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#### TABLE OF CONTENTS.

FIRST PAGE .- The Spiritual Rostrum: The Democracy of the Spiritual Idea. Free Thought: The Koch Lymph and the Doctors. A Vision of the Valley of the Shadow

SECOND PAGE.-Late Books by Hudson and Emma Tuttle. Banner Correspondence: Letters from Massachusetts, Missouri, Pennsylvania, Connecticut, Colorado, Michi gan, Nebraska, New Hampshire, and District of Columbia. *Poetry:* Inspiration. The Ascension of a Noble Man. In Memoriam. List of Spiritualist Lecturers.

THIRD PAGE .- Poetry: True Friendship. Dr. F. L. H. Wil its in Cinclurati and Dayton, O. Do Our Spirit Friends Visit Us? The Vaccination Question. March Magazines

FOURTH PAGE .- Volume Sixty Nine. "Mysteries of Spir itualism, Mesmerism, Hypnotism." Prof. Suell on osophy." Doctors' Plot Bill in Pennsylvania, etc. FIFTH PAGE.-Funeral of Miss Emily Chace. Newsy Notes

and Pithy Points. New Advertisements, etc. SIXTH PAGE.—Message Department: Questions Abswered an I Individual Spirit Messages given through the Me-

di finship of Mrs. M. T. Shelhamer-Longley. Verifications of Spirit Messages. SEVENTH PAGE .- Poetry: Contentment. Synopsis of Re marks by Miss B. W. Banks. "Bernhardt Hypnotized."

Obituary Notices. Mediums in Boston. Miscellaneous Advertisements. EIGHTH PAGE .- Meetings in Roston and Elsewhere. J.

Frank Baxter's Sunday Successes in Boston, etc.

## The Spiritual Rostrum.

#### The Democracy of the Spiritual Idea.

Abstract of an Address delivered by DR. H. B. STORER,

In Berkeley Hall, Boston, Mass., Sunday Morning, March 1st, 1891.

[Reported for the Banner of Light by Ida L. Spaiding.]



HE spiritual idea of man is that he is an immortal being, holding relations, by virtue of his nature. with all forms of life; and that those elements which enter into the composition of all forms of

life culminate in man, so that the highest relation that man can possibly sustain is to his fel-

All below man is imperfect, not only in development, but in the fact that it does not combine with all the elements of spirit. Everything below man is a prophecy of his coming. In him are perfected and combined all the elements that have been manifested in animal and even in vegetable life. Hence the spiritual idea of man is that he is the culmination of nature, the embodiment of all her forces; that he is that to which all things tend; and that in him converge all the powers and possibilities which we have ascribed to the Infinite Spirit. Consequently those who have taken upon their | that they shall make, not with hands, but with | ble "Code of Ethics." Delegates from numerlips the term "son," ascribing human nature the power of the mind. One of the blessed ous hospitals were sent, and the poor patients to Divine origin, and because of that origin af firming that we are the children of God, recognize necessarily, it seems to us, the fact that we possess the same essential nature as that of the Spirit that pervades the universe, of which all forms of life are but the imperfect expressions: that we have not descended, as children from their parents, directly from a being in the heavens, but are products of the Spirit of the universe, not personified in any form of which we can conceive, but to some extent illustrated by all forms.

Man, therefore, according to the spiritual idea, is the most perfect being, not only upon this planet but in the universe; not as to his present attainment, not as to the perfection of his development, but as to the possession of all capacities for all knowledge, for the exercise is in reality a potent force, whose elements of all power. Man is perfect as to the ideal of his nature. Not even God himself, of whom we speak as all-wise, all-powerful and all-good, can, in the thought of man, transcend the ideal of the fully and perfectly developed man as it sometimes dawns upon the consciousness, because has it not been said that men create their gods in their own image? Our God is the best being of which we can conceive, and that being is always a magnified man, because we can conceive of nothing superior to human nature. Each individual must consider himself not only a child of God in the sense of embodying in himself this divine, universal Spirit, but he must consider every other human being as alike possessed of immortality and this divine Spirit, and therefore entitled to the rights and privileges necessary for full and adequate de-

The democracy of Spiritualism is founded upon this unity of man and the unity of man with nature. We are not separated from that which we call God, in whom we live and move and have our being. God is the influence pervading us, the life of our life, that presents the consciousness of present attainment, and from whom we always derive our hope and expectation of a better time yet to be and of better beings who are to occupy that time hereafter. If this conception enters and takes possession of the mind, in the nature of things none can be subject of true Spiritualism, which consists in in a truly hopeless condition, none can be unworthy of our sympathy in any emergency of life, and there can be no condition in the universe, which has been popularly considered as a hell, in which human beings shall eternally exist. Whatsoever condition man may be in in the spirit-world, it is the product of law, operating in and through the individual, pervading the circumstances surrounding him and attending his conditions of birth and unfoldment. If there be a hell, then nature has conspired to produce it, and nature is the offspring of Deity. Can we believe for a moment that any condition that we term hell, because we are suffering, cannot be outgrown? The mission of pain and discomfort is to educate the nant. mind and enable us to outgrow those condi.

of the structure of his physical being. Had there been no pain there would have been no science of anatomy, no materia medica, no means of restoring the diseased body to health.

Spiritualism has come to the world with a series of demonstrated facts or phenomena, which demand the attention that we give to other phenomena of nature. Every other subject relating to the well-being of man has been discussed by able minds in all ages, but the sources of knowledge are not exhausted. Every generation comes, like a new-born infant, fresh to the breast of nature for its nourishment. The story of the past does not satisfy its spiritual nature, any more than the corn that Jesus plucked as he walked through the fields appeases their physical hunger. We may have many assistants and many teachers, but that which we need to know concerning ourselves and our relations to this wonderful universe we must come at first-hand. Denton upon the platform revealed to us in pictorial language the very structure of the globe upon which we stand, disclosing the many changes through which it had passed from its gaseous state up to the present time. While Denton assisted us to a knowledge of these facts, the recognition, after all, was due to a subtle something within us that brought the mind directly in contact with the fact, which it was thus enabled to

The planet upon which nature brought us at birth is not in the crude condition in which it was left by the involuntary and arbitrary forces of nature. All our cities, all our dwellings, the decorations of our homes, all the elements of civilization and progress, have been the product of man transcending the power of nature. In her capricious mood she left the world comparatively bare and wild. The Indian was satisfied with it, but some of the other races have been unsatisfied, and disposed to better the conditions of nature, and improve upon what they found. All civilization is, therefore, an improvement on the raw material. Do you suppose we shall cease striving to improve the conditions about us when we pass into another life? It is not a desirable subject of thought for a moment that we are to pass into a world all made for us, everything perfect, and no improvement possible. That would be destructive to all the enterprise that belongs to our common nature. No Yankee would be satisfied to go to such a heaven unless he were in a theological muddle, or had been listening to Moody. All ambitious, imaginative, enterprising, thinking individuals desire to have something to do with the home in which they are living, whether they are the houses made with hands or those other houses truths revealed by Spiritualism is that there is nothing more arbitrary in the spirit-world than there is here. Raw materials are obtainable build anything we like with the power of our imagination, genius and will.

Regarding the subject of materialization. about which there has been so much controversy, the speaker continued: Do you suppose we value these manifestations simply because they gratify the curiosity, or, under favorable pircumstances, our affections? This is incidental. Personal affection is important, and curiosity is well enough; but the most important object in investigating this phase is to learn whether spirit is that vague and shadowy stuff of which dreams are made, or whether it may be combined for a definite purpose, and shaded down from their spiritual fineness into the coarse and dense condition that characterizes the elements of matter. Not alone materialization, but phenomena of every kind are only valuable because of their power to instruct us. They are the object-lessons by which we are to arrive at a knowledge of

Everything that man does and thinks should be, if possible, a reproduction of the external facts of nature. Denton's lectures would have been valueless had they been false to the truth of nature as she reveals herself by geology; and so Spiritualism would have been false, and absurd, and monstrous, and damnable, separated from the facts and phenomena of na-

Nothing more injurious to morals and corrupting in its tendency can be imagined than that system called Orthodoxy, which consigns a portion of our race to eternal torment, no matter what their shortcomings may have been. Uncounted numbers of heathen, who have never heard the name of Jesus, have been doomed to eternal damnation, with no possibility of repentance beyond the grave; and this system has been thought worthy of study by reverend Doctors of Divinity, while they have given scarcely a serious thought to the the relations of man's spirit to the forces of nature wherever they may be, in this world or the other. Their doctrine is that the greatest rascals who take the name of Jesus upon their lips with their dying breath, may enter the regions of the blessed, while the most upright, noble men, who have perhaps rendered invaluable services to their country and fellowcreatures, but who have not accepted these teachings, must languish in hell, lashed by scorpion whips wielded by the hands of the angels of God commissioned to punish them through the endless ages of time and eternity. It is because we do not conceive of the monstrosity of these lileas that we are not indig-

Our democracy teaches us that we are all Kions that are enveloping us in the pains and | brothers and sisters, upon an equal plane; that | lymph doctor thinks he has cornered them in

penalties of hell. Sickness led man to a study | we are parts of one another; and that we never | the lungs, they colonize the liver or the kidshall be separated as we progress onward news. If the case is advanced, the lymph inthrough time. I hail the grand and glorious era when man shall cease to care for himself alone. I hail the advent of that time when no human being will be permitted the right, by reason of superior capacity or advantages, to a monopoly of wealth, and happiness, and land, and the very air, if it were possible, while others are suffering. It is then the angels, unseen, and yet so near, will come to inspire us to every noble effort, and prompt us to all generous deeds. They will come in and sit at our tables, meet with us in our legislative halls, and help us to shape laws in accordance with the great principles they are striving to inculcate in our minds even now. They will teach us from the platform, and the pulpits will no longer exist high above the masses. Let us rejoice in the new democracy that knows no party, but that includes all parties, the great and good of all times, the struggling masses of the present, the high in the scale of development, and those who need aid most of all; and this one great family, pervaded by the Divine Spirit, will tend ever upward and onward to higher and better conditions.

## Free Thought.

THE KOCH LYMPH AND THE DOCTORS. A PROFESSION WANTING AND NEEDING PROTECTION,

BY HUDSON TUTTLE.

The theory of the doctors that drugs which will kill a well man will cure, a sick one, leads toward the equally absurd claim that the system may be cleansed of one foul disease by the introduction of the germs of another. The attitude of the doctors and scientists toward the reputed discovery of Koch is a striking commentary, and timely, now that they are seeking to monopolize the healing art, and make it a legal crime for those not of their school to cure the sick.

Look at the spectacle! They arrogate all knowledge of the healing art, claiming to know all that is known. They have persistently clamored for restrictive laws, and sneered at every one not armed with a diploma. Now, when a cure for consumption is announced, these doctors rush from every quarter of the globe, by hundreds and thousands, and wildly shouting, like bulls and bears on the stock exchange, for a drop of the wonderful lymph! They wanted the fluid to experiment with! They wanted it to advertise themselves with, as such exploiting is allowed by their remarkanot then known what the result would be. forms of disease, yet we know it is possible, Prof. Koch was less certain than any one, and and every visit of contagious or epidemic disthere, and given the proper elements we can advised caution. It might cure, it might kill. ease shows that a large number in the commu-Medical science could not à priori determine. nity are exempt from attack for this cause. Is That must be learned by experiment! Oh! it not certain that the conditions of exempquackery, where art thou? If blindly experition are possible for all? Would it not be more menting is quackery, what is this unauthorized vaccination with deadly lymph? Koch had stand unassailable as an independent spirit, been content at first with injecting the virus into the veins of guinea pigs, rabbits, etc. Thou- by lymph which is the quintessence of corrupsands of these little innocents had been subjected to terrible tortures until death relieved them. He was cautious when he dealt with human beings, and he hedged his theory with special pleading. Not so the doctors who clamored for lymph. They wanted it to carry home, and-extend their reputation.

Meantime the poor patients in the hospitals waited. Not the wealthy were the first to test the elixir, but the poor, the friendless, whose lives were of no more value than those of guinea pigs.

The doctors returned, and began operations. They injected the lymph, as poisonous as the warara in which the Indian dips his deadly arrow. Then bulletins are published, stating that the celebrated Dr. Philobuster, with the energy for which he is noted, had returned from Europe, having secured a drop of lymph, for which he paid a fabulous price, and had treated several patients in his private sanitarium. At first the fever ran up to the dangerline, and the patient suffered great pain, but after a day or two the alarming symptoms subided, and there was improvement.

The next bulletin reads: Several of the patients, although treated strictly after the methods prescribed by Dr. Koch, as given to Dr. Philobuster, have suc-

cumbed. The lymph came too late. There is a way of speaking so softly that the truth becomes a lie. "Succumbed" is a gentle word, especially when it is used synonymous with murder!

When a doctor, even if possessing diplomas from every college in the world, takes a deadly poison, the operations of which are unknown to him, injects it into the blood of a patient, and the virus thus introduced corrupts the body, brings excruciating tortures, and at last death, he is as guilty of murder as though he used the knife or the bullet of the assassin. Without the safeguard of a diploma, every one of these empiries, from Koch down to the provincial doctor who saw in it a means of gaining notoriety, would be now under arrest and sure of an unimpeded journey to the penitentiary. After a hundred or so officially announced deaths, and a vastly greater number that will never be known, the remedy is said not to be all that was claimed. The gentle form of the bacilli seem to get feroclous by taste of blood. So far from being confined to the diseased parts, they enjoy the freedom of the whole body. They swarm in the blood, and when the

creases the innumerable brood. The lymph bacilli may be only leopards compared with the tigers of those of consumption; but when a million or so of tigers are destroying a man, it does not improve his chances of escape by introducing a million or two of leopards! Again it is discovered that bacilli are always present, even in the most healthy. It is not determined whether they are the cause of the disease or its result. There are able observers on both sides, and from the complexity of the conditions it is difficult if not impossible to decide.

It was an unfortunate day for poor humanity when the "immortal Jenner" scraped the pus from the heel of a sick horse and started the vaccination imposition. He taught practically that the corruption of disease could be purified by still more horrible corruption. Apparently the smallpox has been conquered-by vaccine? Rather by sanitary measures. If the vaccine is all-powerful, why the fear of exposure and the rigorously enforced quarantine? With the latter there can be no widespread of the disease. A case of smallpox is at once surrounded by an impassable wall. Why such evidence of fear if vaccine protects? Is it not an admission on the part of the doctors that they do not believe in the remedy they have made almost a crime not to use?

Vaccine for smallpox is the parent of the present craze, which extends to nearly every form of contagious disease; and if it go on pharmacists will advertise "Tame cholera bacilli; subdued fever-germs; mild tincture of leprosy; gentle pneumonia bacteriæ and harmless rheumatic microbes." just as they do pills and plasters. Is it not time to know that the only safeguard against all bacilli, bacterie and germs of disease whatever is perfect physical and spiritual cleanliness? The microscopists have discovered that the bacilli are nearly always present in those who are apparently healthy. This would be presumable, because the air swarms with their various forms. They feed on the effete and excretory matter, and the healthy blood-cells resist their attack. Let the lungs fail or the blood become impoverished; let the nervous powers become weakened-effects following mental as well as physical causes-then the harmless bacilli multiply on the greater quantity of food furnished. become more vigorous (i. e., malignant) and fill the capillary vessels of the lungs, causing congestion, a still further breaking down of cellmaterial, which now assumes the form of tuberculosis, and becomes incurable because organically destructive, and no remedy can reach the two combined causes, which react on each other-the corrupted blood and the bacilli.

It may be difficult to attain and preserve this kept in reserve for the testing! It was high state of health which is a shield to all desirable to gain such conditions, and thus than attempt to purify the corrupt condition

Sanitary science has demonstrated that all forms of contagious or epidemic disease arise from and are nourished by impurities. Cleanliness is the mother of health, and combined with spiritual purity is insurance against them. We are told that even the deadly Koch lymph does not affect those in health. Those already diseased suffer from its attack.

It is terrible, even for the least sensitive, to think of having injected into the veins a drop of fluid containing a swarm of germs bred in a hot-bed of corrupting organic matter, to multiply in every vein and artery in the body until they perish by the exhaustion of the material they feed upon, and with the poisonous products of their growth their decaying carcases are excreted by the yet remaining vitality of the patient. Terrible, and unspeakably loathsome

Let the rubbish of learned jargon of the doctors, and the nomenclature with which "scientific men." conceal their ignorance, be swept away, and the preservation of health rather than the cure of disease be the object sought. An instructive spectacle the leaders in the medical profession gave the world in the case of Garfield: probing a pus cavity, extending its deep ramifications with their remorseless instrument, mistaking it for the track of the bullet, and publishing daily bulletins, which the autopsy showed to be the arrogance of ignorance. Another, when they tortured Sumner out of this life with cauteries. The Brown-Séquard elixir, which drew in

such doctors as the great anti-spiritual Hammond, who saw immortality for his obesity in the disgusting fluid of the old roué.

Now comes the lymph craze, in which a few leaders, with a picket guard of the "boldest' and "most advanced of the profession," have attacked humanity, and left some hundreds of dead on the battle-field! It has been a great victory over the charity patient and the guinea

Oh! these valiant generals who fight disease and guard humanity ought to be protected! They should have the exclusive right to experiment with lymph, virus, and poisons of all kinds, even to injection of putrid goat's blood, and warara! Protected by stringent laws; for, if not, they will soon be crowded out of existence! Is the public ready for such an issue?

Some author says that one of the uses of adversity is to bring us out. That's true-particularly at the knees and elbows.

[From The Two Worlds.] A VISION OF THE VALLEY OF THE SHADOW OF DEATH.

BY PETER LEE, ROCHDALE.

There are in all probability but few who have realized the true meaning of the above solemn words, some regarding their inevitable approach to the "land of the hereafter" with sentiments of awe, often deepening into terror: others anticipating passing through the "val ley of the shadow" with assurances of attaining to that "peace which passeth understanding," or looking forward to it eagerly as the means of reunion with many a beloved one gone before.

It was whilst lying quite recently on a bed of sickness that a vision was presented to my of sickness that a vision was presented to my mind's eye, which gave me perhaps a deeper and fuller sense of the shadow, as well as the bright side of the mighty change which all must pass through, than I had ever before realized in mere philosophical reasoning or reflection. Deeming that the same or something at least of similar perceptions may grow up in other minds by the recital of this vision, I will endeavor, as far as may be, to clothe it in plain, comprehensible language, as follows:

My first realization in the vision was that I had passed from the sublunary condition of

My first realization in the vision was that I had passed from the sublunary condition of things to a point whence I could look abroad upon an undulating surface, a scene of ravishing beauty impossible to describe. My next consciousness was that of being accompanied by one who was to be my instructor in the scenes which I was about to behold.

"Friend," said my companion, a fair being in female form, her countenance beaming with brightness, and bespeaking a wise, loving, and pure soul; "that which thou beholdest pertaineth not to earth. Thou hast been transported hither to be instructed, also that thou mayest instruct others still in the sphere of earth to which thou yet belongest. Thou art for the present a denizen of a world whose existence many doubt, and of which, while others believe, their conceptions are most andequate and erroneous. Thou art permitted for a time to look upon and understand that which surrounds thee which is the mission hose." to look upon and understand that which sur-rounds thee, which is thy mission here."

rounds thee, which is thy mission here."

At once I gazed upward upon a sky whose light was soft and bright, then looking abroad on an illimitable expanse around and below me, I beheld scenes of unutterable beauty. Verdant lawns and flowery meads, birds of exquisite plumage, and loveliest flowers, shrubs of liveliest green, and forests the leaves of whose trees were of the most enchanting and varied hues; rocks and ravines whose sides were covered with mosses and flowers unsurpassed in form or delicacy of colors; the whole being threaded by rivulets and streams which glistened in the brightness of the sky above, and rippled among the stones beneath; all completing one heavenly scene in which dwelt harmoniously spirits whose lives had been purified moniously spirits whose lives had been purified in the fires of suffering, and whose countenances were illumined by the light of wisdom. nances were illumined by the light of wisdom. Just as I had concluded my survey of the scene my companion required me to turn round in an opposite direction, and now for the first time I began to realize the two extremes of bliss and misery.

"Friend," said my companion, "thou now standest directly above the highest point of 'the valley of the shadow of death' which I am about to show thee." Gradually the valley developed, much in the same way as we have seen a landscape appear when the sun has shone vertically through a fog of great density. The val-

a landscape appear when the sun has shone ver-tically through a fog of great density. The val-ley was formed by high hills, on whose sides there were innumerable steeps, with jutting rocks and precipices, and these hills seemed to tower almost to the skies, while the valley at its lowest point terminated in a deep and dark

ravine.

Here the hills were highest and their sides Here the hills were highest and their sides the steepest. Gazing steadily downward I perceived that the valley was thickly peopled by the forms of men and women, all in varying conditions of wretchedness, misery and remorse. Truly, there was "weeping, wailing and gnashing of teeth." These sights and sounds filled me with dismay. Compassion thrilled through every nerve. A desire to render help came over me, but this was impossible, so, turning to my instructor I invited.

der help came over me, but this was impossible, so, turning to my instructor, I inquired what was the meaning of that sad picture.

"That," replied my guide, "is a scene of a twofold character; it is natural in appearance, but it is a spiritual reality. As all are not so highly developed as to be able to comprehend that which is spiritual in ordinary forms of speech, similes drawn from material conditions are used in order to convey the true spiritual idea to the mind. That which is farthest from spiritual good and use is represpiritual idea to the mind. That which is farthest from spiritual good and use is represented by the deep, dark ravine which thou beholdest in the lowest part of the valley. Herein dwell those spirits who have committed deeds which bring shame and remorse, and whose lives have been passed in deceit and selfishness. The robber, murderer, libertine, harlot, and the spoiler of the widow and the orphan are the inhabitants of thet part of the orphan are the inhabitants of that part of the valley. Thus the lowest in space or the deepest down have the farthest to ascend, and deepest down have the farthest to ascend, and their ascent, by the nature of their condition, is rendered most difficult. But here let me remind thee of what I told thee before, namely, the nature of the scene which thou beholdest is twofold. Many of those whom thou seest in the valley have been brought there through the wrong doing of others, but while in their material natures they may write in their their material natures they may write in their the wrong doing of others, but while in their material natures they may suffer, in their spiritual natures there is no burning remorse; yet these, even be they children or mothers, must pass through the by-ways of experience ere they gain the plains of harmony. But lest thou do not clearly understand that which I have shown, I will give an illustration."

"There," said the guide, pointing out a man who appeared to be about forty-five or fifty years of age, and who was surrounded by his wife and six children, varying in age from three to twelve years, "there is a man who for many years was the manager and trusted

wife and six children, varying in age from three to twelve years, "there is a man who for many years was the manager and trusted servant of a large banking company. He had a fine salary, which enabled him to live in the midst of plenty; his children were educated as became their station, and his wife, a benevolent woman, often relieved the necessities of her poor neighbors, and others who required assistance. The husband, a proud man, yet of good social standing, became extravagant, and lived far beyond his means. Thus, in time, his income was inadequate to meet the requirements of his false style of living. With a view of meeting his deficiencies, he began'to gamble in stocks with the money of his employers, was unlucky in his ventures, and finally, when his position could no longer be diaguised, he lost his appointment, was prosecuted, and sentenced to a long term of imprisonment. Degraded himself, and out off from his family, they were figuratively dragged, through not say their subsistence as best they might

till the husband regained his liberty. What then? Thou seet him, discarded by his former associates, inistrusted by every one, and his soul is filled with remorse. Not so his wife and children, for while they suffer in their material natures their spirits are unscathed. Victims still of another's wrong-doing, there is an outlet for them, and for every one in the valley, and once out no one ever returns."

turns."
Here I inquired, "If no one ever returns, whence is the valley populated?"
Instantly another scene presented itself. There opened out before me an immonse plain beyond the lower end of the valley. "That," said my instructor, "represents the material world, or earth plane, and is known to us as the plains of deception. There things are not what they seem, as the name implies. Worldly wealth, fame, ambition and self-gratification are the motives which actuate its inhabitants. Truth is comparatively unknown, and igno-

lower, until they reach the valley of the shadow.

"Yonder is another candidate for entrance into the dark portals of the valley; a man who has grown rich through the toil, the labor, the blood and bones of his employés. There is the sweater, who stands between the honest worker and the millionaire. Tyrants, oppressors, bank robbers, defaulters, all who, under fair pretenses and loud-sounding public names, wrong their fellow-creatures; these are the multitude who gravitate from 'the plains of deception' to the valley of 'weeping, wailing and gnashing of teeth."

"But how," I queried, "can such as these escape from this doleful region?" My guide replied: "All those whose lives are such as I have shown have no other way to the plains of

escape from this doleful region?" My guide replied: "All those whose lives are such as I have shown have no other way to the plains of harmony but by the valley, for it is edged on every side by rocks which form an impassable barrier. There is one way known out of this plain, and one only, and it is called the path of truth—Behold it!"

