinking of the mistakes and the failures and transgressions of the past, they whisper of the good deeds

and the triumphs we have won, and our de-

spondency turns to hone. By-and-bye it comes to us that we can correct all the wrong in our lives by going to work, working for others more miserable than we are; by caring for and thinking of the un fortunate, and forgetting ourselves; and so the scars vanish, the lines of weariness fade paused on the way to battle with foemen, or away, and we are made whole and worthy a place in the city of light; for by working for others we gain self-respect, and the man who respects himself is worthy the respect of the world. In coming into this world, helpless as babes though we are, we as human beings are endowed with powers and possibilities of expression and achievement wonderful to conhe, all tattered and disfigured as he was, could template. These, we feel, must have started from somewhere, and that they are our heritage from the Infinite Parent of Life it is not hard to believe. If God is supreme and omnipresent he must be all-powerful and everywhere; therefore, no one of us can get away from him. If he is omnipotent, then he must know all things, and have rightly understood us from the beginning. Judging more wisely than any finite mind can do, this Infinite Intelligence can never discard or discwn a human soul, but must claim them all as his own.

> If as spirit we exist before our mortal birth. then we conclude that as intelligent mind, as grow after the body dies. We have been passedge here, as in a school; knowledge that is to stand us in good stead beyond. We are social beings, and have developed our affectional nawhat more natural to believe than the thought

for other weary travelers, and they would all | sisters, wives, companions, children and friends | to be satisfactory; for in the very next breath | -love and watch over you still. They have seen your trials, and watched the battles you have fought. They know when you have fallmay shrink back and fear to enter, but they will you hang your heads in shame, they will lead you on, and show you how to remove the stains, to refresh yourselves, to take up new works of nious and sweet. He paused abashed, fearing goodness, out of which will grow a new life and new power for you.

Think of it, friends: the love of a sainted mother, of a brave father, or a good brother and sister; of that tender affection of a little child waiting and longing and living for you in another world; such love as will take you into its fold, and tend you and help you and teach you how to live, and then think of all this tenderness of father and mother and wife and child and friends combined rolled into one mighty heart, which is the infinite love of God, and ask if it can possibly discard or disown you. No! it will hold, you close. So fear not at the approach of death, good friends, but welcome its coming as that of one who will lead you safely home.

At the close of the discourse, the inmates of the Home, led by Mr. Longley, sang: "Oh, Think of the Homes Over There!" After which the speaker made the following remarks, clos-

ing with a benediction: "During the last week, two great commanders have been called to their eternal home: Admiral Porter and Gen. Sherman. Two commanders—one by sea and one by land—so great that I hesitated which name to speak first. Think of the grand reception they must have already met on the other side. Not only must these brave men have been tenderly received by the loved angels of their own households, but they must have been given a royal welcome by the soldier boys-officers and men-who fought side by side with them in a righteous cause in years past, preserving the integrity of the Union and the honor of its flag, and who had preceded them to the higher life. Think of the crowding of these boys around the grand old commanders, of the splendid welcome which ere now they have received. Some of those very boys who thus honor the ascended chieftains have been your comrades, have known and cared for you in days past. They remember and care for you still. So brave and loyal are their bearts that they would strike a blow for you, did you need it. No doubt if they saw you coming and thought you would have trouble in making your way, they would fight in your behalf and help you to reach their thought of the old admiral and of Gen. Sherman and of the reception the soldiers gave them 'Over There," of the grand welcome of those boys who not only were led and cheered on by the old commanders in hours of peril, but who also encouraged the hearts and made strong the arms of their leaders at such times by their own fidelity and courage. And so in thinking of those who have gone before and are waiting to give us greeting, we can truly say, " We are

# THOUGHT.

going home!"

BY GEORGE A. BACON.

[An Essay read before the Fortnightly Club, Washington, D. C., Friday Evening, Jan. 30th, 1891.]

N responding to the kindly-intentioned but wofully unwise invitation of our official head, no apology is needed. It is understood that the great unwritten law of "The Fortnightly" is, first, not to decline an invitation. and second, to give a fraternal greeting to any subject, however heterodox or orthodox it may be, always provided that it is presented in a becoming spirit and in a proper manner. The expression, however, of one's thoughts is one thing, the acceptance of them quite another: and yet it is by the reiteration and promulgation of thoughts that the world is lifted out of its ruts, one rut after another, along the highway of human progress.

The thoughts, if such they may be called, which I shall submit during the few minutes you lend me, I cannot expect will meet with general agreement; but this is immaterial. If true, they will abide; if not, they must go the way of all untruth. I trust, however, they may at least awaken interest and prove provocative of thought on your part, while those who comment and criticise may illumine and instruct. Meanwhile one loves to believe that all intelligent men and women are intellect-

ually hospitable. I am interested to know something "Concerning Thought," something as to its genesis, its laws of existence and procedure, its psychologic power, method of cultivation, thoughttransference, modes of expression, etc., etc. Hence the agitation of this subject in your presence, in the spirit of Lord Verulam's admonition not to confuse and refute but to weigh and consider.

Byron speaks of

fine yourselves."

"The power of thought—the magic of the mind." He elsewhere says: She was his life, the ocean to the river of his thought,

While Longfellow says: 🔻 ""She floats upon the river of his thoughts." DEFINITIONS. On a certain occasion Voltaire was forced to

exclaim: "Define yourselves, gentlemen; de-

ing good to others, and while bearing burdens friends—the fathers and mothers, the brothers, thinks; but this is thought to be too indefinite face to face.

one is bound to inquire what is mind? and the various responses given are still less satisfactory. Yet definitions are in order. What do the metaphysicians and the poets say touching most venerable of "chestnuts." What is the key this subject? "Everything has its reason in all other things. . . . All the operations of the Will, of the Imagination and Senses, are thoughts," says Descartes. "Thought proper, as distinguished from other facts of consciousness, may be adequately described as the act of knowing or judging of things by means of concept," says Mansel. . A professional friend of mine tersely says: "Thought is involved action. Action THO evolved thought."

A. still more modern philosopher says: Thought is the centralization of intelligence in the mind of an individual, impressed upon the brain for formulation into language or symbols to indicate its meaning, the mind being the spirit of the brain." I am grateful for this definition. It will stand. The Encyclopædists say, "Everything we can take cognizance of is mind." Nay, while mind is cognizant, cognizance is not mind, only an attribute of it. Certain materialists deny that thought is anything more than an ethereal emanation, that it has no tangibility, etc. Is this a question of tangibility versus sensibility? Without confusing cause and effect, who has not by a thought been made to halt and tremble, to shiver and shake as by a sudden and powerful blow; been made to burn or freeze. as by fire or winter's blast? Verily, thoughts are palpable existences, actual things, living

Dryden says: "Thoughts come crowding in fast upon me, that my only difficulty is to choose or to reject." Fortunate man! No wonder that for a time he was in his day the undisputed king and law-giver of English literature. On this point our own poet Cranch thus expresses himself in verse

> "Many are the thoughts that come to me In my lonely musing, And they drift so strange and swift There's no time for choosing Which to follow, for to leave Any, seems a losing."

Tennyson also in his immortal verse says: And thought leaped out to wed itself with thought, Ere thought could wed itself with speech.

Thus while to some the channel of communieation seems to be unimpeded and the flow of their thoughts unceasing, there are others, and they constitute the great majority of writers, of whom it must be said thoughts come not at their bidding, woo them as they may.

It is equally beautiful as poetry as it is true in mental philosophy that

"Thought is deeper than all speech. Feeling deeper than all thought; What unto themselves was taught."

In its last analysis, thought is thus recognized as sensation, experience, consciousness. Who has not felt in certain moments of his life, possibly on occasions of earnest conversation or sharp discussion, or it may be in moments of reverie, of indignation, of enthusiasm, of passion, of deep emotion-who, I ask, has not at times realized a flood of "thoughts that breathe in words that burn," which to satis-

factorily express became impossible? To those who from natural aptitude of mind are enabled to speak extempore, those who by mental training while standing upon their feet can command their mental forces, can marshal their thoughts in orderly array, and while talking do solid thinking-what experience is comparable to this, to find welling up within them, as from an exhaustless spring, fancies and facts, thoughts and ideas that crowd for recognition and expression? Or to those who, organically gifted with developed inspirational powers, are privileged, without intellectual effort or preparation, to suitably voice in vigorous prose or tuneful verse, mental baptisms, the downpouring, as it were, of spiritual showers? And whence the source of such influx of concept and comprehensions?

# DUPLICATED THOUGHTS.

Numberless are the instances where the same thought has evidently been received into the consciousness of several persons at the same time, each widely separated from the other, all of whom, strangely enough, felt moved to practicalize the thought by getting up a "corner" on it, or a monopoly, in the shape of an invention, as evidenced by these several applications, simultaneously received at the Patent Office.

Again, it is a common occurrence that the same thought or thoughts have been utilized by different writers, independently, ator about the same time, all of whom have asserted that they knew nothing of any one but themselves being possessed of the idea till it chanced to appear in print, each being positive of the fact of his own originality. As these well-attested cases are altogether

too numerous to suppose it possible to mistake coincidences for consequences, what is the explanation? Mine is this: That the same thought was received practically at the same time by the several parties, in accordance with their individual receptivity, through the laws pertaining to thought-transference and thoughtimpartation. Indeed, it is possible that yet others were also the recipients of the same influx, but did not record the thoughts.

Yet, again, this is also a matter of frequent occurrence. For instance, while walking along the street, absorbed it may be with inconsiderate items, the thought of some old-time friend would come into the mind, from whom you had been separated many years, and by thousands Let us try to do so. By the lexicographers, of miles, but who, following the thought, would

The expression, "I was just thinking of you," as one unexpectedly meets with some person he least likely supposed to be near, has become the commonest of experiences-is the that unlocks these daily recurring mysteries? Let each make answer, and see how you agree with this: that it is by the projection or impinging of the personality of one upon the sphere of the other, the commingling of auras radiated by two distinct personalities. Who can limit man's susceptibility? Who fathom

#### THOUGHT-HEALING.

Under various names, the efficacy of thought. employed as a curative agent in the treatment of bodily ailments, has come to the front with in the past few years, and now claims to have a large following of intelligent accepters and practitioners.

As pertinent to this branch of my subject. let me say, incidentally, without attempting to give the formulated theory of these several classes of Thought-Physicians, that while the power of thought is recognized by all who have to deal with mental operations, that in a multitude of cases its influence upon the body is well known to be much greater than that of drugs, it becomes a marvel why physicians generally do not utilize it to a far greater extent than they do in their professional work.

Occasionally, however, some unusually bright man among the medical fraternity is found who puts his mind into his treatment, who gives his patients, with their recipes, a medicinal thought more curatively helpful, more potent for good, than any mineral or other mixture possible. One of this class (Dr. W. H. Holcombe) says: "When one has grasped the idea that by creative laws mind is dominant in all parts of the body, the minutest changes of which are in reality organic manifestations of mental conditions, many things before incomprehensible become clear."

From the standpoint of this grand truth, we see how emotions - which are produced by thought-determine the most rapid changes in the secretions of the body; how fright turns the hair white; how terror poisons the mother's milk; how great mental excitement or the slow torture of mental anxiety write their baneful effects upon the tissues of the brain; how the images made upon the mother's brain are transferred and photographed upon the body of the unborn babe; how epidemics spread by the contagion of fear and the transference of thought, the thing feared in the mind being reproduced in the physical system. Physical appearances are only the external forms or natural embodiment of spiritual causes which are the real motor powers. Effects are produced, but by internal and corresponding spiritual means. When these internal forces can be evoked and set in action from within, the external means may be dispensed with.

The part which the mind has always played in the cure of disease has not been recognized. because of the prevalent and dominating spirit of materialism. The mind has been all the time counted out, while in reality it may have been the chief and perhaps the only factor in the case. When we are confronted with cures of the most remarkable character, cures entirely beyond the reach of our best medication, we attribute them to imagination, faith. hope, expectation. And we do rightly, for imagination, faith, hope, expectation are states of the mind, are the mind itself in substantial activity and creative energy, and when these vital forces can be evoked and directed, there is no limit to the possibilities that lie in store for us."

Within and without, man is an epitome of the universe, of the universe of matter in his physical nature, that of Soul or Pure Intelligence in his interior nature. This alliance of the spiritual man with matter is that through experience his individualized soul may be properly unfolded.

Being thus endowed with spiritual potencies at command, why should not this master force, through the channel of the mind. demand obedience on the part of its servant? Universal Mind is evermore evolving thought, which necessarily must be of a benevolent character, the offspring of Wisdom, Truth and Goodness. And are we not supposed to be the image or reflection of this Mind? In the degree of our unfoldment, then, will the ebb and flow from this Universal Reservoir flood our individual consciousness.

Swedenborg truly says: "Changing conscious thoughts changes the conditions of all organs of the body." An earnest, consistent, determined, hopeful thought, pulsing with health-giving power, laden with the element of goodness, directed toward one who needs and soulfully petitions for it, changes the pathological condition of the one in whose behalf the thought is exercised. This with special reference to idiopathic diseases. Extend the operation of this law and principle to symptomatic disease, and results are found hardly less marvelous.

His experience must indeed be limited who does not know that changing the opinions and currents of thought has often proved sufficient to radically change the physical and mental condition of a patient, to the displacement of disease and the restoration to health. "Thoughts," says one eminent lady.

tangible as the nerve-centers in your bodies. and they can act on the nerves as the nerves act on the blood vessels, and these on the muscles, thus affecting the whole organization. Thought can make you sick and it can make you well. It can be cultivated in this direction until it becomes not only a curative agent but an irresistible factor in the reconstruction Thought is defined to be that which the mind just then and there present himself to you of the whole human body "the body itself being but a resultant thought. Verily, thoughts are actualities, realities, entities, things; ideas are organized forces. When these are harnessed to the Will, guided by Intelligence and supplied with Divine Energy, who shall limit the outcome?

Recognizing man, for the present purpose, as matter, mind and spirit, we have to observe that respiration is no less necessary for physical existence than that thought-waves from out the mental realm should impinge upon the brain and feed it as from an atmosphere. In all the departments of our being it is true that we grow upon what we feed. Thought presupposes mind. No thought without it. Try to divorce yourself from all thought-what are you? On the other hand.

> " Think truly, and thy thought Shall the world's famine feed."

What glorious compensation for right thinking. and its corollary right doing. The issues of life flow from it.

Theoretically, the virtue and power of thought is often recognized, yet how few seem to applyit-doubtless because of lack of knowl edge. What, then, becomes the duty of such Why, intelligent effort to comprehend its application. Like all things else, thought is subject to law-subject to conditions. It has its general laws of operation and its special methods of adaptation. The lesson, then, to be gathered from what has been said under the head of Thought-Healing, is this: Seek to radiate an atmosphere of health-giving influence-thoughts pregnant with power to the dispelling of error-mental propulsions originating solely for beneficent and noble purposes.

SPIRITUAL THOUGHT-EVOLVEMENT. Whence comes Thought? with a capital T. What is its origin? As well ask, whence cometh spirit? whence life? "The wind bloweth where it listeth; thou hearest the sound thereof, but canst not tell whence it cometh or whither it goeth?" Neither the Signal Service nor the Weather Bureau has yet fully compassed this item.

In the sphere of spirit, centres of thought force exist, from which radiate celestial currents, or thought-waves, for the healing of the nations. Blest above all are they whose soulculture is such as to be able to receive these divine vibrations. From out the harmony and silence of the soul, over which intelligence presides, where it is said thought is intuition and where heart-throbs are felt—is the native home of concepts, ideas, imagination, cognition, reflection, contemplation. These impregnate the mental atmosphere that surrounds the physical brain, which evermore seeks to appropriate what it has power to consciously use. In this garden of the mind, thought-flowers "to the manner born" have their perennial birth.

The source of thought is the source of all things-whatever term you feel to call it. Thought exists independent of man or the human brain, which is but the channel of its manifestation.

The quality of our thought indicates the character of the soil in which it flourishes. It is the test of our intellectual, moral and spiritual unfoldment. It is no more and no less true that "a man is known by the company he keeps" than by the thoughts he is accustomed to entertain.

Science recognizes the fact that electricity, as an imponderable agent, has an atmosphere peculiar to itself. It will next recognize what many who do not claim to be scientists already know, that thought, too, has an atmosphere of its own; that analogous to the undulations of sound on the tympanum of the ear. or light on the retina of the eye, are thoughtwaves upon the brain; that all thought as all sound is registered; that only as one is attuned to the vibratory motions of the thought will he find himself reflecting it; that crosswaves of vibration are set in motion by unusual emotional occasions, and that return waves act and react upon susceptible mentali- gard to the education of women, by saying: "To read ties: that every brain is a magnet with power | and write and cipher as far as the rule of three is to attract to itself those elements for which it has a natural affinity; that it will vibrate responsively on the plane of its development—to the degree of mutual relationship - one's thoughts determining one's status, one's spiritual altitude.

CONCLUDING BEFLECTIONS.

Assuming another life than this, it is logical to conclude that the laws of universal nature correspondingly prevail throughout all realms. and that the relations between these states are as intimate as they are forever inseparable. The causative power embraces all the higher including the lower. "Matgrality lies embosomed in spirituality." Back of all else, thought exists. Ideas become organized forces. Instinct with life, they are potential for good or evil. active to bless or blast. Dropping the physical form, one is still an active, personal intelligence, a receiver and transmitter of thought. Think you that man in mortal life creates immortal souls? or that he gives birth to immortal thought? Nay, the physical brain does not originate, it is but the instrument, more or less responsive, of the dominating spirit. The mind, the spiritual envelope of the tions of human life and its mission, commencing with brain, uses the latter as a means of expression.

spirit, and as the infinite emanation of intelli. found and saved by a farmer who had seen him in a gence forever rolls in vibrating waves throughout the universe, its revelations come only to those who are in harmonious relations with it where the love of God as sufficient to save all man-

the law and gospel.

By virtue of what is yours, I earnestly solicit

By virtue of what is yours, I earnestly solicit your best and most helpful thought. I give you mine unreservedly and disinterestedly. Whatever is your plane of thought, raise it to a higher level. Increase your capacity for thought by increased activity in efforts of usefulness and goodness in behalf of human kind. As all sound is registered, attune your ear to catch its deepest melodies. As all thought exists, cultivate the mental state to receive its diviner joys, remembering that "the educated or developed senses are much superior to the common senses." The musician does not make the music, nor the poet the poetry. They simcommon senses." The musician does not make the music, nor the poet the poetry. They simply express what appreciatingly appeals to their quickened consciousness through the laws of their being. Evermore like attracts like. Enlarged receptivity and sensitivity double one's power and knowledge in lines that go out and up in all directions. As Emerson sings:

"Go, speed the stars of Thought
On to their shining goals:
The sower scatters broad his seed;
The wheat thou strew'st be seuls."

Source of all things, behold thy creations, oh, Thought! How manifold are thy ways! What miracles are thine! To what supernal heights, to what fathomless depths are thy works made known! Limitless in power, measureless in speed boundless in extent, endless in duration—thou art embosomed in infinity. All else is encompassed by thee; thou fillest immensity; thou art the omnipotent, omniscient, omnipresent Life of Oreation!

ent Life of Creation! Washington, D. C., Feb. 2d, 1891.

Written for the Banner of Light. EXPERIENCE.

BY MARY WOODWARD WEATHERBEE. It matters little at what post we stand; All life is progress, through defeat and pain,

Sometimes enjoyment-all for flual gain: So we make profit, those shall leave no stain. All men for character must stand on test; Gold is not pure that has not first been tried;

No more the soul, till fires have purified-Burnt as a flame all undergrowth of pride. This is the furnace fire: Experience! Contending 'gainst a force that should have led.

What if at times the flames leap hot and red? The soul itself be half dismayed with dread? So does the great God work his work within; And if, because they are not understood,

We call some forces evil, others good, His final purpose shall not be withstood. Who, patient, trims his little lamp, shall save Perchance whole ships of living, struggling freight; His is that watch-tower on the hill, create

For light; that shining, none should be belate. If some must grapple hand in hand with foe, Against external odds, or self within, Know who that overcomes the smallest sin,

Has also greatest means great end to win.

Our own conditions, every circumstance Are not obstructions, but the means to raise Ourselves, well-ordered temples to his praise, For service dedicate to end of days.

# The Rebiewer.

UPWARD STEPS OF SEVENTY YEARS. Auto-JPWARD STEPS OF SEVENTY YEARS. Autobiographic, Biographic, Historic, Growth of
Reforms—Anti-Slavery, Etc.—The World's
Helpers and Light-Bringers—Spiritualism—
Psychic Research—Religious Outlook—Coming Reforms. By Giles B. Stebbins, author
of "After Dogmatic Theology, What?" Etc.
12mo, cloth, pp. 308. New York: United
States Book Co., Successors to John W.
Lovell Co.

This is the long and varied story of a genuine New England man's busy life, in the highest degree interesting in its details of reminiscences of himself and many others'known for their grand lives, made such by deeds of beneficence and their stalwart advocacy and defense of liberal teachings and uncompromising reformatory measures in Church and State.

Mr. Stebbins was born in Springfield, Mass., in 1817. His father was paymaster's clerk in the government armory, and a one-story house, formerly a soldiers' barrack, the home of his childhood. "Around that home," he writes, "was the beauty of nature, and within it the diviner beauty of human life, well ordered in its daily doings. Very seldom," he confather or mother-fortunate temperament, and the repression and self-control in the very atmosphere of Puritanism wrought this fine result, which lasted through years of invalid life of my father, and the watching day and night of my mother, and kept their last years serene and cheerful. An older and only sister never fretted at me or them, but held to her sweet saintliness and useful cares as maiden, wife and mother. I look up to these lives; without them I could not see through the mists to their golden heights. The memory of such a home is a saving

Such was his home; the arsenal filled with thousands of burnished muskets, stacked upright in lengthy corridors, was often his playhouse; but the long, low garret of his father's house was his chosen resort, in companionship with the ideal characters of the charming stories of Rev. W. B. O. Peabody, dividing his time, he tells us, with these and Homer's Iliad; imaginatively he felt the struggle of battle, saw the descending gods, heard the words of heroes and the pleas of women, until New England was in some dim distance and old Greece was new and

Our author's portrayals of the habits and customs of the people of New England in the period of which he here writes are full of interest, and their perusal will carry our veterans back to "the old brown schoolhouse, guiltless of paint within and without; in the little entry of which hung hats and bonnets and shawls, and the water-pail with its tin cup on the floor," when the good old deacon, a neighbor of Mr. S., indicated in a few words the popular feeling in reenough for gals.'

The accounts Mr. Stebbins gives of churches, ministers, Sunday observance and the religious habits of the people in Hatfield and Wilbraham, whither his home had been removed, half a century or more ago. are amusing, though apt to arouse one's indignation by the disclosure they make of the mental slavery to which our ancestors were subject; and those accounts are as applicable to all of New England at that time as to those places. There was but one "meeting-house" in Hatfleid. It had a "sacred desk" at the top of a long spiral flight of stairs, surmounted with a great sounding-hoard that "set the busy brains of boys and girls thinking what would happen if it fell and crushed the poor minister." At three sides of the house were galleries, and above them two large square coops: the "pauper pew" and the negro pew." A few Methodists meeting in a poor school-house back in the swamps were tolerated, an occasional Universalist and Unitarian met no rude abuse, but felt a chill in the social atmosphere. We are given a few quotations from Michael Wigglesworth's poem, "The Day of Doom," blazing all over with the flames of the wrath of an avenging God, as an illustration of the religious teachings in Puritan Massachusetts two hundred years ago, following which tracings are shown of the slow advance to higher planes of thought and more rational concep-John Murray, who, coming from England, was cast As thought is the active manifestation of on Long Island coast as a shipwrecked waif, but dream, and knew him as the preacher for whom he those who are in harmonious relations with it means in accordance with the degree of his or her mental and spiritual unfoldment. Given the conditions, the results follow.

In the spiritual life we are told thoughts are visible, having distinct form and color. Here we have thoughts and thoughts; but if we would come en rapport with those that are born of celestial activity, we must put ourselves in corresponding relationship with them. This is the law and gospel.

where the love of God as sufficient to save all manking the love of God as suf London, to which Lucretia Mott was sent as a delegate and refused admission because she was a woman, and the injustice of that refusal gave new life and organic shape to woman's claim of equality with man, and the woman's rights movement began its long and tortuous course that is certain to end in glorious triumph. Mr. Stebbins writes interestingly of the progress, a

few points of which we have above indicated. Of himself he says he had no doctrinal training, and was never taught to believe or disbelieve any creed or dogma. His father appears to have been a man of aknow.

broad views, and his advice was that of wisdom when the confidence of the eloquent Englishman, George Thompson, ashe said: "My son, never fear to hear both sides of all questions fairly, especially in religion. Be careful and thoughtful. Make up your mind without rash haste. but with a clear conscience. When you have decided, hold to your convictions firmly and honestly, and without fear." This advice, says Mr. S., stands by him like a rock. At an early day he tested it and its giver. He began to doubt eternal punishment, read the Bible found Scripture and justice with him, changed his views, and was told by his father that if he felt his new belief was right to "hold to it like a man." Being new neuter was right to "noid to it like a man." Being in Boston a few years after his change of views, and seeing an advertisement that a meeting in Obapman. Hall was to be addressed by Bobert Owen, father of Robert Dale Owen, he went thither. Robert Owen he describes as "an elderly man, plain, square built, with large head, and kindly, shrewd face," just such a one as the philosophical, benevolent philanthropist of Lanark might be supposed to have been. "He stood," land his least from the alphabetic letters, the following, d.w.a.r.k.a. in a.t.h.t.a.g.o.r.e.e. Mr. Thompson and all the company thought and said that this jumble of letters had

says our author, "with folded arms, talking rather than speech-making, and with beautiful clearness and simplicity spoke of the excellence of charity and accive benevolence. Every word went home. I thought to myself, Paul wrote well of charity in his Corinthian Epistle, but this Infidel, Robert Owen, is his equal."