These words were scarcely spoken when a scene most beautiful opened out before me. The valley on both sides was lit up by a large and brilliant star, which shone from above and behind us. This had the effect of throwing a graduated light from the top of the valley, terminating in comparative darkness, into the lowest part, where dwell those whose depravity culminates in spiritual darkness. The sides of the valley presented a most picturesque appearance: At and near the bottom there were declivities difficult of ascent, but near their tops the slopes became more gradual, and finally they terminated in the fair and lovely "plains of harmony." Gazing into the lower part of the valley I noticed movements of what proved to be some of its inhabitants. lower part of the valley I noticed movements of what proved to be some of its inhabitants. They were ascending, some in pairs, some in groups, but in each group the highest invariably turned to help the one next below. "Yhat means this?" I inquired of my companion, who answered: "The greatest suffering tends to make the heart susceptible of the keenest sympathy, and this in turn impels each to render help to the other. Yonder, at the lowest point which thou canst distinguish, is one of those who, after intense suffering and remorse.

rifice. These are they whom thou sawest traveling through the valley of the shadow of death; these are they who have passed through great tribulation, whose souls have been purified in purgatorial fires until they have worked out their solvation and learnt by their solvation. out their salvation, and learnt by their own imperfections to be charitable to one another. Their mission is that of love and assistance to every spirit in its transition from darkness to light. Such, my brother, is thy mission, and such should be the work of every one of earth's children. Work while it is day, truth guiding thee, and thou, walking in her footsteps, shalt ascend by her pathway to the plains of harmony, avoiding the dread valley of the shadow of death. Farewell.

#### Late Books by Hudson and Emma Tuttle.

To the Editor of the Banner of Light:

How much can be done where there is an uplifting aim and a persistent will! This couple have work of farm and household. which they do most manfully and womanfully, and yet find time to write books. His works are marked by strong sense and clear

works are marked by strong sense and clear statement, hers by intuitive wisdom and poetic genius. His last, "The Religion of Man and the Ethics of Science," is before me.

I cannot rule out the idea of a Supreme Mind, "in all and through all and over all," as the very heart and soul of a spiritual philosophy and of religion, for I feel the inspiring truth of the words of the great Prussian poet, Derzhaven, who told of the interflowing of the soul of man and the soul of things in two lines:

"For in my spirit doth thy spirit shine.

"For in my spirit doth thy spirit shine,
As shines the sunbeam in a drop of dew." So I should emphasize the God-idea, and

make it the central religious truth, more than Hudson Tuttle does in this book. But his views are his own, and are stated with a frankness and dignity which win respect, and the volume is rich in noble ethics and in large religious views, given in his usual clear style— strong sense rising to fine cloquence. To read the book is to be awakened to higher thought an awakening that none should neglect: "From Soul to Soul!" is the fit title of Emma

Rood Tuttle's collection—her own poems gathered into one rich sheaf.

Here is "Beautiful Claribel," which for years

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Jahrani

## Bunner Correspondence.

Massachusetts.

WESTFIFI.D. - Robert Marchant writes 'The old proverb hath it, 'There is but one turns."
Here I inquired, "If no one ever returns, whence is the valley populated?"
Instantly another scene presented itself. There opened out before me an immense plain beyond the lower end of the valley. "That, said my instructor, "represents the material world, or earth plane, and is known to us as the plains of deception. There things are not what they seem, as the name implies. Worldly wealth, fame, ambition and self-gratification are the motives which actuate its inhabitants. Truth is comparatively unknown, and ignorance prevailing; the dwellers there, with false idea of the object of their lives, gravitate in due time into the valley, where they learn the error of their ways, when, through suffering and penitence, a deep desire comes upon them to know a way of escape, and presently incomposed of what the world calls the nobility. Ambitions mothers are there who have decked out their young daughters like wares for the ends in mutual disgust, mutual infidelity, and vices peculiar to the stations they occupy every step of which sinks them lower and lower, until they reach the valley of the shadow.

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"Yonder is another candidate for entrance in the deals extended the valley a step from the sublime to the ridiculous.' How ridiculous it is for men with the bible in their

has sprung from it. Teach man to do right be-cause it is right; to do right because it is to his best interest here and for his eternal welfare hereafter, and not because of a jealous and angry God."

HAYDENVILLE .- Miss L. Harlow writes: 'Although we have no organized Society, the Cause of Spiritualism is kept alive by the faithful and constant efforts of a few of its earnest friends, who meet every Sunday to discuss the questions of the hour, thus giving opportunity for the development and growth of mediumship, and sustaining a position and influence that is felt throughout the community.

Much of this is due to the unfaltering efforts of our friend and co-worker, Mrs. Clara Banks, who, though of late finding the work calling her to larger fields much of the time, never loses her interest in the progress of the Cause at home."

CHARLESTOWN. - Mrs. E. A. Collier says Once again the edict goes forth. Listen! All ye great and small, attend! No longer shall you doubt, for men of piety and great learning are to investigate and decide for you this vast question of whether truth is truth.

vast question of whether truth is truth.

The Book of Books, as these wise men term it, is replete with proof of spirit-power. After years of advocating the same and of being sustained physically for so doing, they at this late day are questioning the truth of the foundation of all their hopes, and upon which they have led others to rest theirs.

have led others to rest theirs.

If I am not mistaken, a favorite quotation is, 'Judge not, lest ye be judged,' but, like many others, more preached than practiced; and a sad mistake it is when one preaches that which he does not utilize in his own life. If these wise men never experienced any of the power, how can they decide? Can one express an opinion of any value as to that of which he has no comprehension? Can the mother who has her little ones around her sense the anguish of the aching heart of her who has laid her blue. her little ones around her sense the anguish of the aching heart of her who has laid her blue-eyed darling to rest beneath the daisies? Sympathy may be extended, but our griefs are our own, and, although time may alleviate them, their impress is ever with us. And so with our joys. Who can sense or describe the aspiration of my heart, or the inspiration that comes to my spirit? Who knows how far I may reach out to higher realms, and what I may be able to gather unto myself? Who can limit it? Who can understand it? Who can say, 'thus far shalt thou go and no farther'? That which comes to me is mine, and no man can take it from me.

der help to the other. Yonder, at the lowest point which thou caust distinguish, is one of those who, after intense suffering and remorse, determines to turn his back upon the past, and after aspiring to a better condition—the unustered gray or of a contribution—the unustered gray of a contribution—the properties of the gray of the gray commence the ascent. He makes the attempt, he succeeds, and his heart full of sympathy for those beneath him he calls out. 'Come up hither!' At the same time he holds out a helping hand; it is grasped; a heavenly companionship is formed, and they rest not in their ascent, for they find that must he helping hand; it is grasped; a heavenly companionship is formed, and they rest not in their past sufferings, makes them even bless that awful valley into which ignorance brought then, and out of which they could find their way only by suffering and penitence."

Turning to my guide, 'I said: 'You spoke of the plains of harmony.'' Instantly I saw beyond the tops of the hills which formed the valley a vast plateau, which formed the base of other hills, whose summits towered high in the sky above them. 'In those plains,' said my guide, 'dwell spirits who have been made wise by experience, who have been brought into sympathy with each other by mutual suffering, and have learn the plant of t the old ship sails proudly on, and with truth at the helm all obstacles are overcome and she safely lands her freight of human souls safe in a harbor free from stormy winds and tempestuous seas, in the haven of peace prepared for

those who seek it." SPRINGFIELD. - M. W. Lyman writes: Miss Jennie Leys closed a very successful engagement here the last Sunday in January J. Frank Baxter, the ever welcome, and one of the best advocates of Modern Spiritualism, was with us the first two Sundays of February. A with us the first two Sundays of February. A description of his lectures is out of the question. His tests were many and fully recognized. Mr. F. A. Wiggin of Salem was the speaker for Feb. 15th, and his lectures and tests gave good satisfaction.

The Ladies' Aid Society gave a supper Feb. 18th. Its regular Wednesday meetings, afternesses and eventure with surpressers and eventure with surpressers are supported.

noons and evenings, with suppers, are well attended, and are doing much good in a social way. Occasionally that Society votes the First Spiritualist Society a hundred dollars, which is a great help toward sustaining the meetings, and is fully appreciated."

LAWRENCE. - J. F. Merriam writes: "I was pleased to see in a recent number of THE BANNER an account of early spirit manifestations, for it will serve to convince some that Spiritualism is not a cob-house theology, founded on fables of ancient date, but a living reality that is with us in our own time. I well remember, some forty years since, what little confidence I placed in the so-called spiritual manifestations when I went to a table tipping. ifestations when I went to a table tipping. There were about twenty persons present, and the question was asked if spirits were present, and if so whether they wanted to communicate to any one present. To this the table responded, and by further questioning it was learned that a spirit wished to communicate with Charles Ramsdell. The name of Richard Winn was then given. Mr. R. then stated that he did not remember ever having heard the name. The spirit was then requested to state where he ever saw him, when it was spelt out 'Calcutta. On board the ship Malabar. Was sick. You befriended me. Died on the passage home.' Mr. Ramsdell then stated that twenty-six years previous to that date he was in Calcutta, and on board a ship of that name, and remembered

"From Soul to Soul" is the fit title of Emma Rood Tuttle's collection—her own poems game and the most benefit of Emma Here is "Beautiful Claribel," which for years I have held as one of the most perfect in rhythm and the most beautiful in spiritual thought of anything in our good old English tongue.

Here, too, I find. "From the Highlands of Heaven," which I have always highly prized, and which Epes Sargent once told me he thought one of the sweetest and most perfect beautiful." WORCESTER.—Fred L. Hildreth writes: "The Worcester Progressive Lyceum met Sunday, "Feb. 22d, and finely rendered the following Feeding." Your struly, G. B. Steinins.

Devote, Mich., March 1st, 1891.

Here Baby is Guiting Teeth,

Re sure and use that of ain well-tried remedy, Miss.

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'Johnnie Speaks IIIs Piece,' Bertie Fisher;
'The Light of My Years,' Bertie Ray; reading,
'Ile Marched With Sherman,' E. II. Hammond;
song, 'Gathered Home Beyond the Sea.'

Quite a number of new books have been added to our library, the whole recovered and numbered reflecting great credit on our committee. Sister Helen Smith, one of our most active workers, has been dangerously ill, but is now, we hope, on the high road to recovery. Our thanks are due Dr. S. H. Prentiss for his contribution of beautiful flowers. I was pleased to see with us three who have long been absent, and we hope to have their sunny presence in the future. Bro. George A. Fuller has been speaking to our people, and his lectures have been grand and instructive. The Worcester Association of Spiritualists is moving earnestly to become an incorporated body, and own a chapel and land of its own. Wealthy members stand ready to help. I hope it may be accomplished."

MARBLEHEAD.—W. M. Haskell writes; "In Margham, and Sundsy afternoons. The Grand Old Aich did himself proud, and before he left organized a Woman's Relief Society an an auxiliary to the parent Society. A social was held on the Monday evening before he left organized a Woman's Relief Society and surpling the week which before he left organized a Woman's Relief Society and Society. A social was held on the Monday evening before he left organized a Woman's Relief Society and surpling the week which before he left organized the parent Society. A social was held on the Monday evening before he left or Clindinati, at which he gave the members a few parting remarks.

Lecturers of good repute passing through Denver may now secure dates by addressing Bro. Burt Pottinger, Secretary First Society of Col., stating terms and what dates they can be here. Such mediums and lecturers can have controls their own Temple exclusively, and it is proposed to g

MARBLEHEAD.-W. M. Haskell writes; "In regard to the management of the BANNER of LIGHT there may be a variety of opinions; my own is that the present management is good enough. The Banner of Light has been my spiritual adviser for thirty-three years, and I do not intend to have any other. The friend that has served me well for a third of a century will not fail me now."

SPRINGFIELD.-Robert Ely writes: "I am lost without the BANNER OF LIGHT; long may it live. I have been a subscriber from its first publication, and consider it to be the best spiritualistic paper published. I am eighty-four years old in June, and have long held Spiritualism to be a grand and glorious truth."

BOSTON .- Mrs. William S. Butler writes: 'For the members of the Children's Progressve Lyceum I thank you for the generous donation of books received by them. They are very useful, and please them very much."

#### Missouri.

SPRINGFIELD.-Dr. E. Hovey writes: "As suggested in my last, Miss Cora M. Carpenter remained with us during February, and at the remained with us during February, and at the close of her engagement quite an imposing ceremony took place at the hall. She was granted a certificate of license as a public speaker, and was ordained in due form as a minister of the gospel of truth, according to her the same rights, privileges and immunities accorded by law to a preacher or clergyman of any church. This was done by the officials of the State Organization, which holds a charter from the State of Missouri, authorizing it to confer upon its mediums and speakers such license as will protect them in the prosecution of their work. This State Association was recently organized, with Dr. E. Hovey as Presicently organized, with Dr. E. Hovey as Presi-dent and Dr. E. M. Hendrick as Secretary, with an Executive Board, Trustees, etc., in due form, and located for the present at this

The local society, Prof. W. J. Black, President, has secured the services of our good Prof. James M. Allen for this month, and it is expected his wife will be here sometime during the month. The Professor is here, and his utterances are ever fresh, cheering and instruct ive, as your readers, or very many of them, are

I should have stated in the proper place that Cora Carpenter's mother, Mrs. Porter, was likewise granted the proper authority to hold séances for occult phenomena, and also as a magnetic healer.

After the ceremony, and when most of the congregation had left, the ordination scene was photographed, using the 'Powder Flash' for light, producing a 10x12 picture, as good as the average taken in daylight. The stand was beautifully adorned with blooming flowers; and as it was the G. A. R. Hall we occupied, the national emblems are seen in the picture float-

In view of the fact that the M. E. Church here has been conducting revivals within its own fold the greater part of the winter—for the purpose, as their pastor claims, not only to se oure his own conversion but the conversion of the great body of the members of the church thereby admitting that the spirit had departed thereby admitting that the spirit had departed and formalism was the governing impulse of the society—we, as Spiritualists, almost feared to secure the services of a speaker at this particular time to talk to our people on the subjects that are so vital to us; but as J. P. Miller, who has had the pleasure of listening to and enjoying the lectures of Miss Jennie B. Hagan at the Cassadaga camp meetings on many occasions, and who assured us that she would be a winning card, had partially made arrangements with her last fall to come to our place in February and devote three evenings to our Cause, we finally made arrangements to have her here on the 9th, 10th and 11th.

She came like a ray of sunshine in our midst, and though we had secured the largest hall in the village the crowds increased each evening until the last, when it was filled to overflowing with a quiet, appreciative audience of at least four hundred bright in telligent carelle.

flowing with a quiet, appreciative audience of at least four hundred bright, intelligent people, all of whom bestowed the highest encomiums upon her brilliant efforts. She spoke in her usual satisfactory manner, on many different subjects which were given her by the audience. Her poetry was of wonderful originality and style—full of strength and purity, and containing many excellent truths.

We hope that in the near future we may

again have the opportunity of listening to Miss Hagan."

#### 365<u>10</u> 3 Connecticut.

WILLIMANTIC .- "J. M. K." writes, March 3d: "The First Spiritual Society of this place has just closed a month's engagement with has just closed a month's engagement with Mrs. H. S. Lake of Boston, she having occupied its platform during the month of February. Her lectures are classed among the best that have been given to us, and were listened to with a great deal of interest by her audiences. She held a public reception each week during her stay among us, which gave the friends an opportunity to meet her socially, and to witness some of her different phases of medium. She, they being numerous and remarkable. She comes to us again in April for two Sun-

that Mr. Seth Willey of East Side, who passed to the life beyond Feb. 8th, at the age of seventy-nine years, was an excellent medium.

seventy-nine years, was an excellent medium.
and a good and trustworthy man. He was one
of the oldest pioneers of Saginaw, and had been
a Spirltualist for forty years. As he had been
a great sufferer for a long time, he was very,
happy to be released from his earth-form; but
the best part of it was what I call a great triumph for our Cause.

I was told by my spirit-husband the night before the funeral that Bro. Willey would be
present at his own funeral. I went on Wednesday, Feb. 1ith, to pay a tribute of respect to his
earthly remains. I had been in the house but
a few minutes when I felt the presence of our
ascended brother, and talked to him mentally.
Another medium also felt his nearness. Mrs.
S. C. Allen, an inspirational speaker from Flint,
Mich., conducted the services. Her guide, in
the midst of his discourse, paused, and said he
would stand aside a few minutes, and allow the would stand aside a few minutes, and allow the spirit whose earthly body lay before the friends to address them, and that spirits present would help him to do so. Accordingly Seth Willey did speak a few minutes in such a way that every one fully recognized him as the speaker. No one who ever knew him could mistake his style of speaking."

#### Nebraska.

AMES .- Arthur B. Turner writes: "Spiritualism was not thought of when I came to this place seven months ago. I have set people thinking for themselves. There is a great deal of opposition, but it is beginning to be thought there is something besides listening to threadbare sermons required of men. I think everything of THE BANNER; it helps me wonderfully in my efforts to make the truth known."

#### New Hampshire.

Mrs. A. E. B., writing from Keene, Feb. 23d, 1891, says: "I doubt if the same number of written lines ever conveyed more comfort to a human heart than did those sent to me by the Spirit President of your Circle-Room, and for whose words of cheer I thank him more than I can express; also for his great kindness in try-ing to shield all from harsh and unkind criticism which my short experience as a medium has taught me to dread."

#### District of Columbia.

WASHINGTON.—George A. Bacon writes: 'No one knowing aught of what you, Messrs. Publishers, have done, pecuniarily and otherwise, for the devoted workers in the Cause of spiritualism — speakers and mediums alike, some of whom have passed to spirit-life—would ever even dream of thinking that THE BANNER was tainted with the least bit of selfishness."

#### Written for the Banner of Light. INSPIRATION.

BY J. M. ROGERS.

The eagle's wing that cleaves the rift, Where breaks and bursts the thunder-cloud, In airy motion far less swift Soars on-(a feathered monarch proud)-

Than from its home, in splender born Thought rushes forth to strike the keys That kindle like the summer morn,

And tremble into harmonies; While listening there the angels stand Enthralled by music heaven might hear, And glory walts with lifted hand, (Till ceased the song) to crown their peer.

#### The Ascension of a Noble Man-Dr. Samuel Israd Emery.

iday morning, Feb. 22d, 1891, Dr. Samuel I Emery of Glenburn, Me., was ushered into the immortal realms, after several weeks of illness, leaving a dear and faithful wife, several children, brothers and sisters, but greeted on the spirit side by parents and three children who had preceded him. Dr. Emery was well known in Bangor and vicinity as the soul of honor, as one well-informed and abreast of the times, and ever able, as ready, in the discussion of all timely topics. A reader, a thinker, and hence liberal-minded, he was always found on the side of reform, whether it be in politics or religion. Beside the dailies, the reform, independent and spiritual papers found access to his family, all of whom were trained to considera-tion before acceptation. The BANNER OF LIGHT for thirty years has been welcomed and cherished in his

Dr. Emery became a healing medium as early as 1859, and has been widely known and sought as a clairvoyant physician. He has for many years been an ardent believer and advocate of Modern Spiritualism. He was in the movement that originated the Etna, Me., Camp-Meetings, and at one time an officer, though he preferred others to work "under title." His cottage was always open, and his genial face and extended hand, with the pleasant and cordial nature of his wife by his side, made all welcome, and even strangers to soon become friends.

The obsequies were held in Town Hall, Glenburn. Tuesday afternoon, Feb. 24th, when Mr. J. Frank Baxter, especially called, conducted the services, delivering a soul-felt oration, and pronouncing a fitting and deserving eulogy. In the midst of the exercises he was moved to see spirit-friends, and described and named them, all bearing close sanguineous or assoclate relationship to the Emery family. Some beautiful messages were given, and the whole occasion carried great conviction amid the solemnity which

Being such a man as described, his friends were numerous, and on this occasion the hall was filled to overflowing. Many heard Spiritualism for the first time, and all had grand evidence of the consoling power and uplifting influence of the Spiritual Philoso Com.

Charles Tebo of Barre, Vt., who is of French descent and eighty-five years of age, has twenty-nine children, twenty-seven of whom, are girls, and all living. Mr. Tebo is a frisky man for all this, and one of the best fiddlers and clog dancers in the State.

### What is Life?

On Feb. 27th, Thomas M. James, one of our truest

On yeb. 27th, Thomas M., James, one of our truest and best brother Spiritualists, passed from his home in this city to his well-carned home in the spirit-sphere. We shall miss him from our front ranks as every one is missed whose kindly heart and carnest soul draw around them the love of all who know thom. Mr. James was exceptionally pure in character, never suspecting aught of evil in his follows; kindly and gentle ever in his deportment, yet firm and courageous in his conviction, and with the deep sincerity of his nature, ever gave to all who would receive the blessed truths Spiritualism had brought him. His summer vacations at Onset have for many years been to him seasons of glad retinions with his loved ones on the other shore, as they assured him of their loving care, their guidance, and their waiting to receive him to the beautiful home they had prepared for him. It was matter of regret that his family folt constrained, by church association, to decline the proffer of the Spiritualists that Mrs. C. Fannic Allyn, our present speaker here, take some part in the funeral services, held at one o'clock of Sunday, March 1st, as all wished to join in this last ribute of respect to their departed brother. Answering for myself, the few dry husks of old theology offered by Mr. Julian were almost painful. No allusion was made to his long years of efficient service in the First Baptist Church in this city, and his forty years' connection as child pupil, classleader and superintendent of its Sabbath School, from all of which he was many years since ejected without that "God speed the parting" he so much craved, because he could but ask them to come with him and hear the raps, read the messages, and see the forms of their loved ones from across the River of Life. With him God is love, and though and best brother Spiritualists, passed from his home

him God is love, and though

"His fair brow the grave has shaded,"
we know he will come in spirit-form and tell us of the
blending joys of earth and heaven. Going directly
from his silent form to our hall for afternoon service,
Mrs. Allyn padd fitting tribute to the departed, closing
with a subline peroration on the life of Thomas M.
James, that lifted all present to the grand idea of
making the world better that we live.

Now Bedford, Mass.

WILLIAM F. NYE.

#### For Coughs, Sore Thront, Asthun, Catarrh, and diseases of the Bronchial Tubes, no bet-

ter remedy can be found than "BROWN'S BRONCHIAL TROCHES." Sold only in boxes. 25 cents.

LIST OF SPIRITUALIST LECTURERS.

[We desire our List of Lecturers to be at all times reliable. Therefore we ask those most interested to inform us of any changes that from time to time may occur. ]-ED. B. or L. 

\* Will also attend funerals.

#### TRUE PRIEMDSHIP.

A friend should bear his friend's infirmities."- anas-The friendship that is measured by the purse,
Deserting when misfortunes thickest fail,
Well merits the contempt and scorn of all,
But there is faithlessness that is far worse;

That faithlessness-the deadlest disease-That is developed when some friend grows sour, Or has gone wrong in some unguarded hour. That strengthous when the friend has ceased to please.

When Damon can of Pythias remark:
"I care not for him now, he's cold and hard,"
Alas, the poverty o' such regard,
Whose storehouse is so empty and so dark.

That love that is spun out so thin and fine As to be lost in real or fanoled slight, Is to the human heart a rust and blight, A sluggish stream of vinegar, not wine. That friendship that forgets is poor indeed, A selfah and a sad self-seeking thing, That neither faith, nor trust, nor hope can bring Unto a soul in its extremust, need;

The only love or friendship worth the name, Through all its warp and woof has woven in Responsibility, which should hegin To assert its right when evil makes its claim.

We are our brother's keepers if we love,
And not a soul will wholly sink in wrong
If one will trust him all the way along;
Sometime, somewhere, his worthiness lie'll prove. High thought is a creator, noble, grand, 13

Of true conditions, God's own light aglow, And we are channels through which it may flow, And save the darkest soul in any land. —Eliza Lamb Martyn, in Boston Daily Globe.

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

Dayton, O. To the Editor of the Banner of Light:

At Cincinnati, O., I closed on Sunday, the 22d inst., one of my pleasantest and most successful engagements. To me it was a most happy disappointment. I have been a public worker in Spiritualism thirty-four years. Twenty-nine of these years my platform work has been confined entirely to Eastern cities, and I went to Cincinnati under a strong apprehension that I might not find myself in tune with a Western audience. To my surprise, I struck a key-note in my first lecture, that did not cease to vibrate during my entire stay. I have never addressed audiences more responsive to my highest inspirations, and I can never forget the many delightful attentions that I received during my entire stay. Many friendships were formed that I am sure will be as lasting as human affection. Heaven bless the warm hearts and earnest souls that made my brief stay in the Queen City of the West so delightful.

My month's work there demonstrated to me

West so delightful.

My month's work there demonstrated to me that Spiritualism is very strong in Cincinnati; that there are elements there that under the right management could be brought together into one of the largest, most influential and successful societies in the country. It is a most important centre, and I hope to see just such a society there, from which shall radiate streams of influence that shall be felt over a large area. I believe that the field there is white for a glorious harvest. I am sure that only a few circumstances that seem formidable, but which in reality could be easily overcome, stand in the way. stand in the way.

stand in the way.

On the Friday evenings of my stay in Cincinnati I lectured in Dayton, Ohio, to large and interested audiences. Dayton is a bright, beautiful city of afty thousand inhabitants. I was surprised at the evidences of wealth there, as manifested in elegant private residences, costly churches and school-houses, and fine husinges blocks. business blocks.

I was told there were four thousand Spiritualists in the place. Just now there is a great deal of enthusiasm there, aroused by the ef-forts of a resident Baptist minister to prove from his pulpit, in a series of Sunday morning sermons, that Spiritualism is a fraud, the great delusion of the nineteenth century, from which he is specially called to save God's people. His efforts consist of a rehearsal of the stale platitudes and exploded falsities of Talmage, Gordon, Hamilton, et hoc yenus omne.

aon, Hamilton, et hoc yenus omne.

Is it not the strangest thing in the world that these clergymen cannot see one inch before their reverend noses? Cannot see that by no possibility can they bring one single argument to bear against Spiritualism that does not prove to be a two-edged sword cutting with equal keenness into the very heart of Churchlanity?

Many years ago, when Mehon, Willia Clerk of the stranger when Mehon were seen ago.

With equal Reenness into the very neart of Churchianity?

Many years ago, when Mahan, "The Giant of the West," as he was called, published his great, much-heralded work, entitled "Modern Spiritualism Explained and Exposed," advance sheets of it were printed and sent to all the clergymen of the country. "Eureka!" was the triumphant cry of the clergy that rang through the land; "Spiritualism is dead!" But, as it was soon found, that cry of triumph was premature, for, if Spiritualism was dead, Christianity was dead, too—slain by the same blow that killed Spiritualism; and then the clergy dropped the book as suddenly as they would drop a hot poker, and "The Giant of the West" dwindled into a pigmy, and passed into oblivion.

into oblivion.

Thus has it been from the start. Every such effort, whenever made, has invariably resulted in adding scores and hundreds to the ranks of Spiritualists. Still the clergy learn no wis-dom. The result of this reverend gentleman's efforts in Dayton thus far has been to fill the large and pleasant hall occupied by the Spiritualists to overflowing, and send scores of new investigators to all the public mediums. We certainly ought to appreciate all such efforts on the part of our clerical brethren, and I think we ought to send them a special vote of thanks.

I found what is to me a new and strange phase of mediumship very popular both in Dayton and Cincinnati, called "trumpet mediumship." and Cincinnati, called "trumpet mediumship."
Two or more long tin trumpets are placed in the centre of a circle, and it is claimed they are independently handled by the spirits and talked through by independent spirit-voices. I was present at one such scance in Dayton, but it was a very stormy afternoon, and perhaps from atmospheric causes the movements were feeble and the voices were monosylable. There are ten fully developed "trumpet mediums" in Dayton, and one hundred and seventy in different stages of development. I was told that there were a great many such mediums also in Cincinnati. In both places the demand for tin trumpats has created a new industry.

trumpets has created a new industry.
In Dayton is the "Soldiers' Home," a magnificent institution, a small city in itself, where are supported at the expense of the United States Government five thousand of her veteral scales. ran soldiers. It is a deeply interesting place to visit. But I was deeply impressed with the unnaturalness of the life of five thousand men shut away entirely from the softening, refining influence that woman throws over the home, and I sensed, psychometrically, the yearning for home and home influences and home atmosphere that many of the poor fellows must deeply feel

Iy feel.

I was told that many of them are Spiritualists, and read with avidity the literature pertaining to the subject whenever they can get hold of it. Their cemetery, where lie thousands who have passed to the other side since the Home was opened, is a pathetic sight. Long rows of simple head-boards, painted white and lettered with the name, regiment, company and date of death, uniform in size, stretch away in almost painful monotony.

company and date of death, uniform in size, stretch away in almost painful monotony, marking the spots where sleep the remains of those who gave their lives to their country.

It may be sweet and honorable, as the old Roman orator said, to die for one's country, but it is accompanied with much that is painful and pathetic.

Wherever I move among the people, East or West, I find striking evidences of the remarkable interest felt in our Cause. The atmosphere of our earth is so vitalized by spiritual influences from beyond the vall, that men and women are compelled to turn their thoughts to spiritual things, whether they will orino.

Your faithfully, Dr. F. L. H. Willis, 46 Avence B, Vice Park, Rochester, A. Y. 1.

To the Editor of the Bunner of Lights Til August, 1887, the firm by whom my hus-

band was employed moved their business from Boston to New York City. The first of October my husband returned for me, and I was brought to New York on a bed, for I had been confined to it for more than a year, and was so weak at that time it was feared I would not live to reach my new home. I felt very badly about coming here, for I was leaving all my

"D6 Gur spielt kelende Viele tur"

friends to dwell among strangers. There was a family consisting of a man, his wife, and little girl of twenty months, that lived in the apartment next our own, with whom my daughter soon became acquainted by meeting them in the hall every day, and they, finding that I was an invalid, called on me very soon. "Little Phila" soon learned to love me, and used to spend much of her time in my room. She would sit on the bed with me an hour at a time when I was able to talk with her, for although so young she could talk very plain, and understood everything that was said to her. She could also sing everything she heard any one sing, learning the words and tune very quickly. Indeed, she was a little ray of sunshine to me through the long dreary winter.

The following September, nearly a year after we came here, her papa, who was also an invalid, went to the hospital. When he bade me goodbye he said, "I will come and see you if I live; if I don't live I surely will come." The 25th of October he passed to the spirit-world. He has fulfilled his promise. I have seen him many times, his face so bright and happy! "Phila" was very frail, and it seemed to me all through the winter and spring of 1889 and 1890 that she was fading away, but no one else seemed to notice it. When the warm weather came she seemed to droop, and, in July her mamma took her to the country. She wrote that "Phila" was looking and feeling nicely, and I hoped that she would come back stronger in the autumn. In August they went to Asbury Park for a few weeks, and she seemed well and happy.

The 11th of August, as I lay on my bed alone, suddenly I felt conscious of a presence near me; I looked up and saw little "Phila" and her papa standing in the adjoining room. Her face was fairly radiant, and she said, in such a joyous tone, "I am with papa now, Auntie Russell." He did not speak, but smiled very sweetly, stooped down and took her in his arms, and they were gone. I could not think that she had gone or was going, for only a few days before she was well as usual. About an hour and a half after I saw them we had a letter saying she was very sick. The 17th she joined her papa in the spirit-world. The 20th her little body was laid away, and a few hours after she stood at my bedside and said, "I will come to see you real often, Auntie Russell, and we will talk with each other just as we used

Dear little one! She is many times with me, and I often hear her sweet voice singing the songs she sang when here. I wish that every sorrowing, breaking heart might thus see their loved ones and be comforted.

MRS. CHARLES RUSSELL. 247 West 11th street, New York City, March 4th.

#### The Vaccination Question.

To the Editor of the Banner of Light:

The movement made by the opponents of vaccination in the Massachusetts Legislature has interested me very much, because it proves that the old Bay State is not asleep on the vital issues of the day. I have in the past experienced great pleasure and satisfaction in the very firm stand taken by THE BANNER on the very firm stand taken by THE BANNER on this question of compulsory vaccination; and with this odious law of compulsory vaccination for all children attending the public schools still in force, and despotic power delegated to certain of the medical profession, styled "The Board of Health," for its administration, it seems necessary for all persons opposed to this herberges and inhuman custom to raise their seems necessary for all persons opposed to this barbarous and inhuman custom to raise their voice and influence for a repeal of this act.

In seeking for information from people on the merits or demerits of this question, I find the interior of the second of the control of the second of the seco

the intelligent and progressive portion of the community unfavorable to it, and scarcely one who has not witnessed the evil effects of vaccination by blood-poisoning in some form or other, in some cases resulting in the body becoming a mass of corruption, premature death closing the scene.

closing the scene.

I find cases "many" horrid in their detail from this curse. A prominent business man of this city related to me that from the effects of vaccination he was confined to his bed for three months, with two physicians in attendance, his life being despaired of. But he survived, and his recovery was almost miraculous.

A young girl was vaccinated by order of the Board of Health; erysipelas set in, and the girl died. No one was held responsible, as it was done "according to law"—an infamous law!

I am placing the percentage very low when

I am placing the percentage very low when I say that one in every ten cases of vaccina-tion proves a menace to the health of the indi-

vidual.

With facts of this character, that all can make themselves familiar with on the testimony of unimpeachable witnesses, is it not time that, as Spiritualists, we enter our firm protest against this law?

I have a very interesting case at present pending with the Board of Health of this city, touching this question of vaccination, in relation to my son attending the public school. I refuse to have him vaccinated, and have confronted them with a certificate from my family refuse to have him vaccinated, and have confronted them with a certificate from my family physician, ordering them on account of his delicate health to make an exception to their rule. The boy still attends school, and I am anxiously awaiting their decision. When received, if they decide to force him from the school, I shall appeal to some higher authority: I await the issue.

I await the issue.
Hoping these few words will elicit a response from other victims and sufferers from this unjust law, and hoping a sentiment may be aroused against it that will not be hushed until this dangerous law is erased from the statute books of every State, I remain ever the friend and well-wisher of the BANNER of LIGHT,

E. F. BEARSE.

20th street and 13th Avenue, New York.

## Card of Thanks.

Wife and self desire to thank the officers and mem-bers of the First Spiritual Church of Pittsburgh, Pa., for courtesies and appreciation in the past, and especially for the generous support and appreciation extended us during the month of February. It is a pleasure to serve suob people in their aspirations for spiritual truth and spirit communion. Mediums and speakers on their platform have proper conditions and assistance to be servants of the spirit. That is saying much. It is, equally, courteous in platform workers to publish appreciation as for a society to publish express the same for us. Soldom reciprocating in this manner, we now say that uniformly domembers and officers of local societies make sacrifices for the cause of Spiritualism, and extend to mediums and platformists generous cooperation. The local tollers and use much, sacrifice much. They are factors in this great movement, whom the spirits will eventually give greatest credit as coadjutors. May each and all feel that inherent strength which shall enable them to be steadfast and true. Would that the time were at hand when all beeple would espouse the truth as they see it. In the face of a hypocritical majority, these levels as the surface of the fillions appland, and all feel that inherent strength which shall enable them as they see it. In the face of a hypocritical majority, these levels are the face of a hypocritical majority, these levels are the surface of an all fillions appland, the fraternally. The workers are millions appland, the surface of the surface of the fillions appland, the surface of th for courtesies and appreciation in the past, and espe-

That brassy, ringing cough means a droupy. Hall's Vegetable Sicilian Hair Renewer, and thus Keep night. Give Johnson's Anodyne Liniment.

March Maguzines.

THE CENTURY.—The third of the series of selec-tions from the famous Talleyrand Memoirs, given this month, deals with Napoleon Benaparte, Josephine, and the Emperor Alexander. The California papers relate to the Frémont explorations, first giving a résumé of the five; Mrs. Frémont then gives their origin, and under the title, "Rough Times in Rough Places," M. McGelico of Mississippi makes a personal record of terrible experiences. These are finely illustrated, a portrait of Thomas H. Benton and one of his daughter Jessie (Mrs. Fremont) being included. In the department of "California" is much else relating to that State, P. T. Barnum contributing a story entitled, "The First California Gold in Wall Street." "Gen. Crook in the Indian Country," by Capt. J. G. Bourke, is of special interest at this time; the illustrations are typical of soldier life in the Indian country. Lieut. Howard Carpenter, in "Plain Living at Johnson's Island," describes the hardships of a sojourn in a war prison as experienced by a Confederate officer. A curious story, entitled "Penhallow," is told by Edith Robinson. A true story is, "The Mystery of the Sea," and a humorous one, " The Utoplan Pointer." The frontispiece of this number is a fine portrait of W. C. Bryant. New York: The Century Co.

MAGAZINE OF AMERICAN HISTORY,-The relation of Cotton Mather to the persecution of mediums as witches" in the seventeenth century renders his portrait, given as the frontispiece of this number, one of interest to our readers. The editor, Mrs. Martha J Lamb, accompanies it with a two page sketch dwelling chiefly upon the subject of witchcraft. The opening paper is a very readable one in reference to "Gen. Francis E. Spinner, the Financier," illustrated with engravings of the treasury building at Washington the dome of the capitol, the Smithsonian Museum, and a portrait of Mr. Spinner. A. W. Clason writes of The Pennsylvania Convention, 1788," and an abstract of a valuable paper read before the Canadian Institute last July, states facts relating to "Slavery in Canada, 1798." Much interesting reading is given in "Minor Topics," "Notes," "Querles" and "Re plies," etc. New York: 743 Broadway.

St. Nicholas .- "Plump little puppies of high de gree," two of them, "Cæsar and Pompey," described in a poem by Tudor Jenks, are seen in the frontispiece. Mr. Trowbridge follows up " The Fortunes of Toby Trafford," and the Austens their fanciful story of "Elfie's Visit to Cloudland and the Moon," both fine ly illustrated, the latter very quaintly. There are also given new chapters of the serial by Noah Brooks, "The Boy Settlers," preceded by a full-page engraving of "The Investigating Committee," all the members of which appear to be "chicken-hearted." A fine picture and a brief account are given of the valuable horse "Linus," whose tail is nine feet long, his foretop five and one-half feet, and his mane seven feet and ten inches. Mr. E. L. Welles gives an interesting account of his "Autograph Book," illustrated with numerous fac-similes of its contents. Old and young will be interested in little Miss Ellsworth's second part of her "Diary in the East" and its photo-illustrations made by herself. New York: The Century

THE LADIES' HOME JOURNAL .- "The Princess of Wales at Home" is the subject of the leading paper, by Lady Elizabeth Hilary. The illustrations are portraits of the Prince and Princess and their five children. Mrs. Gladstone follows in the series of "Unknown Wives of Well-Known Men," with portrait. Mrs. P. T. Barnum writes upon "Moths of Modern Marriages." Emma M. Hooper describes " Women as Dressmakers," and Anne Jenness Miller instructs women "How to Make Dressmaking Pay." In "How Can She Support Herself?" Rose Terry Cooke replies to the important question," What shall a young girl do to earn her own living?" There are many other articles of practical value, and of pleasing stories and sketches a great abundance. Philadelphia: Curtis Pub. Co.

THE HOUSEHOLD in its new metropolitan dress cannot fail to please its many patrons. Opening with Easter Greetings," It follows them with a story of "Miss Jasper's Easter Bonnet," and an "Easter Poem." Other complete stories are "Mr. Lynn's Birthday Party," "The Emigrant's Wife," and "Sister Phoebe's Wedding." In addition to these are in structive papers on gardening, the nursery, sewing etc., "Practical Talks in the Kitchen," and "Easter Music and Notes." Pub. office, 50 Bromfield street.

VICK'S MONTHLY .- As spring is opening the lovers of flowers naturally look to the best source of information for instruction how to have them in abundance, and so turn to the pages of this old and reliable one, which this month supplies all that is required in this direction, and will continue to do so the year round. The frontispiece is a brilliantly-colored print of the new carnation, the "Nellie Lewis." Rochester,

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

#### Volume Sixty-Nine.

The Banner of Light opens a new volume with the present issue. One volume more will bring THE BANNER to the allotted limit of three score and ten volumes, which is the equivalent of thirty-five years of existence. With such a record, and no additional statements, the publishers of this paper may fairly feel entitled to appeal with the strongest confidence to the spiritualistic public, not only for its continued but its enlarged support.

It has been impressively asserted in these columns that Spiritualism is not only a science, a philosophy and a religion, but a defender of down-trodden humanity. As a science it has been tested and proved by such distinguished scientists as Professors Cook, Varley, Crookes, Hare and Wallace, who have had the courage to bear open testimony to its truth and reality; and a number of other scientists of hardly less distinction have done the same. Professor Wallace has distinctly stated that the phenomena of Spiritualism in their entirety require no further confirmation; they are proved, quite as well as any facts are proved in other sciences; and neither denial nor quibbling can disprove any of them, but only fresh

facts and accurate deduction from those facts. As a philosophy, Spiritualism carries within its limitations a knowledge of the laws of psychology, and throws an illumination upon the ethics of human conditions, showing what are our moral duties to ourselves and to others, and what relations we sustain to the spirits who have abandoned their fleshly tenements and gone to dwell in a world toward which, obediently to the law of spiritual evolution, we are all ascending. As a religion, it is chiefly through its enlarging and elevating influences, and by means of the opening of our spiritual faculties, that we acquire a desired knowledge of the existence of a divine power that fills the universe, and of the important fact that as created beings we are but the outcome of that Infinite fountain of love and power.

The phenomena first establish the great facts: and it is upon them that trust and reverence and love firmly rest, and are established. Spiritualism's mission is to teach spirituality of character and life, while we are yet here amid the strifes and disappointments that at best but mark the passage of a fleeting day. Can it be for this that the creedists sneer at and vilify it, even while they appropriate its teachings, its sentiments and its truths? But, notwithstanding, the inspirations from the higher life will go on increasing in wisdom and power. until the great Divine Spirit, working by its chosen agents, covers the earth as the waters cover the sea.

Thus we are more than ever convinced of its truth. And being thus convinced, it cannot be reasserted too often or with too much seriousness. If, then, Spiritualism possesses a power like this, and the spirit-world is all the time so near to us for the good of the human race. how is it possible to do too much in spreading the tidings abroad among our fellow-men, that they may freely share with us the power thus derived, and enjoy the indescribable happiness of a knowledge to which no other knowledge can be compared for value?

That is the chosen work of THE BANNER, as it has been these many years past. Its office as an agent and servant of the unseen but not unknown intelligences is far from being complete. Its past is but a humble promise and prophecy of its future. Yet it must have the associated aid and active sympathy of all those who believe in the efficacious presence of spirits at all times, in all places, and on all oc casions. That assistance THE BANNER once more invokes, and with it will go on its way rejoicing.

We feel sad at times at the passing away of our dear personal friends, who have been such active and true workers in our Cause; yet we have the satisfaction of knowing that they still live, and, under the proper conditions, can communicate with us. Recently, very recently, one after another has gone to the higher life; and in speaking of their demise in presence of our medium, Mrs. Longley, one of her spirit controls said. When good friends in spirit-life who have you in charge are full of zeal for your welfare, and they bring you words of cheer as well as strengthening influences." For which we feel very thankful.

#### "Mysteries of Spiritualism, Mesmerism, Hypnotism."

Under the above caption, with a quotation from Wordsworth, appears an editorial in the Mariboro' Star, in which the writer manifested his utter ignorance of Spiritualism; and in which we find no word relating in the slightest degree to mesmerism or the more modern word of similar meaning, "hypnotism."

The writer opens his article by stating that man has always demanded to know certain things, such as his relations to his maker, the origin of the world and of the human species. The human race has always asked such questions as, Who and what is the law-maker of the universe? How and why do good and evil conditions exist side by side? Whither do we go after death? And we are told that man not only asks reason and revelation to answer these questions, but that

these questions, but that
"he also establishes communication unlawful between himself and the spirit world, and asks of Spiritsm and its mediums to aid him in his gropings for religious, eternal truth. Spiritism, and not Spiritualism, is the word that should be used when talking of those dealings with spirits, through mediums, by which we seek to learn things naturally unknown to us. Spiritualism is a system of philosophy, so called because its teachings are opposed to naturalism. Spiritism is not a newly discovered branch of knowledge. The class of facts which the Spiritists call spirit manifestations are mentioned in the Bible from beginning to end, but always as the works of the devil, or evil spirits, always as works to be condemned or avoided: and any communication with those who do them is forbidden."

We quote thus fully in order that our readers

We quote thus fully in order that our readers may see how very ignorant the author of these utterances is concerning Spiritualism. First, he claims that communication between mortals and spirits is "unlawful," but from whence he derives his authority for the assertion he does not show, although it is presumed that he would offer quotations from ancient history-i. e., the Bible-as evidence, were he pressed to do so. Spiritualism he calls "a system of philosophy because its teachings are opposed to naturalism."

It would have been well if the writer had explained his definition of the word "naturalism." If in its positive sense he defines it as relating wholly to the objective or physical world, and that those who accept naturalismor in another word, "materialism"-recognize no intelligence and no active force outside of matter, then indeed is Spiritualism opposed to it, for the latter recognizes and claims spirit. active intelligence, to be not only the indwelling force that animates matter, but also as capable of existing and expressing itself apart from physical object or form.

But if by naturalism the writer means the operation of natural law-within the domain of Nature-then we, who know Spiritualism so well, affirm that it is not opposed or in any sense apart from natural law, since Spiritualism discloses the existence and operation of law that is more purely natural than the world has ever dreamed.

The writer says that "Spiritualism is no newly discovered branch of knowledge," and mentions that spirit manifestations similar to those which now occur are frequently cited in the Bible, but that they are attributed to evil spirits or the devil; although we fail to recall -from our reading of the Transfiguration on the Mount, or of the materialized appearance of Jesus to his disciples, or of the presence of an angel in the sepulchre, from the mouth of which the stone had been rolled away when the body of the Nazarene had been mysteriously removed-that any of these manifestations of spiritual power were attributed either to "the devil" or to evil spirits.

This superficial writer in the Marlboro' Star would evidently like to revive the times of witchcraft punishment, and exercise such law against our modern media, as he writes:

"In Salem, during the witchcraft excitement, the early non Catholic colonists dealt with mediums more radically, and condemned them to death. They car ried out the injunction of the Mosaic law: 'Thou shalt not suffer a witch to live, with a vengeance. In the early ages of the church we find Tertuillau and the great Augustine speaking of them as existing among the cultured pagan Greeks and Romans, and among the heretical Montanists."

It may be on the principle, we suppose, that one speaks the truth which burns within her with the divine power of inspiration, she may do harm to old existing superstitions and time-honored errors, and therefore in the interests of theology and bigotry she shall not be permitted

The writer quotes Robert Dale Owen as saying that spirit-manifestations prove the immortality of the soul; and he-the writer in The Star-claims that while he wishes they did, they "prove nothing of the sort; that the immortality of the soul can be proved from reason," etc. Though how the existence of a soul can be proven without the experience and testimony of that soul, we fail to see.

But the greatest objection that can be raised by this writer against Spiritualism is, that there are fallible spirits, and that all spirits are not above deception, again quoting Mr. Owen as saying that the spirits, though "vastly wiser and more dispassionate than we, are still fallible." Of course they are; and they will be fallible spirits until they have become creatures of infinite intelligence and power. So we know our brothers and sisters and friends on earth to be fallible, finite, human beings; but we do not reject their sympathy, disdain their counsel, or refuse to hold communication with them. The ministers of the gospel in the present day do not claim to be allknowing, or infallible minds and guides, yet we do not cry out in persecution of them, nor say they shall not be suffered to live.

We venture to recommend the author of the "Mysteries of Spiritualism, Mesmerism, Hypnotism," to rid himself of the mountain of prejudice and self-opinion that, standing between him and the light of truth, prevents him from recognizing the fact that as some good can "come out of Nazareth," so something of value can be found in Spiritual-

## A Letter of Thanks.

Our readers will remember the interesting autobiography printed in THE BANNER of Jan. 10th, of Carlos Montezuma, M. D., a young man of the Apache tribe of Indians, at present in the employ of the United States as physician at the Western Shoshone Indian Agency, Nevada. Knowing the great need of the people under his charge, we made a remittance to him from our "God's Poor Fund," through a friend of his, in acknowledgment of the receipt of which he writes:

which he writes:

"The money was used in purchasing tea, crackers, and cans of fruit of different kinds. Such refreshments, with what clothing I had from friends, did the Indians more good than all the drugs which I gave. I had over seventy-five cases, and not one death. I have yet at hand \$4.00, which will make glad some poor Indians on sick beds. I cordially thank you for your interest in the welfare of the Indians. Copies of the Banner of Light were received, and appreciated very much. CARLOS MONTEZUMA."