The growth of transcendentalism, commencing in 1830, gave rise to associations on the Fourier model. In a chapter upon these Mr. Stebbins makes mention of R. W. Emerson, Margaret Fuller, Adin Ballou, Hopedale and Brook Farm, and in connection with the latter George Ripley, Hawthorne and Theodore Parker, who, living near by, used to walk over there

from his home.

"I was there but once," he says, "and my distinct memory of persons is meeting George Ripley, just from the plow, with cowhide boots, coarse garments, gold glasses, a stout body equal to farm work, and a noble head—the plowman and the scholar oddly put together. This incongruity impressed me everywhere. Hoeing corn and reading Plato; cleaning stables and writing essays; learned talk and calling haw and gee to the cattle; milk-pans and artists' easels; peeling potatoes and coning fine philosophy; making butter and poetry, seemed all in strangely fantastic conjunction. The talk and study were admirable, the homely work was awkward, for they were versed in the one and not in the other. Its life was not long, but it inspired many noble labors, and left memories full of light and strength."

Some account is given of Northampton, its people and its Association of one hundred and fifty members -"thinking people who had gone out from the old ways," one of whom, "a colored man, born blind, diagnosed diseased conditions by some fine power of touch, and won great regard from his patients and

We are given pleasing memory pictures of many of the principal leaders in liberal, progressive movements of the past fifty years. William Ellery Channing, whose church he attended in 1838, is described as "a man of middle stature and delicate form, drawing a little on one's sympathy by his physical feebleness before he spoke, but lifting all into a region of higher thought when he was heard." Remarks upon John Pierpont are introduced by the following verse from one of his poems, the sentiment it expresses being one that Mr. Pierpont can from his present position most emphatically endorse:

"Not there! Where, then, is he? The form I used to see Was but the raiment that he used to wear; The grave that now doth press Upon that cast off dress

Is but the wardrobe locked-he is not there. Following this, Mr. Stebbins says:

Following this, Mr. Stebbins says:

"I first met Mr. Pierpont at his home in West Medford, Mass., May 23d, 1861. He told me how a reaction in his favor had taken place, after his long and brave contest with the rum-selling pew-holders of Hollis Street Church, and how his Lyceum lectures and poems had grown in favor, but when he became a Spiritualist the calls for lectures and poems grew less, and his Unitarian brethren, a majority of them, cool toward him. Of all this he made no complaint, but spoke of it with cheerful humor, yet it could not but affect him. This message he gave me, received by him in New York in 1860, through the mediumship of Mrs. Hoy, a stranger:

"My BROWER: The world is full of signs and tests."

him in New York in 1860, through the mediumship of Mrs. Hoy, a stranger:

'My Brother: The world is full of signs and tests of spirit-power, and we will not allow you to question that which meets your outer and inner vision at every turn, for you know the flower lip speaks it, and the leaf-tongue proclaims it. I have passed away, yet the grave does not confine me. I am where I see more to do, and under more favorable circumstances, than when my soul was obliged to carry the burden of my body. Not that I despise the tenement, God forbidi I parted with it as well-tried friends bid each other a final adieu. I am carrying out my intentions, and urging with good faith that freedom in Christ which shall render man the worthy companion of the angels. Here I see no eye watching with distrust or envy; no cold reserve and formalities which chill the heart's warm outgushings,... but, by the light which surrounds all here, I see man in all his nobleness and simplicity. Would that more could come into possession of this spiritual sight, which must inevitably raise the fallen—while as a self-adjusting principle, it must make man his own judge and savior—God being within. It is not new, but the old, revived and relieved of all superfluous garniture which education has heaped upon it...

With kindness ever,

He thought the signature a mistake, not knowing who it meant, when the medium again decidedly

He thought the signature a mistake, not knowing who it meant, when the medium again decidedly signed 'T. P.,' and further thought led him to see it was Theodore Parker, from whom he had messages at other times and places."

Of his personality at near the close of his long and saful life, he says:

useful life, he says:

"Tall, erect, his hair and beard fine and silvery, the fresh glow of health and temperate purity still giving ruddy hue to his cheeks, strangers in the streets stopped to admire him. In his delightful conversation, the culture of a scholar and poet, the brilliancy of a young heart, the courage of a reformer, the wisdom of large experience, and the insight of a spiritual thinker, gave varied charm and instruction. One evening I heard him recite a poem of his own at a temperance meeting.

He came before the audience with a weary step, and began his poem in a broken and feeble voice, but a change soon came, and before he was half through his form dilated, his eyes flashed, his voice was deep and full, and the burden of a half century seemed rolled away, leaving him young and glorying in his

and full, and the burden of a half century seemed rolled away, leaving him young and glorying in his strength. The conquering spirt had lent the body, for the hour, something of its own immortal youth, so that all were spell-bound in surprised delight. I saw him last one-lovely summer morning at the corner of our street, opposite the City Hall and the statue of Lincoln, waiting for the cars to go to the Treasury building. He spoke cheerly of the beauty of the day; said he was going to start for New England in the atternoon, and stepped on to the ear as it came near, waving his hand and smilling his good-by. In a few days he was acting as President of a meeting of Spiritualists at Providence, and just afterward passed screnely to that higher life for which he was ripe and fully ready."

A few pages relative to Theodore Parker are fully appreciative of the life and services of that bold and truthful reformer, whose "earnestness and reverent spirit," he says, "made all ordinary preaching poor. Mr. S. further says, from knowledge gained by conversation with Mr. Parker, that headmitted the worth of Spiritualism as an agent in emancipating the human mind. In this connection he quotes his biographer. O. B. Frothingham, as saving: "He blamed the scientific men. Agassiz among them, for their unfair methods of investigating the phenomena; rebuked the prigs who turned up their noses at the idea of investigating the subject at all, and admitted that Spiritualism knocks the nonsense of popular theology to pieces, and leads cold, hard, materialistic men to

recognition of what is really spiritual in their nature." Mr. Stebbins first met William Lloyd Garrison at the Northampton Association. He devotes near a dozen pages to interesting reminiscences of that and subsequent interviews with him, and follows with Wendell Phillips's just tribute to the memory of Mrs. Garrison. Henry O. Wright finds worthy mention by our author, in a sketch of whom allusion is made to nis Boston publisher, "Bela Marsh, whose little Cornhill bookstore was the place where all sorts of books on unpopular, yet excellent reforms and reormers, could be had, and where Mr. Marsh himself. one of the best of men, could always be seen." Characteristic of H. Q. Wright, it is stated that once at a yearly meeting in Western New York, while speaking to three thousand people, he said: "When I die, as you call it, I shall begin to live. I am not going to some place so far away that I can never get back, and I don't expect to sing psalms and shout hallo-lujah forever. I don't believe God is selfish enough, or fond enough of flattery, to want me or anybody to spend an eternity in that way. I love to work here and to grow in wisdom and love, and I want a chance to work and grow over there. I shall want to see you, for I love you. I shall have something to do for you." That his desire thus expressed has been ful filled, the readers of the Message Department of the BANNER OF LIGHT have had ample opportunity to

sociated with Garrison in his labors and persecutions, Mr. Stebbins says:

Mr. Stebbins says:

"Giving a course of lectures in Rochester," (one of which was descriptive of a journey from Calcutta to Delhi,) "he was the guest of Isaac and Amy Post, while the 'Rochester rappings' were stirring the air with new wonder. Expressing a wish to know something of the matter, Isaac said: 'Thee can go with us any time,' and a night was soon fixed on. At the house where the séance was to be held were George Thompson, Isaac and Amy Post, Barah D. Fish, my wife's mother, and three or four personal friends, with Mrs. Leah Brown (142 Fox, late Mrs. Underhill of New York,) as the medium. All sat around the

no meaning, but he took the paper in his hand, took in at a glance their connection, and exclaimed; 'Dwarkanath Tagoreol My God, is It you?' to which came emphatic response, a valued Hindoo friend, who was not in his mind, and whose name was not known, thus manifesting his presence.

For a half hour of deep interest he asked questions, and all the answers he said were correct. At the close he asked: 'Where did we meet last?' and the reply was rapped out: 'Regent street, London,' with the right number given. 'What mood were we in?' was then asked, and the word 'Anger' came in response, 'That is true,' said Mr. Thompson, 'we disagreed, and his tilness prevented our settling our trouble.' Then he asked: 'Do you still feel angry?' and the prompt answer came: 'No, dear friend, in the light of this higher life auger dies away.'"

The space we have already occupied forbids us

The space we have already occupied forbids u making further extracts or remarks upon this very interesting work. Sketches of numerous "Helpers" and "Light Bringers" are given in the remaining chapters: John T. Hopper, Gerritt Smith, Wm. Denton, and others, together with the author's experiences and investigations in Spiritualism and accounts of phenomena; something of Psychic Science Research, closing with one upon the religious outlook and reforms now in progress, including strong and forcible remarks upon the labor problem and woman suffrage.

"The Salem Seer." - Of this deeply interesting book, preserving in a durable form a record of some of the most convincing proofs of the basic truths of Spiritualism given through the remarkable medial instrumentality of Charles H. Foster, a writer in the New York World of Sunday, Feb. 15th, says:

"Anything concerning the inner life of such a human phenomenon, known to us mainly, if not only, in a professional way, must be interesting, and when an author like George C. Bartlett, who lived with him, slept with him, and traveled around the world with him, undertakes to tell us what he knew of Mr. Foster, we feel that friendship ought to throw some ray of light where science, owing to a stiff neck, failed to bestow

But this critic in The World, like many others who write for the leading secular press, seems loth to recognize, or to admit that he does, this "ray of light' which he says ought to be thrown on a subject that can to-day number its fifty million believers, scattered over the entire globe, but which "science," so-called, for the most part, rashly scorns to bestow a glance upon unless to deride and attempt to prove a delusion. The writer further says:

The writer further says:

"Innumerable persons of keen apprehension, intelligent equipment and large range of experience watched him assiduously and severely. He was thrown in contact by his many sittings with some of the most sagacious and the most incorrigible men in the country. He gave himself freely in the sunlight or the gaslight to their inquiries and examinations, and while it is only just to say that no one who knew him and had capefully watched him ever accused him of fraud no one, on the other hand, came out of the most patient investigation with any proofs that could be communicated and that would determine once for all the exact nature of the phenomena."

Instead of this last statement being true, there are

Instead of this last statement being true, there are thousands who were convinced by phenomena occurfar as anything in this state of human imperfection can be termed "exact." Whether they could communicate their convictions or "proofs" to another would depend wholly upon whether that other was in a proper condition to receive them. Probably one who measured his statements of belief by what "Mrs. Grundy would say, would stoutly deny that he saw any proof in what was told him sufficient to "determine once for all the exact nature of the phenomena." while others

Notwithstanding this writer's denial of truths revealed as plainly in this book, or rather in the phenomena it describes, as the sun reveals the land and ocean at noonday, the record itself is its own delense of the great truth it sets forth.

#### In Memoriam. To the Editor of the Banner of Light:

EDMUND JAMES HULING of Saratoga, N. Y. a veteran editor and Spiritualist, passed to the higher life on Monday, Feb. 9th, 1891.

He was born in the town of Milton, Saratoga Co., N. Y., Dec. 18th, 1820, and had thus entered upon his seventy-second year. He was actively associated with the public press, as editor, proprietor and correspondent, for upward of fifty years, and his labors as such commended him to the personal friendship of such men as Horace Greeley, Henry Clay, et al. His extensive knowledge and scholarly attainments eminently fitted him to take high rank as a journalist. Patient, unassuming and genas a journalist. Patient, unassuming and gen-tle in all his dealings, he was yet entirely brave and sincere in his adherence unto principles, and never hesitated to speak the truth, more especially at those times when to speak truth is dangerous. He was indeed one "who reverenced his conscience as his king, whose glory was redressing human wrong, who spake

oslander, no, nor listened to it."

Mr. Huling was intimately connected with Spiritualism from its commencement, and had ever taken an active interest in the local work, contributing freely and unstintedly both time and money to the Cause. He was clerk to the First Society of Spiritualists here, and never failed to occupy his place in our hall—almost his last thoughts being centered on the performance of his duty there.

Mr. Huling's public life was but a reflex of his social life: large in heart and true indeed, his love extended unto all; and our warmest sympathies are extended to Mrs. Huling and family in this the hour of their bereavement.

The funeral exercises were very largely at-

The funeral exercises were very largely attended by relatives and friends, the service being conducted by the writer—a duty all the more sad and pathetic because of mutual friendship.

R. H. KNEESIAW.

79 White street, Saratoga Springs, Feb. 15th.

The Trou Press of Feb. 10th contained the following editorial tribute to his memory:

lowing editorial tribute to his memory:

"Saratoga lost a good cittzen when Edmund James Huling passed on. He was an honest, hard working, lifelong journalist, and although he died poor in purse he was rich in those deathless qualities that give lustre to the soul. Unfortunate as he was toward the last in newspaper enterprise, he was never so poor as to wrong another that he might profit thereby; never so engrossed in his own losses and disappointments that he was not ready to perform a friendly office for any who needed his ministration. He was a man who suffered sorely but uncomplainingly from the treachery and ingratitude of men whom he had befriended. The soul of honor himself, he was loth to look for guile in others. His pathway through life was long and rugged; but he was a patient toller who did not halt to repline. He never fattered in loyalty to his convictions, for which he was ever ready to make any sacrifice. Mr. Huling was not notably popular, because he was ever a man of principle and never a creature that catered to public prejudices. Gifted in mind and free of utterance, he lived a consistent, manly life, and had nothing to conceal from the world. Those who knew him best will say that a purer, truer man is seddom found in any calling or community. He has passed from the mortal sphere, but his rich reward in another is as certain as that a God of justice is enthroned in the heavens."

Concerning Mr. Huling's life and labors the Saratoga Eagle of Feb. 14th said:

Concerning Mr. Hutting's fife and favors the Saratoga Eagle of Feb. 14th said:

"Edmund James Hulling, the veteran newspaper man of Saratoga County, died early Monday morning from the effects of a cancer. He was born in the town of Milton, Saratoga County, Dec. 18th, 1820, and had lived an active life in Saratoga Springs since 1831. His first start in business was as a clerk in Rockwell Putnam's dry goods store, where he remained for some three years. During the season of 1838 he was a clerk in the Grand Union Hotel. In 1838 prominent Saratogians started a paper, known as The Whig.—He soon became one of the publishers, learned the printing trade, and taking an interest in the editorial department, soon became editor of the paper. In 1842 he purchased the drug business of H. Y. Alien, and sold it in 1851. He then started a printing-office, and finally took back The Whig, publishing it as the Saratoga County Press uptil 1862, when it was sold, and finally became The Saratogian, Mr. Huling afterward becomdag a member of the staft. He was one of the stockholders who formed The Daity Union. During his life he has been connected with various papers in New York [notably The Tribune and Express] and elsewhere as correspondent.

The funeral was held at his late residence, Caroline street, Tuesday morning. The services were conducted by the Hev. R. H. Kneeshaw. Dr. Carey officiated at the grave. The bearers were W. M. Searing, D. F. Ritchie, W. B. B. Westcott, W. R. Johnson, J. W. Howe, and W. B. French."

# TO INVESTIGATORS.

Works of Spiritualistic Reference and Study for Investigators and Students.

It has been suggested to us by one of a party of investigators that we publish a list of such books on Modern Spiritualism-beginning with those calculated to meet the wants of the new beginner in this research, and leading up to more profound and philosophical works-as will prove instructive to the student and in vestigator of our Cause. We accordingly append below a list of some of the spiritualistic publications that will answer this demand, all of which are for sale at this office:

Answers to Ever-Recurring Questions from the People. By A. J. Davis. All persons should read this book, as it will develop thought on the part of the reader. Price \$1.50, postage 10 cents.

Philosophy of Spiritual Intercourse. By A. J. Davis. Concerning Spirit Circles, Guardianship of

Spirits, etc., etc. \$1.25, postage 10 cents. Real Life in Spirit-Land. Being life-experiences, scenes, incidents and conditions illustrative of spirit-life and the principles of the Spiritual Philosophy. Of practical value to any who are anxious to study the theories of Spiritualists and mediums, etc. 75 cents, postage 12 cents.

Apostle of Spiritualism. A biographical monegraph of J. J. Morse, with an abstract report of a Lecture, entitled "Homes in the Hereafter." Paper, 16

Astounding Facts from the Spirit-World, witnessed at the house of Dr. J. A. Gridley, Southampton, Mass., by a circle of friends, embracing the extremes of Good and Evil. Cloth, \$1.00, postage 10

Clock Struck One, and Christian Spiritualist. Revised and corrected. Being a Synopsis of the Investigations of Spirit Intercourse by an Episcopal Bishop, three Ministers, five Doctors, and others, at Memphis, Tenn., in 1855. Price, \$1.00.

Discussion between Mr. E. V. Wilson, Spiritualist, and Eld. T. M. Harris, Christian. Paper, 10 cents, postage 2 cents.

Is Spiritualism True? Lecture by William Denon. 10 cents.

Gist of Spiritualism. Being a course of five leetures delivered in Washington, D. C. By Warren Chase. 50 cents.
Witchcraft of Now England Explained by

Modern Spiritualism. By Allen Putnam. \$1.00, ostage 10 cents. Spiritualism Defined and Defended. By J. M.

Peebles. 15 cents. Eight Liberal Lectures. By A. B. French. This work contains one hundred and forty pages, with portrait of the author. 50 cents.

Is Materialization True? and Eleven Other Lectures. By Mrs. Cora L. V. Richmond. 50 cents. Life and Labor in the Spirit-World: Being a Description of Localities, Employments, Surroundings and Conditions in the Spheres. By members of the Spirit Band of Mrs. M. T. Shelbamer-Longley, medium of the Banner of Light Public Free Circle. Cloth, \$1.00, postage 10 cents

Light on the Hidden Way, with an Introduction by Rev. James Freeman Clarke. Cloth, \$1.00. Mediumship; Its Laws and Conditions. Pow

ell. 25 cents. Mediumship; A Course of Seven Lectures by Prof. J. S. Loveland. \$1.00. Mediumistic Experiences of John Brown

Mind-Reading and Beyond. By Wm. A. Hovey.

Materialized Apparitions: If Not Beings from Another Life, What Are They? By E. A. Immortality Demonstrated Through the Me-

diumship of Mrs. J. H. Conant. \$1,25, postage

Lifting the Veil; or, Interior Experiences and Manifestations. By Susan J. and Andrew A. Finck. \$2.00, postage 12 cents.

Seers of the Ages. By J. M. Peebles. Ancient, Mediaval and Modern Spiritualism. \$2.00, postage

Addendum to a Review in 1887 of the Seybort Commissioners' Report: Or, What I Saw at Cassadaga Lake. 1888. By A. B. Richmond, Esq. Clotts, 75 cents; paper, 50 cents.

75 cents; paper, 50 cents.

After Dogmatic Theology, What 7 Materialism, or a Spiritual Philosophy and Natural Religion. R. Giles B. Stebbins. Cloth, 75 cents; paper, 50 cents.

Rays of Light: Two Chapters from the Book of My Life. With Poems. By Mrs. R. Shepard Lillie. \$1.26. Nature's Laws in Human Life: An Exposition

of Spiritualism, which places Spiritualism on trial; evidence pro and con. as to its truthfulness, pp. 308. Price reduced to \$1.00. An Epitome of Spiritualism. A pamphlet of over one hundred pages. The gist of Spiritualism, its laws and phenomena, in a nutshell. Price reduced to

Scientific Basis of Spiritualism. By Epes Sar-cont outher of "Planchetta or the Desnair of Scientific Scienti gent, author of "Planchette, or the Despair of ence," "The Proof Palpable of Immortality,"

Transcendental Physics. An Account of Experimental Investigations from the Scientific Treatises of Johann Carl Friedrich Zöllner, Professor of Physical Astronomy at the University of Leipsic, etc. 75 cents. Spirit-Workers in the Home Circle. By Morell Theobald, F. C. A. \$1.50.

Theodaid, F. C. A. §1.50.

Outside the Gates: and Other Tales and Sketches of the Two Worlds. By a Band of Spirit Intelligences, through the Mediumship of Mrs. M. T. Shelhamer-Longley, Banner of Light medium. \$1.26.

Physical Proofs of Another Life, given in Letters to the Seybert Commission. By Francis J. Lipplit. 25 cents.

Studies of the Outlying Basis of Psychic Sci-ence. The author sets out to put on a more scientific and rational basis the proofs of the doctrine of Im-mortality. \$1.25.

Missing Link in Modern Spiritualism. By A. Leah Underhill, of the Fox family. \$2.00.

Use of Spiritualism. By S. C. Hall, F. S. A. Being a letter addressed to Cleraymen, and others, containing a reply to the oft-repeated question, "What is the Use of Spiritualism?" From England. Cloth, 75 cents.

And many other Spiritualistic Works of deep interest. Catalogues sent free.

#### Passed to Spirit-Life, From Berlin, Mass., Feb. 12th, Lyman Morse, aged &

Oven, and he consistent of the Legislature.

Last year he represented his district in the Legislature.

He was a prominent Mason; a pronounced and consistent

Last year he represented his district in the Legislature. He was a prominent Mason; a pronounced and consistent Spiritualist.

He leaves a wife, three brothers and one sister. Five boys have grown to manhood in his home, to whom he has been a "friend and guide."

The funeral took place from his home Sunday, Feb. 18th, and was the largest ever known in the town. Dorio Lodge and Trinity Commandery of Hudson; Houghton Hoyal Arch Chapter, and Order of the Eastern Star of Mariboro' were largely represented, and contributed elegant floral designs, which, with those of the wife, brothers, sisters, nieces, friends and "the boys," transformed the house of mourning into a bower of beauty, wherein rested the loved form.

form.
The Masonic quartette of Marlboro' rendered touching selections. The writer conducted the service at the house; and at the grave it was impressively conducted by Dorie Lodge.
May the faithful wife and friends find comfort in his spiritual presence.

Juliette Yeaw.

From Wellesley Hills, Mass., Feb. 15th, 1891, Mrs. Mary A. White (formerly of Sandwich), aged 87 years. White (tormerly of Sandwich), aged 87 years.

She was a subscriber to The Bannen from its first publication, from the reading of which she derived mental comfort and spiritual blessing. She quietly passed away, after a beautiful life, leaving behind her the light of a pure example. A large circle of friends will ever cherish her in enduring memory.

From Washington, N. H., Feb. 5th, 1891, George W. Newman, aged 71 years.

man, aged 71 years.

Truly did Bro. Newman welcome the warden Death, for he knew that the change would be a happy release from the bondage of pain and distress which for a long time had held him captive. He was a brother to the late Dr. J. L. Newman, so well and favorably known in Boston and vicinity, and, like most of the family, possessed mediumistic qualifications to a useful degree. He was a kind neighbor, a good citizen, an honest man; and while we miss him here in the outer form, we are assured he waits within the portal, and will joyfully greet his own when they shall be gathered into the better land.

From Buckland, Conn., Jan. 22d, of apoplexy, Mrs. Harriet

Be sure and use that old and well-tried remedy, Mrs.
Winslow's Scothing Syrup, for children teething.
It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for diarrhoes.

#### JUSTICE, NOT CHARITY. BY RLLA WIEBLER WILCOX.

All hall the dawn of a new day breaking,
When a strong armed nation shall take away
The weary burdens from backs that are aching,
With maximum work and minimum pay;

When no man is honored who hoards his millions; When no man feasts on another's toil, And God's poor, suffering, striving billions Shall share his riches of sun and soll.

There is gold for all in the earth's broad bosom,
There is food for all in the earth's great store;
Enough is provided if rightly divided,
Let each man take what he needs—no more.

Shame on the ruler who rides in his carriage, Bought with the labor of half-paid men— Men who are shut out of home and marriage, And are herded like sheep in a hovel pen.

Let the clarion voice of the nation wake him To broader visions and fairer play. Or let the hand of a just law shake him Till his ill-gotten dollars shall roll away.

Let no man dwell under a mountain of plunder, Let no man soffer with want and cold: We want right living, not mere alms-giving, We want dividing of labor and gold.

# Banner Correspondence.

#### Vermont.

BARRE. - Mrs. Taylor Parker, Secretary, writes: "Through the efforts of Dr. Gould, who has been with us two months holding interesting circles, A. E. Tisdaie addressed us on the evenings of Feb. 3d, 4th and 5th. The first meeting was called to order by Dr. Gould, and the following officers elected: Dr. S. N. Gould, Chairman; Mrs. Taylor Parker, Secretary; John Patterson, Treasurer. After music by Mrs. Cora Preston and Miss Kate Healey, Mr. Tisdale was introduced with appropriate re-Mrs. Cora Preston and Miss kate Healey, Mr. Tisdale was introduced with appropriate remarks by the Chairman. His control then announced his subject to be, 'The Beauties and Harmonies of Nature,' and for one hour held the close attention of his audience by the profound thought enunciated, setting forth the infinite power working through nature to help mankind up to a noble standard of life. The discourse was a meaterly oroduction and a rich

found thought enunciated, setting forth the infinite power working through nature to help mankind up to a noble standard of life. The discourse was a masterly production, and a rich treat to those who availed themselves of the opportunity of listening to the able speaker.

On the second evening his theme was 'The Rights of Man and Woman, Socially, Politically and Religiously.' In its treatment the speaker elucidated the great good free speech and a free press have done for the world, speaking in the highest terms of the Declaration of Independence and the Constitution of the United States and its founders, showing that out of these liberties, assisted by the angelworld, has come the beautiful religion, Spiritualism, which promises so much to all the people of earth. On the third evening the control confined his remarks to Spiritualism per se, showing what it is, what it has come for, and what it is destined to do for the world. It was an able address, and clearly proved Spiritualism to be a religion that will eventually wipe away all tears, and introduce us all to a conscious knowledge of the angel-world and the beautiful immortal future that lies before us.