Prof. Snell on "Theosophy." Mr. Merwin-Marie Sheil, accretary to the roctor of the Catholic University of America, lectured yesterday afternoon in the University Hall, at Washington, D. C., on the subject of "The Truths of Theosophy." "Theosophy has its evangel of Truth," said

the speaker; "It is true as far as it asserts the identity of all religions, and the importance of archaic literature; but it is false when it rejects the authority of the Church, and abolishes the distinction between truth and error. To this we make no objection, save to remark that if Theosophy is false because it "rejects the authority of the church," then is the reasoning of the most intelligent minds of the present day false; then are the conclusions of Science and of the most advanced schools of philosophy false, since all of these have come to reject the authority of the Church, either as a dictum for human conduct or an infallible guide to human thought

Prof. Snell then proceeds to say of Theosophy that its thaumaturgy is false in so far as it justifies "communications with superhuman or subhuman intelligences, especially with fallen angels or supposed spirits of the dead, but true in so far as it insists upon the existence of beings and forces which modern science has not discovered." Just what evidence the Professor has that a thaumaturgy is false because it justifies holding communication with supposed spirits of the dead," he fails to produce; and as millions of intelligent human beings know from actual experience that it is instructive and uplifting to their mental and moral natures to enter into communication with-not fallen angels, of which the world knows nothing—but the spirits of dear friends who have passed through the change called death, we think the weight of evidence is rather against the lecturer's position on this point than in favor of it.

There is, however, much in the Professor's effort to commend, as well as something to criticise. According to his light upon the subject the gentleman takes a fair view of Theosophy. He evidently desires to be just in his exposition of a question that is attracting much attention. Referring to the truth underlying the claims of Occultism the speaker said the Occultists are able to make a strong case, as is shown by the light of scientific investigation: according to the Washington Evening Star the Professor affirmed that

Professor affirmed that

"Modern physics has re-discovered their ether, and affirms with them the correlation of forces; chemical science is on the verge of a demonstration of the unity of matter, and no longer scoffs at the transmutation of the elements; biological science discovers worlds within worlds of living beings hitherto unseen and unimagined; psychology, after several centuries of disdain, has at last adopted bodily, under the name of hypnotism, a very important branch of magic; and, in short, in every case in which a controversy between occult and exoteric science has approached a definite settlement, the latter has turned out to be in the wrong."

This is an admission that thinking minds are beginning to make, and which will prepare them to not only see the truth in Occultism as advanced by Theosophy, but to go a step further in their researches, even into the domain of Spiritualism itself, and to learn that it is not only the privilege, but it is also the duty, of mortals to hold communion with the so-called dead -i. e., decarnated spirits-in order to learn of human destiny and the possibilities of human power. Spiritualism contains within itself all the truth and all the occult or soulpower that Theosophy claims; this truth and this vitalized energy is shorn of all mysticism, and free from vagary as manifested by Spiritualism, and is therefore in advance of all theosophical claims or instructions, as all who investigate from a scientific standpoint will ad-

#### "Lively Church War."

This is the heading of a dispatch to the Boston Globe of last Monday from Reading, Pa. It seems that the trustees of the Sixth-Street Evangelical Church refused Rev. A. H. Krecker, the Bowman representative, permission to enter the pulpit, and that his opponent. Rev. Rev. Joseph Sprecht, anti-Bowman, was refused admission to the pulpit by the trustees. In Slatington, at St. John's Bethlehem church, there is war. At Freemanburg, also, the teachings of the man of peace are lost sight of, and a is n't the day of judgment, what is?

#### New South Wales.

"The prospects of Spiritualism are bright and encouraging in Sydney," writes Robert White, President of the N.S. W. Society for Psychic Culture. "Everywhere there are signs that bigotry and intolerance cannot live under our clear, cerulean Australian sky; that fears and superstitions which originated in the Dark Ages in the old world, cannot survive under the genial sunshine of the new; that darkness and hatred are slowly but surely giving way to light and love."

#### Spiritualism in Sweden.

"In Stockholm," writes a recent tourist in Sweden, "there are two Societies of Spiritualists. Strange to say, quite unlike England, where Spiritualism first took root amongst the toiling classes, in Stockholm nearly all the members are people of wealth or learning, such as professors, doctors, officers in the army and navy, authors, and gentlemen of high position in the Civil Service, and quite a number of ladies."

#### "Prophecies of the Future."

The above is the subject of an excellent lec ture delivered before the First Spiritual Society of New York, Feb. 22d, by Hudson Tuttle, a report of which we shall place before our readers next week.

If the telegrams are authentic, all the English colonies are showing a decided tendency toward independence these days. The Australians, it is said, now exhibit a restless spirit, and absolute independence is being agitated with a vigor that ought to alarm the mother country. These English dependencies having seen the growth and prosperity of the United States under a republican government think that prosperity would come to them in a similar manner were they free from the old

J. W. CADWELL entertained and instructed large audiences in Lowell last week with his interesting lectures and experiments in Mesmerism, which as Hypnotism is at pres ent engaging a large amount, of public attention, and no one is better qualified to expound its principles and explain its operations than Prof. Cadwell. Spiritualist societies will do well to engage him to occupy their platforms elther for a single lecture or a full series.

Doctorn' Plot Bill in Pennsylvania. There is a Medicos' bill pending in the Legis-

lature of Pennsylvania. The attention of Mr. Irvin Camp of Erie being called to it, he addressed a letter to the Chairman of the Judiclary Committee, protesting in behalf of many hundreds of his own constituents and many thousand citizens of the State against such unrighteous legislation, and received the following gratifying reply:

"I do not think, from anything I can hear, that any legislation will take place on medical matters in the direction you speak of. There seems to be a general opinion that laws now in force on that subject are quite sufficient."

We are informed by Mr. Camp that the leading spirit in this movement, representing the Allopaths, is Dr. Pepper, of Pennsylvania University Seybert Commission fame. "For a goodly number of years," writes Mr. C., "I have been prophesying that the day was near at hand when psychology, would take rank as the chief and head of all sciences. The fact that three of our leading universities have recently established professional chairs therefor gives promise of an earlier fulfillment of the prediction than I have ever dared to hope for.

"But alas! alas! I have to record the discouraging and disgraceful fact that our own State University, in utter disregard of the most solemn and legal obligation of the Seybert Trust, is not one of the above ever-to-be-praised num-

It will be seen by an article on our first page that Mr. Hudson Tuttle has presented his view in a cogent manner against the use of Dr. Koch's lymph by the medical faculty. If what he states is correct, and recent events go to corroborate the fact, the use of lymph for the cure of consumption, as we have previously intimated, is worse than the disease, as a lymph patient in Providence has recently died. Here is another case, just come to hand in the Philadelphia Inquirer: "George McCloskey, seventeen years old, died in the Philadelphia Hospital yesterday, and his death has caused considerable annoyance to the resident and visiting physicians. McCloskey was admitted to the hospital several months ago suffering with tubercular disease of the hip joints, and when the proposition was made to inoculate some of the patients with Koch's lymph the things-will be undermined by the moneyed patient was considered one of the best subjects. He was the first one inoculated, and his progress was watched closely by the physicians, but gradually becoming weaker and weaker, he soon passed away."

We also saw in last Sunday's World that some of the consumptives who have been inoculated with the German lymph in the New York hospitals have recently died. One young man in particular, who was at first able to walk to the hospital and had n't given up work, soon after receiving the poison into his system rapidly became worse and soon died. The World's article strongly hints that the coroner should hold a post mortem examination over the body.

Under date of March 5th it seems that the Lunatic Asylum dodge, such as is practiced in this country, namely, swearing sane people into these pens by their relatives in order to secure their property, has come to light in London, Eng. Here is what the dispatch says:

" A curious and startling case will shortly be tried in the courts here. It appears that a Mrs. Cathcart, a wealthy lady of Stafford, mysteriously disappeared from her home, and for some time afterward all the efforts of her relatives and friends failed to discover her whereabouts. Quite recently, however, Mrs. Cathcart's friends traced her to a lunatic asylum, where, it seems, she had been confined at her husband's instigation. Mrs. Cathcart's relatives are now trying to obtain the appointment of a lunacy commission to inquire into the affair and to obtain her release, it being claimed that she is perfectly sane."

Our old friend, Robert Cooper, writing from his home, Eastbourne, Eng., to a local paper, says that the death of Mr. Bradlaugh J. H. Shirley, was accepted as pastor. Rev. Mr. | calls to mind a reminiscence of the same char-K. and over one hundred of his followers filed acter which it may be of interest to refer to at out of the church in a body. At Mohenshyille, the present time. A friend of Mr. C., thinking to confound his materialistic views, induced Mr. Bradlaugh to attend a Davenport séance at the Hanover Square Rooms, and at its conclusion asked what he thought of it. His reply was: "What I have witnessed is very inexpliwar is impending. Policemen were in Reading cable, and I cannot account for it; but it is aband elsewhere "to keep the peace." If this surd to attribute it to sleight-of-hand or conjuring of any kind."

> III is astonishing to every liberal mind that in this latter part of the nineteenth century a class of creed-bound individuals will resort to law to suppress free thought. Yet such is the fact. On Friday of last week a bill was submitted to the Massachusetts Senate Judiciary Committee to consider the question of suppression of fraud in spiritual manifestations. Col. A. A. Wheelock and others objected to the adoption of any such bill on the ground that there is law enough now on our statute books, and that all true believers in Spiritualism would join heartily in suppressing fraud of any kind.

> In the Green Room at the State House last Monday, on the question of "Medical Liberty," the Rev. M. J. Savage spoke for the remonstrants, and did himself great credit by his sound remarks. Rev. Solomon Schindler was the next speaker: He said: "Such a law is not in the interest of the public, and should not pass." Mrs. Abbie M. Diaz (president of the Woman's Industrial Union) was emphatic in denunciation of such a law, as was also Prof. A. E. Carpenter. Mrs. Lake (of the First Spiritualist Temple, Boston) also opposed the petition in unmeasured terms.

> Sensationalism has got into the pulpits hereabouts, sure enough. Mr. Moody's theology is criticised; Rabbi Solomon Schindler treats upon the "Divorce Problem"; Rev. Mr. Savage talks upon "Sunday and the Sunday Question." There were other sermons of the same character in other churches last Sunday.

> In remitting the amount of a year's subscription to the BANNER OF LIGHT, Orpha M. North of Germantown, Pa., contributes an equal sum for the benefit of the Public Free Circles, which, she says, "I prize very highly, though I cannot embrace the privilege of attending them."

> A liberal element is growing in Fayville, Mass., says Mrs. E. Barrows of that place, among the people. She says: "I wish to state that I have many BANNERs and other good progressive papers which I will gladly forward to any one who will write to me for them."

> Amesbury, Mass., is to be rendered notable on the 25th of this month by its annual spring opening of carriages, no less than fortyfour manufacturers contributing to the display, which is to be held under the auspices of the local Board of Trade.

A Curlous Case.

In 1835, a Mr. Hait of Hilton, Conn., then pursuing the studies of a collegiate course, was suddenly deprived of his memory. His physician decided that it was caused by a disproportionate expansion of the brain and the cranium, and that at the age of thirty-six or thirtyseven the brain would begin to contract, and his lost faculty would be restored. Mr. H. was then about twenty-two years of age. Eighteen years later the prediction was fulfilled. He began to inquire for his books as if he had just laid them down, and resumed his studies where he had left them. There were no traces in his mind of this long blank in his life, or of anything that had occurred in it, and he did not know that he was almost forty years of

#### 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

THE FORTY-THIRD ANNIVERSARY of the Advent of Modern Spiritualism will be celebrated in this city at Tremont Temple, Tuesday, March 31st, at 10 A. M., and 2 and 7 P. M., under the auspices of the Children's Progressive Lyceum Association and the Echo Spiritualist Society. Full particulars will be given in an official announcement next week.

"In the midst of life we are in death." How true this proverbial expression-is. This is evidently the day of judgment, as foretold in the Scriptures, when Pharisees abound, as they did in the time of Jesus, to crush out all liberal thought.

The Spiritualists of Springfield, Mo., have secured a State charter, empowering them to grant charters to local societies, to ordain ministers, and to license healers. This is as it should be in every State in the Union.

This nation—if our countrymen do not speedily awaken to the present condition of moths of the old world, by politicians without principle, and by religious bigots.

Mrs. S. M. Ingraham of Windsor, Vt., has the thanks of Mrs. Longley, her spiritfriends and ourselves for a donation of flowers for our Public Circle Room.

The number just issued of The Weekly Disourses of the excellent trance medium, Mrs. Cora L. V. Richmond, completes the fifth volume. The subscription list and sales have never reached the cost of publishing, most of the deficiency having been made up by extra contributions from those who have thought it not only desirable but very important that the utterances of the spirits who speak through this lady's organism should be disseminated and preserved in book form. Mr. Richmond informs us that the loss has been \$300, more or less.

The guides of Mrs. Richmond desire to have the publication of the Discourses continued, as they think they will constitute a very important part of the future movement of Spiritualism. Therefore it is thought advisable, commencing with the next volume, to print the Discourses in larger type, which will increase the cost of publication.

In order to continue this work-not for personal gain, but, from a spiritual standpoint, for the welfare and uplifting of humanity-it will be necessary for all who are interested in and value this part of the expression of Spiritualism, to create a fund by each contributing a small sum annually for that purpose. One hundred persons (and it would seem that there certainly must be that many perfectly able financially who are interested in such a work) contributing Ten Dollars each per annum would enable this work to go forward without being such a load upon the medium, and thus enable the present edition to be given away, and a larger edition distributed at a greatly reduced price, says Mr. Richmond. He adds: "Having exhausted our present means, we feel that it is best to suspend the publication for a few weeks until the medium is more fully restored to health and we hear something definite from the friends abroad, and arrange our affairs so that we can start again upon a more favorable basis, and in better shape.

W. J. COLVILLE is giving a course of instruction in the Spiritual Science of Health and Healing at Corinthian Hall, 1524 Arch street, Philadelphia, every Saturday at 8 P.M. He is also conducting an afternoon class in the same place on the same days at 2:30. These meetings are largely attended and attracting much interest. The classes in Brooklyn at Kingston Hall every Monday and Wednesday at 3 P. M., and at Mrs. Gridley's parlors, 171 Court street, every Wednesday at 8 P. M., are also prospering.

Movements of Platform Lecturers. [Notices under this heading must reach this office by words, small to insure insertion the same week.]

F. A. Wiggin, lecturer and test medium, spoke in Providence, R. I., March 8th. Speaks in Stoneham, March 12th; New Bedford, March 15th and 22d; Norwich, Ct., March 29th; Springfield, March 31st; Albany, N. Y., the month of April. The Bundays of May 31st and June 7th are disengaged. Address 37 Boardman street, Salem, Mass.

J. Madison Allen has resumed his labors in Spring-field, Mo., under engagement with the Spiritualist So-clety of that city for the months of March and April. He would like to visit between Sundays places within easy reach. 'Address for engagements for summer and autumn, Station A, Springfield, Mo., or 400 West Hunter street, Atlanta, Ga.

Hunter street, Atlanta, Ga.

Geo. A. Fuller, M. D., will lecture in Norwich, Conn.,
March 15th and 22d; at Harwich Port, Mass., the 29th,
and April 5th at East Dennis, Mass. Would like engagements for the last three Sundays of April. Address 42 Portland street, Worcester, Mass.

Jennie B. Hagan is this month in Grand Rapids, Mich.; will be in Buffalo on the 30th and 31st. Hon. Sidney Dean speaks in Cincinnati during March, for the Union society.

J. Clegg Wright is filling a three months' engagement in New York City, to close with May. He speaks a Cincinnati during June.

Mrs. Dillingham-Storrs is located for this month at No. 12 Bond street, Boston, where she will hold a cir-cle Thursday, afternoons. She will be at Lynn on Sun-day, March 22d, also at the same place Sunday, April

Mr. J. Frank Baxter will lecture on Sundays, March 15th and 22d, in St. Louis, Mo., also give an extra entertainment there on Wednesday evening, March 18th. On Bunday, March 20th, he conducts Anniversary exercises in Salem, Mass., and on Tuesday, March 31st, will lecture in Tremont Temple at 2 P. M. The first two Bundays of April he will lecture in Springfield, the third Sunday in Salem again, and the last Sunday in Hillsboro', N. H. Week evenings open for work after April 1st. Address him 181 Walnut street, Chelsea, Mass., wherever he may chance to be.

Mrs. Mary A. Charter is now located at 266 Tremont

Mrs. Mary A. Charter is now located at 266 Tremont street, Boston.

street, Boston.

Mrs. E. Cutler of Philadelphia, Pa., platform trance medium and psychometric reader, having finished her work in Newark, N. J., speaks in Brooklyn, N. Y., March 16th; Trenton, N. J., March 22d and 29th; will take part in the anniversary exercises the 29th of March; will go to Massachusetts for two weeks in April; would like to make engagements for societies. Address Mrs. E. Cutler, 259 Clay street, Trenton N. J. A. E. Tisdale desires engagements for October and November of 1891; also for the lecture season of 1892. He may be addressed at Merrick, Mass.

Oscar A. Edgerly during the month of Rehrnery

Oscar A. Edgerly during the month of February filed engagements in Newburyport and Plymouth, Mass. His engagements are as follows: First Sundays of March, Brooklyn, N. Y.; last four Sundays of March, Albany, N. Y.; last two Sundays of April, Suratuga Springs, N. Y.; last two Sundays of April, Newburyport, Mass, first of May, Haverbill, Mass. Would like to make engagements for the last three Sundays of May. Will also make Camp-Meeting engagements. Henry H. Warner, lecturer and test medium anaska Honry H. Warner, lecturer and test medium, speaks in Lynn March 20th; in Portland; for First Society, March 15th. Engagements for season of '91 may be made by addressing him at 9 Bosworth street, Boston, Mass.

SIR HENRY THOMPSON

THE CELEBRATED ENGLISH SURGEON.

In his work on Calculus Disease, recommends

He says: "When a stout, active mun, whom

it is desirable to separate from his home en-

gagements and business cares, requires a Carls-

bad course, he may often visit the locality with

advantage. At the same time I firmly believe

that it can, in the majority of instances, be

more successfully pursued at home than by

sending the patient abroad. The patient who

stays at Carlsbad three weeks is made to con-

sume far too large a quantity of water in a

given space of time. The quantity in it elf is

probably not too much for his needs; but it is

more efficacious, and is less exhausting in its

effects on the patient, to devote two or three

months to the task than to swallow the whole

within the brief period named." Buy only the

genuine imported Carlsbad Water and Carlsbad

Sprudel Salt, which must have the signature of

the home use of mineral waters.

#### Funeral of Miss Emily Chace.

The funeral of Miss Emily Chace, for so many years the faithful and able reporter at the Banner of Light Circles, whose sudden decease was announced in last week's issue of this journal, took place Friday afternoon, the 6th inst., Mrs. M. T. Longley officiating. The services were hold at the residence of Mrs. Ruth Baker, No. 204 Medford street Somerville, a member of whose household Miss Chace had been for nearly two years, and who ministered to her comfort through the period of her slowly failing health and during her last brief illness, with the affectionate so-licitude and tender care of an own sister. The remains, which reposed in a black cloth covered casket, looked calm and peaceful. The floral offerings consisted of a beautiful pillow mounted on a standard with the words "AT REST" displayed on a ground of white carnations, surrounded by a border of delicately-tinted roses, from Messrs. Colby & Rich; a bouquet of choice roses, the with white moir's ribbon, from Mrs. Longley; and a bouquet of white azaleas and hyadinths, tied with white sath ribbon, from a friend. An exquisite bunch of English violets in the hand of the deceased was also from Mrs. Longley. The remains were deposited in Woodlawn cemetery.

"Only a Thin Vell Between Us," rendered with much feeling by Mrs. Longley, Mrs. J. B. Hatch, Jr., Prrf. Longley and Dr. Shelhamer, opened the services, after which Mrs. Longley, under spirit-control, offered the following member of whose household Miss Chace had been for

offered the following

#### INVOCATION.

INVOCATION.

Oh! our Divine Parent, thou Supreme Spirit whose name is Love, thou who art the all-in-all of life; thou who art the soul of peace and tenderness, we lift up our hearts unto thee this hour, hearing the praises of our souls for this immortal boon of life, for the glory of the spiritual resurrection which hath been given to the dear one in whose name we assemble here this day. We would come before thee, our Father and our Mother, to receive from thee and thine angel hosts a baptism of new light and an inspiration of holiness, which shall go with us through the coming time.

hosts a baptism of new light and an inspiration of holiness, which shall go with us through the coming time.

We know that thou art strong; we know that thou art all intelligent and all-powerful; and we also know that thou art all beneficence and all care. We realize that thou hast extended to this, thy favored child, the gift of eternal life; that thou hast bestowed upon her release from pain, relief from suffering and from the wearlness which physical years bring to a human life. We know that thou hast taken her gently by the hand and led her through the deep waters, onward and upward to the very Mount of Transfiguration, where, as an ascended soul, she now stands, filled with the light of a new existence, filled with the joy of a happy release. We praise thee in her name, and we thank thee that this is so; that the beautiful one whom we love, and who has been so dear through years of association, has been thus tenderly led onward by angelic hands until she has gained the glorious heights of eternal day.

We would not weep for her, because she has no need of human tears. We only bow our heads in sadness because of the loss that we as mortals sustain, the loss of the physical presence, the loss of that kindly voice of cheer, giving encouragement and sympathy to us from day to day; the loss of these outward signs of her nearness to us to which we have been accustomed. We rejoice with exceeding great joy that, in the midst of the shadows-that thus press upon our hearts, we can behold the spirit in the spiritual life and realize that she has not been taken away; that she will not desert her friends; but, as a ministering spirit of peace and comfort, she will remain to bless of ur ilves.

We ask thy blessing to rest upon each one who is secrement.

spirit of peace and comfort, she will remain to bless our lives.

We ask thy blessing to rest upon each one who is sorrowing at the loss of a friend; we ask thy benediction of peace to rest upon her soul, and may she realize that she has at last gained a heavenly home and been given the companionship of bright and exalted intelligences, her friends and instructors, who have long waited her coming, who have prepared the way for her so that it did not seem hard or troublesome, and who will vie with each other in trying to make her path pleasant and beautiful.

We consecrate the new life, the new birth of the spirit, to thy care; we consecrate it to a new purpose

we consecrate the new life, the new birth of the spirit, to thy care; we consecrate it to a new purpose and to a higher work, realizing that now she will be able to do all in spirit that she has so long desired to do, and that in a grander life she will be afforded greater opportunities for accomplishing these good

Once more we ask the benediction of all holy angels to rest upon each one. Amen.

orest upon each one. Amen.

Mrs. Longley in her normal condition then paid a beautiful and touching tribute to the life and character of the deceased, who for long years had been her warm friend and co-worker. She said:

Friends, before I yield more fully to the influence of that bright spirit whose right it is to speak to you to-day in the name and the memory of our dear friend whose body lies before us, I feel that I must personally utter a word of tribute to the life that has just closed on earth.

This dear friend, with whom I have been associated weekly for nearly twelve years, was one of the sweetest souls I have ever known. Never, during that long period of association, did the slightest shadow come between us. Always in full sympathy with me and my work, she extended to me a personal magnetism and friendship that have been very helpful and uplifting to my spirit.

my work. she extended to me a personal magnetism and friendship that have been very helpful and uplifting to my spirit.

This to me is a sacred moment, as I realize all that it means for our dear friend, as the thought presses upon me that now she has arisen fully and freely from the material life and its limitations into the clear atmosphere of the spiritual world, that world of which she seemed to know a great deal, of the existence of which she had no doubt, peopled, as she believed, by loving human beings, who were her friends, and who waited on its beautiful shore to welcome her. While I feel deeply the loss which I shall sustain in the absence of her physical presence, while I know I shall miss her from week to week, having been so long accustomed to the sight of her genial face and the sound of her affectionate voice, I feel that I must not grieve for this loss because I can realize how much this change means to her, what a glorious transition it is from the material life to the life eternal in the heavens.

I hold in my hand a book which Emily Chace presented to me less than three months ago, as a Christmas glit. It contains the poems of Oliver Wendell Holmes, for which she, as a poetry-loving soul, had a keen appreclation. Only one week ago Emily was speaking to me of his poetic works, and she said, "His poem, 'Under the Violets,' is an exquisite little gem." Recalling those words among the last that were spoken to me by my friend, I thought to bring the volume here, and to read that little gom, which so appealed to her love of the beautiful; and I think, friends, you will agree with me that these lines apply as fully to her life as they did to the one for whom they were written by the poet's hand:

"Her hands are cold; her face is white;

UNDER THE VIOLETS. UNDER THE VIOLETS.

"Her hands are cold; her face is white;
No more her pulses come and go;
Her eyes are shut to life and light;
Fold the white vesture, snow on snow
And lay her where the violets blow.

But not beneath a graven stone,
To plead for tears with alien eyes:
A slender cross of wood alone
Shall say that here a maiden lies
In peace boneath the peaceful skies.

And gray old trees of hingest limb.
Shall wheel their circling shadows round
To make the scorching smallght dim,
That drinks the greenness from the ground
And drop their dead leaves on her mound.

When o'er their boughs the squirrels rui, And through their leaves the robins call, And, ripening in the autumn sun, The acorns and the chestnuts fall, Doubt not that she will heed them all.

For her the morning choir shall sing Its matins from the branches high, And every minstrel-voice of Spring, That trills beneath the April sky, Shall greet her with its earliest cry.

When, turning round their dial-track, Eastward the lengthening shadows pass, Her little mourners clad in black, The crickets sliding through the grass, Shall pipe for her an evening mass.

At last the rootlets of the trees Shall find the prison where she lies, And bear the furfed dust they selze In leaves and blossoms to the skies, So may the soul that warmed it rise!

If any, born of kindlier blood,
Should ask, What maiden lies below?
Say only this: A tender bud,
That tried to blossom in the snow,
Lies withered where the violets blow."

At the conclusion of the poem, Mrs. Hatch, Prof. Longley and Dr. Shelhamer sang with fine effect "When the Dear Ones Gather Home," after which Mrs. Longley, under control of Spirit John Pierpont delivered the following

ADDRESS.

Friends, this is an hour consecrated apart from all the other hours of the year, for we have met to pay tribute to the memory and life-work of one who has done only good things. We have met together to assist this bright spirit in freeling herself entirely from the trammels of the past and of the physical life, that it may rise to the land of light where angels dwell. We, as tender hearts united to hers by the bonds of sympathy and affection, may properly conscorate this new life which she has entered upon to a higher service and a grander purpose than even the work of earth has proved to be.

In such a life as this, which has closed on earth, we may read lessons of wisdom and instruction; we may profit by her example, for she walked the pathways of earth, meeting trials, perplexities and painful experiences with a cheerful spirit. Undigurbed in the center of her being by the clouds or by the whirlwind, she moved calmly, steadily, and peacefully on, emitting the light of spirituality all along the way. Truly may we gain a lesson from such a life; truly may we who have inspected it, who have gazed upon it and known the secrets of the interior heart, profit by such example and become more helpful to our kind because we have known and associated with this dear friend.

We shall deliver no cutoglum over the remains of this dear one, for her work, her deeds and her words shall live in the memory of each friend more enduring than any speech we can make, more lasting than any record of marble or metal can be. The linfuence of a pure life lives forever. It widens and widens, as it

flows cut through its own circle of personal friends into other lyves, bearing light, warmth and beauty to the soule of this seem to the receptive enough to understand that influence. Such has been the magnetic power of this friend. It has never scorched or Digitical any life that it has reached. It has always warmed clieered and invigorated every heart with which it came in contact. What better or more imperishable record do we need than to live in the interior recesses of those breasts who have loved and cherished us?

She was a patient soul, with a trusting and a loving heart. She relied upon a staff that could never fails a rod that could never break beneath her touch; and that staff was a conviction of the nearness and protecting care of unseen, but loving, watchild friends, that rod upon which she leaned was a knowledge of the immortal life to which she was tending. Having this conviction of angel guardiauship, and possessing the support of spiritual knowledge, she could go faithfully and trustingly onward from day to day, doing her appointed work, even though the physical pain and weakness were such as to bow the form and bring lines of suffering to her beautiful face.

It was her wish that she might be able to do her work as long as she lived in the body. She expressed the hope that it would not be her for to linger along through weeks and months of pain and distress, a helpless burden upon others, unable to do any usoful thing for mankind. The hope was realized, the wish was granted. She did her work until the last. One week ago to-day this dear friend was in her accustomed place at the Banner of Light the wish was granted. She did her work until the last. One week ago to-day this dear friend was in her accustomed? Many ask that they may be permitted to work up to the eleventh hour before the day shall close; many desire that they may not be left stranded upon the shores of material life, helpless and burdensome to others; and yet the wish is not always granted, that they may not be left stranded upon

declined.

Thus we learn that by coming into the inspiring atmosphere of a harmoulous life, by trying to adjust our natures so that they will not clash with others, and seeking to see the beauty and sweetness of all, while ignoring or having compassion for the antagonisms and the angularities of those with whom we come in contact, we may become so receptive to the divine helpfulness of the upper spheres that we can be assisted to bear our burdens and pains and still press bravely forward, continuing the work assigned to us instead of laying it down for other hands to do. By coming into direct sympathy with the more refined and glorifying conditions of human life, we may be able to walk forward as useful men and women until the summons comes directly to our doors, and we are bidden to pass beyond.

as useful men and women until the summons comes directly to our doors, and we are bidden to pass beyond.

Oh! such a life as has been her's!—for twenty-five years connected with that establishment, which sends out weekly messages and instructions from a higher life to this waiting world that is anxiously longing for tidings of the dead. Faitfully she penned the words spoken and communications given from that unseen shore; faithfully she transcribed the messages for those eager souls who came througing back to send a word of love home to those who mourned their loss. And she rejoiced in that work; it was congenial to her. Many times has she expressed her satisfaction and pleasure in being employed in association with ourselves to give to the world those truths which man cannot gainsay. Now she has risen to the higher life; but her work is not done. She, in the sweetness and purity of her immost being, already asks if she cannot become a ministering spirit to those who suffer or are in need of such light as she can bring. Already she reaches out, not to grasp the glories of the heavenly life for herself, but to dispense them to other hearts. The road which she has traveled in doing good to mankind still stretches on before her arisen soul, and she knows that she may continue to perform many worthy deeds.

Let us take the lesson home to our hearts, that in every pure life, in every noble soul, there is an influence which must affect humanity on every side. In every experience of such a friendas this may be found teachings of rare value that we have the privilege of pressing onward to meet her by-and-bye; but, more than this, let us not forget that, as an arisen spirit, she will belied our lives, and enter into our presence. We may not see her as she stands beside us; we may not hear her voice, or even feel the touch of her gentle hand; but she will be there, imparting her blessing and influence to all whom she has loved and who have loved her. Let us not ever forget that her holy eyes will read the secrets of our

gard, that they may form a glorious web of strength and sweetness which shall lift her higher and higher and give her power and gladness untold. We offer up for her our thanksgiving and joy because she is forever freed from the trammels of matter and has gained the heights of supernal peace.

CLOSING INVOCATION.

Once more, our Father-God, we praise thee, not with tongue and uttered speech, but with the depths of our inmost fours, for the glory of life that has come to her; for the kindness, wisdom and unutterable love that has provided an escape for the soul from the afflictions and wearing trammels of time and earth into the light, joy and happiness of a new existence. We praise thee, our Parent of All-Good, that to this friend has come the greatest blessing, the grandest gift that mortal can receive, the blessing of eternal life. We ask that thy benediction of peace and comfort may rest upon each friend who mourns on earth; we ask that the clouds may roll away from their hearts, and that the glorious sunlight of thy love may stream in fresh upon them; we ask that each one may be uplifted in thought and aspiration this day nearer to thee and thy kingdom of light where she abides; and oh! we ask that this beautiful friend, the ascended spirit of one we love, shall evermore feel and knew thy protecting care, thy heavenly guidance, and realize that she is at home with friends. Amen. CLOSING INVOCATION.

HALL'S JOURNAL OF HEALTH for March discusses Our Prison Systems." which, though somewhat bettered of late, it thinks susceptible of further improvement, which no one will question. Some important hints are given upon "A Cold in the Head." Dr. Sherman contributes his fifth paper upon "The Hygiene of Motherhood," and information of much value is given in an article upon "Pneumonia, Its Symptoms and Preventives." New York: 340 West 59th street.

After the clerk had pulled down everything in the store without satisfying his customer, a woman, she asked him if there was anything else he had not shown her. 'Yes, ma'am," he said, "the cellar; but if you wish it, I will have that brought up and shown to you.'

## Novelties in thin Belleek China.

OPENED THIS DAY. SUPERB MODELING on BELLEEK PORCELAIN. EXQUISITE DECORATION in

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#### NEWSY NOTES AND PITHY POINTS.

We open to-day another new volume, which is replete with beautiful thoughts from various sources. Rend and ponder and be benefited thereby,

#### LIFE'S LESSONS. Into each heart the evil thoughts will steal,

And rob the beauty from the purest life, Leaving the soul with bitter sorrow rife. And causing wounds that time can scarcely heal. No chain is stronger than its weakest link;

In word and deed we build for good or ill, A sudden strain will swerve the stoutest will, Our acts no better than the thoughts we think.

We fall, but rise again if we but seek New courage, and a higher ideal live. Each failure use to step above, and give

New hope and trusting faith to hearts still weak. Thus, day by day life's lessons we are taught, In weakness gaining strength of mind and heart, Ready to speak the words and act the part

-George Edgar Frys

Of heroes who a life-long fight have fought.

SITTING BULL'S PROPHETIC DREAM .- One Bull, a nephew of the dead chieftain, has just related an interesting incident that happened the day before Sitting Bull was murdered. He said Sitting Bull that day climbed to the top of one of the highest neighboring buttes, where he fell asleep, and dreamed of the startling tragedy that would happen the next day. He came down, and told his people that their great medicine man would be killed on the morrow. How true his words were was attested by developments the next morning, says a Bismarck (N. D.) dispatch of Feb. 27th.

While the Indian wards of our Government are being robbed by white hypocrites under the cloak of humanity, and starved in the name of religion, is it a wonder that they rebel?

Cette note est tirée du BANNER OF LIGHT et signée Henri Lacroix. Elle est parfaitement exacte, mais les nouveaux initiés ne parient jamais des travaux de Cahagnet. Ces travaux survivent et deviennent rares. Une revue trimestrielle perpétue le souvenir de Cahagnet, c'est la Philosophie générale des Etudiants Swedenborgiens.—La Lumière, Paris.

Seven thousand Chicagoans are to be sued for money promised the Fair, say the daily papers. We do hope that the statement is untrue.

The Central Presbyterian says: "The truth is, that there seems to be a craze in certain quarters for human machinery within the church: There seems to be a want of confidence in the efficacy of the agencies and means which our Lord has instituted: It is a subtle form of unbelief creéping into the church."

#### BEFORE HE DIES. When a man can see through the masquerading quill, Then he 'll know exactly how to make his will.—£. c.

We notice that some of our spiritualistic contemporaries are troubled over the formation of a "Psychic Investigation Association," which proposes to investigate the so-called phenomena of Spiritualism. Why do not the Spiritualists retaliate by forming an association for the investigation of the so-called truths of Christianity? We promise to enjoy both spectacles with impartial gratification.—Boston Investigator.

The pictures in the daily papers of Mrs. Lydia E. Pinkham of Lynn don't look any more as she did than chalk looks like cheese.

The World's Fair directors announce that they are going to retrench. Unless they begin to trench for buildings pretty soon retrenching will not save the Fair.—N. Y. Press.

CORRECTION.—By some oversight the services of Mr. Fred. A. Wiggin at Lowell, March 1st, were reported as having been in Willimantic, Conn.

The New Psychical Society proposes to settle the question of spirit return, "once for all." They can settle the question for themselves, but not for a single thinker outside. Each mind settles its own problems. Mr. Savage and his brother ministers will find great satisfaction in solving the problem, but it will be only for themselves. Let the ministers go in strong, and then when they have found out what all true Spiritualists now know, we hope they will have backbone, but we fear they won't.—Springfield Alecyone.

The legislation enacted by the last Congress in the ratification of various treaties heretofore concluded between Commissioners on the part of the United States and the various Indian tribes, will result in the opening up of over 8,000,000 acres of the public land to settlement.

The race question is assuming a serious phase in Oklahoma and the continued agitation which the subject is raising it is more than likely will result in a collision between the whites and blacks

Scientific men say that the earth's age is about hall a million years for the nebular and stellar period, and about 25,000,000—of which 15,000,000 are past—for the period of organic beings. Spirit scientists contend that it is millions upon millions of our years older than above stated.

There is an effort being made to fill our statute books full of little insignificant twopenny laws by a class of men who should know better.

The general election in Canada resulted in favor of the conservatives.

Among the gems of china modeling and decoration is the new calla lily vase done by the Ott & Brewer pottery of New Jersey, and sold by Jones, McDuffee & Stratton of Boston. It is a credit to American genius.

The clam has a larger mouth, in proportion to its size, than a human being, yet a clam never talks about its neighbor-is never clamorous.

Professor (looking at his watch): "As we have a few minutes I shall be glad to answer any question that any one may wish to ask." Student: "What time is it, please?"

FOR NERVOUS EXHAUSTION USE HORSFORD'S ACID PHOSPHATE. Dr. JASON WALKER, Minot, Me., says: "I have used it with very pleasing results. I have prescribed it for nervous exhaustion; for that state of the nervous system following exposure to sun heat; for wakefulness in cases seeming to be due to nervous debility. Our young man at school had such a feeling of confusion in his head that he had to ledge school. I gave Acid Phosphate, and he was soon able to resume study."

#### To Correspondents.

No attention is paid to anonymous communications. Name and address of writer in all cases indispensable as a guaranty of good faith. We cannot undertake to preserve or return canceled articles.

L. A., NEW YORK.—The matter you mention is of no account. Shall be pleased to have you continue.

#### 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.

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

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

James Burns, 15 Southampton Row, London, Eng., will act as agent for the BANNER OF LIGHT and keep for sale the publications of Colby & Rich. Colby & Rich.

To Foreign Subscribers the subscription price of the Banner of Light is \$8.00 per year, or \$1.50 per six months, to any foreign country embraced in the *Universal Postal Union*. To countries outside of the Union the price will be \$3.50 per year, or \$1.75 for six months.

Worestor, Mass.-Mr. Edgar W. Emerson closed successful engagement here March 8th. He will re-

turn in May. Miss Jennie Leys commences an engagement with

Miss Jennie Leys commences an engagement with us next Sunday, and will remain during the present month. Her coming is eagerly anticipated.

An interesting memorial service was held in remembrance of our arisen brother, Warren Chase, by members of the Lyceum on the morning of March 8th. Beautiful flowers surrounded the vine-wreathed plcture of the noble friend of humanity, and flags of our country floated above. Mr. and Mrs. Hildreth, Dr. George A. Fuller, Mr. Edgar W. Emerson, Mrs. Shirley, Mr. Sutton and Mr. Home paid tender and loving tribute to the invisible yet not absent one.

Friday evening, March 18th, a supper, entertainment and dance will be given in Reform Club Hall by ladies of our Society. All are cordially invited to what promises to be an occasion of rare enjoyment.

GEORGIA DAVENPORT FULLER.

March 9th, 1891.

March 9th, 1891.

Maverbill, Mass., Red Men's Hall. - Our meetings last Sunday were unusually interesting, and the audiences larger than on any previous occasion in

the audiences larger than on any previous occasion in the course. Dr. Roscoe never appeared to better advantage. His subject in the afternoon was "The Possibilities of Spiritualism."

In the evening he spoke on "Kindly Words." The subject was well-chosen, and handled to the satisfaction of all present. A few closing remarks of his own in recognition of our good sister Barah A. Byrnes were so appropriate that they made a decided impression in his favor with all present. We believe there are no more efficient workers in our Cause than Dr. Roscoe and his good companion.

Next Sunday, the 18th, Mrs. Sarah A. Byrnes will be with us again, than whom there is none more

be with us again, than whom there is none more worthy.

Willimantic, Conn .- W. F. Peck gave two fine lectures to excellent audiences. His afternoon lecture on "The Needs of the Hour" was a very timely one. He urged that Spiritualists should have more enthusiasm, more love for the Cause, more aggressiveness and determination.

In the evening Mr. Peck delivered a very interesting discourse upon "Ingersoll and His Critics."

Prof. Peck speaks here the entire month.

H. N. B.

Fitchburg, Mass.-Last Sunday Mrs. Carrie F. oring of East Braintree addressed a large and appreciative audience. The evidences she gave of the presence of spirit-friends were very convincing. Next Sunday Mrs. C. M. Nickerson of New Bedford speaks for our society.
No. 89 Forest street. MISS ROSA P. LYON, Sec'y.

Cambridgeport, Mass.—The last meeting of the Ladies' Social" met at the residence of Mrs. Hanscomb, and was largely attended. The evening was spent in a social manner, with readings and singing. Mrs. Waterhouse and Mrs. Willis, under spirit influence, gave much good advice.

ELIZABETH H. MORSE, Sec'y.

Maquoketa, In.-Dr. A. B. Dobson, a clairvoyant physician and an outspoken Spiritualist, has been elected Mayor of Maquoketa by an overwhelming majority, carrying every ward in the city, which has never been done before in its history. A prominent merchant, a gentleman of high standing in the Methodist Church, was the opposing candidate.

JAMES RALSTON.



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Mar. 7.

#### To Suffering Men.

Send 10 cents to DR. FELLOWS, Vineland N. J., for his "Private Counselor," a book for Weak, Nervous Men. It sets forth an external cure which imparts strength and vitality No medicine given. Mention Banner.

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Spirits' Magnetic Healing Medium, Botanic and Clairvoyant Physician, Test, Trance, Lecturing, Clairaudiout, &c. Trentment by Letter Correspondence, any distance, by Diagnosis the person's disorders, if curable, &c., Prescriptions of simple needed remedies, with advice, and one or more spirits' celebrated magnetized medicated powerful Healing Papers, upon receipt, with order, of a lock the patient's hair or recent writing, statement of age, sex, full name, residence, description of liness, and \$1.00 for a trial, which may be all will need to cure; or \$7.00 for a more Full Treatment, surer to benefit. Letter Address, P. O. Bex 1185, Lewiston, Maine. istf Jan. 24.

# MAGNETIC HEALER,

WILL treat patients at his office or at their homes, as desired. Dr. S. prescribes for and treats all kinds of diseases. Specialities: Rheumatism, Neuralgia, Lung, Liver and Kidney complaints, Dyspepsia and all Nervous Disorders. Roots and barks, with full directions for preparing, sufficient to make sir bottles of medicine for any of the above diseases or to purify the blood, sent to any address on receipt of \$2.00. Healing by Massage treatment. Office hours 10 A. M. to 3 P. M. Those wishing consultation by letter must state age, sex, and leading symptoms. Office 81/2 Bosworth Street, (Room 5.) Boston.



## Mrs. Eliza A. Martin.

SEALED LETTERS answered. Terms \$1.00. Lock Box 1577, Fitchburg, Mass. lw\* Mar. 14. MRS. LIZZIE NEWELL, Medical, Business
Trance Medium. Vapor Baths and Massage. Examines hair. 7 Tremont Row, Suite 8, Boston. Mar. 14

## DR. JULIA M. CARPENTER, 303 Warren street, Boston, Mass. tf Mar. 14. THE SALEM SEER.

#### Reminiscences of Charles H. Foster. BY GEORGE C. BARTLETT.

BY GEORGE C. BARTLETT.

The autor, in his preface, writes as follows: "Charles H. Foster was undoubtedly the most glifted and remarkable spiritual medium since Emanual Swedenborg. Since the death of Mr. Foster I have been frequently importuned by his friends, and by many prominent Spiritualists, to give my experiences while with him. Having been associated withhim for a number of years, I had the privilege, and took advantage of thoroughly testing his peculiar gifts. I have rather reductantly consented, and give in this volume a plain statement of facts and descriptions of many scances held is different parts of the world, linking that this record may be of service to investigators of those phonomena in the future. I sincerely hope that this book will stimulate practical and scientific men to such investigations."

Cloth, 12mo, pp. 157—with portrait of author. Price \$1.00, postage free. For sale by COLBY & RIOH.

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The Poems contained in this volume are indeed Ange Whisperings, and are calculated to elevate the thoughts and bring aunahine into the hearts of its readers.

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In the course of the narrative much is explained that is problematic to those newly investigating the subject, and in some instances to long established Spiritualists.

The following is a list of the twenty-five chapters comprising the book:

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The Bride.
The Fourth of July.
The Reception.
Mr. and Mrs. Allison Go Home.
Sunday and Other Days.
Going to the Country.
An Eventful Day.
Tests of the Sixth Sense.
Sunday in the Country.
Monday Morning.
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Earth to Earth.

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## Mesenge Dopartment

SPIRITUAL MEETINGS Are held at the Hall of the Banner of Light E tablishment on Tuesdays and Fridays of such week at 8 o'clock P. M., PREE TO THE PUBLIC.

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

J. A. Silelhamen, Chairman.

On Treeday Afternoons the spiritual guides of Mns. M. T. LONGLEY will occupy the platform for the purpose of answering questions propounded by inquirers, having practical pearing 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 Afternoom Mns. LONGLEY, under the influence of her guides, will give spirits anxious to communicate with their loved ones of earth an opportunity to do so.

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.

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

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

Eletters of inquiry in regard to this Department must be addressed to Colny & Rich, proprietors of the BANNER OF LIGHT, and not, in any case, to the medium.

#### QUESTIONS ANSWERED. THROUGH THE MEDIUMSHIP OF

Mrs. M. T. Shelhamer-Longley

Report of Public Séance held Dec. 23d, 1890.

Spirit Invocation.

unto the child according to its needs.

We praise thee for thy protection, we thank thee for the blessings of life, and oh! we are grateful that hu man hearts can come, together in sympathy, flowing out toward each other in kindly expression, in spontaneous good deeds, and that the interchange of fraternal feeling which we see so widespread at this season of the year can indeed inspire and bring a benediction to human lives. We praise thee for all things, knowing that all things are thine. We offer up to thee at this time our praises and songs of loy, knowing that they will be receptive in thy sight as the incense of living, beating souls, even as the perfume of flowers is acceptable to these human children of thine.

We ask thy benediction to rest upon all alike now and forevermore. Amen. unto the child according to its needs.

Questions and Answers. CONTROLLING SPIRIT.—You may now present your questions, Mr. Chairman.

Ques.—[By H. G. T. Aldrich, Lowell, Mass.] Spirits, we know, can come and go as they de-sire—but where is their true home; i. e., the abid-ing place of the millions who have heretofore found residence on earth?

Ans.—We think we have replied to this question, or to similar queries, many times, Mr. Chairman, from this platform. We will say, briefly, that the spirits of human beings who have through all the ages dwelt upon this planet, find their childing place atther in that past of find their abiding place either in that part of the spiritual world which is a counterpart or complement of this planet, and which is in nearness, of course, to it, and also in other worlds or upon other planets, if you please to worlds or upon other planets, if you please to call them such, in the great universe of space. This is what we are taught: that spirits are constantly advancing on from grade to grade of experience, and from world to world. It is folly to suppose that human beings are to live in contact with this earth through all the ages of eternity. It would not be possible for them to do so, because if for no other reason they would be crowded away by the many who are constantly following them to the unseen realm from this mortal phase of life; but we must remember that the universe is filled with worlds upon worlds, and that undoubtedly these have been brought into existence for specific and been brought into existence for specific and beneficent purposes. We have no doubt that many of these worlds are the abiding place of human beings who once dwelt upon the planet

Q. By a Subscriber, Wis.] The Nazarene is quoted as saying: "Whosoever believeth in me shall be saved, and whosoever believeth not in me shall be damned"; and multitudes have taken him at his word, and taken no thought for selfresurrection, and as a consequence have vaked up as beggars in heaven. How is it with such souls? Have they no desire to search heaven from one end to the other till they find their false teacher and wreak vengeance upon him?

A.-No, they do not; they learn that the Nazarene was not a false teacher; they learn that priests and autocrats on earth, men of letters and learning who have compiled and have "expounded the so called "Scriptures according to their own bent of mind or personal desire for power and ambition, are the true false leaders. It is those who have followed the Nazarene on earth, taking up his lessons and teachings, and interpreting them or expounding them according to their own light, who have misled the people. Those who have really been deceived by these false representations of what the Nazarene gave to the world, in time come to discover their true position; in the spirit life they find that they can depend upon no man for salvation, nor can they de-Nazarene was not a false teacher; they learn

in time come to discover their true position; in the spirit-life they find that they can depend upon no man for salvation, nor can they depend upon the intercession of any saint or spirit in glory; they must depend upon their own efforts to atone for the wrong done in order to find redemption from unhappiness and to find peace in the spiritual life.

There are some spirits, undoubtedly, who would desire to wreak vengeance upon those who had misled them, had they the opportunity of doing so, but this is not the true spirit of a spiritualized life.

When one becomes so unfolded in the interior life as to reach upward for the highest and divinest gifts of, the spirit, he will desire to wreak vengeance upon no one, but he will wish not only to gain information and spiritual guidance for himself from the exalted and intelligent minds that are ready to assist him, but he will also wish to become fitted to teach and minister unto other lives, that they may not be led in the same pathway of error through which he has been obliged to wade.

Q.-[By the same.] How can Jesus progress to higher spheres if he was guilty of teaching men to worship HIM instead of the Creator?

men to worship HIM instead of the Creator?