The meetings were interspersed with fine music by Mrs. Cora Preston, Miss Kate Healey, Mrs. S. N. Gould and Miss Ethie Gould.

At the last meeting a vote of thanks was given to the singers for their excellent music. All the meetings were well attended and much interest manifested at each.

On Friday evening, Feb. 6th, a large social gathering was held at the parlors of Mr. and Mrs. Taylor Parker, at which Mr. Tisdale related how he became blind and a medium, a recital that was very interesting and much enjoyed by all. Choice selections of music were furnished by Mr. Tisdale and Miss Kate Healey. Saturday morning, Feb. 7th, a goodly number of his friends gathered at the depôt to bid him God-speed as he took his leave to fill his Sunday engagement at Stow, Vt. We are thankful he came among us, and much regret that he could not have longer stayed. Being blind ive Society to meet once a week for the purpose of obtaining funds to sustain a regular course of lectures."

FAIRFAX.-Mrs. C. C. Gillette writes: "Mr. Lucius Colburn, one of our State speakers and test mediums, was engaged to speak in the Union church at Belvidere the first Sunday of this month. Spiritualism is but little known there, but many of the people of that place having liberal minds, it was not long before an interest of the people of the people of the place having liberal minds, it was not long before an interest of the people of the interest was manifested in the cause of Spirinterest was manifested in the cause of Spiritualism, the church being filled. And during Mr. C.'s stay of one week he was kept busy by earnest seekers. Speaking two week-day evenings, and holding many circles during the week, he awakened such a deep thought of interest there that he is engaged to return to them the first Sunday in Morch to fill an en-

them the first Sunday in March to fill an engagement of five weeks.

Feb. 8th he spoke in Fletcher, Vt., in the Universalist church, having been engaged by that Society. Though the weather was very that Society. Though the weather was very bad, there was a fine audience of good, thinking minds. On every side was heard an expression of the pleasure the discourses afforded them, he speaking forenoon and afternoon. They wish him to speak again for them at an early date. Feb. 15th he spoke in this town, we having engaged him to speak two Sundays for us, and, although we live in a place that still clings firmly to the old time creed, the M. E. church having held a revival of eight weeks here, we feel, though our numbers be few, we cannot afford to let such opportunities pass us unimproved. I am sorry to say the few, we cannot afford to let such opportunities pass us unimproved. I am sorry to say the majority of the people in this place seem to prefer darkness to light, and dare not emerge from their shadows into the broad road of light and progress sufficiently to come out and hear such discourses as we listened to from Mr. Colburn and his guides. Taking all into consideration, however, I think I may properly say Mr. C.'s services met with success."

STOWE. W. B. Parish writes: "I like all of our spiritual papers, but the BANNER OF LIGHT seems to be the best stand-by. I honestly believe it has done a greater and better

estly believe it has done a greater and better good to humanity than any other paper ever published in this or any other country.

Mrs. Mary Eddy Huntoon has been with us nearly a week this winter, holding materializing séances and giving general good satisfaction. I believe Mrs. Huntoon to be a true medium, but her séances while here were too fully attended to give the best results, there being from thirty to forty present at each session."

# Maine.

BUCKSPORT .- M. H. Cushing, Secretary, writes: "Though not yet released from the bondage of winter, the officers of the various writes: "Though not yet released from the bondage of winter, the officers of the various camp meetings are making preparations for their annual summer gatherings. Near the flourishing town of Bucksport, Me., on an island in the Penobscot River, is Verona Park, one of the most beautiful camp-grounds in New England. There, under the leadership of Dr. C. F. Ware, much effectual work has been done to aid in the dissemination of the glorious truths of the Spiritual Philosophy. Though few in numbers, and encumbered by a heavy debt, the Association has been remarkably successful in its work. It has sent out waves of thought that have carried light and hope to many darkened homes. The officers and members of the Association will eyer. Fold Mrs. Susan Stubbs of Bucksport—M. loving remembrance. Her munificent gift of five hundred and forty dollars has greatly lightened their burden. But like Oliver Twist they want more, and will gladly accept, from any friends of the Cause, enough more to free them from the indebtedness which still remains.

To help defray expenses, in previous years, it has been oustomary to charge an entrance fee, but as this has excluded many, it was voted at the last annual meeting to abolish the gate fee and depend entirely on voluntary contributions. The Pavillon has also been let to out-

side parties for dancing. As that brought in an element not in harmony with the work of the Association, it was voted to exclude promiscuous dancing parties from the campgrounds. It is not the alm of the officers to make Verona Park asummer resort for pleasure seekers, but a true Spiritual Temple, wherein souls hungering and thirsting for a knowledge of the life beyond the grave, where their nearest and dearest await them, may be ministered unto and receive that knowledge which Spirit

est and dearest await them, may be ministered unto and receive that knowledge which Spiritualism alone can give.

Since the last meeting, Mrs. Shaw of Winterport has built a cottage at the Park, and Hon. Sidney Dean and several others expect to build in the spring. Any one desiring information in regard to building or renting cottages, or terms and accommodations for board and lodging for the season, will please address Dr. C. F. Ware, Bucksport, Me. The meetings are to begin Aug. 16th, and continue fifteen days. Some well-known and popular speakers have already been secured, and the officers predict a most successful session for 1891."

#### Massachusetts.

WORCESTER. - Georgia Davenport-Fuller writes, Feb. 16th: "Dr. Geo. A. Fuller has been lecturing before the Worcester Society of Spiritualists this month. Yesterday being a day of bright sunshine, and streets and sideday of bright sunshine, and streets and side-walks in good condition, many improved the occasion to gather in goodly numbers in Conti-nental Hall, afternoon and evening. Intelli-gence and deep interest inspired the speaker in his efforts, the only inharmony being the trumpeting and shouting of the Salvation Army, which it times quite passes beyond all limits of endurance. Dr. Fuller's subject in the afternoon was, 'The Progress and Mission of Modern Spiritualism,' and in the evening he spoke on subjects furnished by one of the audience.

Friday evening, Feb. 13th, a very enjoyable

audience.
Friday evening, Feb. 13th, a very enjoyable musical and literary entertainment, concluding with a dance, was given by the Society, Mr. and Mrs. Fisher and Mr. Johnson working zealously to make it a success.
A reception was given Dr. and Mrs. Fuller at the residence of Dr. S. H. Prentiss, on their arrival in Worcester. A large number of Spiritualists were present, and the evening was one to be pleasantly remembered, speeches, music, tempting refreshments and beautiful flowers lending valuable aid to the social spirit of the hour.

of the hour.

Mrs. Woodbury-Smith, a noble and untiring worker in the Lyceum and meetings here, has been prostrated with serious illness, but hopes are now entertained that she will soon

hopes are now entertained that she will soon be at her post of activity, where she is an inspiration to her co-workers.

I find that our excellent mediums, Mrs. J. A. Fisher, Dr. S. H. Prentiss, Mrs. Shirley and others are kept busy giving sittings, a large percentage of their patrons being churchmembers. The same old story, is it not? The pew tells the pulpit that it must have proof that we live and progress after the change called death. As the minister is unprepared to furnish such matter, our mediums become beacons of light to the creed-burdened and starving soul. The generous hand of Dr. Prentiss adorned the speaker's desk, Feb. 15th, with a lovely floral token of appreciation."

The Worcester Daily Telegram of Monday

The Worcester Daily Telegram of Monday morning, with commendable liberality, gave a favorable notice of the meetings and a lengthy report of Dr. Fuller's evening lecture, which related mainly to employments in the spiritworld.

STERLING.-Miss Lucy M. Pomeroy writes: 'We have your photo in our family, Mr. Editor, and your face is familiar to us; therefore permit us to express for you our best wishes. May the light of The Banner, which through you is given to the world, long illuminate its darkest places, making even more glad the heaven above and the heaven below, for heaven may be avenued by: may be everywhere.

MATTAPAN. - Annie Lord Chamberlain writes: "One day the latter part of last November a carpenter was doing some repairs about the house. He was in my room, on his knees in front of the window fixing blind-fastenings, when I saw a young lady about sixteen years old standing by his side with her hand upon his shoulder. She called him father, and, turning to me, said: 'Please tell him it is May Blanche.' I told him what I saw and what the spirit said to me. He jumped to his feet, and, with tears streaming down his face, said: 'My God! I do believe my child is here; she was my idol; she died less than one year ago, aged sixteen years and one month, and her name was May Blanche. This is my first experience in Spiritualism, but shall not be my last.' An hour or two later he was at work in the kitchen, and I was told to say to him: 'May Blanche says you will win in that lawsuit, but not obtain as much as you expect.' vember a carpenter was doing some repairs The man turned to me and asked: 'Are you a witch? I have just sued for damages on account of an accident to me.'

I never saw the man before, and do not know his name now. Such tests, coming un-expectedly, I think are very interesting. They please me, and I thought would you—every one counts."

BOSTON .- "Roxbury" writes: "And now comes Prof. Coues, who endorses the 'Auto-Hypnotic' theory, and gives an exposition of the case of Mrs. Piper, as treated in an editorial in a recent BANNER. According to him, Mrs. Piper is a very estimable woman hor 'empirical' self, as the metaphysicians term it, but there is another self (which the each of us have) that has very little in common with the have) that has very little in common with the one we know ourselves by, and by which others know us, and when this takes possession of our physical economy we are or it is another being altogether. According to Prof. Coues, in the case of Mrs. Piper, this other self, which he characterizes as the 'real ego'—the 'I am I'—poses as a French doctor, who is tricky, putson airs and is and are with an air and prefered.

poses as a French doctor, who is tricky, puts on airs and is shuffling and unreliable, pretending to be a disembodied spirit, and to bring information from the spirit-world, while all the time he is fishing in the brains of his sitters and dupes for facts and tests by which he can deceive them into such a belief.

And it is the 'real ego,' the true self of the individual, that does all this. It certainly is a queer state of things if the real ego of the best men and women, when it, or he, or she, comes to the front, should palm itself off for some one else, and practice such outright deception. According to the old theological idea there was but one principal devil, but according to Prof. Coues's theory there may be any number of them—even as many as there are individual 'egos.' Can absurdity any further go?"

BOSTON—Dr. W. A. Hale writes as follows

BOSTON.-Dr. W. A. Hale writes as follows

of a case which has fallen under his notice:

"I would like to call the attention of the many Spiritualists of Boston and vicinity to a very needy case, that of Mr. James Hickey of 93 Orange street, Chelsea, who has been a Spiritualist over forty years, and, while not a public worker, was a very fine medium, and exercised his gifts for the beneft of many. For several years he has been blind and unable to work, and his faithful wife has been nursing constantly, and has taken care of her husband without the assistance of others. Last November he was stricken with paralysis, and has been in bed ever since. Of course his wife has had to leave her nursing to care for her husband, and thus all income stopped, and they have since been dependent upon friends for support. During all this time not one Spiritualist has called upon them, notwithstanding they have been repeatedly asked to just come in and talk with them if nothing more. He has said that pecuniary assistance is not all he wants. He wants some of his old friends to come in to talk with, it would cheer him so much. To Spiritualists I say, in closing, go call upon Mr. Hickey. Show a spirit of friendliness toward him and his faithful, hard-working wife, and if any who call, or those who cannot call, feel disposed to render them pecuniary or other assistance, it will be most gratefully received." of a case which has fallen under his notice:

productions of our foremost workers, and its blessed Message Department.

A number of years ago I read Prof. Wallace's 'Defense of Modern Spiritualism,' from which time I have been a beflever in spirit-return. I have also given Phrenology a great deal of attention, and last summer conceived the idea of combining the (to me) two most interesting and harmonious topics, and delivering lectures on the same.

During the summer my wife and myself be-

on the same.

During the summer my wife and myself begansittings, in the hope of receiving some manifestations of spirit-presence, and succeeded in marking phrenological charts by spirit-power, the control announcing himself as Prof. Warren, a practical phrenologist, whose lectures I attended many years ago, and who was unknown to my wife, through whose mediumship he addressed me.

Accordingly I delivered some lectures this fall and early winter, marking charts by spirit-power after the lecture, which in every instance were pronounced correct in every particular.

There are but few adherents of our Cause in this section, and they not over-zealous in the work; still I shall hold fast to the truth, and endeavor, in my feeble way, to present it as I see it on suitable occasions.

May THE BANNER continue to wave, and

out the upward path for many, many

### New York.

FARMERSVILLE STATION.-Wm. Henry writes, Feb. 9th: "I am so clearly aware of the high standard of excellence manifest especially in the last two numbers of THE BAN-NER, that I deem it a pleasant duty to express my appreciation. I have been especially inter-ested in Mrs. Richmond's discourse on the Sixth ested in Mrs. Richmond's discourse on the Sixth Sense. Every idea from beginning to end is in accord with facts and reason, it seems to me. If Spiritualists will courageously and persistently insist upon the facts so clearly proved, not only by Modern Spiritualism but by all history, called sacred or profane, very soon it will be established as a fact no more questionable than Chamietry or Geology. It seems to ma be established as a fact no more questionable than Chemistry or Geology. It seems to me no one can overestimate the value to the world of the future life being proved as clearly, and communication established as reliably as telephonic communications in cities or telegraphic across the ocean. All Spiritualists, and especially all mediums, should bend their energies to help establish such communication. In doing this, great care and candor should be exercised, and a strict adherence to the exact facts be maintained." facts be maintained.'

#### Illinois.

ELGIN.-George S. Bowen writes: "THE BANNER has been a 'fountain of knowledge and light' to me many years, and I wish the present managers a long life of health, happiness and prosperity. The church is coming up to your standard gradually, and must eventually join with you in your great work of illuminating the minds, enlarging the hearts and uplifting all human souls into an understanding of the truth that makes all men and women free. You have done a grand work in the past free. You have done a grand work in the past, but the future opens to you broader fields and still higher and more sublime conceptions of the grandeur of man, and his close and inti-mate relationship to the Supreme Ruler of this wonderful universe which is controlled by immutable laws, the grandest of all being the law of Love.

#### Florida.

MIDDLEBURY .- Geo. E. Haskell writes: " I can add my testimony to that of thousands of readers of the BANNER OF LIGHT endorsing their favorable opinions of your valuable paper, their favorable opinions of your valuable paper, which is doing such good work in the rescuing of humanity from creedal bondage. A long series of investigations extending from the first raps at Hydesville, N. Y., to the present time, serves to strengthen my knowledge of the immortality of the soul, that we still live in the great beyond, and that having passed thither, we can under certain conditions return and we can, under certain conditions, return and communicate with those we leave on earth. Looking back over a long life of nearly threescore and ten years, contrasting the present with the past, I realize that many changes have taken place for the better, and so the good work goes on."

# Connecticut.

BRIDGEPORT.-John P. Rennie writes 'Mrs. Jennie K. D. Conaut of Boston, one of the best test and psychometric mediums I have met, has been three months in our city—each Sunday interesting and instructing large audiences; her readings have been pronounced wonderful. Her time has been fully occupied wonderid. Her time has been fully occupied in holding scances for the benefit of those looking for light and truth. We feel that Mrs. C. has done a good work here; we part with her regretfully, and hope to soon have her again with us, for we believe her to be honest, truthful, and ever faithful to her work and the cause he so nobly sustains. Many here units cause she so nobly sustains. Many here unite with me in this deserving testimony of their regard for her.

# Arizona.

JUNIPER.-William Denny writes: "THE BANNER is my Bible: its weekly visits cheer me on my lonely voyage through this mundane sphere and inspire me with bright hopes of a happy immortality. Its pages are ever pointing me upward, and leading me to live a purer and better life, and banish from my mind the slavish fear of death that used to overshadow my every thought of happiness."

"BEN HUR" IN GOTHAM .- One of the New York papers recounts that a cabman in that city, recently, while trying to avoid a collision with a street car ran while trying to avoid a collision with a street car ran plump into another cab; turning to apologize he was greeted with a blow across the face from the whip of the other Jehu, which cut was returned with interest. Both parties then fell to beating each other in a "Greco-Roman" match, wheeling about, managing their horses with the left hand, and belaboring each his adversary with the right. "It looked." says the reporter, "like a scene from ancient history. The two-wheeled cabs answered very well for war charlots, and the whips for spears or swords."

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Strange, Paint Feelings, Trembling, Short Breath, Sinking Sensation, Coldness or Swelling of Feet and Legs,

Fluttering or Palpitation in Left Side of the Chest, Feeling of Apprehension or Anxiety as of Impending Danger,

Drowsiness Daytimes, Sleeplessness at Night. A little over-exertion, excitement or emotion may bring on the attacks at any time. Sudden rising from a stooping or reclining position will cause dizziness. and rapidly climbing stairs will make the heart palpitate, produce weariness and shortness of breath. In some cases there are pains in the region of the heart, but in most cases there is no pain whatever.

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Gm

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

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

# Banner of Pight.

BOSTON, SATURDAY, FEBRUARY 28, 1891.

[Entered at the Post-Office, Boston, Mass., as Second-Class

PUBLICATION OFFICE AND BOOKSTORE, No. 9 Boswerth Street, corner Province Street, (Lower Floor.) WHOLESALE AND RETAIL AGENTS:

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JOHN W. DAY ASSISTANT EDITOR. All communications relative to literary or editorial matters must be addressed to the EDITOR. All business letters must be sent to ISAAC B. RICH.

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

#### Good Things for Our Readers.

THE BANNER has on file, at present, and will give to its patrons as fast as space will the establishment of a world's arbitration permit, many thoughtful essays, eloquent discourses, interesting accounts of phenomena, fine original poems, etc.

Among the contents of next week's issue will be a valuable biographic sketch of "The Davenports," from the pen of MRS. LOVE M. WILLIS (Observer).

HUDSON TUTTLE, Esq., will also contribute a feeling tribute to the mediumistic worth and work in the past of Mrs. Nettie C. Maymard, of White Plains, N. Y.

### Inharmony Nota Part of Spiritualism.

Spiritualism comes to earth not only to demonstrate the immortality of man, and to prove the power of intelligent spirit over matter, but also to teach human beings concerning their inner or spiritual natures. This mighty movement comes to uproot old errors, and to cause an upheaval among old dogmatisms and superstitions; but it does this by throwing the brilliant light of Truth upon what is false, and thus disintegrating it by its power.

What it is time for the world to learn in re gard to Spiritualism is that it is no unseemly brawler, railing against aught that is of good and useful growth; but it is a warrior of noble mien, who comes to clear the onward track of man of the collected rubbish of past misconand courage Spiritualism comes, a bearer of glad tidings from the heavens, proclaiming life for every soul. With no antagonisms against the world, with no inharmony toward any race, but with good will and love toward all mankind, this teacher of the spirit comes to uplift, and to show every one of us by its precept and its training how we can spiritualize our own lives, and make them beautiful and sweet.

Such is the mission of the Cause we advocate; surely it behooves us who claim to accept its teachings, and who acknowledge its value and power, to seek to attune our individual lives into harmony with the lessons which it brings. Antagonisms among true Spiritualists are out of place, and show that something is wrong. Petty striving against each other's interests, bickering between members of the spiritualistic family, tale-bearing and slanderous reports against and between neighbors. show that the true spirit of our Cause has never entered the hearts of those who indulge such unlovely propensities.

One may believe that spirits come back from another world and communicate with mortals; he may attend spiritual meetings and pay his share toward the expense of holding them, and yet may not be a true Spiritualist. His inner and diviner nature may not have been awakened or unfolded to any extent. He may love to hear a bad story against his neighbor rather than a good one. He may delight in faultfinding and bickering, and prefer to suspect others of wrong-doing rather than to give them credit for trying to do their best. Such a man has not been spiritualized by his experience, and he is a long way from the kingdom of right living and of harmony.

Spiritualists of all others should be charitable, sympathetic, and kindly in dealing toward each other. They of all others should follow the "Golden Rule." If there is honest difference of opinion among them, it should be maintained with dignity on each side, with the spirit of toleration toward all.

Inharmony is no part of Spiritualism, and rancorous strife is unbecoming in any one who pretends to believe in the higher teachings that it brings.

Had to Condense !- Owing to the converging of several days' mails at our office on press day (Tuesday, 24th inst.), on account of the Washington anniversary, etc., we have been obliged this week to closely condense local and other matter forwarded us by correspondents, who will please accept this remark in explanation.

Be on hand early next Sunday to greet the return upon the Berkeley Hall platform of Mrs. Lillie, one of our very best speakers.

#### The Devil Always to Pay.

A union service was recently held in the evening in the Broadway Baptlet church in Providence, the edifice being crowded to such an extent that hundreds were; obliged to stand. Evangelist L. W. Munhall conducted the services. When he reached the stage at which, for the customary revival effect, a call was made for the "opening of hearts to Christ," the interest was so deep and the quiet so intense that a woman and a young man fainted. subject to epileptic fits. Both were carried ınan.

device of the devil to prevent the yielding of ular'] Nazareth." hearts to God. Cunning old devil, to know just when to make them faint, and when to the line of psychometry, clairvoyance and give them fits. He said he had anticipated it, for there was a crisisat the moment, and many were about to confess Christ. The devil, he said, always enters at such a time, and by some means endeavors to check the proceedings.

He said he had always noticed that those who faint are never in the back part of the church, where they could be easily removed without causing interruption of the service, and he suggested to such people that they take back seats in the future. See, again, how cunning this same old devil is, to pass right by the seats down by the doors and go clear to the front ones and there drop his game in faints and fits. But for these two persons fainting, declared Evangelist Munhall, fifty persons in the congregation would have professed Christ. So the devil got a pretty big number that time, bringing down fifty with a double-barrel shot.

The church people-or the managers, rather -are greatly to be pitied: according to their own statements, Satan nine times out of ten gets the better of them-even as did the original snake in their traditional Eden; but how did Mr. Munhall discover that there were just fifty persons in his congregation all ready on that occasion to "confess Christ"? Is he a 'mind-reader"? or has he intuitive, medial gifts, the possession of which he would hardly wish to acknowledge to his theological "strikers"?

#### World's Court of Arbitration.

Bishop Newman, a leading member of the World's Arbitration League, has recently been elected its President, and ample authority has been conferred on him to reorganize the society under such regulations as may best promote the consummation of the great end desired. The purpose of the League is to secure court, endowed by the nation with full authority for its work. Its aim is the harmony of the nations through the salutary operation of law. Its purposes will be the independence, rights and justice of all the peoples and individuals of the world. It seeks to displace force and to inaugurate the reign of reason.

The disarmament of the nations is its first practical object. That is to be done by convincing them that they are only the subjects of law, and can be governed by reason far better than by violence; that a court of nations can adjust all their issues as well as the courts of each can determine the issues between its own individual citizens. President Newman says he has assurances that some of the most powerful nations on the globe are waiting such action by the Americans; indeed, they look to us for the initiation, for the simple reason that they see here a people numbering sixty-five millions living in repose, in the protection of life and limb, of home and property, without a toon; "Roxbury" pays his respects to Prof. standing army, without that armed military Coues; Dr. W. A. Hale recommends a deservstanding army, without that armed military protection seen in all the foreign countries. And they further look to us to lead off the movement because they have discovered that the energy of our law is public sentiment. which has maintained our institutions without an armed police force or standing army.

impressiveness of truth, this is to be the crown- R. Kemery, Bedford, IA., Miss Lucy M. Pomeing glory of our Christian civilization. We roy of Sterling, Mass., and George E. Hashave had arbitration in the past, and we shall kell, MIDDLEBURY, FLA., speak words of apwhich to light him on his way. With dignity have it in the future. The Genevan arbitra- preciation for the BANNER OF LIGHT and its tion has left upon the world a salutary influence, and difficulties are to-day adjusted by this peaceful method which fifty years ago would have excited the nations to arms. Here is the promise of a glorious future, and the prophecy of the consummation of our longwished purpose.

# Mrs. Eliza W. Farnham.

The biographical sketch of this saintly pioneer in the cause of Modern Spiritualism, spiritually rendered by Mrs. Love M. Willis ("Observer") in a recent BANNER, has been read by all persons into whose hands this paper comes with an interest peculiarly its own. A have driven five thousand ill-clad Indians from nobler record of a devoted human life it would be a very hard matter to find in our modern times. What estimation she was held in by those who best knew her and prized her worth, may be seen from a perusal of the extracts made from such men as Rev. O. B. Frothingham and Dr. Hallock, who spoke in her praise in language such as they could conscientiously apply to few other persons known to them. Of her Mrs. Willis herself says: "Her faith in Spiritualism seemed to give her entire rest and peace, as a faith, but she longed to know of the possibilities of the human spirit, and to understand the laws that governed it."

Mr. Frothingham said of her that she "breathed the air of serene ideas." He pronounced hers a "noble life." She said herself, "Nobody finishes a work. No life is ever done, because the life-work is done in the great bevond." Her life was wholly spent for others. Restricted as were her means at all times, she devoted her time largely to philanthropic work. Her wise and judicious conduct as matron of the female department of Sing Sing State Prison had the happiest results for the convicts. She believed that she fully apprehended the truth of woman's innate superiority. This she set forth in her well-known book, "Woman and Her Era." Her characteristic was selfforgetfulness. And Mrs. Willis well asks if it is not true that every effort made to evolve a nobler life from the crude conditions of the lower spheres is not so much done for humanity.

A note from his daughter, dated at Cobden. Ill., informs us that the veteran Warren Chase is now confined to his bed, and is slowly vielding to the pressure of weakness and pain. Our sympathies are extended to this old servant of the Cause, as he nears, through mortal suffering, the borders of time; and our congratulations go out to him also that he is nearing thereby the Land of Eternal Youth!

Attention is called to the card of Jeannette W. Crawford, in another column.