A.—We do not consider that the Nazarene was guilty of any such line of thought or teaching. His declaration undoubtedly was such, and should have been so interpreted to the world, that he who worships the Spirit of Truth shall be saved from error. The Nazarene undoubtedly felt deeply in his soul that he was inspired, by invisible intelligences, whose desire was to minister unto man's spiritual needs, and to call him up to a consideration and recognition of the true inner life. It was the Spirit of Truth which Jesus felt surging within his being, and impelling him to utterance; therefore when it was said of him that he called upon men to worship him, it was not meant the man, personally, but the Spirit of Truth which he was imbued or inspired, as mediums of, the present day are, inspired by invisible but wise teachers, who desire to reach the masses, in order to explain some needed truth to them, or to minister to their spiritual needs; therefore the man of Nazareth, in his spiritual life on high, is not violently agitated.

because of the error and wrong that has been wrought in his name; he knows that these things have been done, not by himself or by any course that he ever outlined to mankind, but by those false teachers who have followed him, seeking rather the aggrandizement of personal self and of the churchly authority rather than the dissemination of the true spiritual principles of love and truth.

Q.-[By the same.] Do all Orthodox teachers, upon going into spirit life, at once give up their Orthodoxy, and humbly admit to their followers they were mistaken, or do they still cling to and teach there must be a personal God somewhere on a throne, who only is approached through the name of Jesus Christ?

name of Jesus Christ?

A.—All who have held to theological opinions and assumptions do not immediately give up their Orthodox tendencies or thoughts when entering the spirit-world. But many do so in a very little time. There are minds so intuitive, so largely overshadowed by the Spirit of Truth, is that although they may be clouded on earth by false teachings and false education, yet on entering the spiritual world and throwing aside the physical environments, they speedily come to recognize the life of the spirit, and to acknowledge the truth concerning human existence and the eternity of life; so that these minds are not long bowed down by the weight of superstition or of error. But there are other minds that have been self-opinionated and dogmatic in expression, those who have clung stubbornly to old ideas and refused to receive the light of growing generations concerning the light of growing generations concerning spiritual truth, even when this light shone all around them, who are still laboring under the weight of error in the spiritual world. We have seen individuals on the other side who stubbornseen individuals on the other side who stubbornly refused to give up the thought and expectancy of sometime coming into the presence of a personal God, and viewing him as he is scated upon a great white throne. They declare that some majestic person, in the likeness of man, but whose glory is almost too awful to look upon, must dwell somewhere in the centre of the universe, and that it is only a question of time when they shall be fitted to be elevated into his presence. When one asks them why they still cling to this opinion, why, now that they have survived the shock of physical death, and do not find themselves in that heaven or in that presence which they anticipated before Spirit invocation.

Oh! thou Infinite Being, thou Spirit of all Blessing of Wisdom and of Truth, the majesty of thy presence is felt in the universe around, for as we gaze up into the vault of night, and behold the matchless stars shining in splendor, we know thy hand and thy word are written there. We look forth into the atmosphere, and lot countless forms of objective life meet our sight, and we realize that these are but the manifestation of thy spirit, of thy divine creative intelligent force. We acknowledge there as the sum and substance of law and being, of all existence, and yet we would receive there as something more than an abstract thought; we would comprehend thee as a power, and as an intelligence, so near like unto our human selves that we may be able to know and understand thee and thy works. Greater than all personality, grander than all individualized life, but containing and comprehending these, we feel that thou art a spirit, and that we must worship thee in spirit and in truth. We feel that we are thy children, and that we must look up to thee as the little ones look up to a mortal parent, with trusting thought, with confiding care, knowing that the dear parent will give unto the child according to its needs.

We praise thee for thy protection, we thank thee for until they are fitted interiorly to find the God himself, and it may take many long years for such a person to really understand the life and the activity of the spiritual world. Some whom we have met spend their time in

Some whom we have met spend their time in studying abstract questions and theological ideas, believing that they have yet much to learn upon these subjects before they can find the Redeemer and be ushered by him into the presence of the living God; but all spirits will in time, we are told, come to realize the truth that God moves and dwells in every form and manifestation of life; that as an intelligent active principle and potential power, his presence pervadeth the entire universe, and can no more be beheld in the likeness of man than you more be beheld in the likeness of man than you can behold the great light of the sun concentrated and formed into the semblance of a liv

Q.—[By the same.] Unless the mere fact of dying changes people wonderfully, there must be multitudes banded together in spirit-life who are yet praying to Jesus, and expecting to see God. Why are they not at the mercy of some deceiving spirit to play upon their credulity, and personate God and Jesus? If we can be so deceived on this side, are we less liable on the other side?

A.—We have never known of any instance where one or a band of individual spirits have been imposed upon by any other spirit, and probably this is one good reason: No pureminded, exalted intelligence would seek to impose upon any spirit or to work upon his credulity through false representations; and no impure, undeveloped spirit could possibly deceive any intelligent mind in this line. Those who look for the coming of Christ, or to be ushered into the presence of a majestic, personal God, look for some brilliant, shining personage, a being so glorified that it would be almost impossible to gaze upon him without having the sight dazzled thereby. Now, if any impure spirit should seek to impose upon such seekers, he could not emit even the beautiful light that a more advanced and intelligent A.-We have never known of any instance light that a more advanced and intelligent soul would do, and therefore the deception would be discovered at once.

itself, would be a sufficient reason why those spirits who congregate together, worshiping a personal God, singing praises to Deity, looking, hoping and praying for the coming of Christ in their midst, are not deceived; but, as Christ in their midst, are not deceived; but, as we have said, such hope for the time when they will be elevated to another plane of life, or to another world, where they may find that for which they seek. However, education is a great lever to lift the world of spirits, as the world of physical life, to a higher plane of thought and action; and education, or a scheme of instruction, attended with the application of magnetic forces by intelligent missionery. of magnetic forces by intelligent missionary beings, is brought into use, all the time reaching the lives of undeveloped and unin-formed or creed-bound individuals, so that constantly such minds are unfolding, being lifted higher, although we have seen many who yet need to be ministered unto and instructed

Q.-[By L. D. O., Romeo, Mich.] I should like to ask Prof. Wm, Denton-either directly or through the Controlling Intelligence—whether he has not found that the "Igneous Theory" concerning the earth's interior—which he so ably advocated when on earth—is not altogether an erro-neous one? and instead thereof, is not the earth a hollow sphere, with its interior pleasantly adapted to the habitation of man?

A.—Prof. Denton is a student in the spirit-world, attending very closely to his researches in a scientific line. He is highly interested in the life and movements of this planet, and also the life and movements of this planet, and also in the life and character and 'progress of its inhabitants. We have seen Mr. Denton in the other life, and have heard him discourse upon various subjects that claimed his attention. We have not heard him personally express a belief in the theory concerning the formation or condition of this globe to which your correspondent refers, but we have reason to suppose that he has not essentially changed his ideas upon this subject, since, had he done so, he is the man to step forward and proclaim his change of view. He might not be able to do this through a mortal agency; perhaps he could not find a brain just adapted to his use; but he certainly would do it to his confrères and assistants in the spirit-world, which we know he has not done. not done.

not done.

Perhaps Spiritualists quite generally know that: Prof. Denton did not fully accept the claims made by certain spirits in coming back to earth-life, through mediumistic channels; that is, he thought that a communication might be put forth in a great name, and yet not by any means emanate from the mind that once

on a brain on earth as to give it thought which might be attered for useful ends. Upon the subject which your correspondent mentions, there is a diversity of opinion in the spiritivorid. Some minds still believe that the earth is a hollow globe, that its interior is peopled by individuals, and that its composition is such as to afford life and the power of activity and motion not only to intelligences but to other forms of animate life. Other minds discard this theory entirely: they say no proof is brought of its truth, and that they believe this planet, like other planets in the universe, has been brought into existence that human beings and other forms of conscious life might find activity upon its surface, where they could breathe in the outward atmosphere and also inhale the various forms of force which come to them from other planetary bodies. Personally, we are inclined to this latter theory. We see no evidence, either in spirit-life or upon this planet, of the existence of an interior world-life, so to speak, within this globe of yours.

Q.—[By B. F.C., Beividere, N. J.] Does our friend Pierpont believe in the restoration of the Jews to Jerusalem in order to rebuild it as a model city for the world?

Jews to Jerusalem in order to rebuild it as a model city for the world?

A.—I think there is a truth in this declaration, that the Hebrew nation should be restored somewhat to its former power and grandeur. I visited the Holy Land when on earth, and walked over its hills, and along the borders of the Mediterranean, and I beheld so much of beauty, so much of natural loveliness there, that it seemed to me then the place could not be intended to be given over entirely to such creatures and such specimens of human life as inhabit it today. I have been interested in this subject somewhat, and have conversed with spirits on the other side, some of them ancient intelligences of the Hebrew race, and most of those declare that in the unfoldment of planetary life, and in the advancement of human civilization, it is written in the fates, so to speak, that Jerusalem shall be restored to its pristine glory, that a new generation, still of the Hebrew race, shall be recalled there, and shall live, unfolding in power and intelligence. Whether this will really be so or not I, of course, cannot say; but it seems to me the cycles of time will bring around again certain people of that race who will have sufficient positive mental force to step forward as leaders of their kind, and that the tide will sween positive mental force to step forward as leaders of their kind, and that the tide will sweep toward the ancient city, and perhaps indeed a new civilization will be founded there, high in progress and in mental advancement.

Q.—(By P. F. O.). Assuming that spirits live in this planetary ether, do they sustain life by mere respiration, or is there a struggle for exist-ence as on earth?

A .- Among intelligent advanced spirits there is no such struggle for existence as you have on earth; each is amply provided for; each generates and manifests the vital energy necessary for his own support; he breathes in the atmosphere, and it gives him nutriment and atmosphere, and it gives him nutriment and strength; yet in certain localities of spirit-life there is spontaneous vegetable growth, so that those who need to partake of the fruits of the vines may do so, and find sustenance therefrom.

Q .- [By the same.] What is the comparison between the motion of spirit and electricity, as we know it?

A.—Electricity is a term applied to the manifestation of a vital force of which we know but little, even as spirits. This potential energy, called the electrical force, comes, we believe, from the centre of all life and action. It lieve, from the centre of all life and action. It is that which controls and animates being, and gives us strength and power. You are moved by it here in mortal life, mentally and physically—mentally, through the operations of the brain, you are able to express your thought and to generate new ideas; physically, through the action of this vital fluid, you are enabled to move from place to place and do your allotted tasks. In spirit we, as human intelligences, are undoubtedly vitalized by the same potential force. Perhaps we are enabled to respond to it more quickly and more understandingly sometimes than are you of earth, because we are not weighted down or impeded by certain of the more ponderous elements which belong of the more ponderous elements which belong to your physical life.

Q.-[By the same.] Is the electricity generated in the spirit-world of proportional celerity

A .- Electricity, or the vital, potential force, A.—Electricity, or the vital, potential force, is generated, we believe, throughout the entire universe, throughout all worlds, spirit and material. Perhaps its action is more swift and powerful as it operates in connection with those worlds which we call spiritual, since they are inhabited by intelligences not clothed upon by the more ponderable elements, but it is undoubtedly of the same nature and generated in the same way differing only perhaps. Impure and uninformed spirits do not emit a brilliant light; on the contrary, their emanations are murky, and are not shining as are the emanations of those more advanced. This, of

Q.—[By the same.] Do spirits require sleep in order to recuperate the wasted energy of their vital functions?

A .- We cannot call our moments of repose A.—we cannot call our moments of repose sleep, such as you term yours when passing into that condition of slumber known to mortals, and yet spirits have seasons of repose through which they recuperate their vital energies, and gain new magnetic forces and strength. Some spirits do not enter into this condition for any length of time; many who are advanced and who understand the operations of their own mental forces and how to tions of their own mental forces and how to control them, find rest and recuperation merely in change of employment; turning their entire thought and attention into a direction which has not for some time attracted them will revitalize the system and give strength, as those thoughts and functions that have been those thoughts and functions that have been in operation previously are allowed to rest. The moments of slumber are of a magnetic quality; the individual sinks in a sort of dreamy condition, neither fully awake nor has he lost consciousness, but in this semi-conscious condition, which is a magnetic state purely, he parts with that wearisome condition which has perhaps been his, and takes up new magnetic qualities and elements to supply him with strength and vigor.

Q.—[By the same.] Is the vision of an advanced spirit equivalent to the combined powers of the telescope and microscope?

of the telescope and microscope?

A.-Well, I don't know. I myself wonder when I think of what the vision of the most advanced spirits can be. Is it possible for them to see all the forms of life, minute and infinitesimal as they are, that are floating in the atmosphere, that people the water, and that live in every objective form? Perhaps it is possible for them to behold these conditions of life by merely the exercise of vision; and then it may be that they can pierce the surrounding space even to great distances, and behold the magnitude of far-off worlds, and that form of life which animates them. But the intelligences with whom I am familiar are not able to do this, Mr. Chairman. They are perceptive to a very strong degree; they can transport their thought to far distances, and, concentrating their minds upon such and such a place, may be able to behold what is going on there. They are not always able to do this, liowever, because sometimes atmospheric and other conditions retard them: the electrical and mag. are not always able to do this, however, because sometimes atmospheric and other conditions retard them, the electrical and magnetic states of the atmosphere may have an effect upon their sight. We are not able to behold all that which the microscope reveals to the human eye. We may behold some things which you cannot do. We see many forms of life unfamiliar to you; but we, as spirit intelligences, are also obliged at present to make use of mechanical appliances, or certain apparatus, in order to study and to investigate many of the laws and many of the forms of life of this universe around us.

Questions sent by correspondents for answer in our Free Circle Room are taken up in their turn, and considered by the Controlling Intelligence. Persons-sending such questions will in due time find them printed with the answers on our Sixth Page. We ask the friends to have patience, as some time must necessary in the more patience, as some time must necessary in the patience of partition world. The print as so many do to those of partition world. George print.

SPIRIT MESSAGES, Through the trance mediunship of Mrs. M. T. Shelkamer-Longley.

Report of Public Seance held Jan. 16th, 1801. [Continued from last week:] Julia Mackintosh.

My name is Julia Mackintosh. I have friends in Orange, N. Y., and I was told if I came here I would be more likely to get nearer to them, or to attract their attention, than I could in any other way. I'do not know of any medium there that I could use to even speak my name, though I suppose there are mediums that the spirits use there, and perhaps sometime I may gome near to them.

My name is Julia Mackintosh. I have friends in Orange, N. Y., and I was told if I came here I would be more likely to get nearer to them, or to attract their attention, than I could in any other way. I do not know of any medium there that I could use to even speak my name, though I suppose there are mediums that the spirits use there, and perhaps sometime I may come near to them.

I did not live as long in the earth-life as my friends wished I could; they thought I was out off too early, and would say: "Poor thing! I is too bad that she could not have staid and enjoyed the world." At first I thought so too because I did not understand the spirit-life; I knew not how to take hold of it, and enjoy! in a practical way, but long ago I became familiar with thath life; and with many dear 'friends who are with me, and we are happy together. I have studied; those things which I tried to undertake here, and have learned more concerning them than would have come to me on earth, so I do n't know as there is any reason for me to regret that death came and bore me to the spirit-world. I send my love to my friends. I want them to know that I can come sometimes to them, and see what they are doing. I cannot always get close enough to know their thoughts or see their movements, but sometimes I can come, and feel that we are together, and that no real separation has ever taken place.

Summaria I want them to know that I can come sometimes I can come, and feel that we are together, and that no real separation has ever taken place.

Mangale Mahoung.

I dould in Just slipped along because I thought you were going to shut the gates, and I thought you were going to shut the gates, and I thought you were going to shut the gates, and I thought you were going to shut the gates, and I thought you were going to shut the gates, and I thought you were going to shut the gates, and I thought you were going to shut the gates, and I thought you were going to shut the gates, and I thought you were going to the chance spain to be on hand. You th

#### C. H. Fling.

This experience is a singular one to me. It

This experience is a singular one to me. It may seem natural to these good people who are here for a spirit, one who is called a dead man, to come to earth and set the machinery of the brain and vocal organs of a mortal being into action to express his mind; but it is very strange to me, after all. Contemplating this great work from the other side, watching the various intelligences who have done their best to make themselves known, and then stepping forward to try my hand at it, seems very queer indeed; but I am glad to take advantage of the opportunity offered to me.

You see, Mr. Chairman, I have not been a resident of that spiritual world as long as many have who come. It seems but a very little while since I was offering my opinions and gaining my experience; and then came a brief time of silence, when the thought came: "Why not try to speak once more? Even though you fall in the effort, let it be made; and direct your thought to sending out a word of regard and of tender affection to your children and to your dear friends, and to those who have been associated with you in business lines in times past." So I have acted on the thought. I associated with you in business lines in times past." So I have acted on the thought. I made an attempt before, but failed. To-day I am glad to speak.

I went out from St. Paul, and I can truly say

am glad to speak.

I went out from St. Paul, and I can truly say that what experiences I had in Minnesota I am pleased to remember. They have been good for me, and made up a part of my life, so that they are something I can dwell upon in the future. I think a man should have the largest experiences possible in all directions that tend toward good, or toward the increase of his knowledge or the expression of his activities, because I find it helps to broaden him out mentally and in spirit, and gives him power to understand the life which he enters on after he passes from the body.

Members of my family dwell in the good old State of Maine, and I shall be remembered, I think, in that State, especially in Portland. The streets of that city are familiar to me, as are also many of its people. I feel at home in directing my thought there, and perhaps I should not have been assisted to come by any other than by a bright spirit who is concerning herself with trying to help those on the other side who seek to find ways of reaching their friends on earth. She is one whom I call a mediumistic soul, who seems to give a magnetic strength to those whom she reaches by her helpfulness. She was interested in Portland, and in the growth of Spiritualism or spiritual truth there, and she had said to me: "Why not, sir, try to manifest in a public way, that the world may know you have returned from beyond the grave to make your presence known?" That lady calls herself Celia Beals, and I think is proud to enroll herself epon the side of Spiritualism and its revealments of and I think is proud to enroll herself denia Beals, and I think is proud to enroll herself doon the side of Spiritualism and its revealments of truth. You may put my name down upon your record, sir, as C. H. Fling.

#### Maria Barnard.

They told me it did n't make any difference how far away we lived from your office, we could come, if we only had the power to speak so you could understand us, and after some so you could understand us, and after some years of waiting, and of occasional trying to come, I find I can speak to-day. I do not wish to take up much of your time, for I know how anxious others must be, as I have been anxious to just say a little, that my friends in San Francisco may know I live. I tried to come twice at a public hall there, once through a lady who was speaking on the pletform; she got my first at a public hall there, once through a lady who was speaking on the platform; she got my first name and the initial of the last one, but could not get it in full, and I was sorry because there was some one in the hall who knew me, and who might have been interested more in Spiritualism had I succeeded in doing as I wished. The other time it was a gentleman who was the medium, and I think he was getting messages on a slate, as near as I could see. I tried to have something given for me, but I just failed when I thought I was going to succeed. I come to day to send my love, to tell my friends I am happy. I have met Charles and Sarah, and they send their love too, and want all the loved ones to feel that death has only been a blessing to them, instead of anything not good. Tell them we are trying our best to develop mediumship among our own friends, because we know that is the way to bring convincing proof of our presence and of our ability to manifest. Maria Barnard.

#### Dr. Henry W. Webb.

Dr. Henry W. Webb.

I hope, Mr. Chairman, I shall not be considered an old fossil in coming in this way. It is true I belong to an older generation than do many spirits who express their thought from your platform, but we know that all grades and conditions and states of growth are manifested through intelligent life, and I feel that those of an earlier day should have the privilege of recording their experience, or of offering signs of the progress they have made, as well as those who belong to the latest generation.

I lived my life in the body, and pursued my profession, gained my experience through quite an extended career, I believe I may truly say, and was then gathered to my fathers in the other world, not to lay down my labors, or to cease from mingling with my fellowmen; on the contrary, I found I had much to do, and many things to learn. Advanced schools of knowledge existed there, which I was free to enter, the studies of which I must pursue vigorously and earnestly if I would come up with those who had advanced before me, and keep my footing after I had reached them.

This has been congenial to my mind, and therefore I was ready and willing to take up new, activities, keeping one eye, so to speak, open to friends and kindred, open to the intercests of mortal life which had concerned me, so that they have not rusted out from disuse.

I have respect; I feel that I have kept the inner instincts and emotiong alive, and that my energies have been employed, if not to the best advantage, at least to an extent, so that they have not rusted out from disuse.

Many friends are with me on the spirit side, that is, I know of their, whereabouts; I can visit them when opportunity or duty will allow; they are congellial to me, and our associations are pleasing, therefore there has been no disconnected thread of association or of sociability, there has been no vital separation and we find those to whom we are attracted and belong in a spiritual world; just as easily and sociations of the process of the process of th

and. Mary desire to be remembered to our friends in New York City, and they also send out a thought toward Davenport, Ia., where they feel they have an interest which concerns the physical life, laid down, but not forgotten. I join my regards to theirs, if any one will care to accept them in the fraternal spirit in which they are offered. Dr. Henry W. Webb.

Maggie Mahoney.

not the fit kind of associates for a young man to have.

[To the Chairman:] You'll excuse me, sir, if I do n't speak quite as well as some of the ladies and gentlemen that have been speaking to you. I didn't have the learning, and, somehow, though I have been studying up a bit on the other side, when I come to your medium I feel sort o' cramped like, as I used to be; but I am in earnest, sir. I feel that a young man coming out into life cannot be too particular. I feel that he needs to keep straight, to watch over himself and look after his ways, so that he do n't slip up or get into dark places before he knows it. There's lots and lots of temptations about, and somehow they get drawn in before they know it. They are going to have a good time, and in a little while they get head over heels into it, and it is hard work getting out. That is what I see; that is what I have known; that is why I am anxious for my young brother, who has been going a little too often with some of the wild young spirits on this side that have n't got tamed down yet.

I'll be obliged to you, sir, if you'll put my words in your paper, because I think they will be seen by those I wish to see them. I send my love to Mary and to Jim. Tell them I watch over them all I can, and shall do so until I meet them in the clear light of the angelworld. Maggie Mahoney. world. Maggie Mahoney.

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

Jan. 23.—Mary M. Hardy Perkins; John C. Hill; Robert Sherman; Fannie T. Snow; James Graham; Mrs. A. E. Rice; Richard Collings; Fanny Murphy; Henry W. Bickford; Col. Thomas Loring.

#### Verifications of Spirit Messages.

MRS. J. W. STANSBURY.

The message of Mrs. J. W. Stansbury, published in THE BANNER of Feb. 28th, I fully recognize as coming from my spirit-wife. I cannot express to you how fully I appreciate the words of this faithful spirit, who has done for me all and more than she promised, part of which was to report through the Banner Circle. Her many friends in the cities mentioned will recognize her loving words. Every word has a deep and precious meaning to me. I desire to thank THE BANNER medium and the guides controlling for their great kindness in permitting my spirit-wife to send me DR. D. J. STANSBURY. this message of love. Boston, March 3d, 1891.

"BEULAH."

In THE BANNER of Feb. 21st there is a spirit message from "BEULAH," which I recognize as intended for me. I have been passing through a great deal of trouble for six years. My spirit-friends tell me to be faithful, and go on in the path I am in and to do the best I can. They know the difficulties under which I labor, and how, at the time this message was given, I was beginning to falter and be anxious. These words have comforted me much. I feel that the clouds will yet break. MRS. J. W. PACKARD.

Welaka, Fla., Feb. 25th, 1891.

BELLE WIDEAWAKE.

I wish to bear testimony to the truthfulness of the message from BELLE WIDEAWAKE, given through the mediumship of Mrs. B. F. Smith, and published in THE BANNER last July. Every word was understood and appreciated by me.

One published August 9th, 1890, from Spirit SAMUEL SAMPSON, in which reference is made to his daughter Alice and myself, was true in every particular. The Banner Message Department is doing a great work. Long may the mediums remain in the form to bless the world with such proofs of spirit communion.

ANNIE LORD-CHAMBERLAIN.

Mattapan Dist., Boston, Mass.

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.

#### To the Liberal-Minded.

As the "BANNER OF LIGHT Establishment" is not an incorporated institution, and as we could not therefore legally hold bequests made to us in that name, we give below the form in which such a bequest should be worded in order to stand the test of law:

"I give, devise and bequeath unto Luther Colby and Isaac B. Rich, of Boston, Massachusetts, Publishers, [here insert the description of the property to be willed] strictly upon trust, that they shall appropriate and expend the same in such way and manner as they shall deem expedient and proper for the promulgation of the doctrine of the immortality of the soul and its eternal progression."



The Official Reports of the

United States Government, 1889, Canadian Government, 1889, New Jersey Commission, 1889, Ohio Food Commission, 1887, prove that Cleveland's is

## The Strongest

of all the pure cream of tartar baking powders.

the topical angles of alum powders, whatever their strength, should be avoided as injurious, way!

#### CONTENTMENT.

DY PROP. CROKWELL.

- I'm pleased with so little,
  My wants are so fow,
  That earth seems a pasture
  Wiser all things are new;
  I food on the blossoms
  That welcome the spring,
  As well as the fruitage
  That summer will bring;
  I revel in autumn
  That ripens the year,
  And even the winter
  Affords me some cheer.