### Causes, not Symptoms.

A little common sense may be made to go a great ways if applied in a timely manner and directly to the causes of physical suffering. A writer in the secular press pointedly asks why the doctors—who are so often heard from now. pires with the present volume will do us the a-days demanding legislative close-corporate rights for their respective "pathies," under the plea of giving greater protection (?) to "the dear public"-do not treat causes instead of symptoms. He admits that some M.D.'s The latter, in fact, completely collapsed, being do treat causes as far as they are able to understand them; but is of opinion—and corout. A physician had to be called to the young rectly, we are convinced-that there are now in vogue several feasible methods of ascertain-Evangelist Munhall did not like it at all. Ac- ing the causes of disease which are habitually cording to the daily press reports, he spoke up sneered at by these medical oligarchists beand spoke out accordingly. He said it was a bause they happen to come "out of [the 'irreg-

We would add that spiritual revelation-in trance delineation-is one of these methods, and is doing a work in the medical field to-day which the old-school practitioners are unable to compete with-hence their frantic appeals that the State shall put down by law their too successful competitors, and elevate the Doctors of Symptoms above the Removers of Causes.

#### What of It?

There is now a new society ministerial which is about to "lock horns" with the Spiritual Phenomena. We believe its members are willing to give partial' credence to the Spiritual Philosophy-which they could hardly refuse in all fairness to do, since the best sermons they preach are filled to the brim with the revelations of the Modern Dispensation. Rev. T. Ernest Allen, on our eighth page, gives his views of what himself and his coparceners propose to

But suppose, in the search for the realization of their "ideal," these gentlemen reach a conclusion regarding the phenomena which, while it may be satisfactory to themselves, is inimical to the Spiritualists' claim as to the source of these occurrences-what then? Truly says a valued correspondent, in the course of a business letter: "What if this new society does report unfavorably? That will not stop the phenomena! Apply the rigid rules of scientific investigation to any of the Orthodox creeds, and what would be the result?"

#### 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 accumulated-on receipt of ten cents to cover postage.

The letters of correspondence to be found on the third page of this issue, are of practical value to the reader: Mrs. Georgia Davenport Fuller (late of Tennessee) writes of Spiritualistic affairs in Worcester, Mass.; John P. Rennie tells of the work recently done in Bridgeport, Ct., by Jennie K. D. Conant of Boston; Mrs. Taylor Parker, Secretary, writes from BARRE, VT., as to the successful missionary service recently performed there by A. E. Tisdale, the blind medium; Annie Lord Chamberlain sends from MATTAPAN, MASS., a brief account of some satisfactory spirit tests given impromptu through her organism; M. H. Cushing, Secretary, reports progress at the Verona Park camp-ground, near Bucksport, Mr.; W. B. Parish, Stowe, Vr., has a word in endorsement of Mrs. Huning case for assistance by the charitably inclined in Boston and vicinity; Mrs. C. C. Gillette, FAIRFAX, VT., writes regarding the recent work of Lucius Colburn in various parts of the State; and William Denny of JUNIPER, ARI., Geo. S. Bowen of Elgin, Ill., Wm. This, says President Newman with the full Henry of FARMERSVILLE STATION, N. Y., W. course, etc.

Very truly did the New York World of a recent date set forth that Mr. W. H. H. Murray's extended article in its columns (with which we have since made THE BANNER readers familiar) was an interesting and eloquent condensation of history of the Indian's wrongs on this continent. His arraignment extended Helen Hunt's "Century of Dishonor" into four centuries of cruelty. The Indian's lot has indeed been a hard one from the day the white man first set foot on these shores. Nor can it be reasonably denied, says The World, that nothing short of an unbearable grievance would the reservations to the Bad Lands with their women and children, at the beginning of winter, nor have inspired them to revolt when resistance meant death. When will justice be done the red man?

THE BANNER Message Department-with its cogent answers to questions and its interesting and characteristic communications from individual revenant intelligences - is richly worth perusal the present week.

# Cremation.

The announcement is made in the public press of Boston that a crematory will doubtless be built in this vicinity at an early day. The wonder is that one has not been built before. The nearest establishment of the kind is on Long Island, N. Y.

When clergymen like Rev. Drs. R. E. Hale and Phillips Brooks of Boston, Heber Newton and C. C. Tiffany of New York, with a host of distinguished laymen, including physicians, indorse incineration as a mode of disposing of the mortal remains of the socalled dead, there is little question of its adoption by a considerable number in community. "People ought," says the paper quoted from, "to have the facilities at hand, if they desire them, for disposing of their castoff hodies, as the poet says, in the glory of a great light, and the purity of a great heat."

The Indian chiefs (Sloux) who recently came to Washington to see the authorities have returned to their people, it is said, dissatisfied with the manner in which their views have been received at the home of the "Great Father." They allege among other grievances an imperiect interpretation of their words to the Secretary, and a general atmosphere around them "that we [the Indians] had no rights." It is feared that there will be more trouble in the spring, as under the severe pressure now put upon it the entire Sloux nation may break away from all precedent and suicidally deal out ruin with an unsparing hand!

The Newark, N. J., Sunday Call of Feb. 22d con tains a curious statement headed "Ghostly Knockings that Worried Tenants," the particulars of which we shall print next week

Read the card of Miss Jennie K. D. Conant, 

#### Special Notice-A New Volume.

THE BANNEH begins Volume 69 with its issue for March 14th, and we trust that those of our patrons whose term of subscription exfavor of a renewal.

The date of the expiration of every subscription to the Banner of Light is plainly marked on each address. The paper is discontinued at that time unless the subscription is previously renewed. Subscribers intending to renew will escape inconvenience by sending in the money for renewal before the expiration of their present subscription.

It is the carnest desire of the publishers to give the BANNER OF LIGHT the extensive circulation to which its merits entitle it, and therefore they look with confidence to the friends of the paper throughout the world to assist them in their important work.

COLBY & RICH, Publishers.

#### Prophetess of Pictou.

Senator George A. Drummond of Montreal is one of the directors of the Spring Hill (N. S.) mines, in which the explosion occurred Feb. 21st, wherein nearly a hundred miners lost their lives. He showed an official report of the manager of the mine, which tells a remarkable story.

It is dated Feb. 16th, and in it Underground Supt. Swift says that much uneasiness had been caused among the miners by "Old Mrs. Coo," known in the neighborhood as " Pictou Prophetess," foretelling an explosion which was to take place in the Spring Hill

As a consequence of the old woman's story and the consequent uneasiness of the men, a committee of miners themselves was appointed by the company and with Manager Cowans at their head made a com plete examination of the mines - everything being found in good shape.

The fears of the men caused by "Mother Coo" were dispelled by the perfect condition of the mines except among a very few, who stoutly maintained that the old woman never prophesied wrong.

The awful fulfillment of her prophecy came on the 21st, as above.

#### A Worthy Case.

We have received from Mrs. M. J. Wentworth a letter appealing through THE BANNER to the Spiritualists of Maine to assist pecuniarily in the work of anists of maine to assist pecuniarity in the work of supporting during the rapidity-closing period of her earth-life Jane 8. Parsons, a long-time invalid, who is now living at the poor-farm at Maple Grove in that State; the sufferer is a Spiritualist and medium; her relatives have mainly passed to spirit-life, and she can hope for no aid from those who remain; her nerves are badly shaken by the strain and pressure of the naturally disturbed conditions incident to illness long lorns and the present circumstances by which she is borne, and the present circumstances by which she is environed; therefore she desires to change her present residence for one outside the poor-house, and to aid her in so doing the town stands ready to allow her a sort of "out pension" of \$1 per week, if she can raise through the help of the charitably inclined \$1.50 per week in addition—as she can, for the modest sum of \$2.50 per week, obtain in a private family known to her such accommodation as she needs.

We have already assisted Mrs. Parsons several times, financially, and now trust that the Spiritualists of Maine will lend her a helping hand.

Any sum which kindly-disposed persons wherever residing may feel to bestow will reach her if directed to Jane S. Parsons, Maple Grove office, Aroostook Co., Me. borne, and the present circumstances by which she is

COL. JOHN R. KELSO, author of "Spiritualism Sustained," and other works, passed to spirit-life from his home near Longmont, Col., on the 26th ult. At the

age of fourteen he underwent what is termed "experiencing religion": at seventeen he was a teacher in the public schools and a licensed exhorter in the Methodist church. Turning his attention to a close study of the Bible, he, after a severe struggle of doubt and despair, rejected it as being what its worshipers claimed it to be, and subsequently wrote and published a volume of 833 pages, entitled: "The Bible Analyzed." He took an active part in the defense of the Union in the late civil war, and his death proceeded from a wound then received His knowledge of the future life, as revealed to him

by the spiritual philosophy, sustained him bravely through all his latter days, during which the highest medical practitioners were summoned, but admitted their inability to afford any help or even temporary relief. This, however, did come through one of thos whom these doctors would prohibit by law from doing this which they acknowledge they cannot do them selves-" a kind, intelligent woman," says Mrs. Etta D. Kelso, "who, though she could give no promise of restoration to health, would do what she could to elieve suffering." and this tent as to render natural sleep and rest possible, where rest had heretofore been only artificially in-

Of Mr. Kelso's last moments as a Spiritualist, Mrs. K, writes: "The change usually termed death he regarded as a natural one, and as much to be desired (at the proper time) as was life. The calm, brave manner in which he met this change elicited admiration from his Christian friends, and helped me, his wife, to calmly, bravely bear the inevitable."

A very neatly printed brochure has been issued for private circulation, in memoriam Benjamin P. Shillaber. It contains selections from the address delivered at the Church of the Redeemer, Chelsea, Mass., by Prof. C. H. Leonard, D.D., of Tufts College invocation by the pastor, and the Masonic service at the grave. The whole is a worthy tribute to a worthy man, one who will long be remembered as having added to the happiness of his fellowmen.

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

Geo. A. Fuller, M. D., will lecture in the following places during the month of March: 1st, Brockton, Mass.; 16th and 22d, Norwich, Conn.; and the 29th at Harwich Port, Mass. Would like an engagement for March 8th. Address 42 Portland street, Worcester,

Mass.

Mrs. Dr. Heath desires the patient indulgence of her correspondents for a short time longer. She has been confined to her bed for the past five weeks from a severe attack of pneumonia, but is now recovering, and will soon be able to attend to her professional work.

Mrs. Sarah A. Byrnes lectured at Fall River, Sun Mrs. Saran A. Byrnes lectured at Fall River, Sunday, Feb. 22d; will speak at Haverhill, Mass., March 15th and April 26th; at Fitchburg, March 22d; at Lowell, April 5th and 12th; at Berkeley Hall, Boston, April 19th; at Brockton, March 25th and May 16th; at Hanson, May 24th; at Niantic Camp-Meeting, July 12th; at Lake Pleasant Camp-Meeting, July 25th and 25th. Would like to make further engagements for the spring and summer, also has Sundays, March 8th and 29th, disengaged. Is at liberty to engage for other camp-meetings.

Mrs. A. R. Cunningham was in Westborg Fab 18th

camp-meetings.

Mrs. A. E. Cunningham was in Westboro' Feb. 15th, and in Haverhill the 22d, speaking and giving tests to large audiences. She will be in Plymouth March 1st, and Westboro' the 8th. Would be pleased to make further engagements as a platform test medium. Bishop A. Beals commences Sunday, March 1st, an engagement at Toledo, O.

engagement at Toledo, O.
Friends in Wilmington, Del., are informed that W.
J. Colville will deliver a course of Friday lectures in
that city, commencing Friday, March 6th. The arrangements are in the hands of Mrs. Annie LewisJohnson, 613 Market street, from whom all particulars
can be obtained.—On Sunday, March 1st, Mr. Colville lectures in Norwich, Conn., under auspices of the
Spiritualist Association, G. A. R. Hall. Subjects:
1:30 P. M., "The Gospel of Evolution"; 7:30 P. M., "Man
and His Possibilities Here and Hereafter,"

Dr. F. H. Roscoe of Providence, B. I., will lecture in Red Men's Hall, Haverhill, Mass., on the Sundays of March 8th and 22d. He has Sunday, March 29th, open for engagement. He is a good speaker, and should be kent buss.

G. W. Kates and wife, during February, had a high G. W. Kates and wife, during February, had a high-ly successful season in Pittsburgh, Pa. They will serve the Spiritualists of Dayton, O., during March, April and May are open for their engagement. June, July and a part of August they will serve the Indiana Association in the organization of a camp-meeting. Permanent address: 2234 Frankford Avenue, Phila-delphia, Pa.

delphia, Pa.

Mr. J. Frank Baxter will lecture next Sunday afternoon and evening in Cate's Hall, Salem, Mass.; and on Sunday evening, March 8th, in Cambridgeport.

### NEWSY NOTES AND PITHY POINTS.

THE DIFFERENCE. The hypocrite Of "Holy Welt" Has in his heart a sting! The faithful man, In Nature's plan, Is greater than a king.

pulling when he sent his famous kite aloft.

Edison says there is more than \$600,000,000 invested in the electrical industry in the United States. Little did Ben Franklin imagine what a big string he was

Much interest was added to the great assemblage of the members of the Grand Army by the fact that Gen. Sherman had promised to be present and review them next Memorial Day. And so he will, from his higher standpoint in the spirit-world, while the veterans strew his tomb with early flowers and recite his valiant deeds.

A jury in a court at Mexico, Mo., brought in such an outrageous verdict that the Judge dismissed them in this humiliating fashion: "It is the sentence of this Court that the Sheriff conduct you to the rear door of the Court House and allow you to depart, as your services will not be again required during my term of office."

"Are you out with Mr. Dreamy, the poet, Ethel?" Yes, I am, the nasty thing. He wrote some lines about a girl at the seashore, and dedicated them to me. He had the audacity to call me a sand witch. He made me feel ridiculous.

It was once a custom to thrill or drill the ears of a slave. Among the ancient Hebrews this custom was in use-Deut. xv: 17, "Then thou shalt take an awl and thrust it through his ear, unto the door, and he shall be thy servant forever." The ears of bond servants of the Anglo-Saxons were in like manner pierced at the church door. Hence thrilldom, or thralldom, became equivalent to slavery.

> When Eve brought woe to all mankind, Old Adam called her wo man. But when she woo'd with love so kind, He then pronounced her woo man. But now with folly and with pride, Their husbands' pockets trimming The ladies are so full of whims, The people call them whim men.

Be not simply good-be good for something.-Tho-

The Freisinnige Zeitung, Berlin, says that Prof. Liebreich has discovered a substance which is more efficacious than Prof. Koch's lymph in the treatment of tuberculosis. The new substance is administered by subcutaneous injections.

The Presbyterians are confident that the revised

creed as now proposed will be adopted by that church. Under these circumstances it is cheerful to learn, says the Boston Evening Record, that it is more merciful to heathen, to unbaptized infants "dying in infancy," and to moral men who are not elect, etc. When your Presbyterian settles a thing he settles it with emphasis and persistence. So it is kind of him to let off the innocent little bables with a hope of something other than Hades.

The Sultan of Turkey has been so fascinated by Emperor William of Germany that he has taken to the study of German, because, he says, "If my imperial brother does me the great honor of revisiting the Bosphorus I would like to show him my appreciation of his coming by addressing him in the language

HOW TO MAKE CHOWDER.-The following was taken from an ancient Common-Place book under date "Boston, Septem 23, 1747":

date "Boston, Septem 23, 1747":
First lay some Onions to keep the Pork from burning,
Because in Chowder there can be no turning;
Then lay some Pork in slices very thin,
Thus you in Chowder always must begin.
Next lay some Fish, cut crossways very uice,
Then season well with Pepper, Salt and Spice;
Parsley, Sweet Marjoram, Savory and Thyme;
Then Biscuit next, which must be soaked some time.
This your Foundation laid, you will be able
To raise a Chowder high as Tower of Babel;
For by repeating o'er the same again,
You may make a Chowder for a thousand men.

Trinity church, New York, is by far the richest parish in this country, and even in the world. The taxable property, which produces an annual income, and is leased for secular purposes, is valued at only \$8,000,000, but the immense blocks upon which Trinity church and St. Paul's chapel stand are worth enor-

Judge Lawrence of the New York Supreme Court has refused to allow that city to get out of the legal wrangle over the paintings of Ann O'Delia Diss Debar, which have been kept by Property Clerk J. T. Harricott at police headquarters. J. H. Diss Debar, claiming the paintings were sold to him, sued the city for them and for one thousand dollars damages because of their r tention. David Valkenburgh as administrator of the estate of L. L. Loewenburg, also demanded the paintings from the property clerk, and began suit. A motion was made by the city to make Valkenburgh defendant instead of the city in the suit of Diss Debar. Judge Lawrence denied the motion, holding the actions are different, as in the one case damages against the city are claimed.

Switzerland gets about two million dollars a year out of American tourists.

A silver-plated shovel was recently used to remove the first earth that marks the beginning of work on the Niagara River tunnel, which is to be constructed for the purpose of utilizing the power of Niagara Falls.

AFAFITE, EGYPT, Feb. 21st, via Suakim Feb. 21st .-A severe engagement was fought at Tokar on Feb. 19th between the Egyptian troops who recently left El Teb and Osman Digna's forces. Nearly one thousand lives were lost in the battle which followed the appearance of the Egyptians at Tokar.

What a comfort a dull but kindly person is, to be sure, at times! A ground-glass shade over a gaslamp does not bring more solace to our dazzled eyes than such a one to our minds.—O. W. Holmes.

Persons suffering from hysterical fits, and the unreasoning acts thereto appertaining, can, it is said, be cured by some bystander pouring steadily from a height a small stream of cold water on the face. This will be borne by the patient for a few minutes only, then efforts will be made to avoid it, and then consciousness will be regained with a long-drawn sigh.

NEWSPAPER NUBS.—Love eats axie-grease, and calls it butter.—The Pittsburgh couple who eloped on skates probably fell in love.—Rallroad companies seem to have the power of hypnotizing legislatures by making passes.—Speaking of hydropathic cures, it strikes one that well water ought to be good for sick people.—Doubtless when they speak of "the warring elements" they mean when the winds have come to blows.—It's all settled at last. The seals "nabbed" by the British ships off Alaska are unquestionably taken on the high seize.

Elmira Gazette: "The few men who don't make fools of themselves generally let some one else do it."

THE TRUE MAN. THE TRUE MAN.

Many men have I seen standing
Sturdy, strong, and firmly anchored,
While upon them, like the anvil,
Fell the blows of fate amain;
Turned they not from searching sorrow,
Nor the very king of terrors;
Proudly steadfast, true in manhood,
Showed not where a blow had lain.

—E. R. Collins.

Mr. Smith—"Are you fond of repartee, Miss El-sle?" Elsie—"No, sir, I prefer colong."

The seal for the State of Wyoming adopted by the Legislature is described as emblematic and peculiarly felicitous. One of the figures is that of a woman. from whose uplifted arm hangs a broken chain, symbolizing the granting of political rights to Wyoming women. The motto of the State is "Equal Rights."

A Sudden Change of Weather

Will often bring on a cough. The irritation which induces coughing is quickly subdued by BROWN's BRON-CHIAL TROCHES, a simple and effective cure for all throat troubles. Price, 25 cents per box.

The Beston Spiritual TempleSociety, Berkeley

Hall.—Bervices at 195 a.m. and 7 p. m. Social Confer-eace at 8 p. m. Seats free; public cordially invited. Wil-liam Boyce, President; George S. McCrillis, Treasurer.

Ham Boyce, President; George S. McCrillis, Treasurer.

First Spiritualist Ladies' Aid Society.—OrganLed 1897; incorporated 1892. Parlors 1031 Washington street.

Business meetings Fridays at 2½ p. M. Tea served at 6 p. M.

Public meeting, with music, addresses, tests, etc., at 7½

F.M. Mrs. K. Barnes, Pres.; Mrs. A. L. Woodbury, Sec'y.

America Hall, 734 Washington Street.—Echo

Spiritualist' Meetings Sunday at 2½ and 7½ p. M.; also

Thuradays at 3 p. M. Dr. W. A. Hale, Chairman.—Children's

Progressive Lyceum meets Sundays at 10½ A.M.

Dwight Hall, 514 Tremont Street, opposite

Berkeley.—Spiritual meetings at 2½ and 7½ p. M. Mrs.

Dr. Heath, Conductor, office Hotel Simonds, 207 Shawmut

Avenue, Boston.

Ladles Industrial Society will meet at Twilight Hall, 189 Washington street, every Wednesday afternoon and even-industrial Supper at 6, Entertainment at 7½. Ida P. A. Whitlock, President.

Whitlock, President.
Twilight Hall, 789 Washington Street.—Sundays, at 10% a. M., 2% and 7% P. M. Eben Cobb, Conductor.
Eagle Hall, 616 Washington Street.—Sundays at 10% a. M., 1% and 7% 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.

Ohelsen, Mass.—The Spiritual Ladies' Aid Society holds meetings in Fligrim Hall, Hawthorn street, afternoon and evening of the first and third Tuesdays of every month. Friends cordially invited. Mrs. M. L. Dodge, Secretary.

Ommbridgeport, Mass.—Meetings are held Sunday evenings at Odd Fellows Hall, 548 Main street, Cambridge port, at 7% o'clock. H. D. Simons, Secretary.

Boston Spiritual Temple Meetings at Berkeley Hall .- Again on last Sunday Mr. J. Frank Baxter occupied the platform of Berkeley Hall, and had a very large morning audience, which demonstrated its

very large morning audience, which demonstrated its thorough appreciation of his worth and work. Mr. David W. Craig presided, and the Columbia Quartette sang with brilliancy and effectiveness.

Mr. Baxter read an apt short poem, "The Banner of Truth," and then proceeded with his lecture, considering the question "Has Spiritualism any Place and Part in the Affairs of a Nation?" [An abstract of this excellent discourse will appear in THE BAN NER next week.]

In the evening, at 7 o'clock, although chairs and settees had been placed in as compact a form as possible, and side and aute-rooms, as well as both upper and low er rear banquet-halls, were all opened into the spacious main hall, yet every available part, including baiconies, was packed—in fact not less than nine hundred people were present to listen, and hundreds left for want of room to enter.

want of room to enter.

The Boston Daily Globe of Monday devoted over a column to Mr. Baxter's evening exercises, mostly to the lecture. It was a fair synopsis of what Mr. Baxter said relative to the facts of Spiritualism, though his remarks pertaining to the philosophy were not reported.

ported.
[As an evidence of the interest created by Mr. Bax-ter's labors *The Globe's* abstract (in part at least) will appear next week.] One of Mr. Baxter's inapproachable spirit-scances

One of Mr. Baxter's inapproachable spirit-scances closed the exercises of the day, some very clearly defined descriptions and delineations being given embodying thirty-five different names. The people were astonished, and the silence was marked as he so vividly depicted his mental visions and potrayed under more or less of influence the spirits who came to him. Without hesitancy recognitions came from different parts of the large audience. How any one, however skeptical, could have listened to those descriptions and witheresed the monifestations and search to result

skeptical, could have listened to those descriptions and witnessed the manifestations and seen the people, non-Spiritualists as well as believers, respond and recognize, and see no proof of the claims that Mr. Baxter makes, that excarnated spirits are behind it all, it is very difficult to conceive.

The audience was profoundly moved on this occasion, when two sisters arose together, in acknowledgment of a number of their spirit friends, and Mr. Baxter was moved by the spirit-mother to give them her blessing, and called them by their pet names, one of them in tears saying, "Those were the names mother always called us." Mr. Baxter, at the close of the meetings, was met by many friends, and questioned by divers strangers and investigators.

Next Sunday Mrs. R. S. Lillle returns to the platform, and will conduct the exercises at the usual hours.

hours,
In the afternoon at 3 o'clock the regular conferences
will be continued. All are freely invited to any of the
sessions of each Sunday.

SEC'Y.

First Spiritual Temple, corner Excter and Newbury Streets.-On Sunday afternoon, Feb. 22d, this Society held appropriate anniversary exercises

commemorative of the birth of Washington.

The reading desk was tastefully draped with the American flag, and a picture of Washington was shaded by its folds.

The Temple Choral Union, led by Mrs. Jennie Bowker, rendered fitting musical selections, embracing "A Thousand Years" and "The Star Spangled Banner."

Banner."

Dr. H. B. Storer occupied the rostrum. He read excerpts from several of Washington's letters, which bespoke the character of the man whose life had framed them, and offered a eulogy of "The Father of His Country." [To which we shall more fully revert work week!] framed the His Country." []

next week.—ED.]
At the conclusion of the lecture, Mr. Ayer read an announcement of a series of musical recitals to be given at the Temple by Jennie Crawford, assisted by her spirit-guides. These recitals are to begin ed by her spirit-guides. These recitals are to begin on Thursday, March 12th, and will consist of an inspirational interpretation of Beethoven's Sonatas. Mrs. H. S. Lake will occupy the rostrum next Sunday. The subject of the lecture will be "Psychical Research." ELIZABETH C. SANGER, Sec'y.

America Hall, 724 Washington Street.-The Echo Spiritualist Meetings were held here Sun-The Echo Spiritualist Meetings were held here Sunday last, as usual, Dr. W. A. Hale Chairman. Large audiences were in attendance throughout the day, manifesting deep interest. The afternoon services were opened with an invocation by the Chairman (under influence), also some very fine, instructive remarks in his usual pleasing manner following. Mrs. Chandler-Bailey followed with a large number of tests and psychometric readings, which were correct in every instance. Mrs. I. E. Downing, under control, offered some very appropriate remarks of an instructive nature, supplementing the same with many tests given in detail, which were all recognized as correct. Mrs. J. K. D. Conant gave several tests and readings from articles, which were very fine, and were pronounced correct. Again were we favored with not only the presence, but the beautiful inspiration of Mrs. Kate R. Stiles, who clothed many thoughts of a high order in mortal language; thrilling her every ilstener with delight, and a higher aspiration. Her address elicited many warm commendations. Once again were we honored with the presence of that veteran worker, C. M. A. Twitchell, who for many years has been an advocate of the truths of Spiritualism. The speaker referred very touchingly to the honored mind for whom the day was held in sacred memory as the birth of the "Father of our Country," also to Lincoln, and many others, assuring his hearers that they had not forgotten the interests of this country, which they struggled to free, by no manuer of means, but were ever near, using their best influence for the country's interest.