- Anords me some cheer.

  I'm pleased with the shining
  Of night's silver moon,
  As well as the glory
  Which robes golden noon;
  The light or the darkness
  To me is the same,
  For each has a beauty
  To which I lay claim;
  I wake in the morning
  With thanks to the night
  For winging me safely
  Through dreamland's delight.
  I'm pleased with my brother

- Through dreamland's delight.

  I'm pleased with my brother (I'm speaking of man),
  He's loving or hating
  As I choose to scan
  His acting or speaking,
  For either has good
  That outwelghs the badness
  That's nobody's food.
  So, feasting or fasting,
  Asleep or awake,
  The world contains treasure
  Of which I partake.

#### Synopsis of Remarks

By Miss B. W. Banks at Red Men's Hall, Haverhill, Mass., Sunday Afternoon, March 1st, 1891.

People are doomed to disappointment who do not appreciate the duties devolving upon them through the influence of Spiritualism. Spiritualists have been brought to a severe test in exploring for truth. They are martyrs for truth's sake, after being held up for a laughing-

truth's sake, fifter being held up for a laughingstock for a number of generations. Our confidence is being strengthened every day by spiritual revelations, and every heart is pulsating
with gladness because of the truths they bring,
and which are becoming universally known
and accepted despite a bitter opposition.

If Christianity had the power it has been
thought to possess, the world would have been
redeemed a thousand years ago. Is there anything practical in the religion of the present
day? If there is, there would not have been a
disclosure like that given in "Darkest England," or as might be in a Darkest New York.
The God that is worshiped is the god of gold;
the millionaires lead in the worship of that
god, and in depriving those who are made poor
by their vast accumulations of their inborn
rights. Men will pay more for error than for
truth. The church is honeycombed with error; it does not take hold of the practical needs
of the people. The Young Men's Christian
Association is a bigated body. No one as lib. of the people. The Young Men's Christian Association is a bigoted body. No one as lib-eral even as a Universalist can hold office in it. Spiritualism calls for courage in disseminating the truth. The abuse it has received indicates its importance. The people are amazed by its revelations, but, as Jesus said, "Thou shalt see greater things than these."

The speaker closed by urging the listeners to press on in the good work, encouraged by the fact that it is gaining ground rapidly. We must, she said, do our own work to gain the higher realm, and so live that this truth will be reflected as the basic principle of all religion.

#### "Bernhardt Hypnotized."

To the Editor of the Banner of Light:

The New York World of March 1st contains an aticle of nearly a column in length under the above heading, the purport of which is that the distinguished French actress had been partially or fully mesmerized by an actor formerly in her company who was dismissed therefrom before her recent visit to this country. It is stated that for this he threatened to kill her, and came to New York recently apparently for that purpose.

It appears, from a perusal of the article in The World, that she was so afraid he would mesmerize or hypnotize her, against her will, that she sent for Inspector Byrnes, who employed "four Central Office detectives" to guard her from his hypnotic influence while he remained this side the Atlantic; and "six detectives" were called into requisition, who induced him to "sail away," and so "reported the fact to the actress," thus relieving her of her fears.

Had Sarah Bernhardt known, what every mesmeric or hypnotic subject ought to know, she could simply have placed the ends of her thumb and forefinger to gether, fearlessly looked her tormentor in the face. and laughed at him for his trouble, for she would then have been as free from harm as though six hun dred detectives were present. Respectfully.

J. W. CADWELL, Mesmerist.

Congestions and pneumonia may often be prevented by using Johnson's Anodyne Liniment.

#### Passed to Spirit-Life,

From North Munson, O., Feb. 14th, 1891, Mrs. Susan (Ford) Young, aged 79 years.

Young, aged 79 years.

Mrs. Young came to Ohlo from New York State with her parents in 1832, and helped transform the wilderness into the garden it now is. Formerly a member of the church, she was a Spiritualist the past twenty years of her carthiffe, and possessed good mediumistic powers. She was a woman of fine character, and ever ready to lend a helping hand to all who needed her kind and motherly care. Although she stood almost alone as a Spiritualist in her family and community, she had the sincere respect of her neighbors and friends for miles around, and was regarded as a woman of rare characteristics.

The funeral services were conducted in the village church, near Chardon, Ohló, by Mr. Thomas Lees of Cleveland, the choir kindly giving its services. Nearly all present being church-members, it was a fine opportunity to present in a brief manner the Spiritualists philosophy of life and death. All seemed deeply interested. Mr. Lees closed by thanking the family, who are not Spiritualists, for the faithful manner in which they had carried out the wisness of their arisen mother in having spiritualistic services.

Mrs. Young leaves a son and daughter—Mr. S. I. Young of Hiram, O., and Mrs. Downing of, North Munson—and also many grandchildren. May the consoling traths of Spiritualism be theirs in their bereavement.

From Leominster, Mass., Feb. 22d, Dr. Alfred H. Perkins,

From Leominster, Mass., Feb. 22d, Dr. Alfred H. Perkins,

From Leominster, Mass., Feb. 22d, Dr. Alfred H. Perkins, aged 70 years.

Dr. Perkins had resided in Leominster fourteen years, and as a magnetic physician had been associated in practice with his wife-Mrs. M. M. Perkins, a widely-known and successful clatroyant. He had great mechanical and inventive genius, and had obtained several patents. He was an active, genial and unselfish man, a devoted husband and father, a consistent Spiritualist, and was much beloved and respected in the community.

Funeral services, held in the Unitarian Chapel Parlor Wednesday, Feb. 25th, were largely attended by a wide circle of friends from this and adjoining towns. The profuse display of beautiful flowers was a fitting fribute it his worth, and his great love of these silent preachers.

The services were conducted by Rev. Edward B. Payne (Unitarian) and the writer. The former expressed his admiration of the manly character of the departed, and of his broad views of life, which, although constituting him a Spiritualist did not lead them in divergent paths in belief, thought and feeling.

For our friend the pathway has ended in light! May it be reflected upon the hearts of his loved quest. 11.1.

From Hillsboro Bridge, N. H., Feb. 21st, 1897, George H.
Stewart, aged 70 years 9 months and 11 days.

Mr. Stewart was in feeble health for years, and the change came not unexpectedly. He was a consistent Spiritualist, having been in frequent communication, with arison souls for many years, and a fathful student of their valuable teachings.

Strong in spirit, though weak, in flesh, he never faltered from duty or Shrink from the truth. His genial heart always gave cordial welcome to the messengers of love astucy came bearing repeated testimony of the grand continuity of life.

His surviving companion is blessed, with medium powers, which have been assuring to them in the past, and are now truly comforting and seating in their hour of physical change and separation.

From Skaneateles, N.Y., Jan. 22d 1891, Mrs. Susan Shor.

From Skaneateles, N.Y., Jan. 22d, 1891, Mrs. Susan Sher-

man, aged 49 years.

Mrs. Sherman for many years had, been a firm believen in Spiritualism, and passed away in full faith of meeting her departed friends. Though the eali was sudden, yet in our own hearts we know she was glad to answor it. Her sweet voice will be missed from our earthly circle, but we know it will join the circle above, where she will-wait to welcome the dear aged father and mether she has left on this shore.

## Ayer's Sarsaparilla

Stands at the head of all blood medicines. This position it has secured by its intrinsic merit, sustained by the opinion of leading physicians, and by the certificates of thousands who have successfully tested its remedial worth. No other medicine so effectually

## CURES

Scrofula, boils, pimples, rheumatism, catarri, and all other blood diseases.

There can be no question as to the superiority of Ayer's Sarsaparilla over all other blood-purifiers. If this was not the case, the demand for it, instead of increasing yearly. yould have ceased long ago, like so many other blood medidines it could name."—
F. L. Nickerson, Drugglst, 7 Chelsea st., Charlestown, Mass.

"Two years ago I was troubled with saltrheum. It was all over my body, and nothing the doctors did for me was of any avail. At last I took four bottles of Ayer's Sarsaparilla, and was completely cured. I can sincerely recommend it as a splendid blood-purifier."-J. S. Burt, Upper Keswick, New Brunswick.

"My sister was afflicted with a severe case of

## SCROFULA

Our doctor recommended Ayer's Sarsaparilla as being the best blood blood-purifier within his experience. We gave her this medicine, and a complete cure was the result." — Wm. O. Jenkins, Deweese, Neb.

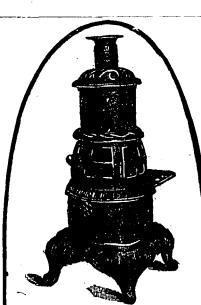
"When a boy I was troubled with a blood disease which manifested itself in sores on the legs. Ayer's Sarsaparilla being recom-mended, I took a number of bottles, and was eured. I have never since that time had a recurrence of the complaint." - J. C. Thompson, Lowell, Mass.

"I was cured of Scrofula by the use of Ayer's Sarsaparilla."—John C. Berry, Deerfield, Mo.

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Ask your Grocer for it, take no other.

## 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.

## ASTONISHING OFFER.

END three 2-ceat stamps, look of hair, name, age, sex, one is the first stamps, look of hair, name, age, sex, one is spirit power. DR. A. B. DOBSON, Maqueketa, Iowa. Jan. 10.

Jan. 10.

TOW TO BECOME A MEDIUM. A 10-page
L'Pamphlet giving full instructions and a Sealed Letter
giving your phases of mediumship, for 18 cents. Also the
original Red Oloud and Blackfoot's Healing and Developing
Papers, 10 cents per sheet. Address MRS. DR. JAMES A.
BLISS, 232% Fifth street, Detroit, Mich. 4w\* Feb. 21. 

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Biar. 14.

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#### J. N. M. Clough,

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No. 23 Berwick Park, near Columbus Avenue, Boston. Of fee hours from 10 A. M. to 12 M. Mondays, Wednesdays, Fridays and Saturdays. Will visit patients. 8w\* Feb. 14.

## Miss A. Peabody,

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#### HATTIE C. STAFFORD, 456 SHAWMUT AVENUE, BOSTON, MASS.

Sundays and Thursdays, 2:39 P. M.; Fridays at 8 P. M. Feb. 14. Mrs. Lizzie Kelley,

## PSYCHOMETRIST, Business, Test and Trance Medium. Gives private sittings daily. Public circles every Sua-day and Thursday evening at 7:30, at her pariors, 223 Wash-ington street Mar. 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 9 to 6. 31 Common st., Boston. Mar. 14.

## Florence K. Rich,

TRANCE AND BUSINESS MEDIUM. Development of Mediumship a specialty; also Diagnosts of Disease. Consultation daily. Hours 9 to 2, 1 to 6. 115 West Newton st., Boston. Mar. 14.

Mrs. A. Forrester

WILL give Trance Sittings daily, also Magnetic and Electric Treatments, from 10 A. M. to 5 P. M. No. 181 Shawmat Avenue, one flight. Boston. Do not ring. Mar. 14. MRS. M. J. BUTLER will receive her pattents on Tuesdays and Thursdays, from 9 to 4, at 375 Columbus Avenue. No arrangement for interviews at the ctore of W. S. Butler & Co. can be made for patients. Jan. 3.

MRS. CHANDLER-BAILEY, 26 Cazenove street, Suite 8, Boston, near Albany R. R. Station, Columbus Ave., Magnetic Healing and Business Medium. Circles Monday and Saturday evenings and Friday afternoons. Platform test speaking.

## Dr. E. A. Higginson,

DARTMOUTH St., Boston, will answer 10 question for \$1.00, also will give correct diagnosis of all diseases Mar. 14. Mrs. C. T. Crockett,

## MEDICAL and Test Medium. Vapor Baths and Magnetic Treatments. 165 West Brookline street, Boston. Mar. 7.

Mrs. A. E. Crane,

## TEST and Business Medium. Magnetic Treatments. Bosworth street, Room 4, Boston. Hours 9 to 5. Feb. 26.

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

## Mrs. Alden,

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

Mar. 14.

## Mrs. A. E. Cunningham, MEDICAL, BUSINESS AND TEST MEDIUM, 459 Tremont street, Boston. Private sittings daily. Try our 4w\* Feb. 21.

Miss J. M. Grant, TEST and Business Medium. Office Banner of Light Building, 8½ Bosworth street, Room 7. Hours 9 to 6. Mar. 7.

## Dr. Fred. Crockett, MAGNETIST and CLAIRYOYANT. Consultation free Moody House, 1202 Washington street, Boston. Mar. 7.

T. W. Shapleigh,

#### Electro-Magnetic, No. 474 Shawmut Avenue, Boston. Feb. 28. 4w\* Mrs. M. R. Stebbins, Clairvoyant Physician, 1366 Washington st., Suite 6, Boston Feb. 14.

Miss Helen A. Sloan, MAGNETIC Physician. Vapor Baths. No. 178 Tremont Feb. 21.

MRS. LOOMIS-HALL, Test and Business Medium; Massage Treatment. Sittings daily. Six questions for 50 cents. 128 West Brookline st., Suite 2, Boston. Mar. 14.

Mar. 14.

MARGUERITE BURTON, Business Medium.
Slx questions answered, or readings, 50 cents and two
stamps. Hours 10 to 5, 7 to 9.

1472 Washington st., Boston.
5w\*

R. JULIA CRAFTS SMITH gives free medical examinations to ladies every Thursday at the onice, Hotel Emerich, 6 Clarendom street, Boston.

B. HARRINGTON, Magnetic Physician, relieves the afflicted by her Medicated Vapor Baths. 545 Shawmut Avenue, Suite 11, two flights, Boston.

DR. L. BARNICOAT, Lecturer, Test, Medical and Magnetic Medium. 175 Tremont street, Boston. Jan. 17.

MRS. J. C. EWELL, Inspirational and Medical Physician, No. 96 West Springfield street, Boston. Mar. 7.

MISS KNOX, Test, Business and Medical Medium. Sittings daily. 486 Tremontstreet, Boston. Mar. 14.

MRS. S. S. MARTIN, Trance Medium. Also Magnetic Healer. 459 Tremont street, Boston.

MARY A. CHARTER, Medical and Business Maddium, 266 Tremont street, Boston. Mar. 14. DR. A. H. RICHARDSON, Magnetic Healer, Waverley House, Charlestown. Jan. 3.

## PSYCHOMETRY. ONSULT with PROF. A. B. SEVERANCE in all matters of 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 Oirculars, Address 185 4th street, Milwaukee, Wis.

IF YOU WOULD KNOW"

the dear aged father and mother she has let for this shore.

(Oblituary Notices not exceeding twenty lines published tracked additional line will be charged. Ten words on an average and additional line will be charged. Ten words on an average and a line. No poetry admitted under this heading.)

The Spiritualists' Association of the engaged speakers.

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Thomas of Grand Rapids is one of the engaged speakers.

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# A CONDENSED FOOD

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

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#### MUSICAL SOCIETIES

Should wind up the season by practicing such Cantatas as Don Munio (\$1.50, \$15.50 doz.). Wreck of Hesperus (35 ets., \$2.40 doz.), 91st Psalm [60 ets., \$5.40 doz.] Ballard. (Send for our List of 150 Cantatas. ]

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Are made successful by introducing easy Cantatas, like Dairy Maid's Supper [20 ets., \$1.80 doz.] Lewis, or Garden of Singing Flowers [40 cts., \$3 60 doz ], or Rainbow Festival (20 cts., \$1.80 doz.) Lewis.

BOYS and CIRLS

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

## wing sing will be designified to date part in the brimain loose er cantata, New Flora's Festival (40 cts., \$3.50 doz.), New Flower Queen (50 cts., \$5.40 doz.), Kingdom of Mother Goose

[25 cts., \$2.18 doz.], Gipsey Queen [60 cts., \$5.40 doz.] Send Much Attractive Exhibition Music is found in School Collections.

Children's School Songs [35 cts., g3.60 doz.], Golden Boat [50 cts.] charming action songs by Mrs. L. O. Chant, First Steps in Song Beading [30 cts., g3 doz.]. Any Book mailed, post-paid, for retail price. OLIVER DITSON COMPANY, Boston.

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BREAKTASI.

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 tablos with a delleately 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 maladies 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."—Ciril Service Gazette. Made simply with bolling water or milk. Sold only in half pound thus, by Grocers, labelled thus:

JAMES EPPS & CO., Homocopathic Chemists,

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THE NEW SYSTEM OF PRACTICE, IS THE NEW SESTEM OF PRACTICE,
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oam Feb. 14.

## We introduce a newly discovered MINERAL WATER, the use of which will supply elements to restore health. It is called

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Mar. 7. 6w\* A GOOD OFFER.—Send 6 2-ct. stamps, full name, sex, hair, date of birth, one leading symptom, will tell your disease, give three treatments at home free.—SOLAR BIOLOGY. Will give rest for 25c., Blographical and Predictive Letters gl. DR. P. THAYER, Mental Magnetic Healer, Jacksonville, Florida, Box 695. Mar. 14.

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CIENCE is unable to explain the mysterious performances of this wonderful little instrument, which writes intelligent answers to questions asked either aloud or mentally. 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 mediumship should avail themselves of these "Planchettes," which may be consulted on all questions, as also for communications from deceased relatives or friends.

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

I will write Biographical and Predictive Letters (from the above data). Also advice upon any matter, in answer to questions, in accordance with my understanding of the science, for a fee of \$1; Consultation fee \$1; at office, 206 Tremont street. mont street.

Nativities written at prices proportionate to the detail de-manded. Address OLIVER, AMES, GOUT.D. Box 1664, Bos-ton, Mass.

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temperance song, and unusic entitled "Grand Jubilee, or
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268 West 43d Street, New York City. A LSO Electrician and Magnetist. Advice on development, and private séances attended at residences.

Public séance every Thursday, 8 P. M. Feb. 21.

Mrs. Stoddard-Gray and Son, DeWitt C. Hough, H OLD Materializing Searces every Sunday, Wednesday and Friday evening, 8 o'clock: Tuesday and Saturday, 2 o'rlock, at 23 West 34th street, New York. Daily Sittings for Communication and Business. 23w Jan. 10.

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400 FIFTH AVENUE, NEW YORK CITY, phenome Circular. Send for Heaven and Holl, 416 pages, paper, DIVINE LOVE AND WINDOM, 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

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R. 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.

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MARY C. MORRELL, Business, Prophetic and Developing Medium. Circles every Thursday even-ing, 151 Lexington Avenue, Brooklyn, N.Y. Feb. 7.

RUPTURE POSITIVE CURE. By mail. Scaled. 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 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.

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Mrs. A. B. SEVERANCE.

6in\* White Water, Walworth Co., Wis.

44 Boylston Street, Room 21, Boston. Mar. 29.

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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.
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# RELIGION OF MAN

AND Ethics of Science.

BY HUDSON TUTTLE.

The Past has been the Age of the Gods and the Religion of Pain; the present is the Age of Man and the Religion of Pain; the present is the Age of Man and the Religion of Joy. Not servile trust in: the Gods, but knowledge of the laws of the world, belief in the divinity of man and his eternal progress toward perfection is the foundation of the RELIGION OF MAN and the system of ETHIOS as trusted in this work. The following are the titles of the chapters:

PART FIRST—Religion and Science.

Introduction; Religion; Fetishism; Polythelm; Monotheism; Pallife Worship; Man's Moral Trogress Depends on his Intellectual Growth; The Great Theological Problems—The Origin of Bull; the Nature of God, the Future State; Pall of Man and the Christian Scheme of Redemption; Man's Position, Fate, Free-Will, Free-Agency, Neces sity, Responsibility; Dutles and Onligations of Man to God and Hunself.

and Himself.

PART SECOND The Ethics of Science.
The Individual; Genesis and Evolution of Spirit; The Laws of Moral Government; The Appetites; Seinal Propensities; Love, Wisdom; Conscience; Accountability; Change of Heart; What is Good? What is Wrong? Happiness; The Path of Advance; The Will; Is Man Free? Online and Development of the Will; The Charter of Human Rights; Liberty; Duties and Obligations; Sin; Funtament — Present and Future; Duty of Frayer; Duty to Oblidern; to Parents; to Society; Duty as a Source of Strength; Obligations to Society; Rights of the Individual; of Government; Duty of Self Onlurp; Marlage. Fig. 101 at 121: 250 pages, linely bound in Muslim. Sent postage free for \$1.50.1 For sale by COLBY & RICH. dead and and the city of Park to the state of the state

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## SPIRITUAL CIRCLES.

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GEND two 2-t. stamps, lock of hair, tiame in full, age and lext, and I will give you a CLAIRYOVANT DIAGNOSIS or YOUR ALLMENTS. Address J. C. BATDORF, M. D., Principal, Magnetic Institute, Grand Rapids, Mich. 1m. Mar. J.

## Banner of Bight.

BOSTON, SATURDAY, MARCH 14, 1891.

#### Meetings in Boston.

Billy Hosworth street, overy Tuesday and Friday afternoon, Mrs. M. T. Longley occupying the platform; J. A. Shelbamer, Chairman. These interesting meetings are free to the public.

to the public,

First Spiritual Temple, corner Newbury and

Exeter Streets.—Spiritual Fraternity Society: Sunday,

"Temple Fraternity School for Children" at 11 A. M.; Lec
ture at 24 F. M., by Mrs. H. S. Lake. Tuosday, Industrial

Union at 74 F. M. Wednesday, Sociable at 73 F. M. E. A.

G. Sanger Secretary.

The Hoston Spiritual Temple Society, Herkeley Hall.—Services at 10½ A.M. and 7 P. M. Social Confer-ence at 2 P. M. Seats free; public cordially invited. Wil-liam Boyce, President; George S. McCrillis, Treasurer.

nam Boyce, rresident; George B. McCrillis, Treasurer.
First Spiritualist Ladies' Aid Society.—Organized 1857; incorporated 1882. Pariors 103! Washington street.
Business meetings Fridays at 25, F. M. Tes served at 6 F. M.
Public meeting, with music, addresses, tests, etc., at 75,
F.M. Mrs. E. Barnes, Pres.; Mrs. A. L. Woodbury, Bec'y.
America Hall, 7284 Washington Street.—Echo
Spiritualists' Meetings Sunday at 25, and 75, F. M.; also
Thursdays at 3 F. M. Dr. W. A. Hale, Chairman.—Children's
Progressive Lycum meets Sundays at 10½ A. M.

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

Indies' Industrial Society will meet at Twilight Hall, 789 Washington street, every Wednesday afternoon and evening. Circle at 4, Supper at 6, Entertainment at 7½. Ida P. A. 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., 3% and 7% P.M.; also Wednesdays at 3 P.M. F. W. Mathews, Conductor.

Independent Spiritual Club, 789 Washington Street, Twilight Hall, meets every Tuesday. Circle at P. M., supper at 6 P. M., entertainment at 8 P. M. A. F. Advers, President. I. G. Wellington, Secretary. Rathbone Hall, 694 Washington Street.—Spiritual meetings every Sunday, at 2% and 7% P.M.

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

First Spiritual Temple, corner Exeter and Newbury Streets .- Last Sunday afternoon, March 8th, Mrs. H. S. Lake, entranced, spoke upon the subject "What Then?" together with questions which had been laid upon the desk. After outlining the position taken in the previous Sunday lecture, which was that the continuity of life had been demonstrated to the generality of mankind, it was asked what then? What is there to follow this revelation of the power of the human entity to survive the experience called "death"? The great questions of human duty and human destiny remain, was the reply. The limitless possibilities of the soul are not yet ascertained. Beyond death is the doing and being, which belong to ceaseless activity and unfoldment.

The lecture, which was listened to attentively by an appreciative audience, will be more fully reported later.

Mrs. Jennie H. Bowker sang appropriate selections. 8th, Mrs. H. S. Lake, entranced, spoke upon the sub-

lafer.
Mrs. Jennie H. Bowker sang appropriate selections, which were well received.
Next Sunday the subject of the lecture will be:
"The Ethics of Trade."
School for children at 11 A. M. Subject of lesson next Sunday: "Morality in Mediumship." Friday P. M. a lecture to women upon the subject of 'Soul."
Next Tuesday evening meeting of the Spiritualist Psychical Research Society. Usual Wednesday evening Social at 7:30. Cordial invitation to all of these meetings.

Borkeley Hall .- The conference meeting at this hall last Sunday afternoon was well attended. The Interest in these meetings is constantly increasing. Remarks were made by Dr. Storer, Dr. Richardson, Mr. Dowling, Prof. Carpenter, Mrs. Julia Carpenter,

and others.

In the evening we were favored by listening to Mrs. Sarah A. Byrnes. She took for her subject, "Light, More Light," a partial report of which would do injustice to the lady and her guides. No prettier compilment could be paid her than the large and intellectual audience that gathered to hear her, and who at the close of the lecture manifested their appreciation of her instructive remarks by applause.

Mrs. Byrnes will speak from this platform again April 19th, and all should avail themselves of the opportunity of listening to her. It is to be regretted that we do not hear her oftener on our Boston platform. C.