Eventing services, of much interest, were opened with an invocation by the Chairman, who also (under conday last, as usual, Dr. W. A. Hale Chairman. Large

ountry's luterest.

Evening services, of much interest, were opened with an invocation by the Chairman, who also (under control) gave a very fine lecture upon "Friendship," which was a masterly production, and was listened to with rapt attention. Mrs. Chandler-Bailey gave a large number of tests and psychometric readings, which were nearly all correct. We also had the pleasure for the first time of listening to Mrs. Odlorne of East Boston, who gave several very fine tests, details, etc., which were correct in every instance. We trust that we may have the pleasure of listening to her again in the near future. Mrs. A. Smith followed with tests and delineations, which were good. The services were then brought to a close by a short test scance by Dr. Hale, who gave quite a number of tests in detail, which were correct.

eorrect.
Excellent music interspersed the services of the day

Excellent music interspersed the services of the day by the usual talent.

Services last Thursday afternoon were well attended and very interesting. Dr. Hale, Mrs. Dr. Bell, Mr. Fernald, Mrs. J. E. Wilson, Mr. Edw. Tuttle and others, participated in remarks and tests.

Usual services every Thursday at 3 P. M., and Sundays 2:30 and 7:30 P. M. Good mediums always participate.

P. B. — As is customary occasionally, a set speaker.

pate.
P. S.—As is customary occasionally, a set speaker, Mr. J. Frank Baxter, will lecture and give a descriptive test scance on Sunday, March 8th, at 2:30 and 7:30 P. M. The proficiency of Mr. Baxter as a speaker and descriptive test medium is well known and heartily appreciated. His singing also adds, more than language can express, to the harmony of his work.

M. M. HOLT, Sec'y.

M. M. HOLT, Sec'y.

NOTE.—On Thursday evening, March 12th, at 745
sharp, Mrs. C. B. Bliss (with whom arrangements
have been made) will give a seance for physical manifestations and materialization in this hall, by special
request. It should be remembered that this is entirely
apart from the Echo Spiritualists Society, and has no
connection whatever with it. Admission only onehalf the usual price for such seances. Dr. W. A. Hale
will preside.

M. M. H.

will preside.

M. M. H.

THE CHILDREN'S PROGRESSIVE LYCEUM held its usual session on Sunday morning with a fair attendance. The usual preliminary exercises were participated in after the opening invocation by Mrs. C. P. Longley. The exercises by the children were very interesting. Willie Sheldon, Charlie Hatch, Gracie Scales and Florence Enslow gave readings; Miss Mabel Waite rendered a. song very acceptably: Mr. Wm. T. Fail, the Assistant Conductor, related the history of the spot where the building in which we considered that would relieve travel of tany, of its ordinary risks or discomforts.

Dwight Hall, 514 Trement Street.-The developing circle, last Sunday morning, was in charge of Mrs. Dr. C. H. Loomis-Hall.

Mrs. Dr. C. H. Loomis-Hall.

At the afternoon session Mr. Jackson Hall presided, and spoke of what Spiritualism has done for humanity. Dr. B. F. Barker spoke upon this life as preparatory to that of the future. Mrs. Dr. Robbins gave tests and psychometric readings that were clear and well understood. Mrs. Loomis-Hall, readings, tests and psychometric readings that were clear and well understood.

well understood. Mrs. Loomis-Hail, readings, tests and remarks.

Rev. W. W. Downs said he was honestly investigating Spiritualism; he had received evidences of the truth of spirit phenomena, and whatever the results to himself or the church, while not now satisfied as to their source, he should continue his investigations.

Miss C. W. Knox gave tests.

Mr. F. A. A. Heath said, if the clergy and others come to an investigation of Spiritualism, willing to accept the truth though it may destroy their long-cherished theories, we will heartily welcome them with no fears of the result.

Miss L. E. Smith gave tests and psychometric readings.

with no fears of the result.

Miss L. E. Smith gave tests and psychometric readings.

Mr. F. Winfield Baker said the spirit-world looks upon this investigation with favor, and will aid all honest inquirers to come to a knowledge of the truth. Evening.—Mr. F. A. A. Heath made the opening remarks. Remarks followed by Dr. A. D. Haynes and Mrs. Josophine R. Stone; tests and readings by Dr. Fred Crockett. Mrs. Chamberlin and Mrs. Ella A. Higginson read poems with excellent effect, transmitting to their auditors the beautiful sentiments they embodied. Dr. C. D. Fuller followed with tests and Dr. Sara E. Hervey with remarks.

Next Monday evening, March 2d, the third of the "Heath Socials" will be held in this hall, consisting of literary and musical exercises, followed by a social dance. Tickets twenty-fve cents. As Mrs. Heath has been very ill, and unable to do any business for several weeks, it is proposed to make this a special benefit occasion whereby her friends can show substantial evidence of their friendly sympathy. The entertainment will consist in part of musical performances lately given at the Soldiers' Home in Chelsea by the members of the "National Circle," led by Mrs. Jewell of Cambridgeport.

Engle Hall, No. 616 Wnshington Street.—

Engle Hall, No. 616 Washington Street .-Wednesday, Feb. 18th. Singing by Mme. Bayard;

Wednesday, Feb. 18th. Singing by Mme. Bayard; remarks and tests by Mr. Riddell, Mrs. Stone, Mrs. Dr. Bell, Mrs. Wilkinson, Dr. C. D. Fuller, Mrs. Wilson, Mrs. Chandler-Bailey, Mrs. Dowd. Mr. Tuttle and Dr. Mathews, interspersed with music.
Sunday morning, Feb. 22d. Developing and healing circle. Magnetic healing was demonstrated by Drs. Mathews, Blackden, Chute, Willis, Fuller and Mrs. Chandler-Bailey.

Afternoon.—Song by Mme. Bayard; remarks and tests by Dr. Blackden and Mr. David Brown; psychometric readings and tests by Dr. Allan Toothaker, Mrs. Wilkinson, Dr. Tripp, Mr. Turner, Mrs. Chandler-Bailey and the Chairman, songs being interpersed by Mme. Bayard.

Evening.—Singing; remarks, readings and tests by Dr. Blackden, Mr. Riddell, Mrs. Dr. Bell, the Chairman, and Mrs. Chandler-Bailey. Each session was fully attended.

Meetings in this hall every Wednesday at 3 P. M. Sunday: Developing and healing circle at 11; regular services at 2:30 and 7:30.

Independent Club, Twilight Hall, 789 Washington Street.-Tuesday evening, Feb. 17th, the topic under discussion by the speakers of the

the topic under discussion by the speakers of the evening was the aim of the Society, which was ably set forth in a paper read by Mr. I. G. Wellington, the Secretary. L. L. Whitlock, Mrs. C. Fannie Allyn, Mrs. Stiles, Mrs. Whitlock, Mrs. Wellington and others made strong and telling addresses.

Through Mr. H. H. Warner, E. V. Wilson, the veteran worker, gave a cheering message regarding the Cause of Spiritualism. Mr. Riddell, Mrs. Robbins and Mr. J. H. Horner also participated in the exercises of the enjoyable evening.

Senex.

The Ladica' Industrial Society met at Twilight Hall, 789 Washington street, Wednesday, Feb. 18th. Circle at 4. The exercises of the evening passed off very pleasantly, Mrs. French. Miss Hardy, Mrs. Whitlock. Miss Coburn, Miss Burnham, Miss Milligan. Miss Bates and Mrs. Burnham participating, all of whom gave complete satisfaction to the large company present.

Mrs. H. W. Cushman, Sec'y.

FOR DIABETES USE HORSFORD'S ACID PHOS-PHATE. Dr. E. J. WILLIAMSON, St. Louis, Mo., says: "I have tested its qualities in cases of Dia-betes with marked beneficial results, and am well leased with the remedial qualities of the preparation.

# In Memoriam E. J. Huling.

To the Editor of the Banner of Light:
To a large and attentive audience the memorial service in honor of the passing upward of our late Secretary, Mr. E. J. Huling, was delivered last Sunday tary, Mr. E. J. Huling, was delivered last Sunday morning by the writer. The hall was tastefully decorated with evergreens and choice flowers, our brother's vacant chair and picture being entwined with green wreaths, in every sense worthy of the high faith which is ours. The choir, under itsable leader, Mr. G. Morris, contributed by suitable selections to make the service very beautiful indeed. Mr. Morris sang with great effect Mr. Longley's soul inspiring hymn, "Only a Thin Veil Between Us." At the close of the service the accompanying resolution of condo lence was unanimously adopted by the friends assembled to pay their respects to the memory of our brother.

79 White street. Saratoga Springs. N. Y. Feb. 23d.

79 White street, Saratoga Springs, N. Y. Feb. 23d. Our brother and co-worker, Edmund James Huling, having been called to join the bosts of immortal spirits made perfect in the higher life, we, members and associates of the First Society of Spiritualists, Saratoga Springs, N. Y., in recognition and earnest appreciation of his life-long services to the cause of spiritual freedom and truth, do herebt tender our heartfelt sympathies to his widow and children in their deep affliction; and furthermore direct that this public testimony of our sorrowful respect and admiration be suitably inscribed on the minutes of the Association as a slight memorial of one who led invincibly a life of resolute good.

Slight memorial of one was real invinces; a most research good.

And it is also voted that a copy of the above resolution be sent to the BANNER OF LIGHT, The Better Way, Religio-Philosophical Journal, Alcyone and Progressive Thinker.

W. B. MILLS, Pres.
G. R. BURRIOWS, Vice-Pres.
W. B. H. WERGOTT, Treas. & Sec'y.
R. H. KNEESHAW, Speaker.

It may be old, but Johnson's Anodyne Liniment retains the vigor of youth. Long may it

Mr. Colville in Philadelphia and Elsewhere.—On Friday, Feb. 20. W. J. Colville delivered the last of a series of Friday evening lectures in the

the last of a series of Friday evening lectures in the Unitarian church, Broad and Spring Garden streets, Philadelphia. The desk was ornamented with choice flowers, the gift of Mrs. Helen Stuart-Richings, who gave a fine recitation previous to the lecture, the topic of which was, "Looking Backward and Looking Forward; or, The Ethics of Coöperation."

[An abstract report of this lecture will appear next week.—ED]

Sunday, Feb. 22d, Mr. Colville lectured to large audiences in Union Square Hall, New York, at 11 A.M. and 3 P. M. and in Everett Hall, Brooklyn, at 7:30 P. M. The subject of the morning lecture was "The Light of the World," in which many passages from Edwin Arnold's poem were quoted and queldated in their application to universal theosophy as distinguished from any literal interpretation of the gospels as simple biography. The afternoon and evening lectures were on "Washington and Sherman." The class lessons at Kingston Hall, Brooklyn, on Mondays and Wednesdays, at 3 P. M., are largely attended; much interest is also manifested in the meetings at 574 Fifth Avenue, N. Y., Tuesdays and Thursdays, at 3 and 8 P. M.

Plymouth, Mass.-Oscar A. Edgerly of Newburyport was our speaker on the 22d. The lecture delivered by his guides was one of the most instructive we have had the pleasure of listening to. It was full of earnest, practical thought and appropriate illustra-

tion.

Mrs. A. E. Cunningham of Boston is to be with us next Sunday.

NELLIE F. BURBECK, Sec'y.

Cancers and cancerous tumors are cured by the purifying effects of Ayer's Sarsaparilla.

Rev. Mr. Talmage says that we will sing better the second day we are in heaven than we did the first. If some of us did n't sing any better the second day than on the first the music-loving angels would want to move out.—Ex.

Finest and Safest Trains in America.

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20 per cent. extra for special position.

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No extra charge for ents or double columns. Width of column 27-16 inches. Advertisments to be renewed at continued rates must be left at our Office before 13 M. on Saturday, a week in advance of the date whereen they are to appear.

The BANNER OF LIGHT cannot well undertake to vouch for the honesty of its many advertisers. Advertisements which appear fair and honorable upon their face are accepted, and whenever it is made known that dishonest or improper persons are using our advertising columns, they are at once interdicted. We request patrons to notify us promptly in case they discover 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. DAVIS, Physician, in his office, 63 Warren Avenue, Boston. No new patients treated by mail. tf Jan. 3.

If you want to get well quick, and keep well, use Electric Anti-Bilious Pills and Spore Killer. Address MRS. L. B. HUBBELI, 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, 30 Needham Road, Kensington, Liverpool, will act as agent in England for the BANNER OF LIGHT and the publications of Colby & Rich.

To Foreign Subscribers the subscription price of the BANNER OF LIGHT is \$3.00 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.

# A LADY'S STATEMENT.

" I think it would be difficult to find a woman more com pletely, discouraged and disheartened than I was when I called at the office of the Wallace System of Treatment on Boylston street some time ago," said Mrs. C. C. Henderson of No. 10 Stark street, Charlestown.

"For fifteen years all the doctors falled to help me," she continued. "I always seemed to have a cold. My nose was stopped. I had severe pains over the eyes. My throat was sore and inflamed all the time. I began coughing and raising a good deal. Later I had sharp pains through my chest. My appetite failed. Food invariably lay like lead in my stomach. I felt feverish and tired all the time. I became so weak and nervous that I could neither work, sleep nor eat, and as a result grew thin and emaciated. I thought I was going into consumption, and think I had good reason for thinking so. At times it was difficult for me to breathe. There was a wheezing in my chest."

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As stated, Mrs. Henderson resides at No. 10 Stark street, Charlestown, where she can be found and this statemen verified.

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The Hall (used exclusively for these meetings) will be open at 2 o'clock; the services commence at 3 o'clock pre-cisely, J. A. Shelhamen, Chairman.

On Triedsy 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 Afternoons MRS. LONGLEY, under the influence of her guides, will give spirits auxious 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 express as much of truth as they perceive—no more.

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

It is our earnest uses the transition of the fact for publication.

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

Liteters of inquiry in regard to this Department must be addressed to Colby & Rich, proprietors of the Barrer of Light, and sot, 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.

Ohl thou Supreme Spirit of Wisdom and of Truth, thou Divine Intelligence, who doth inspire all things with life and animation, we, thy children, turn in thought to thee at this hour, hearing our aspirations and our songs of praise, bringing our hearts to thine inspection, seeking thy guidance, and the instruction of thine angel ones, along the journey of life. We would receive from thee such inspirations of truth as shall illuminate our minds with new understanding. Ohi may thoughts of wisdom be, breathed upon us, that we may awaken into a new conception of thy love and thy beneficent care. We know thou art great; we know thou art omnipotent, and that thy law is eternal, majestic and grand; yet although we may not understand thee in thine immensity, we may perhaps turn toward thou art omnipotent, and that thy law is eternal, majestic and grand; yet although we may not understand thee in thise immensity, we may perhaps turn toward thee in the spiritual atmosphere of longing and of aspiration, and learn something of thy life and of thy works from thy ministering spirits who come to us from time to time. Oh! may we, as children of the Great and Living God, as partakers of the divine, as inheritors of immortality, be fitted to do a work in life which shall be of usefulness, and which shall prove our relationship to the Infinite. To this end we would unfold in harmony of spirit, we would grow in sympathy nearer unto each other, and come to comprehend the interior workings of the human heart more fully, that we may know our kind, and learn of ourselves.

We would, oh! Beautiful Spirit of all Life, be brought into tender association with those bright and sweet angels who come from immortal life to bless mankind on earth. May we receive of their influences of peace, and be strengthened. May their ministrations reach each life, that it may be uplifted in thought and in effort. May those who wend their way from above find companionship in the hearts of these whom they approach, so that spirits and mortals alike may be benefited by such union of soul and of heart. We ask thy blessing to rest upon us all now and forevermore.

thy blessing to rest upon us all now and forevermore

#### Questions and Answers.

Questions and Answers.

Questions and Answers.

If individuals are effects of a cause called God, are they not machines, so to speak, and therefore entirely irresponsible? If individuals in their make-up, or any part of it, are causes and not effects, are they not alike irresponsible? Can any responsibility attach to the First Cause, called God, or by any other name or title?

Ans.—If individuals were so made up that they merely acted automatically, following some blind impulse or instinct, so to speak, not knowing why they did this or that, or why they were held from making certain movements, then might they be called mere machines, irresponsible for their action, and accountable to near that this we cannot also they were held from making certain movements, then might they be called mere machines, irresponsible for their action, and accountable to none; but this we cannot claim for the human family. Even the beasts of the field and the birds of the air exercise a certain degree of intelligence. This has not always been accorded to them by man, but in this nineteenth century you are coming to think that beasts and birds have more intelligence and a sort of reasoning faculty than the world had credited them with. Yet we do not hold the beasts and birds as responsible for their acts as we do mankind, because there is not that degree of intellectual power and expression, not that extent of reasoning manifestation which we find in mankind. We who have had the privileges and the advantages of even a moderate education can very readily distinguish between that which is right and that which is wrong. We know that certain rules to the control of the Chairman: I dunno 'bout comin' in here, so many grand folks dat stan' all round. Don' you want to put me out? [Oh! no; tell you story.] If you does I'll go. 'Pears like dem are sweet enough to eat [taking up a bunch of violets]. I tell you how 't is; some ob my people dey do keep sayin' "Why don' you come back?" Why, bless you, dey all round here dis long time. I went out 'fore, de war. Dat was a big time, an' I didn't lib to see it. Some ob my people did. Dey be here yet, an' I want to send lub to 'em. Tell 'em it be all good in de halleluiah country. Will you tell 'em dat? An' dat ar boy, Sam. I don' know—he did get off somewhere, but he be powerful smart, an' he make his way. I tell you he make his follow him from de North—dat's whar I war—guish between that which is right and that which is wrong. We know that certain rules of the control of the chair and that which is wrong. a moderate education can very readily distinguish between that which is right and that which is wrong. We know that certain rules and laws must of necessity be set up by human kind, which we call society, for the protection kind, which we call society, for the protection of its members, and we know that if we violate those rules and laws we are doing wrong, and we shall be held accountable by society or the law. There is something within you that tells you idistinctly, apart from anything which your fellow-beings may say, that if you burn your neighbor's house you are doing him a wrong, and you feel guilty within your inmost nature; something tells you distinctly that if you rob a brother of his patrimony, you are defrauding him of his rights, and though no man may know that you have done so, you will be uneasy in conscience, your nights will not be full of rest, nor your days of perfect peace. We all know this, unless it be an idiot or a person really irresponsible because of the or a person really irresponsible because of the improper action of his brain, but intelligent people understand this inner law that belongs to the spiritual nature, and therefore if they do wrong they must feel that they will be held

do wrong they must feel that they will be held accountable.

Now, who holds these individuals responsible? They are not merely machines in the fullest sense of that word, even though they are governed by law, natural and divine, because they have thinking minds that must exercise themselves upon questions and subjects that belong to their welfare, because they have a consolence, or rather a spiritual nature, that will guide them, to a certain extent, in their movements, if they pay attention to it, and because they are not going back and forth, day by day, automatically, as a machine would do, having no thoughts of their own, no inclinations, no emotions, nothing but what a machine does possess, and consequently they have a part of the Great Divine Spirit within, which will help to guide them if they desire to follow the inner light. Who, we ask, holds them responsible? Not any arbitrary power, external or apart from themselves; not any gigantic being, sitting upon a great throne, dispensing justice to the right and to the left. We have failed to find any spirit in the eternal world who has ever known or met with such a personal being; but it will be themselves who will hold them accountable; they will have to make the report to their own natures, they will be obliged to by the unerring force of that law within, which dispenses retributive justice or compensative reward, as the case may be.

You may tell your questioner, Mr. Chairman,

tributive justice or compensative reward, as the case may be.
You may tell your questioner, Mr. Chairman, that he will find no accusing judge, no arbitrary being, to condemn or to approve his acts, greater than himself. He may; of course, on the spirit-side, as he would do here, win the approval of friends; or their condemnation, as his movements may merit, but the highest and greatest power which will bring the most severe judgment will be that which springs from the interior nature of mankind.

physical, you close up its avenues of sotivity, and the spirit is unable to send its forces through the system in order to operate upon it. You do not benumb the spirit; oh, no; you only for the time prevent it from expressing itself consciously through the external machine. All this consciously through the external machine. All this consciousness, this animation and intollectual activity which make up intelligence belong to the spirit; when these have passed away there is no consciousness in the physical form so far as you can perceive it. There may be a certain activity, a certain positive power at work in that clay cold form, because the law of dissolution is there operating upon the various atoms and elements, and this law of dissolution, being a law of nature, will continue its work until the body has dissolved and passed back into primal elements; but the consciousness that helped to make intelligence and activity, and the intellectual force that belonged to the man, has departed with the spirit, and belongs to him still in the other world.

Sometimes I visit homes once familiar in New York State and in New Jersey, but I know that clayed to make intelligence and activity, and the intellectual force that belonged to the man, has departed with the spirit, and belongs to him still in the other world.

Sometimes I visit homes once familiar in New York State and in New Jersey, but I know that clayed to make intelligence and activity, and the intellectual force that belonged to the man, has departed with the spirit, and belongs to him still in the other world.

Q.—[By the same.] In the few cases where persons are conscious of a dual personality, how does this consciousness of duality originate?

A .- Dual personality that persons are con-A.—Dual personality that persons are conscious of, may not always spring from their own interior natures. There are those who are conscious of a double, of being themselves externally, and of being themselves, so to speak, interiorly, and thus realize that they are two in one, the spirit and the outward individual, and this consciousness of duality undoubtedly springs from the activity of the spiritual nature, which gains the ascendency over the physical, and makes its power and its personality felt. personality felt.

personality felt.

There are others who seem to be two persons, who are not really conscious of a second individuality, so to speak, belonging to themselves. They may claim to think it is there, but they are mediums, and they are so closely attended by some unseen intelligence, who has entered their atmosphere so thoroughly as to take possession, in part, of their organism, to be gaining experience and imparting influence, through the process of consciousness. With such a person, a double selfhood does not spring from the activities of his own interior nature, so much as it does from the presence of an attendmuch as it does from the presence of an attending intelligence, who is really the second personality, which he may believe belongs really to his own organism and his own life.

Q.—[By W. S., Nunhead, London, S. E.] Is life an altribute of the soul, and can one exist without the other?

A.—We cannot see how life, which is existence, can be expressed without the indwelling and controlling power called the soul, and we do not know that the soul could exist without life, though what we call life around us is the manifestation only of that indwelling force. We call this the vitalizing power of the universe, and we give it the name of soul or soul power. It is a potential force, invigorating, stimulative and full of attractive power. We may call it God, and that is all we know of the Supreme Being; it is all intelligence, all positive energy, and that part of our nature which vitalizes our entire being from crown to soul, which gives us vitality, activity, intellect, and sets the cranium of the physical form in action, thus enabling it to evolve and to express thought, we call the soul. It is a portion of the Divine Intelligence. Now life could not exist, as your correspondent puts it, without this indwelling, controlling, over-acting soul-force, heavent there would be no menter. A.-We cannot see how life, which is existist, as your correspondent puts it, without this indwelling, controlling, over-acting soul-force, because there would be no matter, no manifestation of works anywhere. We cannot conceive of such a condition of things, for the soul-force or potential energy of the universe must be that which sets all worlds in motion, brings all beings into existence, gives thought to humanity, and makes the entire universe a whole.

#### SPIRIT MESSAGES, THROUGH THE TRANCE MEDIUMSHIP OF

Mrs. M. T. Shelhamer-Longley.

Report of Public Séance held Jan. 9th, 1891. Susan Williams.

[To the Chairman:] I dunno 'bout comin' in

to de ole Ginny, to Norfolk. I want him to know ole mammy could follow him, see him growin' up from a pickaninny to de man, an' doin' great work. Will you say dat? P'raps dat ar boy Sam will see it, an' he feel good to know his ole mammy not asleep. Dey used to call me Sukey, but I tell ye what, dat's not my name. It is Susan Williams.

# D. F. Austin.

I am grateful for the opportunity of sending a word to my old friends and neighbors, and telling them that I am a living man.

a word to my old friends and neighbors, and teiling them that I am a living man.

I was an old man, sir, of seventy-five when called to the other world, but I don't come back here as an aged man; I don't feel worn out in any part of my being. When I got over to the spirit-side and recognized those around me, I was surprised to see how young some of them were—those who, according to what we know of nature, ought to have looked aged and bent by the weight of years, were not so; they seemed strong and vigorous; they showed by their faces they had passed through many experiebces, and that life had been long with them; but there was the absence of age and of bent forms and whitened heads. Then my dear parent said to me: "Daniel, my son, you are to grow young; you are to throw off the weight of years, for there are none old here; so you must go to work to learn all you can of this spiritual life, of the inner man and its conditions and needs, and as you do so you will find yourself getting strong and I feel happy. I am glad to know I am a spirit, alive and active; and I am glad to believe that they will all be the same when they come over to the spirit-world. I send them my regards, and I hope they will look into Spiritualism, and get all the good they can, and all the light from the othex life./I am from North Chelmsford. hope they will look into Spiritualism, and get all the good they can, and all the light from the other life. I am from North Chelmsford. You can put me down as D. F. Austin.

# Mrs. J. W. Stansbury.

This is a rare privilege to me, a feast to my soul, and I know I shall be strengthened and soul, and I know I shall be strengthened and encouraged in my spiritual work by coming to this circle. I have long had a desire to speak a few words of love and encouragement to one who, I can truly say, was my companion during the latter part of my physical life. From him I received strength and cheer. His affection and sympathy were of great value to me, not only as his wife, but as a medium for the approach of beneficent spirits, who came to me to give what they could for the help of humanity.

spirit-elde, as he would do here, win the approval of friends, or their condemnation, as his movements may merit, but the highest and greatest power which will bring the most severe judgment will be that which springs from the interior nature of mankind.

C.—[By J.T.D., West Superior, Wis.] Is our ordinary consciousness an attribute of our material or of our spiritual body?

A.—Consciousness, as we understand it, belongs to the spiritual nature. Withdraw the spirit from vital contact with the physical form and that which is called unconsciousness ensures; apply anæsthetics to a patient for the purpose of performing some surgical operation, and what do you do? For the time you cut off to an extent contact between the spirit and the body—not fully, or death would be the result—but in part. How do you do this? By applying this external force or element to the I have seen the shadows, and I have known

friends; yet it is well, because were it not for change we should have no death, and were it not for death we should have no spiritual life in the great beyond. I am Mrs. J. W. Stansbury, wife of Dr. Stansbury.

#### Ambrose Beale.

[To the Chairman:] I understand that you are the master here, and I will report myself as Ambrose Beale, a stranger to you, but I do not feel that I am an intruder, because I have been told of this place by an earnest spirit, who has advised me several times to come and speak. He seems to think it may do some good in that part of the country from which I came. Well, I want to do good, Mr. Chairman, and I would like to have my friends know I can come back from the other world. This seems to be a post-office for the dissemination of general informa-

from the other world. This seems to be a postoffice for the dissemination of general information. I am told it has a large delivery, and
that its mail goes to all parts of the country. I
was interested in post-office work myself, and
I am particularly so now, because it seems a
great thing to me to get a letter or a dispatch
through an office that has come from the dead.
Only I am not dead; do n't let any one think
that I am, because it would be a mistake.

I have tried hard to make my presence known
to my friends in Monmouth, Me., and it is hard
work to go rapping around and have no notice
taken of you. To-day I send my friends word
that I have got back, and I have come to Boston to do it. I have dear ones right here in
your city, so I do n't feel that I am away from
my world and my kin. I come to send my love
and my greetings to all, to my dear sons and
their loved ones, to my relatives and friends.
I want them to know that life reaches on beyond the tomb, and it opens a world of opportunity to the advancing spirit. I send greetings
to friends in Winthrop, Me., and down through
that section of the country. I hope they will
come to know something more of this smiritual to friends in Winthrop, Me., and down through
that section of the country. I hope they will
come to know something more of this spiritual
truth. It is good enough to learn about, and I
think it won't do them any harm if they try to
take a little of it in and to understand it.
I told you that I was advised to come here by
a spirit who is anxious to have everybody know
that the world of matter is only an entry-way
to the world of sniritual life.

to the world of spiritual life.

Well, that man was known pretty well down Well, that man was known pretty well down in Maine, and along the Lake, and especially at Readfield, as Col. Dan Craig. I expect he'd like to have me speak of him and say that he recommended me to come. By that his friends may know he is pretty active, and looking around for others as well as for himself.

#### Sarah E. Wilson.

I am not sure, Mr. Chairman, that there is time for me to speak, but I have been here a good many times before, trying to come, and if I don't do it now, perhaps I'll not get the opportunity for a long while. I only wish to send my love to my daughter Hattie, and to tell her I have many times come close into her home and to her life, and I have seen the sorrows that have come. I know the bereavements that have met her life; and I also know the sunshine that has streamed upon it. She does not think her mother can come back from another life and communicate, or even know what her own life is; she thinks that those who die are taken I am not sure, Mr. Chairman, that there is life is; she thinks that those who die are taken away so far that they can have no thought or desire to know of those who are left on earth. It would indeed be sad to me, however beautiful the world I had entered, if I could not know of my daughter's condition, and sometimes come near enough to throw a mother's influ-

ence upon her life.

Father is with me, and he, too, sends his love.
He very many times has been engaged in doing such work as he delighted in on earth; his friends will understand what that was; but it is enlarged now, and very different in degree from what it was here. We are contented and happy in the spiritual

life. We do not grieve because of the shadows that sometimes come on earth to those who are dear, because we feel that God in his infinite wisdom has designed these experiences for some practical good to those who have to meet

Sarah E. Wilson. I come from Pittsburgh, Pa.

Freddie Snow.

[To the Chairman:] Can I say a word? You do n't know me, do you? I am Freddie Snow. I was four. I'm bigger now, but I feel just like I did when I was here. Aint that funny? What makes me? [It is because you have come here.] Does everybody feel just like they used to? [When they first come back they do.] I do n't live here. I live in the spirit-world. I've got an Aunt Julie, over there, and she takes care of me. You ought to know her; she's real nice. I've got a grandpa there, too. He's good; everybody is good. Aint everybody good here? [No.]

Somebody says I must tell you my mamma's name. It is Henrietta, I guess. I do n't know. That's what Aunt Julie used to call her. I call her mamma. Won't you say I come here to send a whole armful of love? an' won't you say that I live in a nice spirit-world with Aunt Julie, an' I have lots of flowers, an' lots of fun, I do? An' I want you to say, please, that I've tried to come for a good while, an' I could n't get in. I just slipped in this time, under a big man's arm when he wan't lookin', I did. He was comin' to speak, an' I slipped in.

I go to school. I did n't when I was here, 'cause I was n't big enough. I had a slate, an' used to make pictures an' writin'. I used to have books with pictures in 'em, an' letters, an' I learned lots. Now I am goin' to school. I am learnin' a good deal more, an' I expect when I get to be a big man I'll know something, like other men. Don't you?

My mamma lives in Philadelphia, an' she knows a lady that lives on Vine street that sometimes reads the paper you put dead people's, names in. I think perhaps she will find out about me. But don't you tell her I am dead, 'cause I aint; I am alive! The preacherman said I was dead. Then my mamma wanted to know why I was taken away from her. He said it was the Lord's will. I don't know whother it was any to tone the said it was the Lord's will. I don't know whother it was any to the since and the said it was the Lord's will.

man said I was dead. Then my mamma wanted to know why I was taken away from her. He said it was the Lord's will. I don't know whether it was or not, 'cause I'don't know who that is. I guess my Aunt Julie and my grandpa thought I'd better be with them, 'cause they could train me more, don't you? Good-by! I see the big man comin', now. He is standin' by, an' I can slip out under his arm.

# Anson J. Stone.

Anson J. Stone.

There is power enough here, Mr. Chairman, for even a stone to speak. I feel the influence and the desire to speak only for a minute, to give my greeting, and to announce myself. I, used to attend your circles pretty frequently before I hurried out of the body, rolled, as a stone is apt to do, and I have been attending them pretty frequently since then, getting all the good I could from them. Now, I send my greeting to friends, and tell them it is all right with me. After all these years of spiritual experience, I can speak more understandingly than I could at first; I can say it is all right; I am happy in the spirit-world, and glad to know that I have a place there. That is all. I felt just like coming forward and giving a word of remembrance, feeling that it would do me good, and perhaps would do no one else any harm.

INDIVIDUAL SPIRIT MESSAGES

#### INDIVIDUAL SPIRIT MESSAGES TO BE PUBLISHED NEXT WEEK.

Lon: 16.—Erastus Brownson; Lowis Hayden: Mary Root; Loverett Salstonstall; Julia Mackintosh; C. H. Fling; Maria Barnard; Dr. Henry W. Webb; Maggle Mahoney.

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

Peb. 20.—Lotela, for Oulus, John T. Lester, S. W. Masser,
Stella Austin, William B. Lord, George Stevens, Justin How.
ard, Dr. William Brown, Jane Smith, Hanson Hoyt, David,
Foster, Fred Downing, Henry Forrest, Mary Jane Hurley
Caroline Fletcher, Samuel S. Pettengill, Polly Taft.

ago, I little thought I would ever read a message from him in THE BANNER. B. B. STUART. Elk City, Idaho.

#### PRED MEGGER.

I notice in THE BANNER of Dec. 20th a remarkable nessage from FRED MESSER, a man who was very extensively known in this city. He was at the head of a large manufacturing concern. I know all the parties he names in his message. No other person could have given such a communication, so we believe it is true in every particular. May the good angels proect and guide all the efforts of THE BANNER for the enlightenment of humanity in these grand spiritual truths. This Mr. Messer lived in Beloit over forty years; his father before him was a good medium.

Yours fraternally, JOHN N. NELSON. Beloit, Wis.

I recognize the message signed FRED MESSER, print ed in THE BANNER OF LIGHT of Dec. 20th, as very like him. As the subject was never mentioned be tween us in the earth-life, I am more than convinced of impressions received within two weeks after his socalled death. I believe we are now spiritual beings; that life is continuous, and death makes no break; I see no reason why a man, made in the image and likeness of God, cannot express himself without a physical body. When we get above the physical and material, and make them subordinate to the spiritual, we begin to come into a realization of our spiritual inheritance. I hold myself free to take truth from whatever source it may be derived; the power of thought-transference is to me a mighty spiritual truth. If Fred has got hold of something better than the telephone or telegraph, why, I say, "Go on. Fred, and speak louder next time." W. H. GRINNELL. Beloit, Wis.

#### RALPH ADAMS.

In THE BANNER of Nov. 29th I was much pleased to read the message of RALPH ADAMS, of Attleboro' Mass. I think it is thirty-five years since he crossed the river, and there are but a few now in the place that knew him as well as I did.

All that he says in the message of the place, his peo ple and himself is true. He was a man much respected by all, and the brain trouble he speaks of the doctor thought was caused by lead poison.

He has now living in Attleboro' three daughters and three sons; the youngest daughter whom he mentions will, very likely, recognize the message, as she is, as he remarked, somewhat interested in spiritual things.

I have taken THE BANNER some time, and have seen in it messages from half a dozen or more that I knew, and knew them to be correct, but did not report, as I thought some of their relatives would do so Crescent City, Fla. J. L. TORREY.

#### THOMAS LAMBERT.

I desire to verify the spirit message of Thomas LAMBERT, which appeared in THE BANNER of No vember 29th. I was well acquainted with him in life. lived within half a mile of him, and have done professional business in his family. He was, as he says, a firm Methodist, and would not tolerate other religons. He left, by will, a portion of his property to the Methodist Church. He passed out of the body about a year ago. The Mr. Milliken whom he says he met in spirit life was a near neighbor of bis, and had kept a hotel in this town more than forty years. He passed out of the body a few days before the message in question was given at the Banner Free Circle. I am confident that the message came from Thomas Lambert, formerly of Farmington, Maine.

Yours for truth. P. DYER. Farmington, Maine.

JOHN MORSE.

I wish to acknowledge the correctness of a communication printed in THE BANNER OF LIGHT of Dec. 13th, 1890, from my dear father John Morse, receive d Oct. 31st, 1890, through the mediumship of Mrs. M. T. Shelhamer-Longley, and also one received Dec. 20th, 1889, through the mediumship of Mrs. B. F. Smith, and printed Feb. 15th, 1890. They were both so much like his own language that I should have known them had his name not been given with them. He speaks of his companion going before him, which is correct. They were both old Spiritualists, and subscribers to THE BANNER some ten years ago. There is a host of them stored away in father's old desk, that he has folded and unfolded and read over and over again. His dear old soul feasted upon the truths therein, and mother would sit and sew and listen to him read, and thus her soul feasted, and, as he has said, the re sults are a noble and sweet harvest in the Summer-

I know that my brother and sisters will join me in extending love and thanks to you and the medium for your kindness in printing his communication, and it

will also do him good to have us recognize him. A. W. MORSE Chagrin Falls, Ohio.

THOMAS VARNEY.

In the BANNER OF LIGHT of Dec. 20th last there appears in the Message Department a communication from THOMAS VARNEY. I am glad to be able to say

a few words as to his identity.

Mr. Thomas Varney came to Salt Lake City, accompanied by his wife, about twenty-five years ago, to visit his brother. At that time his brother related to me that his brother Tom, as he called him, had come from California; that they were formerly from Vermont; that his brother from California had gone there when quite young, and from his ingenuity had patented many improvements in giant powder, amalgam pans, etc. He further said that his brother Tom had made a large fortune; all of which verifies the statement made by Spirit Thomas Varney in your pa-

Yours truly, JOHN B. MEREDITH. er. Kaysville, Utah.

NETTIE WENTWORTH.

The friends addressed in the message of NETTIE WENTWORTH-ISSUE BANNER OF LIGHT Dec. 20thare very happy to acknowledge the unmistakable evidence of the truth and genuineness of said communi-N. H. BUTLEB.

South Boston, Mass. TINA ISRAEL.

A friend sent me a copy of the BANNER OF LIGHT of Dec. 6th. It is with pleasure that I recognize in the Message Department a communication from my daughter, Tina Isnael, who passed to the higher life

Oct. 23d, 1889, I thank the medium through whom the message came, and my family join with me in thanks and good wishes. May you be spared many years as mediator between the visible and invisible worlds, sending out the messages from departed ones to the loved and be-MRS. ELLEN ISRAEL.

943 West street, Des Moines, Iowa, Dec. 16th, 1890. In THE BANNER of Dec. 6th appeared a message on sixth page from Tina Israel, which stated that she lived at Des Moines, Ia. The spirit also commenced her message by saying: "The anniversary of my spirit-birth has just gone by." I ascertained the residence of and called upon a brother of the spirit and showed him the communication, which he desired to take to the family. Upon returning the paper he brought a picture of the sister, which showed a sweet and beautiful face. The young lady, the brother said, "died Oct. 23d, 1889," which fully confirmed the spirit's statement of the "anniversary of her spirit birth having

just gone by." The name "Tina" was an abbreviation of "Faustine"-all of which proved fully the

identification of the spirit communicating.
This department of The Banken is, as it ever has been, one of the most deeply interesting features of its diversified phases of apiritual literature, V. C. TAYLOR. Des Moines, Ia.

#### What Spiritualism Reveals. The most invincible obstacle in the path of

continuous theologic rule is Modern Spiritualism, says The Two Worlds-a power which has arisen with a series of facts that external reason could not account for, solence could not stamp out, and theology could not curse out. Wider and wider have spread the facts, whilst the invisible but irresistible propagandists have distributed their consensus of proof with such effect that in less than fifty years at least twenty millions of persons in different parts of the world have been forced into the belief that this new factor is a truth, and the work of a post mortem human spiritual world. Again passing over the proofs with which, in millions of test facts, our literature is rife, these returning human spirits all teach that the life beyond the grave is in no respect in accordance with one single doctrine taught by modern Christian theology. There is no such heaven or hell as one set of Christian theologians teach of, no such sleeping in the ground, and waiting for a final judgment day, nor resurrection of the body, as another set of theologians teach of. There is no remission of sins—no forgiveness of sins—nor a savior of men from sin and its consequences; but every sinner is called upon to make atonement for the wrongs he has committed, and must suffer sorrow, remorse and penitence until he has done so. There is no finality of states beyond the grave. All are the subjects of progress, but every step of progress must be gained and trodden by the individual soul for itself. Finally, there are neither rewards nor punishments for beliefs, worship nor religious observances; only for good or evil deeds. "Salvation"-that is, ultimate happiness and heaven-is open to all who wish to gain it, by eschewing evil and doing good. There is no known personal God seated on a great white throne; no judgment but in the state to which each soul gravitates; no "savior" except in the good each soul can achieve for itself; whilst the entire history of creation is written in the laws of evolution, as shown forth in the realms of science; and the laws of the Creator as written in nature, and, above all, in the heart, brain, mind and soul of man. These, and a thousand other good, wise and truthful things Spiritualism reveals; and its facts and phenomena PROVE its truth beyond a shadow of doubt or denial.

In this climate use Johnson's Anodyne Liniment for colds, coughs, bronchitis and catarrh.

#### New Publications.

THE FRENCH INVASION OF IRELAND IN '98.
Leaves of Unwritten History That Tell of an Heroic Endeavor and a Lost Opportunity to Throw Off England's Yoke. By Valerian Gribayédoff. With a Map, and Numerous Illustrations by well-known artists. 12mo, cloth, pp. 192, illustrated. New York: Truth Seeker Co.

There is much in this volume which the reader has failed to find in any other work claiming to be a full history of the period, previous writers giving but meagre, if any, account of Gen. Humbert's descent upon Ireland, an episode of the French Revolutionary War, in which with less than eleven hundred men he invaded that country while occupied by one hundred and fifty thousand English troops-this being as complete a parrative of the events attending it as it is possible to give. The author being an artist, the illustrations, fourteen in number, are excellent. Gen. Humbert eventually came to this country, fought on the American side in the war of 1812, and died in New Orleans in 1823.

THE ROUND TRIP from the Hub to the Golden Gate. By Susie C. Clark, author of "A Look Upward," "To Bear Witness," etc. 12mo, cloth, pp. 193. Boston: Lee & Shepard. No one who loves travel and is denied it; who admires the presence of God as seen in the face of Nature, and cannot look upon it; who is conscious that new scenes and new social surroundings would give him a new lease of life, but who is compelled to toil on in the old ruts, will fail to revel with delight in a reading of this book, for it will give him all these at his own fireside. The work is a very entertaining one. Among places described is the Yo Semite Valley, on the register of the hotel at which place James Vick, the distinguished florist, has written: "The road to Yo Semite, like the way of life, is narrow and difficult, but the end, like the end of a well-spent life,

s glorious beyond the highest anticipation." HUMAN MAGNETISM; Its Nature, Physiology and Psychology; Its Uses as a Remedial Agent, in Moral and Intellectual Improvement, etc. By H. S. Drayton, M. D. 12mo, cloth, pp. 168, illustrated. New York: Fowler & Wells Co.

This work opens at the earliest point of the history of magnetism, namely, inscriptions and figures on old Egyptian tablets, showing that at that remote time magnetism was used for remedial and other purposes, following it out through Hebraic, Greek and Latin literature to the days of Mesmer, of whom a portrait is given, and to its modern phases and practice. The book is a sound practical treatise on a subject of universal interest.

THE THREE SCOUTS. By J. T. Trowbridge 12mo, paper, pp. 383. Boston: Lee & Shepard. No. 5 of the publishers' "Good Company Series" of popular fiction. It is characterized by the peculiar charms that have attracted thousands of readers to Mr. Trowbridge's writings, and in this low-priced edition will command a large sale.

CHEAP LANDS and Homes 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.

It is a pregnant and striking fact that American slavery was never afraid of American religion.—Fred-crick Douglass.

# Perfect Cookery.

"Food made with Cleveland's Baking Powder keeps moist and fresh, and in this respect it is superior to any powder I know."

# free Thought.

"The Psychic Heseurch Society." Reply to A. S. Willee.

BY HUDSON TUTTLE. .....

To the Editor of the Banner of Light: If to call things by their right names and show the "true inwardness" of proposed schemes is, to be "stongly tinetured with good old orthodox gall," as Mr. Wiltse says, then I am guilty. Even if this be true, it is unconscious, for I have no word of disparagement for any society. that honestly pursues any line of investigation with earnestness of purpose. It is the pretense of superiority and the sham of science which I

With the perversions which Mr. Wiltse makes of my article I have only to deal, and I regret that he allows the epithet I used of "muckdelvers" to so disturb him. Inadvertently he proves everything that I claimed. He says:

"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 bogus mediums, and that many sitters in circles have been deceived; yet he cries out about the circle being the only society for psychical

I certainly do agree to all of this; but I do not agree that it is consequently necessary to place the matter in the hands of "A Psychic Society"; in the hands of men who have very crude ideas of psychology.

"Almost all sitters in ordinary circles at the outstart are prejudiced on one side or the other," he continues. But the members of the Psychic Research Society are entirely free from prejudice. They are to sit down to the investigation with the qualifications of the average juryman, who swears that he knows nothing of the case, has read nothing about it, never expressed an opinion about it, and will not have an opinion unless he gathers it from the evidence. Such men are rare, but they are found when juries are impaneled, and they are noted for the most extraordinary decisions, which judge nor lawyer are wise enough to forecast.

Mr. Wiltse continues: The "men of science" -that is, the members of the Psychic Research Society -- "say: Let us look calmly at these things; let us search for the facts lying at the bottom. If we find ever so much chaff, we may find some wheat."

That is just what true men of science say, and just what all Spiritualists have said from the beginning. It is what Prof. A. R. Wallace, Prof. De Morgan, Prof. Crookes, Prof. Robert Hare, Epes Sargent, Prof. Mapes, Prof. Varley, Prof. Zöllner, Mary and William Howitt and a score of others equally eminent have said. They have investigated and arrived at conclusions not by "muck-delving," but by the observance of spiritual laws and conditions, and I have no doubt that the influence of Wallace alone is greater than would be "a thousand articles such as Mr. Tuttle's."

Let us understand each other. Let the Psychic Research Society go its way, and do what it plans to perform, but let it not commence its task by ignoring the work already done by the great body of earnest, honest and intelli gent men and women, millions strong, who have observed the manifestations for the past forty years. The true method of investigation is not to run from one public medium to another, but to commence as most Spiritualists have done by organizing a select circle, patiently sitting, and developing mediumship for our selves. There is scarcely a family of which some member is not a medium. It only requires the favoring conditions of a circle to make the fact known. Having such mediumship, its development and manifestations may be carefully, that is, "scientifically" studied. I owe the readers of THE BANNER an apology for the personal manner in which this article is written. It is not from choice, but because I was compelled to meet personal charges. The Truth is impersonal, and Science is its understanding. It needs no defenders.

# A "Haunted" Landmark.

There was a building in Canada known as "the Mc-Tavish House," that for a long time was avoided by the timid as being haunted. A writer in the Montreal Star of Feb. 10th gives an account of his visit to it in 1859. [We believe it has since yielded to decay.] It was then he says, three stories high, without floors, and every opening, except the cellar entrance, was carefull boarded up. It had evidently stood for many years and had never been finished or occupied. The story told this writer by his guide, and repeated by several others, was that the proprietor, a foreigner, built it preparatory to the coming of his family; that Madame. a high-spirited woman, and very proud, objected to the removal, and he hoped to placate and surprise her upon her arrival by the presentation of a beautiful home; that one night as it was nearing its completion some mysterious impulse moved him to visit it, when just as he entered the basement and looked up, he saw in the moonlight her inanimate form dangling from the roof-tree. Though he knew she was in Scotland, the apparition was so realistic and shocking that all work upon the house was suspended. Sadly enough when the steamer upon which she had been expected arrived, it brought the news of her suicide by hanging in the garret of their old home, and at the very hour that her eldolon had appeared to him.

The original account—from which we have very briefly set forth the main facts in the case—was brought us by a lady (herself from Canada) who is now residing in North Cambridge, Mass., and who states that the story is correct in every particular; the people of the neighborhood being firmly convinced of the so-called "supernatural" character of various occurrences taking place in it from time to time.

# "The Survival of the Fittest."

Almost any man of fifty, in our time, has led a life more crowded with events than the more than nine centuries of Methusaleh. Within the last half century most of the inventions that have revolutionized the world have appeared, with, perhaps, the exception of the steam engine and its application to different modes of conveyance. A middle-aged man can remember when the canal boat was considered a luxurious conveyance, and the journey from Philadelphia to New York required several days. The telegraph was not known, and the wonderful inventions of Edison and others not even dreamed of. But this picture has its dark side. With all the labor-saving appliances and inventions there is none to relieve the mind. Its activity is increased to meet the demands made upon it. Methusaleh, at the age of forty or fifty, with over nine hundred years of life before him, and the consciousness that a trilling sum, placed at compound interest, would enable him to spend his last days in comfort, and even in afflience, could afford to lose an hour, or even a day or two. But now "time is money," and money is everything. Neither mind nor body can bear the strain, and disease is the result. This is the penalty we pay for our high state of civilization. But is nothing to be done to restore and revitalize us?

If you wish to investigate this subject, send for our brochure of 200 pages. It gives the result of 20 years of study and experience, and is a carefully written work. There is collected, also, a mass of evidence, irrefutable and convincing. Address Drs. Starkey & Palen, 1029 Arch street, Philadelphia, Pa., or 120 Sutter street, San Francisco, Cal.

A.RIGHTROUS PROTEST .- Some five hundred veterinary surgeons in Great Britain have signed a paper condemning "overhead check-reins" as painful to horses and productive of disease.

# A FORTUNE

Inherited by few, is pure blood, free from hereditary taint. Catarrh, consumption, rheumitism, Scrofula, and many other maladies born in the blood, can be effectually eradicated only by the use of powerful alteratives. The standard specific for this purpose — the one best known and approved - is Ayer's Sarsaparilla, the compound, concentrated extract of Honduras sarsaparilla, and other powerful alteratives.

"I consider that I have been

# SAVED

several hundred dollars' expense, by using Ayer's Sarsaparilla; and would strongly urge all who are troubled with lameness or rheumatic pains to give it a trial. I am sure it will do them permanent good, as it has done me."—Mrs. Joseph Wood, West Plattsburgh, N. Y.

Dr. J. W. Shields, of Smithville, Tenn., says: "I regard Ayer's Sarsaparilla as the best blood medicine on earth, and know of many wonderful cures effected by its use."

"For many years I was laid up with Scrofula, no treatment being of any benefit. At length I was recommended to give Ayer's Sarsaparilla a trial. I did so, and

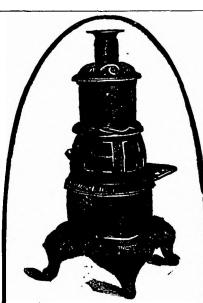
# By Taking

about a dozen bottles, was restored to perfect health - weighing 230 pounds - and am now a believer in the merits of Ayer's Sarsa-parilla." — James Petsy, Mine Boss, Breckenridge Coal Co. (Limited), Victoria, Ky.

"My niece, Sarah A. Losee, was for years afflicted with scrofulous humor in the blood. About 18 months ago she began to use Ayer's Sarsaparilla, and after taking three bottles was completely cured."— E. Caffall, P. M., Losee, Utah.