Dwight Hall, 514 Tremont Street.-At the developing circle of last Sunday over one hundred were present. Music was furnished by Mrs. Camp-The circle was in charge of Mr. and Mrs. Dr.

bell. The circle was in charge of Mr. and Mrs. Dr. Hall.

The afternoon session opened with music by Prof. Peak, and an invocation by the Chairman, Mr. F. A. A. Heath, who spoke of a spirit atmosphere surrounding this earth. Dr. A. D. Haynes spoke of the importance of doing all the good we can, that there may be no need of repentance and asking forgiveness of our friends when we return as spirits. Mrs. Dr. C. H. Loomis Hall said that she was anxious to meet the inquirers after the truth however skeptical and unbelieving they may be, provided they are willing to accept the truth when given. Dr. B. F. Barker gave everifications of spirit-communications received during the previous week, remarking that God's power is manifest in this work, and it will eventually permeate all conditions of society. Miss L. E. Smith gave several proofs of spirit-presence, including names that were recognized. Mr. Jackson Hall said no judge or jury would convict a medium for administering medicine to the sick. If they did the laws under which they did so would speedily be annulled by the pressure of an incensed public opinion.

\*\*Eventup.\*\*—Slinging and an invocation. Mr. Heath in opening said that this is emphatically a thinking age; people think more deeply than in any previous one, and whatever is presented to them is not accepted without deep, earnest thought. We measure everything by the standard of reason and our better judgment. Mr. S. B. Ward spoke relative to the importance of the hearing upon the "Medical bill." Peter McKenzie gave indisputable evidence of the presence of departed friends, mostly to strangers.

Dr. Coombs said that the time is near when every little hamlet will rejoice in a recognition of spiritual truth. Clearly understood proofs of spirit return were given.

Dr. Haynes spoke of the work of growth and unfoldment before us, and the high privilege of any and all to progress here and in the great hereafter. Spirits will educate us if we are willing to learn. Closing remarks were made by the chairman. HEATH.

Eagle Hall, No. 616 Washington Street .-Wednesday, March 4th, the usual conference meeting was attended by good numbers.

ing was attended by good numbers.

Sunday Morning, March 8th.—The developing and healing circle was very satisfactory. Many good mediums will soon be brought into the field through the help given them for development at these meetings. Magnetic healing was demonstrated by Drs. Mathews, Blackden, Kingsbury, Willis, Shute, Mrs. Chandler-Bailey, and Mrs. M. A. Charter.

Afternoon.—Music by Mme. Bayard. Mrs. Nellist Thomas Burbeck made the opening remarks, and gave tests, followed by Dr. Allen Toothaker, Mr. David Brown, Mrs. Dr. Bell, Dr. Tripp-and Dr. Mathews, Wilkinson, Mrs. Dr. Bell, Dr. Tripp-and Dr. Mathews, who made remarks and gave tests, delineations and psychometric readings.

Evening.—Singing by Mme. Bayard. Remarks and tests by Mr. Bartlett, Dr. Blackden, Mr. Riddell, Mrs. Charter, Mrs. Chandler-Bailey, Mr. W. C. Morse, Dr. U. K. Mayo, and the Chairman, Dr. Mathews. There were very large numbers in attendance at each session during the day.

Meetings are held in this hall every Wednesday at a serial Sunday developing and healing eight of the serial of the

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

F. W. MATHEWS, Conductor.

America Hall, 724 Washington Street.-Last Sunday afternoon, long before the hour of opening, the hall was crowded with an audience eager to listen to J. Frank Baxter. Every seat was filled, and many thought it fortunate that standing room was afforded them. A report of the services will be found in another column.

CHILDREN'S PROGRESSIVE LYCEUM.—Last Sunday morning the attendance was very large. The exercises opened with singing and reading. The following children participated in the entertainment: Harry Abrams, Lottic Giles, Walter Slader, Sadie Stevens, Willie Sheldon and Louise Irvine in recitations; singing by Josle Smith and Alice Barnes. The address, given by Mr. Locke, was very interesting, and was listened to with close attention. Music furnished by Poole's Orchestra.

A. P. T.

The First Spiritualist Ladics' Aid Society, Parlers 1931 Washington Street.-Well attended services were held Friday, March 6th. 'The Treasurer, Mrs. Alibe, has been quite ill for two weeks. A large delegation from the Society reported that they recently visited Mrs. Ireland, and left behind them substantial evidences of their friendship. Mrs. Sticking, a missionary of the Society, has recently entered suffit.

spirit-life.

Mrs. Nillis's home in Roxbury received, a few days since, a visit from the Angel of Light, and she was called upon to part with her husband. In his demise the community loses an honest, upright man, loved and respected by his co-laborers at the Dennison Manufactory, where he was faithful in the discharge of every duty.

Evening exercises consisted of addresses by Dr. A.

II. Richardson, A. A. Wheelock and Rev. Wagner. Edgar W. Emerson and Mrs. Dillingham-Storrs received a hearty greeting, and contributed speeches and evidences of spirit presence. Mrs. Richars will remain in Boxton through the month. Miss Amanda Bailey contributed several fine musical selections. Usual services Friday next. The public are always welcome to attend the evening sessions. A. L. W.

The Ladies' Industrial Society met at Twilight Hall, 789 Washington street, Wednesday, March 4th. Circle at 4 supper at 6.

Erening.—Singing, Remarks by Mrs. Whitlock. Song by Miss Balley. Reading by Mr. Warner. Tests by Mr. Riddoll and Mrs. Stiles. Remarks and tests by Mr. Ilowitt. Mrs. H. W. Cushman, Sec'y.

Dropped on sugar, children love to take Johnson's Anodyne Liniment for coughs and colds.

#### Meetings in New York.

Adelphi Hall, corner of 53ed Street and Broad-way. The First Society of Spiritualists holds meetings every Sunday at 10% A.M. and 1% P. M. Meeting for mani-festations and general conference at 2% P. M. — Friday even-ing, at 80 ctock, meetings devoted to lectures, tests, psy-chometry and psychical phenomena, are held in this hall, Mrs. M. E. Williams presiding.

Union Square Hall, 8 Union Square, near 14th Street and Broadway.—W. J. Colville lectures every sunday at 11 A. M. and 3 P. M. All seats free. Voluntary of terings. Bannen of Light and other literature on sale in

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

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

Knickerbocker Conservatory, 44 West 14th Street.—Meetings every Sunday morning at 10½ o'clock, and evening at 7½. Speaker until further notice, Mrs. Helen T. Brigham. Miss B. V. Cushman, 224 East 39th street.

#### W. J. Colville in New York.

On Sunday last, March 8th, W. J. Colville lectured to a large and attentive audience in Union Square Hall, New York, at 11 A. M., on "Evolution and Morality,"

and to a still larger company at 3 P. M. on "Are Thesosphy and Spiritualism in Accordance or at Variance?" As announced last week the lecturer gave a
report. An address dolivered recently in SNA of the
theosophical Society which meets on two evenings
in the schoolroom adjoining Dr. Collier's church.

In some portions of "The Key to Theosophy," and
other works by Mme. Blavatsky, it is lutimated that
when a spirit drops the mortal frame it either goes to
Devachan and there enjoys a period of rest, and
strictly subjective enjoyment, or else, in cases of extremely degraded persons, it hovers near the earth in
Kama Loca (purgatory) or even in Avitchi, the Sanit is assumed by some Theosophists who gather all
their knowledge from books, that spiritual exommunion
is impossible, and therefore facts go for nothing if
they seemingly refute certain Oriental theories; the
theories must be upheld, consequently an ignorant
and silly tirade against Spiritualism goes out to the
world labeled Theosophy, which is a clear case of
the New York papers have recently been regaining the
cand lit is no compliment to the good taste of an audisene to say that hearers applaud diatribe. Some of
the New York papers have recently been regaining the
fraud ought to be exposed, discrimination should certainily be exercised between imposture and a philosophy which discountenances it. The cardinal truits
of Spiritualism are verifice constantly in the houges
of the New York papers have recently been regaining the
eyes of intelligent people are now turning from every
quarter. If there are old theories entertained in Asia
in operation to bring proofs of spirit communion in
America, is it to be expected that the dogmas of the
East can modify evidence procured in the West? And
acceptance of their tenes; thus it is no part of the
work of any avowed Theosophist to berade one system while blind sensor have recently deprived
and moreover it must be borne in mind that Sansert is
not a very easy language to acquire, and it is more
than probab

The New York Psychical Society, 510 6th Avenue, is still attracting unusual interest every Wednesday evening. Mr. J. W. Fletcher continues to give interesting lectures and psychometric readings, and very seldom does he fall to receive correct prompt-ings as to contents of articles brought, and the nature, history and conditions of the owner and his friends

**DECISIVE** 

Baking Powder Tests

The United States Official

Investigation of Baking Powders, made, by authority of

Congress, in the Department of Agriculture, Washing-

ton, D. C., furnishes the highest authoritative informa-

tion as to which powder is the best. The Official Report

Shows the ROYAL to be a

cream of tartar baking powder, superior to all others in

leavening power (U.S. Dept. Agricult'e).

with intermediate comments, seemed to highly please the crowding audience. Alterward the Fowler Jubice Singers rendered some choice Southern melodies with hative skill. Birlef addresses were also delivered by Mr. J. B. (Jibbs, President of the Masoulo Temple Meetings, Mr. Eugene Underhill, Worthy Chief of Cosmopolitan Lodge, I. O. G. T., Mr. E. F. Bearse, and Mrs. Kirk; after which the meeting adjourned, with many expressions of mutual good will.

Wednesday evening, April 1st, in commemoration of the uext Anniversary of the Advent of Modern Spiritualism, by special arrangement we shall have Judge Nelson Cross of New York (in speech and verse), also the Fowler Troupe, and the versatile artist, Mrs. Millier, and friends with the auto-harp, cornets and organ, and spirit-tests by Mr. Fletcher.

J. F. Snipes.

First Society of Spiritualists .- A large audi ence was remarkable for the respectful attention which ence was remarkable for the respectful attention which it pald to the speaker at the Mediums' Conference on Sunday afternoon. Mrs. M. E. Williams presided, and made an uncommonly spirited address, carefully worded and cleverly delivered. Its theme was the divergence of opinions existing among the theologians of Andover and other colleges, and the remarkable statement by the future Pope, Cardinal Gibbons, that the people of his church should pray to the spirits—not the saints. The power of the spirits, she proclaimed, impels those men to the expression of liberal thoughts; but there are others not capable of forming an opinion on a trivial subject, who take up this stupendous question of Spiritualism, and pronounce conclusions contrary to the evidence of learned investigators who have devoted much time to its study. It requires the superior judgment of a mind possessed with a knowledge of the psychiatorices, but still its to be found that "fools will rush in where angels fear to tread." Where are facts to be found; "it not in Spiritualism? Thefi let it have a chance. It is doing its best to every heart it has touched, and is capable of satisfying every noble aspiration of the human soul. Study it; it will make you all true men and women. The time is now that Spiritualists should speak with determination and intelligence on the subject of Modern Spiritualism. \*:

Prof. I. C. Wright made a long defense of mediums and argued in favor of the phenomena. If there are no phenomena produced by spirits, he said, we have no evidence of the existence of a spirit-world or the continuance of human life after the death of the body. So this Spiritualism is a study of phenomena said to be produced by spirit, and this study will never be it paid to the speaker at the Mediums' Conference on

tinuance of human life after the death of the body. So this Spiritualism is a study of phenomena said to be produced by spirit, and this study will never be completed. Slate-writing is the most stupendous and grandest manifestation of the direct action of intelligent mind upon inorganic matter. If it be true that slate-writing is a natural fact, a priori it is a fact of nature that spirits can make spiritual representation of their forms.

At one point in his address the speaker excited the approving manifestation of the audience when he said: There are many men residing on Fifth Avenue who would attend a meeting of a Psychical Research Society but who would not dream of going to a Spiritualist meeting; and in the end it is tweedle-dee and tweedle-dum.

weedle-dum.

Mr. H. J. Newton was plainly stirred into unwonted energy of expression by the annoying attentions which some of our secular dailies are giving to his movements. He was very caustic in his remarks, and dealt out facts that have come under his own notice about clerical views of religion that fell with potent force. He named one minister who, in reply to a question of his (Mr. N.'s), said he did not believe in the articles of his creed, and did not have a particle of faith in the doctrine he preached.

Dr. Slade gave an exhibition of slate-writing. A strictly non partisan committee watched him.

Adelphi Hall.-Last Sunday morning the meeting of the First Society of Spiritualists was well attended. Henry J. Newton presided, and J. Clegg Wright was the speaker. In his preliminary discourse Mr. Wright referred briefly to the reasons that have contributed to bring about great changes in public opinion concerning religious matters.

A sunmary of Mr. Wright's remarks, received too late for this week's issue, will appear in our next.

#### Meetings in Brooklyn.

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

Spiritual Union, Fraternity Rooms, corner Bedford Avenue and South Second street. Meetings Sunday even-ing at 7½ o'clock. Good speakers and mediums always present. Porter E. Field (39 Powers street). Secretary. Services held under the auspices of the Ladles' 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 Lvenue.—W. J. Colville lectures every Sunday at 7% P. M Spiritual Conference, Test and Experience Meetings are held Tuesday evenings at Mrs. M. C. Morell'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 pa-lors No. 231 St. James Place, corner Fulion street, every Wednesday evening at 8 o'clock. Seats free; all invited. S. A. McCutcheon, President.

The Brooklyn Spiritual Association, incorporated last December, has issued, in neat namphiet form, its Certificate of Incorporation, By-Laws and Ist of Officers for 1891, also a printed form of applica-tion for membership, copies of which can be obtained of Charles H. Nourse, Secretary, 28 Rogers Avenue, Brooklyn, N. Y. The officers for the current year are Samuel B. Bogert, President; S. S. Gordon, Vice-President; Charles H. Nourse, Secretary; Joseph La Fumee, Treasurer. Trustees, Samuel B. Bogert, Daniel Coons, Charles H. Nourse, S. S. Gordon, Jo-seph La Fumee, John E. F. Claghorn, Jennie C. Blake, Helen M. Walton, Elizabeth F. Kurth.

Aver's Sarsaparilla will remove that tired feeling and give new life and energy.

Norwich, Conn.-Good audiences greeted Mrs. Kate R. Stiles of Boston, Sunday, March 8th, both afternoon and evening. Subjects and questions were presented by the audience, and treated by the speaker in an interesting and comprehensive manner. At the close of the afternoon address spirit messages were given, and psychometric readings and tests closed the evening services.

Next Sunday Dr. Geo. A. Fuller of Worcester, Mass., will be welcomed to our platform after an absence of three years.

three years.
Copies of the Banner of Light are for sale every Sunday at close of the services.
MRS. J. A. CHAPMAN, Sec'y.

New Bedford, Mass.-Mrs. N. J. Willis of Cam bridge was the speaker for the First Spiritual Society last Sunday, giving two able addresses, which were well received; the evening lecture being particularly interesting to the skeptic as well as the believer.

Next Sunday Mr. F. A. Wiggin of Salem will speak and give tests.

SEC'Y.

Providence, B. I., Slade Hall, corner Washington and Eddy streets.—Last Sunday Mr. F. A. Wiggin of Salem occupied our platform for the first time. His answers to questions presented by the audience were able and satisfactory, as also were his tests.

S. D. C. AMES, Treasurer.

Lynn, Mass .- Mrs. E.B. Merrill, Secretary of the living and arisen.

On the 4th (Mr. Fletcher being absent on account of the illness of his wife) the President read for nearly an hour an original and bristling published reply to a letter to himself from an Orthodox minister, which,

## Why Suffer One Moment

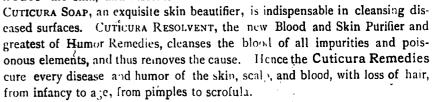
MARCH 14, 1891.

## From Torturing Skin Diseases

When a single application of the Cuticura Remedies will, in the great majority of cases, instantly relieve the most agonizing of itching, burning, scaly, crusted, pimply, and blotchy skin and scalp diseases, and point to a permanent and economical (because so speedy) cure, when the best physicians and

all other remedies fail? Cuticura Remedies are the greatest skin cures, blood purifiers, and humor remedies of modern times, are absolutely pure and agreeable to the most sensitive, and may be used by the youngest and most delicate with perfect success.

the great skin cure, instantly allays the most intense itching, burning, and inflammation, permits rest and sleep, speedily heals the skin, and restores the hair.



"ALL ABOUT THE BLOOD, SKIN, SCALP, AND HAIR" mailed free to any address, 64 pages, 300 Discesses, 50 Illustrations, and 100 Testimonials. A book of priceless value to every sufferer.

СUTICURA REMEDIES are sold everywhere. Price, CUTICURA, the Great Skin Curre, 50c.: CUTICURA SOAP, an Exquisite Skin Purifier and Beautifier, 25c.: CUTICURA RESOLVENT, the greatest of Blood Purifiers and Humor Remedies, \$1. Prepared by POTTER DRUG AND CHEMICAL CORPORATION, Boston.

Bad Complexions, pimples, blackheads, red, rough, and oily skin and hands are prevented and cured by that greatest of all Skin Purifiers and Beautifiers, the celebrated Cutlcura Soap. Incomparably superior to all other skin and complexion soaps, while rivalling in delicacy and surpassing in purity the most expensive of toilet and nursery soaps. The on y medicated toilet soap, and the only preventive of inflammation and clogging of the pores, the cause of most complexional disfigurations. Sale greater than the combined sale of all other skin soaps. Sold throughout the civilized world. Price, 250-"WELL, IF I EVER



Expected to live to see the sight! This is worth waiting for! New Discovery!

#### AERATED OXYGEN!!!

Cures Throat and Lung Troubles of every kind! Cures Asthma, Hay Fever, Pneumonia, Catarrh; Colds, Coughs, Consumption, Bronchitis, and all the known complaints of the respiratory organs! And it costs but one-third as much as any other Oxygens cost, too! Well, if this is n't the very last discovery of this marvelous century! I'm off/to tell this great news to others I know, who are just such sufferers as I am! I'll spread the glad tidings far and near!"

SEND FOR PAMPHLET. For Sale, with Free Trial, at BOSTON OFFICE, 9 HERALD BUILDING: Beckman St., New York: 70 State St., Chicago: 394 Congress St., Port-10 Beckman St.. New York: 70 land, Me. Sold by all Druggists.

J. Frank Baxter's Sunday Successes in Boston. One would surely conclude a grand revival of inter-

est in Spiritualism had set in, judging from the crowds of anxious people that have listened to Mr. J. Frank Baxter for several Sundays past in Boston and vicinity. Certainly are they interested in the man and his work. They listen Intently, they applaud freely his points, and they are astonished and gratified with his

points, and they are astonished and gratified with his modiumship.

Last Sunday, the 8th inst., Mr. Baxter—who was secured to lecture in Cambridgeport in the evening, and at America Hall, city, in the afternoon—was sought for a morning service at Berkeley Hall, Mrs. Lillie, the announced speaker, being absent by slokness. It was too late to announce through the BANNER of LIGHT the change, but the Saturday and Sunday dailles contained notices, and the Sunday forenoon in question saw an unusually large and a very intelligent audience early in place. Mr. Baxter's lecture was a fine effort on the "Scope and Necessity of the Spiritual Platform." At its close loud and long was the applause, and throngs sought the speaker, and expressed commendation. Mr. Baxter always prefaces

gent audience early in place. Mr. Baxter's lecture was a fine effort on the "Scope and Necessity of the Spiritual Platform." At its close loud and long was the applause, and throngs sought the speaker, and expressed commendation. Mr. Baxter always prefaces and concludes his lecture with a poem, and the two on this occasion, subjects, "The Lesson of a Dream," and "Unbellevers," were rare ones, and highly appreciated and enjoyed. A few delineations of spirits, unanticipated, were given.

In the atternoon as early as 2 o'clock it was necessary at America Hall, amid the thronging of the people, to pack the house in every nook and corner. At 2:30, when Mr. Baxter arrived, it was with difficulty a passage was made for Dr. W. A. Hale, Chairman, who conducted him to the rostrum. The number who sat on the steps of the platform and stood during all the exercises were over a hundred. Mr. Baxter took no special theme for consideration, but for an hour talked freely and pointedly on the present aspect of Spiritualism, and the general tendency of thought toward it. At the close he gave one of his justly celebrated séances, responses coming readily as description after description was pronounced. This Society—the Echo Spiritualists'—desired Mr. Baxter, the call is so urgent, to give a series of weekly week-day meetings in its hall, but he this week starts for St. Louis, Mo., to fill appointments, on his return from which, and after "the Anniversary," it is hoped the plan may be matured. Mr. Baxter will return the last of the month, and will give the address for this Society on March 31st, 2 P. M., in Tremont Temple.

In the evening, at the commodious Odd Fellows Hall in Cambridgeport, on Mr. Baxter's arrival, he found janitors and assistants taxed to find seats and places for the inpouring tide of people. Balcony, plaiform, entry, the two side ante-rooms, as well as asistes with seats almost wedged, were filled, and many stood, and as the mental supplemental to the seat sunder of the plant of the plant of the plant of the pla

Breckten, Mass,—Last Sunday evening Mrs. H. S. Lake spoke at this place. "Mediumistic Experience" was the theme.

Phrenologist-"Your bump of imagination is abnormally large, sir. You should write poetry." Citizen-"I do write poetry. Only yesterday I took a poem to an editor, and that bump you are feeling is where he

The Royal Blue Line.

Is not simply a single train of handsomely finished passenger coaches. All the through trains in service of a B. & O. R. R. between Washington, Baltimore, Philadelphia and New York consist of this magnificent new equipment, embracing all the devices and appliances approved by car-builders that contribute to the safety and comfort of travelers. No extra fare is charged, on any of these trains. Passengers occupying Pullman Parlor or Sleeping Oar accommodations will be charged the customary rates for the same.

Haverhill and Bradford, Mass.-Last Sunday Mrs. Mary J. Wentworth of East Knox, Me., spoke for the last time in the present lecture course before the Union Spiritualist Fraternity. In the morning the theme was "The Advent of Modern Spiritualism, and Some of Its Fruits," and in the evening before a much increased assemblage she called for subjects from the audience. The inquiries responded to were, "Is-there a special interest on the spirit side of life in the present new organization for the investigation of Modern Spiritualism?" "What are the best meth-

of Modern Spiritualism?"" What are the best methods of successfully and satisfactorily investigating the subject?"

It was declared that the spirit side of life was deeply interested, and is active in more clearly bringing spiritual facts to the comprehension of those still in the form, and that the fresh interest of to day is an expression of that interest. There are questions and responses constantly coming from the other shore. The natural and most successful way of advancing in this knowledge is following the intelligence which is speaking out of the unseen life through physical ways. The question was discussed in an interesting manner. The evening service was closed by giving

manner. The evening service was closed by giving an improvised poem.

Arrangements are being completed for the anniversary on the 31st, and will be fully announced next week. The original Hayes Quartette will be the vocalists. Mr. Edgar W. Emerson will speak and give exercises of mediumship before the Fraterilty in Brittan Hall next Sunday.

E. P. H.

Lynn, Mass. - Cadet Hall. - Mrs. Ida P. A. and Mr. L. L. Whitlock occupied the platform last Sunday afternoon and evening. Music, led by Kate M. Hovey. Invocation by Mrs. Whitlock, followed by an able lecture, Mrs. W. giving at its close several correct readings. correct readings.

In the evening her subject was, "Scientific Spiritualism." Next Sunday Mrs. N. J. Willis of Cambridge will coupy the platform. T. H. B. James, Cor. Sec y. 88 South Common street.



phosphites of Lime and Soda is almost as palatable as milk. Children enjoy it rather than otherwise. A MARVELLOUS FLESH PRODUCER it is indeed; and the ittle lade and lessies who take cold easily, may be fortified against a cough that might prove serious, by taking Scott's Emulaion after their meals during the winter season. Becare of substitutions and imitations.

Please Bon't Forget It.

That Dr. H. James' Cannable Indica is prepared in Calcutta, India, from the purest and best Native Hemp, and is the only remedy eltiner in that country or this that will positively 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. Craddook & Co., Proprietors, 1032 Race Street, Philadelphia.

Jan. 2. Steowis

Meetings in Philadelphia.

The First Association holds meetings every Sunday at 10% A. M. and 7% P. M. in the hall 810 Spring Garden street. Children's Lycsum at 2 P. M. Joseph Wood, President, 1111 Wallace street; Robert A. Thompson, Secretary, 614 Venango street. The Second Association meets every Sunday after-noon at 2½ in the Church, Thompson street, below Front. T. J. Ambroeia, President, 1223 North Third street. Meystene Spiritual Conference every Sunday at 21/2.

R. southeast corner loth and Spring Garden streets. William Rowbottom Chairman.