# Ayer's Sarsaparilla

Prepared by Dr. J. C. Ayer & Co., Lowell, Mass. Sold by all Druggists. Price \$1; six bottles, \$5. Cures others, will cure you



# THE CALORIFIC WONDER

Newest and best OIL HEATING STOVE

Costs one cent an hour to run it. Warms all parts of room equally well. Absolutely safe, no smoke no smell. Heats by circulation, not radiation. Wide - awake dealers wanted for agents.

FREE our New Catalogue, a 98-page book showing over 230 illustrations of gracefully designed Oil and Oas Stoves, sent to any one for 10 cents in stamps.
(The postage alone on this book costs 8 cts.) CENTRAL OIL STOVE CO., BOSTON. CHICAGO.
NEW YORK. SAN F K. SAN FRANCISCO.

Better than Tea and Coffee for the Nerves.

# Van Houten's Cocoa

"Largest Sale in the World."

# DONALD KENNEDY Of Roxbury, Mass., says

My Medical Discovery seldom takes hold of two people alike! Why? Because no two people have the same weak spot. Beginning at the stomach, it goes searching through the body for any hidden humor. Nine times out of ten, inward humor makes the weak spot. Perhaps it 's only a little sediment left on a nerve or in a gland; the Medical Discovery slides it right along, and you find quick happiness from the first bottle. Perhaps it's a big sediment or open sore, well settled somewhere, ready to fight. The Medical Discovery begins the fight, and you think it pretty hard, but soon you thank me for making something that has reached your weak spot. Write me if you want to know more about it.

# DEAF POOK'S INVISIBLE TISELE CONTROL OF POOK'S INVISIBLE TISELE FAR. Fortable. Secondary where all Enmedies all. Sale by F. HISOX. BAT. 1. Write for book of greek FILE. Mar. 1.

# ASTONISHING OFFER. SEND three 2-cent stamps, lock of hair, name, age, sex, one Sleading symptom, and your disease will be disgnosed free by spirit power. DH. A. B. DOBSON, Maquoketa, Iowa. Jan. 10.

MRS. B.F. SMITH, TRANCE MEDIUM, holds sittings daily, Fridays, Saturdays and Sundays excepted, at Vernon Cottage, Crescent Beach, Revere, Mass. Terms, \$1.00. Hours, from 9 A.M. to 6 P.M. tf\* Oct. 11.

# Mediums in Boston.

# Developing and Business Medium,

ALSO Clairvoyant Physician

No. 1581 Washington Street, (Third door north of Rutland street.)

Sittings daily from 9 A. M. till 5 P. M. Price \$1.00. Development of Mediumship a Specialty. SIX PRIVATE SITTINGS FOR \$4.00 IN ADVANCE.

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

Special terms for magnetic treatment by the month. Feb. 14.

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 P. M. Also in Balem on all other days at 138 Essex street. Oxygen Treatment given. He extends a cordial invitation to all invalida, especially those who have been given up as incurable by other physicians, to call and see him. By his wonderful gift called intuition, he is enabled to correctly discern and successfully treat the most difficult cases with Nature's remedies: roots and herbs, combined with ozone. Especially Bronchiai troubles, Asthma, Catarrh, Consumption, all nervous diseases, Neuralgia, Epileptic Fits, Dyspepsia, 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. 428.

# DR. STANSBURY,

443 Shawmut Avenue, NOSPENDENT SLATE-WRITING, Trance, Medical and Business Efftings. Magnetic and Medical Treatment for all diseases. Spiritual Development a specialty. Parties at a distance can send sealed slates. Writefor circulars and terms. Feb. 7.

**MATERIALIZATION!** MRS. C. B. BLISS. Séances Sunday, Tuesday and Thursday evenings, at 8 o'clock. Also Sunday and Wednesday, at 2 P.M. Blackfoot and Red Cloud's Magnetized Paper for Development. No. 12 Pembroke street, between Brookline and Newton streets, Boston. Take Shawmut Avenue cars.

J. N. M. Clough, NATURAL, Electric and Magnetic Physician. Specialties:
No. 23 Berwick Park, near Columbus Avenue, Boston. Office hours from 10 A. M. to 12 M. Mondays, Wednesdays, Fridays and Saturdays. Will visit patients. 8w\* Feb. 14.

# Miss A. Peabody.

BUSINESS, Test and Developing Medium. Sittings daily.
Circles Monday, Thursday evenings, and Tuesday atternoons at 3 o'clock. Six Developing Sittings for \$4.00. 1041 Washington street, opposite Davis street, Boston.

Feb. 28. lw\*

#### HATTIE C. STAFFORD,

456 SHAWMUT AVENUE, BOSTON, MASS. Sundays and Thursdays, 2:30 P. M.; Fridays at 8 P. M. Feb. 14.

#### Seer.

M ISS J. RHIND. Private sittings on Business, Examinations on Health. Circles Monday, 7 P. M.; Thursday, 3 P. M.; Sunday, 7:30 P. M. Hours \$106. 31 Common st., Boston, Feb. 28.

# Mrs. J. M. Carpenter

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

# Florence K. Rich,

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

# Mrs. A. Forrester

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.

# Mrs. C. Mayo-Steers

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

MRS. M. J. BUTLER will receive her patients on Tuesdays and Thursdays, from 9 to 4, at 375 Columbus Avenue. No arrangement for interviews at the store of W. S. Butler & Co. can be made for patients. Jan. 3.

### Mrs. A. E. Crane, TEST and Business Medium. Magnetic Treatments. 83 Bosworth street, Room 4. Boston. Hours 9 to 5. Feb. 28.

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

# Mrs. Alden,

TRANCE MEDIUM. Medical Examinations and Magnetic Treatment. 43 Winter street, Boston.

# Mrs. C. T. Crockett.

MEDICAL and Test Medium. Vapor Baths and Magnetic Treatments. 165 West Brookline street, Boston. Feb. 21.

# Mrs. A. E. Cunningham, MEDICAL, BUSINESS AND TEST MEDIUM, 459 Tre mont street, Boston. Private sittings daily. Try our Blood Purifier. Feb. 21.

Miss J. M. Grant,

# LEST and Business Medium. Office Banner of Light Building, 8% Bosworth street, Room 7. Hours 9 to 6. Feb. 7.

Mrs. M. R. Stebbins, Clairvoyant Physiciau, 1366 Washington st., Suite 6, Boston Feb. 14.

# Miss Helen A. Sloan,

MAGNETIC Physician. Vapor Baths. No. 178 Tremon Feb. 7. DR. JULIA CRAFTS SMITH gives free medical examinations to ladies every Thursday at the Office, Hotel Emerich, 6 Clarendon street, Boston. Feb. 21.

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.

DR. G. W. FOWLER, Magnetic Physician, Trance Medium, 84 Bosworth street, Room 4, Boston

MISS KNOX, Test, Business and Medical Medium. Sittings daily. 486 Tremont street, Boston.

MRS. J. C. EWELL, Inspirational and Medical Physician, No. 96 West Springfield street, Boston.

MRS. S. S. MARTIN, Trance Medium. Also Magnetic Healer. 459 Tremont street, Boston. 4w\*

DR. L. BARNICOAT, Lecturer, Test, Medical and Magnetic Medium. 175 Tremont street, Boston. 6wwi0t\*

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

# Special Inducement for Purchasers.

A LL purchasers of C. P. Longiey's book of beautifulsengs, 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 portraits 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, \$1.12.

# NEW GOSPEL OF HEALTH,

CONTAINING seven sections on Vital Magnetism and Cillustrated manipulations, by DR. STONE. For sale at this office. Price \$1.25; cloth-bound copies \$2.00

Catarh, in any of its forms, it is your duty to yourself and family to obtain the means of a cure before it is too iste. This you can easily do by sending a self-addressed stamped envelope to Prof. J. A. ence. New York, who will send you FREE, by return mail, a copy of the original recipe for preparing the and surpest remedy ever discovered for the cure of Catarrh in all its various stages. Over one mileses of this dreadul, disgusting and oftentimes fatal disease have been cured permanently during the past five ythe use of this medicine. Write to-day for this FREE recipe. Its timely use may save, you from the oils of Consumption. BO NOT DELIA X longer, if you desire a speedy and permanent ours. Address, b. Treef. J. A. LAWRENCE, 88 Warren Street, New York.



A CONDENSED FOOD

# THE Late Hon. John Roach, America's BOVININE

for Two Months. His Son, Stephen W. Roach, in a Letter, said: "For more than two months past the nature of the disease from which my father was suffering has totally precluded the use of solid food, and it was at first feared that, from inability to administer proper nourishment, his strength would fail rapidly. To my great surprise and delight, however,

BOVINIE has been able to supply that need of the system, being in a palatable, highly condensed form, easily assimilated under all conditions."

Time to practice EASTER MUSIC, is it not? Send for our Fine List of Carols, Anthems, &c., or for Easter Allelulas (5 cts., 50 cts. doz.), Rosabel, or Our Easter Offering (15 cts., \$1.44 doz.), a Cantata by Lewis.

#### **MUSICAL SOCIETIES**

Should wind up the season by practicing such Cantatas a Don Munio [\$1.50, \$13.50 doz.]. Wreck of Hesperus [35 cts., \$2.40 doz.], 91st Psaim [60 cts., \$5.40 doz.] Ballard. [Send for our List of 150 Cantatas.)

#### FAIRS and EXHIBITIONS

Are made successful by introducing easy Cantatas, like Dairy Maid's Supper [20 cts., \$1.80 doz.] Lewis, or Garden of Singing Flowers [40 ets., \$3.60 doz.], or Rainbow Festival

[20 cts., \$1.80 doz.] Lewis. **BOYS and CIRLS** 

er cantata, New Flora's Festival [40 cts., \$3.60 doz.], New Flower Queen [60 cts., \$5.40 doz.], Kingdom of Mother Goose [25 cts., \$2.18 doz.], Gipsey Queen [60 cts., \$5.40 doz.] Send for Lists.

Who sing will be delighted to take part in the brilliant flow

Much Attractive Exhibition Music is found in School Collections.

Children's School Songs (35 cts., \$3.60 doz.), Golden Bon [50 cts.] charming action songs by Mrs. L. O. Chant, First Steps in Song Reading [30 cts., \$3 doz.].

Any Book mailed, post-paid, for retail price OLIVER DITSON COMPANY, Boston.

# CRATEFUL-COMFORTING. EPPS'S COCOA.

BREAKFAST.

"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected Cocoa, Mr. Epps has provided our breakfast tables with a delicately flavored beverage which may save us many heavy doctors' bills. It is by the judicious use of such articles of diet that a constitution may be gradually built up until strong enough to resist every tendency to disease. Hundreds of subtle maiadles are floating around us ready to attack wherever there is a weak point. We may escape many a fatal shaft by keeping ourselves well fortified with pure blood and a properly nourished frame."—("cril Service Gazette. Made simply with boiling water or milk. Sold only in half pound tins, by Grocers, labelled thus:

JAMES EPPS & CO., Homoeopathic Chemists,

# 13teow ECTRICITY

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, France. Write for Pamphlet. Liberal terms to agents. Address, THE THOMAS BATTERY CO., 117 Public Square, Cleveland, Ohio. Jan. 31.

DARALYSIS CURED WITHOUT MEDICINE.
LOCONOTOR-ATAXIA.
LOCONOTOR-ATAX

PSYCHOMETRY. CONSULT with PROF. A. B. SEVERANCE in all matters pertaining to practical life, and your spirit-friends. Send lock of hair, or handwriting, and one dollar. Will answer three questions free of charge. Send for Circulars. Address 195 4th street, Milwaukee, Wis. 4w\* Feb. 21.

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, 2324 Fifth street, Detroit, Mich. 4w\* Peb. 21.

# MRS. M. C. RIZER, Clairvoyant, 622 South Water street, Wichita, Kan. Readings, or will answer ten questions by letter for one dollar. 2w\* Feb. 21.

STELLAR SCIENCE. 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, noney or stamps.

I will write Biographical and Predictive Letters (from the love data). Also advice upon any matter, in answer to questions, in accordance with my understanding of the selme, for a fee of \$E\_i\$ consultation fee \$E\_i\$ at office, \$2\text{ of Tre-}}

# mont street. Nativities written at prices proportionate to the detail demanded. Address OLIVER AMES GOULD. Box 1664, Boston, Mass. July 19. NEW MUSIC.

BY C. P. LONGLEY. "ONLY A THIN VEIL BETWEEN US." Song and Chorus. Words and Music by C. P. Longley. Price 28 cents.
"WHEN THE DEAR ONES GATHER AT HOME." Song and Chorus. Words and Music by C. P. Longley. Price 28 cents.

and Chorus. Words and Music by C. F. Longier.

cents.

"HOME OF MY BEAUTIFUL DREAMS." Song and
Chorus. Words by Miss M. T. Shelhamer; Music by C. P.
Longley. Price 25 cents.

"CHILD OF THE GOLDEN SUNSHINE." Song and
Chorus. Words by Eben E. Rexford; Music by C. P. Longley. Price 25 cents.

"GOD, HOME AND NATIVE LAND." A National Temperance Ode. Words by Mary L. Sherman. Music by C.
Payson Longley. Price 5 cents.

# "Glad Tidings of Immortality.

FINELY executed lithographs bearing the above title have been received by us. The size is 27½ 22½. The principal figure is a female, evidently designed to represent a materialized spirit, crowned with a wreath of flowers, and bearing a long band of them in her left hand, while in her right is a scroll inscribed with the words "Message of Love." Over her head are three stars. The drapery on each side appears to be the curtains of a cabinet, between which she stands in an exceedingly graceful position, suggestive of the line, "A thing of beauty is a joy forever." From above a ray of light radiates over the entire form. Vignette likenesses of Mrs. Brigham, Mrs. Richmond, Mrs. Lillie and Mrs. Britten, and Messrs. Howell and Ceivilie, are given, and excellent ones they are. The artist is Mr. Shobe, who, we are informed, has executed many beautiful drawings illustrative of the Spiritual Philosophy.

Price 50 cents.

For sale by GOLBY & RICH.

CATARRH, Diphtheria, and all Throat Discusses, curable by the use of DR. J. E. BRIGGS'S THROAT REMEDY. Mr. Andrew Jackson Davis writes: "Dr. Briggs's Throat Remedy for the Throat and Catarrhal Affections, including Diphtheria, I know to be equal to the claims in the advertisement."

Price, 80 cents per bottle, postage is cents.

Wor sale by COLBY & RIOH.

# DIACNOSIS FREE.

O'END two 2-ct. stamps, lock of hair, name in full, age and sex, and I will give you a CLAIRYOYANT DIAGNOSIS OF YOUR AILMENTS. Address J. O. BATDORF, M. D., Principal, Magnetic Institute, Grand Bapids, Mich. im\* Feb. 7.

A workingman's classified in the hands of the few to the lajuther many.

Paper, 25 cents, postage free.

For sale by COLBE ERICH.

# The Breath of Spring is in the Air. | Hew York Advertisements.

I have a positive remedy for the above disease; by its use thousands of cases of the worst kind and of long standing have been cured. Indeed so strong is my faith in its efficacy, that I will send TWO BOTTLES FREE with a VALUABLE TREATISE on this disease to any sufferer who will send no their Express and P.O. address. T. A. Slocum, M. C., 181 Pourl St., N. Y.

# JOHN BUSINESS AND TRANCE MEDIUM,

268 West 48d Street, New York City.

LSO Electrician and Magnetist. Advice on develop-ment, and private séances attended at residences. Public séance every Thursday, 8 P. M. Feb. 21. Mrs. Stoddard-Gray and Son, DeWitt

C. Hough,

OLD Materializing Séances every Sunday, Wednesday
and Friday evening, 8 o'clock; Tuesday and Saturday,
2 o'clock, at 32 West 34th street, New York. Dally Sittings
for Communication and Business. 13w Jan. 18.

# DR. DUMONT C. DAKE. 499 FIFTH AVENUE, NEW YORK CITY, phenome Bend for Bend for Feb. 12

Lizzie Preston,

PSYCHOMETRIC Reader and Spiritual Healer, will treat the suffering in body and mind every Tuesday, Wednes-day and Thursday, between 1 and 4 P. M., at 52 West 12th street, New York City. 2w Feb. 21. Heaven and Hell, 416 pages, paper, BIVINE LOVE AND WISDOM, 383 pages, paper, By EMANUEL SWEDENBORG. Mailed, prepaid, for 14 cents each (or both for 25 cents) by the American Swedenborg P. and P. Society, 20 Cooper Union, N.Y. Feb. 21.

# DR. F. L. H. WILLIS

May be Addressed until further notice. 46 Avenue B, Vick Park, Rochester, N. Y.

DR. WILLIS may be addressed as above. From this point he can attend to the diagnosing of disease psychometrically. He claims 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 sil diseases of the blood and nervous system. Cancers, Scrofula in all its forms, Epilepsy, Paralysis, and all the most delicate and complicated diseases of beth sexes.

Dr. Willis is permitted to refer to numerous parties whe have been cured by his system of practice when all others had failed. All letters must contain a return postage stamp. Send for Circulars, with References and Terms.

Jan. 3.

Mrs. W. Russom, DUSINESS and Test Medium. Hours 10 to 8. Ladies only. Six questions answered by mail, 50 conts and stamp. Circles Monday and Thursday evenings. 437 Waverly Avenue, Brooklyn. N. Y. MARY C. MORRELL, Business, Prophetic and Developing Medium. Circles every Thursday evening. 151 Lexington Avenue, Brooklyn, N.Y. Feb. 7.

RUPTURE POSITIVE CURE. By mail. Sealed, W. S. RICE, Box 1, Smithville, Jeff. Co., N. Y. ly Dec. 20.

# SOUL READING,

Or Psychometrical Delineation of Character. MRS. A. B. SEVERANCE would respectfully announce to the public that those who wish, and will visit her in IVI 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. Brief delineation, \$1.00, and four 2-cent stamps.

MES. A. B. SEVERANCE,

1300 Main street,

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

# "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, Detroit, Mich. Dec. 6. 28w Massage Treatment,

#### MRS. HANNUM. With or without Electricity. 44 Boylston Street, Room 91, Boston. Mar. 29.

Mrs. R. Collins, NATURAL HEALER, Magnetic Physician, formerly of Boston, has now resumed business. Many years' practice. Will visit patients at homes; also Developing Mediums. Treatments \$1.00. 29 Faulkner street, Malden, Mass. 7 No. 1

MRS. JENNIE CROSSE, Business, Test and Medical Medium. Six questions answered by mail. Medies prepared by spirit-direction. Address to Tremont street, Lynn, Mass.

# The Writing Planchette.

OIENCE is unable to explain the mysterious performances of this wonderful little instrument, which write intelligent answers to questions asked either aloud or mensally. Those unacquainted with it would be astonished at some of the results that have been attained through its agency, and no domestic circle should be without one. All investigators who desire practice in writing mediumalips should wait themselves of these "Planchettes," which may be consulted on all questions, as also for communications from deceased relatives or friends.

The Planchette is furnished complete with box, pencil and directions, by which any one can easily understand how to use it. to use it.

PLANCHETTE, with Pentagraph Wheels, & cents, securely packed in a box, and sent by mail, postage free.

NOTICE TO RESIDENTS OF CANADA AND THE PROVINCES.—Under existing postal arrangements between the United States and Canada, PLANCHETTES cannot be sent through the mails, but must be forwarded by express only, at the purchaser's expense.

For sale by COLBY & RICH.

# TWELFTH EDITION. THE VOICES.

BY WARREN SUMNER BARLOW.

THE VOICE OF NATURE represents God in the light of Reason and Philosophy—in His unchangeable and glorious attributes.

THE VOICE OF A PEBBLE delineates the individuality of Matter and Mind, fraternal Charity and Love.

THE VOICE OF SUPERATION takes the creeds at their word, and proves by numerous passages from the Bible that the God of Moses has been defeated by Satan, from the Gardon of Eden to Mount Calvary!

THE VOICE OF PRAYER enforces the idea that our prayers must accord with immutable laws, else we pray for effects, independent of cause.

Twelfith edition, with a new stippled steel-plate engraving of the author from a recent photograph. Printed in large, clear type, on beautiful tinted paper, bound in beveled boards.

Price \$1.00, postage 10 cents.

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Price St.00, postage 10 cents.

Price Persons purchasing a copy of "THE VOICES" will receive, free, a copy of Mr. Harlow's pamphiet entitled "ORTHODOX HASH, WITH CHANGE OF DIET," if they

For sale by COLBY & RICH. TCONOMIC SCIENCE; or, The Law of Bal-Lance in the Sphere of Wealth. By JORL DENISMORE, with introduction by Lois Waisbrooker.

A workingman's exposition of the law through which wealth centralizes in the hands of the few to the injury of

# Banner of Bight.

BOSTON, SATURDAY, PEBRUARY 28, 1891.

[We give insertion to the following article at the earnest request of Rev. Mr. Allen (one of the signers of the Society's prospectus). In it he states what he conceives to be the real objects of the new organiza-

As we have in a measure criticised this new "Commission" we give his article place, that each side may be heard in our columns. Meanwhile once more reassuring these painstaking gentlemen that Spiritualism is no new thing; that its history is before the world, and can peak for itself; that a vast body of evidence and a cloud of witnesses are in existence in favor of the truth of its claims; that benevolent but resolute minds in the Higher Life brought a knowledge of spirit-return and communion in direct answer to the imperative demand of the present age, and have maintained their position ever since in the face of a frowning and persecutive church, a supercilious and denunciatory science, and a modicum of those who have sought (unsuccessfully in the past) to divert the movement into other channels not legitimately its own; therefore it is not of the slightest consequence to those in spirit-life who still have the advancement of the Cause in charge, as to what particular conclusion any special body of men on the earth plane may arrive either as to its Source or its Destiny.—ED. B. or L. As we have in a measure criticised this new "Com-

#### Purpose of the Proposed "Psychic Investigation Association."

To the Editor of the Banner of Light:

From the heading and tone of an editorial in your journal of Feb. 14th, and from statements reported in the newspapers, I find that the spirit of the proposed "Psychic Investigation Association" has been mis interpreted by some Spiritualists. In the interest of truth and justice, permit me to present a few considerations which may tend to allay unnecessary alarm.

I quote the following from our prospectus: I quote the following from our prospectus:

"That Modern Spiritualism has votaries in all parts of our country, and that it has the power to influence the thought and action of those who believe its teachings, are indisputable facts. Is the movement founded upon fact 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 interest of humanity that this matter should be settled, if possible, once for all? If it be delusion, the contagion has spread quite far enough and done damage enough already. If there be truth in it, the world will be benefited by the knowledge. With this feeling the signers have decided to issue this appeal, asking you to join with them in carrying on the work of the Psychic Investigation Association.

"The purpose of the Association is to institute a critical investigation of Modern Spiritualism, applying vigorously the scientific method, with a view to determining the facts and the laws and the most probable hypothesis which will explain the facts and laws."

Let us consider some of these statements and see if, after all, they should stir up the ire of any one.

"Does the world know whether the movement is founded upon fact or delusion?" The theological world denies what Spiritualists allege to be facts; the scientific world rejects the spiritualistic hypothesis, and the majority of the people in European countries and America are not believers in Spiritualism. How, then, can it be said that the world does know? Spiritualism is professedly based upon observed facts, therefore it falls primarily within the domain of science, not of theology. I assert that the world does not know whether it is all true, all false, or a mixture of the true and the false; and far less, under the third alternative, can it draw, even with approximate correctness, the line between what is true and what is false! That individuals-scientists, theologians, and others of recognized ability-have declared, upon what they claim to be sufficient evidence, that the spiritualistic hypothesis is true, is well known. But not until this hypothesis is explicitly recognized by the scientific world, and becomes a commonplace thought of the mass of the people, can it be justly said that "the world knows."

Further, until all plausible hypotheses have been brought face to face before the bar of science, and permitted, without fear or favor, to give their testi mony, until Science shall have weighed this testimony and pronounced judgment that the spiritualistic hy pothesis is clearly shown to be true, and all others false-until that time. I say, the signers, in order not to prejudge the matter, since facts as well as theories are in dispute, must admit, nay insist, that "delusion" is one of the à priori explanations which must not be ruled out of court. And if "delusion" be given standing before the bar, the signers are justified in saving If it be delusion, the contagion has spread quite far enough, and done damage enough already." The world needs what is true, surely, but delusion, I take it, lies within the domain of the false.

"Are the signers of your prospectus conceited enough," you ask, "to believe that they will succeed in settling the matter once for all, so that the world shall know, when you declare that honest, and presumably competent, investigators have failed to convert the world?" We simply state our ideal: we say, 'if possible;" we do n't know how much we can accomplish until we try, and if we fail in this, one of the highest of our ambitions in connection with this work, we may at least make it easier for those who come after us to succeed. If the phenomena in question are open to observation at all, as I believe them to be; if they furnish the subject matter of a possible science, as I believe they do, it is to me a foregone conclusion. considering the present development of science, that the day is not very remote when the majority of men and women in civilized nations will come into substantial accord in their acknowledgment of the more obvious facts, whatever they may be, and the acceptance of the most probable hypothesis as the explanation of those facts. The signers of our prospectus wish to hasten this day.

"Wherever it is believed that they will be sufficiently helpful, through suggestion or otherwise, monographs will be prepared covering a species of phenomenon, and these will be carefully discussed as to method pursued by the investigators, the competency and trustworthiness of the witnesses, etc."

In these monographs the investigations of Crookes, Wallace and others will unquestionably be given due recognition and weight. As we succeed in one experiment after another, we shall feel justified, from the most conservative scientific standpoint, in admitting the evidence corresponding thereto of the best investigators for all it is worth, be that much or little.

We assure you that we shall never be satisfied with any investigation which does not give Spiritualism ample opportunity to vindicate its claims. It is true that you may find us slow-slow and sure shall be our motto; that we may not go as far in our inferences from the facts we find as you would like to have us, for we feel committed to the task of doing justice to all parties. To be just to Spiritualists we must go in our inferences as far as the facts found permit; to be loyal to Truth, whose servants we ever aspire to be, and to the majority of our fellow-mortals which rejects Spiritualism, we must go no farther than the facts observed will justify. Those Spiritualists who place Truth above their "ism," as I certainly place it above any form of Christianity-since every form is vital and helpful only in proportion as it embodies truth-such should welcome us as co-workers, for we approach this investigation as disciples, and in the spirit of truth. Those, on the other hand, whether Spiritualists or Christians, or both or neither, who love their present views better than truth, will find in us adversaries. We are anxious to begin with the confidence of the whole public, Spiritualists as well as others, and to merit the continued confidence of all as the work proceeds.

all as the work proceeds.

Our prospectus says:

"We want members who are disciples of dominant schools of philosophy, and others who are advocates of the spiritualistic, and of every other hypothesis that is held at the present time to be an explanation of the phenomens. Throughout all the work of the society, experimental and historical, we wish these advocates to point out wherein the data presented confirm their views, and oppose those of their antagonists. With such a membership, the society, while doing a positive work, can be eciectic, representative of the greater world of thought outside. To carry this out successfully calls for men who place truth always uppermost, who love fair play. Then the very logic of events, as the work proceeds, will, in the end, tend to convert all members to the hypothesis most in harmony with all of the facts."

It will be seen, then, that Spiritualists, as well as non-Spiritualists, are eligible to membership. Going back to my statement that all rival hypotheses must be brought to the "bar of Science," you may say, "Don't talk to me about Science; scientific men. liave persistently been unjust to Spiritualism; they are as bigoted and dogmatic as the theologians!" That of all in leavening strength.—U. S. Government

a brilliant article, "The Dogmatism of Science," contributed to The Arena for May, 1890, by Dr. R. Heber Newton. In it—which, by the way, is a strong and ingeniously planned plea for a scientific investigation of Spiritualianr-speaking of the history of mesmerism,

he says:

"As I'rof. Sedgwick observes: 'When the most painful surgical operations were successfully performed in the hypnotic state, they said that the patients were bribed to sham insensibility; and that it was because they were hardened impostors that they let their legs be cut off and large tumors cut out without showing a sign even or discomfort.' This sublimity of skepticism at last collapsed before the reports of the marvelous success of Esdalle's surgical operations under mesinerism in the Calcutta Hospital, and before the demonstrations of Braid as to the unquestionable phenomena of hypnotism—a new name for some of the old facts of mesinerism. Science has now accepted the very facts which she would have laughed out of countenance when presented in a charlatanish manner by men of little or no professional standing."

So far as the phenomena under consideration shall he says:

So far as the phenomena under consideration shall furnish a firm footing, our aim will be to out-science Science, so to speak; to shame scientists by being more true to the spirit of the scientific method than very many of them have shown themselves to be. Should our labors meet with a degree of success approximate ing to the maximum, psychic investigation would suddenly become quite the thing, and scientific men would fall over each other in their haste to enter the field and carry off some of the prizes. After the mob had led Garrison about Boston with a rope around his neck. other Abolitionists could go abroad without this ornament; the mob had had its victim, and so was pac-

If proof be wanted that the signers of our prospectus propose to investigate Spiritualism in a sympathetic spirit, let me point to the statements made by some of them in the newspapers within the last ten days.

Rev. Minot J. Savage, Boston Globe, Feb. 11th: Rev. Minot J. Savage, Boston Globe, Feb. 11th:

"I have been quietly investigating psychic phenomena for the past is years... The second point I want to make—and here is what staggers me—is this: I have been told things which neither the medium nor myself knew or could by any possibility have known. If there is any other theory than the spiritualistic one to explain facts of this sort I do n't know what it is. I can't explain certain experiences of this sort, except on the theory that I am dealing with some invisible intelligences... I am not prepared as yet to say that there is no other possible explanation. I hold that as the only tenable theory I am acquainted with. I have rigidly followed the scientific method in all my investigations."

Rev. Edward A. Horton, Boston Transcript. Feb.

Rev. Edward A. Horton, Boston Transcript, Feb.

oth:

"There seems to be something about to be disclosed in the laws of Nature along this line.... To sift the material offered, and report in truth what exists as fact, is one of the objects of the plan. If Spiritualism, either as a philosophy or as a material manifestation, is false, let it be duly declared on evidence that cannot be controverted. If, on the other hand, it contains some truth, more or less, we cannot afford to do without it.... I am perfectly ignorant of so called spiritualistic manifestations... I gladly join this organization as a student. I want my face to be set toward the light always... This movement means clear-headedness, honesty and the truth at all events, and at all hazards. It certainly does not mean hostility to anything until facts make up the case... Nothing will be done hastily, and nothing will be permitted to occur in the conduct of affairs, which will impeach the reliability, the breadth, the single-mindedness of all concerned. It will be in the light and for the light. It seems to me that such a movement... merits the good will of a community like Boston. Let it be taken at its word. If it proves disloyal to its high standard hereafter, then let criticism, and, if needful, condemnation fall upon it." fall upon it.'

Dr. R. Heber Newton, New York Herald, Feb. 10th Dr. R. Heber Newton, New York Herald, Feb. 10th:

"My attitude regarding Spiritualism is well known.

I certainly believe that back of all the chicanery
that has been practiced under the name of Spiritualism, there are great truths—a plus of something other
than fraud. What it is we do not know. We hope,
however, if the association is formed, to ascertain the
proper status of phenomena by a scientific investigation.... The difficulty with nearly all investigations
in the past has been that they have been conducted
in a non-scientific manner. That we propose to elimlinate every chance of charlatanry does not imply
that we are hostile to honest investigation. Spirit
uallsts should rather consider it an earnest of good
faith."

The high moral purpose and fearlessness of Mr. B.

The high moral purpose and fearlessness of Mr. B. O. Flower is stamped upon the pages of the review he edits, The Arena. That his sympathies are broad enough to enable him to decide in favor of the spiritualistic hypothesis, if the evidence leads that way, is shown by the number of articles relating to psychical research and Spiritualism which he has published. The January and February issues contain papers by Dr. Alfred R. Wallace upon "Phantasms."

Mrs. Mary A. Livermore is known all over our country as a brave advocate of women's rights and other reforms. Only a desire to find and spread the truth, whatever it may prove to be, would tempt her to face the prejudice of the world by signing the propectus.

Certainly no one would think for one moment of suspecting Rev. Edward Everett Hale, so widely known as an author and preacher, of entering into a conspiracy to injure Spiritualism by a feigned investigation designed to place a new stumbling block in its

For myself, the desire to institute a sympathetic but most searching and rigorous scientific investigation of Spiritualism has been growing in intensity for a number of years. While the spiritualistic hypothesis seems to be the most natural explanation of experiences which I have had, and while at present I know of no other hypothesis which seems equally probable. I find myself profoundly convinced that the time has come when men of all shades of opinion, concerning both the facts and the explanation of the facts, should lay aside, as far as possible, all prejudice, and, aspiring to know the truth, exhaustively investigate Spiritualism, adhering at every step to accepted scientific method, modified to such extent as the nature of the subject-matter may necessitate. To carry on this work properly, experts in many different sciences, men from several professions, representatives of different schools of philosophy, Spiritualists and non-Spiritualists, should work together. Should a careful induction from a wide range of verified facts at any time lead to the conclusion that some hy pothesis other than the spiritualistic is, probably, the inal explanation of our modern wonders, I should transfer my allegiance to that hypothesis. Truth is more beneficent in the end than our pet theories.

There are obvious reasons why it is easier and more agreeable for Christian ministers to let Spiritualism severely alone or else condemn it. Only a profound sense that the world-if it would continue to progress -must face calmly and patiently every great problem that confronts it, only the love of truth, could induce us to undertake this work.

An editorial writer in the Boston Globe of Feb. 12th

No one who is a blind idolater of 'science' as it "No one who is a blind idolater of 'science' as it exists to-day 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."

There are good points in this statement, but I venture to say that the great discoveries of the world.



A cream of tartar baking powder. Highest there is much truth in this, we find well illustrated in Report, Aug. 17, 1889.

the discoveries which have required long and persistentiabor to establish facts or laws, have not been made by men whose minds were in a theoretically perfeet equipolse between two or more hypotheses, who had no blas at all. On the contrary, it has been the men into whose soul the burning conviction has entered, "this is a truth," who have patiently labored to build up, piece by piece, an external structure visible to all, which has both verified and justified their faith, and instructed the world. When there flashed into the mind of Newton the central thought of gravitation, which it took him twenty years to prove to the world, did he smother the joy the revelation must have afforded him? Did not his conviction furnish the electromotive force, as it were, to carry him forward in his work? Reduce his conviction to zero, and would not his working power in the direction of the solution of this problem also have fallen to zero? Did not conviction awaken and stimulate all his faculties, and put them in the best working trim? Was it the delicate equilibrium of Darwin's mind, reminding one of the case of the donkey alleged to have starved to death because equally attracted by a pile of hay on either side, that carried him through a long and useful life? The great discoverer has somewhat of the seer in his make-up: insight generates conviction. that in turn working power, then from evidence a ladder is constructed by which others mount to his plane. The test of the trae scientist is not so much that he is free from bias, but that he loves the truth so much more than his own or adopted intellectual offspring that he will renounce them when evidence demands. Another thought: truth comes to the world through the fraction of minds whose convictions are antagonistic; given rope enough, false theories hang them selves in the persons of their advocates, whose labors to uphold their views finally disclose the unbridgable chasm between logical consequences and facts; but in the end it is seen that these men also have wrought for truth and humanity, since they add negative evidence to the actual fact, or the true hypothesis. It is our aim to disclose to the truth-seekers and hard-headed reasoners of the world the truth in or concerning Spiritualism, by bringing together strong men, representative of the convictions now dominant, that through their contact, their affirmations and denials. their experiments, tests, inferences and hypotheses, truth may be permitted to emerge triumphant.

OF

Respectfully yours, REV. T. ERNEST ALLEN. 63 Glenham street, Providence, R. I., Feb. 18th, 1891

Norwich, Conn.-Sunday, Feb. 22d, closed the engagement of Mr. and Mrs. J. T. Lillie with our Society, this being the sixth season they have been with us. Memorial services were held in the afternoon.

us. Memorial services were held in the atternoon.

"Do Spirits Return?" was the subject announced for the evening address, and the hall was literally packed, until there was not even standing-room. The lecture was most eloquent and interesting, and well appreciated by the audience.

It is with many regrets we part with Mr. and Mrs. Lillie. Mrs. L. stands high among the fearless and true advocates of Spiritualism, pure and undefiled. Brave in her own womanhood, she never falters in her duty when guided by the invisible ones who attend her.

Next Sunday Mr. W. J. Colville will be our speaker. Mrs. J. A. Chapman, Scc'y.

Lynn, Mass.-Last Sunday at 2:30 a good audi ence was in attendance in Cadet Hall, 28 Market street. After music, led by Kate M. Hovey, Mrs. Abble N. Burnham of Boston gave an able lecture on "How Should Spiritualism be Investigated?" following with tests, Mr. Huot and Mrs. Hare also giving tests.

tests.
At 7:30 musle by Mrs. Hovey and Mr. George N. Churchill. Mrs. Burnham gave a lecture on "Progression, or The Need of the Home." It was highly appreciated by the large audience, and was followed by tests which were recognized. Next Sunday we have with us in the afterneon, Mrs. Nora Dowd, Mr. Huot, Mrs. Hare and others; at 7:30 Mrs. Julie E. Davis of Cambridge. T. H. B. JAMES, Cor. Sec'y. 88 South Common street.

Haverhill and Bradford, Mass,-Last Sunday Mrs. A. E. Cunningham of Boston lectured and gave exercises in mediumship before the Union Fraternity in Brittan Hall. She was greeted by good audiences in Brittan Hall. She was greeted by good audlences, and in the evening the attendance was very large. The inspiration was a patriotic expression of sentiment, and in harmony with the spirit of the hour. Following each address descriptions were given, with names, of spirits, and life-incidents. Most of them met with recognition. A growing interest in Spirit ualism in this city is very apparent.

Next Sunday Mrs. Mary J. Wentworth of East Knox, Me., the well known phrenological test-medium, will occupy the platform, and will remain some days in the city to give sittings.

E. P. H.

Fall River, Mass.-Music Hall, Feb. 22d, Mrs. Sarah A. Byrnes of Dorchester gave lectures of a high order to fine audiences.

high order to fine audiences.

Feb. 15th, Miss Nettie M. Holt of Charlestown highly pleased our people, with recognized tests and words of sympathy.

Sunday, March 1st, Mrs. I. E. Downing, test medium of South Boston, will be with us.

We cannot speak in too high praise of Prof. J. W. Kenyon. His lectures are deep and scientific, and we congratulate our Providence friends in securing such an able advocate of our mobile Cause.

Dr. E. R. Wilbur, Sec'y.

N. U. Lyon, Pres.

N. U. LYON, Pres

Lynn, Mass.-Last Sunday Henry H. Warner spoke in the afternoon upon "Mediumship, Its Possi-bilities and Responsibilities." In the evening his subplitties and Responsibilities." In the evening his subject was "Where Are We Golng?" Psychometric readings were given by Mrs. J. E. Wilson of Boston, Excellent music was furnished by Miss Annie Small. In the evening Mr. Walter Anderson of Boston furnished music of a high order. The readings and tests by Mrs. Wilson were excellent. Next Sunday afternoon and evening Mr. Warner and Mrs. Atherton will lecture and give tests. Music by Misses Emma and Josie Eantom.

F. M. ATHERTON, President.

New Bedford, Mass .- Edgar W. Emerson closed his present engagement here last Sunday, before the largest audience of the season. His addresses were very fine, and were received with the most marked attention, while the tests were of the most positive and searching description.

Next Sunday Mrs. C. Fannie Allyn occupies our

Cleanse the scalp from scurf and dandruff; keep the hair soft and of a natural color by the use of Hall's Vegetable Sicilian Hair Renewer.

Providence, B. I., Slade Hall (corner Washington and Eddy Streets).—Sarah D. C. Ames, Secretary, writes that the Spiritualist Ladies' Aid Society met as usual Thursday afternoon, Feb. 19th. Social supper at 6 P. M.; evening meeting at 8 P. M.; are participated in by the President, Mrs. M. A. Waterman, Mr. J. Carroll, Mr. Richardson, Florie Salmon, and others.

Bucksport, Me .- A correspondent, whose letter will be placed before our readers next week, informs us that Mrs. Amelia G. Stevens of Stetson, Me., has recently visited this place, and given much satisfaction as an inspirational lecturer and test medium. The proofs of spirit-presence were very convicting consisting in part of names appearing upon her arm.

Denver, Col.-The Spiritualists of Denver, hith erto formed into several societies, are now united in one corporate body, and under the ministrations of Mrs Ada Foye are in a highly prosperous condition. A letter from the Secretary in reference to the present condition and prospects of Spiritualissm in that city and vicinity will appear in our columns next week. Cambridgepert, Mass.-Elizabeth H. Morse

Secretary, informs us that the members connected with the "Ladies' Social" met at the residence of Mr. and Mrs. Simons, Tuesday evening, Feb. 10th, the time being spent in an enjoyable manner. The next meeting was announced for Feb. 24th, at Mrs. S. J. Hanscomb's, 37 Norfolk street. Haverbill, Mass., Red Men's Hall.-Mrs.

Emma Miner of Clinton occupied the platform of the First Spiritualist Society last Sunday, speaking and giving tests to large and appreciative audiences. Her sub-jects were interestingly and instructively treated, and together with her improvised poems gave general satisfaction. O. P. H., Pres.

Fall Biver, Mass. - On Tuesday evening, Feb. 17th, we had with us that earnest worker, Edgar W. Emerson, who have the pest of satisfaction. Sunday Feb. 22d, Miss Nettle M. Holt of Charlestown official-ed with addresses and tests. Next Sunday Dr. W. A. Hale will be with us again. Mrs. A. HIBBERT,

Newark, N. J .- Ida E. Vittum writes an encouraging letter regarding the condition of Spiritualism in this city, which we shall publish next week.

Spring Humors, whether itching, burning, bleeding, scaly, crusted, pimply, or blotchy, whether of the skin, scalp, or blood, whether simple, scrofulous, or hereditary, are now speedily, permanently, and economically cured by the Cuticura Remedies when the best physicians and all other remedies fail. The almost miraculous cures daily effected by them prove this. No statement is made regarding them not warranted by the strongest evidence.



LIGHT.

They are, in truth, the greatest skin cures, blood purifiers, and humor remedies of modern times. They are absolutely pure, and agreeable to the most sensitive, and may be used on the youngest infant and most delicate invalid with gratifying and unfailing success. Cuti-CURA, the great skin cure, instantly allays the most intense itching, burning, and inflammation, permits rest and sleep.

soothes and heals raw and irritated surfaces, clears the skin and scalp of crusts and scales, and restores the hair. CUTICURA SOAP, the only medicated toilet soap, is indispensable in cleansing diseased surfaces. Cuticura RE-SOLVENT, the new blood and skin purifier, and greatest of humor remedies, cleanses the blood of all impurities, and thus removes the cause. Hence, the Cuticura Remedies cure every humor of the Spring, from the simplest facial blemishes to the worst case of scrofula. Sale greater than the combined sales of all other blood and skin remedies.

"How to Cure Diseases of the Skin and Blood" mailed free to any address, 64 pages, 300 Diseases, 50 Illustrations, 100 testimonials. A book of priceless value to every sufferer.

CUTICURA REMEDIES are sold everywhere. Price, CUTICURA, 50c. CUTICURA SOAP, 25c.; CUTICURA RE-SOLVENT, \$1. Prepared by POTTER DRUG AND CHEMICAL CORPORATION, Boston.

Pimply, Blotchy Skin, red, rough, and oily skin and hands, painful finger-ends with shapeless nails, are prevented and cured by Cutloura Soap. incomparably the greatest of skin purifiers and beautifiers, while rivalling in delicacy and surpassing in purity the most expensive of toilet and nursery soaps. The only medicated toilet soap, and the only preventive and cure of inflammation and clogging of the pores, the cause of pimples, blackheads, rough, red, and oily skin, and simple humors of infants and children. Sale greater than the combined sale of all other skin soaps. Sold everywhere.

#### Meetings in New York.

Adelphi Hall, corner of 52d Street and Broadway.—The First Society of Spiritualists holds meetings every Sunday at 10½ A. M. and 7½ P. M. Meeting for manifestations and general conference at 2½ P. M. —Friday evenings, at 8 o'clock, meetings devoted to lectures, tests, paychometry and psychical phenomena, are held in this hall, Mrs. M. E. Williams presiding.

Union Square Hall, 8 Union Square, near 14th Street and Brondway.—W. J. Colville lectures every Sunday at 11 A. M. and 3 P. M. All seats free. Voluntary of-ferings. BANNER OF LIGHT and other literature on sale in

Arcanum Hall, 57 West 25th Street, N. E. cor-ner Cth Avenue.—The Progressive Spiritualists hold ser-vices every Sunday at 3 and 8 r. m. Mediums, Spiritualists and investigators made welcome. G. G. W. Van Horn, Con-

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 104 o'clock, and evening at 7%. 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 .- The Mediims' Conference assembled on the afternoon of last

seventh Avenue and 32d Street.—The Mediums' Conference assembled on the afternoon of last Sunday in Adelphi Hall. Owing to the continued iilness of Mrs. M. E. Williams, the duties of the President devolved upon Mr. H. J. Newton.

Mr. Hudson Tuttle gave an entertaining relation of his experiences as a medium; Mr. Tuttle has a pleasant way of saying things and garnishing stubborn facts with a coloring of bright and lively humor that commands interest, charms the listener, and leaves a lasting impression on the mind.

One of the most interesting occurrences of which he spoke was the way he came to write the "Arcana of Nature." Of course it was inspirational, but he was only seventeen years old when he "dashed off" the first manuscript, and to his dismay the spirits told him he was an imperfect instrument, and that the work was not what it should be, and that he would have to do it all over again. It was accordingly done, and at the age of eighteen the "Arcana of Nature" was presented in book form to the world, the work of the spirits through the instrumentality of a country boy, whose educational attainments would have never sent him to "the head of the class" in the little red-brick school house of the village. This book was published months before Darwin's great masterpiece, and embodeled many of the arguments which made that work so famous. The "Arcana" also contained hundreds of quotations from writers known to fame, which the youthful prodigy had no opportunity to know of, and of whose existence he was in perfect ignorance!

Mrs. Amanda Spence expressed a hope that through

to know of, and of whose existence ne was in period ignorance!

Mrs. Amanda Spence expressed a hope that through the phenomena humanity will yet rejoice in the blessing of spirit communion and a release from the enslavement of creedal doctrines.

Mr. J. W. Fletcher made one of his characteristic addresses, and his pertinent allusions to important matters found a ready response in the audience.

L. A.

Arcanum Hall, 57 West 25th Street .- The Progressive Spiritualist Society met as usual last Sunday, so writes a correspondent, "C. O. G." G. G. W. Van Horn, test-medium and psychometrist, presided. The services were conducted in the memory of Washington's Birthday. Mr. Lagrande B. Cushman, accompanied by Miss Naegali, gave some fine selections of patriotic song during both meetings. Prof. Eggleton, Mrs. T. J. Lewis of Brooklyn, Mrs. Hathersall of Haverstraw, and the conductor took part in the exercises. took part in the exercises.

The Cause in Indiana.

A good working State Association of Spiritualists exists in Indiana. They are about to increase their usefulness by holding a camp-meeting July 16th to Aug. 9th. Thirty acres of river-side land have been purchased. Buildings will be erected and eyery possible improvement made to accommodate the public.

G. W. Kates and wife, who canvassed the State to organize the Association in 1887, are engaged to do a similar work in 1891, from June 7th to July 16th, and then to serve the camp during its sessions. Mrs. Colby-Luther, A. B. French and others are also to address the camp.

The present need is for new members of the Association. The fees are one dollar per annum. All Spiritualists of Indiana, and those who reside elsewhere and so desire, should help this new enterprise for spiritual growth by forwarding their application and fee for membership to Dr. J. W. Westerfield, President, Anderson, Ind.

Localities in Indiana desiring the services of Mr. and Mrs. Kates should apply as soon as possible to Dr. Westerfield.

The Indiana Association cordially requests cooperation from all who are interested in the public utilization of spiritual truth and psychic phenomena. usefulness by holding a camp-meeting July 16th to



#### Meetings in Brooklyn.

The Progressive Spiritualists hold their weekly Conference at Everett Hall, corner Bridge and Willoughly 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 7% o'clock. Good speakers and mediums always present. Porter E. Field (39 Powers street). Secretary. Services held under the auspices of the Ladies' Ald. Mrs. M. Evans, President.

Conservatory Hall, 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 71/2 P. M.

Avenue.—w. J. Colville lectures every Sunday at 7½ P. M. Spiritual Conference, Test and Experience Meetings are beld Tuesday evenings at Mrs. M. C. Morrell's rooms, 151 Lexington Avenue, near Franklin Avenue Station. Good speakers and mediums in attendance. Also meetings every Friday at 3 P. M. sharp. Mrs. M. C. Morrell, Conductor.

The Woman's Spiritual Conference meets at par-lors No. 231 St. James Place, corner Fulton street, every Wednesday evening at 8 o'clock. Seats free; all invited. S. A. McCutcheon, President.

Conservatory Hall .- "Psychometry" proved a subject of unusual interest, and after explaining its connection to Spiritualism, Mr. Fletcher illustrated his theme with a number of experiments, successful n every particular.

In the evening the hall was crowded to hear the speaker reply to Dr. Talmage on Spiritualism. Next Sunday similar service.

Ulcerated sore throat and tonsilitis yield to Johnson's Anodyne Liniment when all else fail.

Fitchburg, Mass.-Sunday, Feb. 15th, Mrs. Sarah . Byrnes gave two deeply interesting and instructive lectures.

Sunday, Feb. 22d, Mr. F. A. Wiggin spoke to large audiences, and good acceptance. Tests and descriptions followed each service.

Mrs. Juliette Yeaw will be our speaker next Sunday.

Mrs. Rosa P. Lyon, Sec y.

lay. No. 89 Forest street.

# Stop that CHRONIC COUGH NOW!

For if you do not it may become consumptive. For Consumption, Scrofula, General Debility and Wasting Diseases, there is nothing like

# SCOTT'S

Of Pure Cod Liver Oil and **HYPOPHOSPHITES** 

Of Lime and Soda It is almost as palatable as milk. Far better than other so-called Emulsions. A wonderful flesh producer.

# **Scott's Emulsion** There are poor imitations. Get the genuine

Please Don't Forget It. That Dr. H. James' Cannabis Indica is prepared in Calcutta, India, from the purest and best Native Hemp, and is the only remeditier in that country or this that will pestively and permanently cure Consumption, Bronchitis, Asthma, Nasal Catarrh and Nervous-Debility or break up a fresh cold in twenty-four hours. \$2.50 a bottle, three bottles for \$6,50. Craddock & Co., Proprietors, 1022 Raco Street, Philadelphia. Philadelphia. .... Steowis ....

# J. A. SHELHAMER, MAGNETIC HEALER,

Jan. 3. .... 17.

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# Meetings in Philadelphia.

The First Association holds meetings every Sunday at 10½ A.M. and 7½ P.M. in the hall 810 Spring Garden street. Ohldren's Lyceum at 2 P.M. Joseph Wood, President, III Wallace street, Robert A. Thompson, Secretary, 614 Venango street. The Second Association meets every Sunday afternoon at 2% in the Church, Thompson, street, below Front. T. J. Ambrosis, President, 1222 North Third street.

Keystone Spir Field Officering Gardenstreets. William Rowbottom Chairman.