VOL. 69.

BOSTON, SATURDAY, MARCH 21, 1891.

NO. 2.

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The Spiritual Rostrum.

Prophecies of the Future.

A Lecture delivered before the First Spiritual Sunday, Feb. 22d, 1891, by HUDSON TUTTLE.

FTER the usual poetic recitation by Emma Rood Tuttle, the lecturer spoke substantially as follows:

The lines of a prophet in these days of fact are not as easy as when the people knew less and the rattling of a calabash by a medicineman struck terror in the hearts of the bravest; yet I enter this evening in the rôle of a prophet. I shall be different in speech from all preceding prophets, inasmuch as I intend-to predict glad tidings, instead of evil, as every preceding prophet has done. You may ask why not predict the glory of the coming time as well as its baleful calamities? Why not? There can be no reason, and yet prophecy has been a wail of despair. Jeremiah set the example. His eyes were fountains of tears, and his voice was lifted up continuously in a cry of despair at the fearful events of the future. All through the ages his example has been followed. In the presence of war the prophets foresaw more dreadful carnage. In the repose of peace they spoke of horrid visions coming before their eyes, of slaughter, smoking cities, enslaved nations, and empires buried under the red surg of battle.

Far away, so far over the centuries that no one dared fix its period, was the millennium; but that was a poet's dream, and not a prophecy.

How strangely does the human mind move in cycles, and wonderful the hold superstition maintains even on the best informed. The unusual still excites a strange awe, and fear is entertained that the wheels of creation will become out of gear. A comet three or four centuries ago was a prophecy of dire disaster. Do you recall when the Turk threatened Europe a comet flamed in the heavens, and the Pope promulgated this petition, to be given in all the churches: "God save us from the comet. the Turk and the devil!" The comet was a false prophet: the Turk and the devil were beaten.

There happened an unusual position of the planets a few years ago, and unfortunately a great many spiritual prophecies were made, after the order of Jeremiah. There were to be years of scourging, sickness, famine, and terrible convulsions of the earth. Not one of these predictions proved correct. There was not unusual sickness, no contagious, disease, and the earth's surface was given to no unrestful movements. We hear no more of the "perihelion" of the planets which served at the time for prophecies of fearful import. I do not say the prophetic mediums were frauds. Far from it. Their prophetic state seems to be inclined to pessimism, and probably may attract spirit beings of like order.

Later still, we have a ripe scholar, in the most liberal of magazines, The Arena, publishing a jeremiade which outshines or rather outdarkens that weeping patriarch. It would be unpardonable to publish such a doleful story were it given the old-time credence. The usual war, calamity and crime are knocking at the door, and the powers of the earth are leagued for revolt. The Atlantic coast is to be thrown over like a half-browned griddle-cake, and all the seaboard cities destroyed. The picture presented is terrible, and there is only one redeeming feature-we are sure it is not true! It has value only as given by its author, and the magazine which publishes it.

We know what a bank president or cashier will do when he uses largely of the funds entrusted to him in private speculations. If unsuccessful, he will "fold his tent like the Arab," and silently fiee away to Canada or Belgium. If successful, he will stay right at home and take care of his Sunday school!

Just as certainly we may say that no disaster, no cataclysm will turn over the Jersey coast or destroy the Atlantic cities, for geology teaches us that from the beginning this coastline has been well defined by rook, created when the world was young; and the disease-prediction will prove equally untrue—unless we have the Koch lymph placed on the "free list" in the hands of the doctors.

THE LAW OF PROPHECY.

is as open to their gaze as the past. There yet lingers the superstitious feeling which attached to the prophets as the mouthpiece of the gods. With the repudiation of the pretenses

of these prophets, prophecy itself, which once occupied an important place in the government of mankind, was ignored. The prediction of events was claimed to be impossible, because law ruled, and the shaping of history did not depend on the will of an arbitrary ruler or god. If we pause to consider we shall see that, for the very reason that law rules, fixed and unswerving, prophecy is possible.

Because of the chain of causes and effects. the knowledge of the causes gives the power to foreknow and predict the effects. Whereas if creation was ruled by an arbitrary being, changeable in purpose and swayed by human interposition, even his own declarations would not be of certain fulfillment. He might repent, recede, or do the very reverse he promised.

When the causes are known, and the laws which control them, then the effects may be predicted. Thus we say that if we touch the wick of a lamp with a lighted match it will flame. This illustration is so simple you will probably say: "This is not prophecy, it is knowledge." Yes, it is prophecy, so constantly repeated we call it knowledge. If we take more complicated affairs, when a great number of causes converge to one effect, we find a wider and more comprehensive knowledge necessary, but, possessing it, our prediction has equal certainty.

In forecasting events in the life of an individual or the history of a nation, almost countless causes form an intricate network, and to ordinary understanding it would seem impossible to foreknow; yet it is only a higher form of the equation.

Spiritual intelligences are fallible, but may have a wider grasp of causes, and thus be able to forecast clearly complicated affairs. They are influenced by their education and knowledge, and liable to err. I wish strongly to present this point, for the trust in the infallibility of spirit-guides has been productive of disappointment and loss of confidence.

We deprecate the wail of disaster. We want counter-prediction, for surely there must be some joy and value to come to'us. I have such a prophecy in my mind. I am not going to put it off a thousand years, nor am I going over into the next century and look backward for the blunders of this. I do not believe in looking backward. If that was the way to look, man's eyes would have been set in the back of his

Lot had a wife, and his own intentions were good, but she looked back, and-well, her fate more perfect forms in past ages. The old forms are caricatures of present excellence. The historian takes but a step and he finds the good old times" anything but blessed!

Let us look ahead, for there is the perfection all are striving for. There in the mists somewhere is the shore of the promised land-the millennium dreamed of by sage and sang by poet.

The crust of the earth may be regarded on the whole as stable, and a fixed quantity, and any local disturbance however possible, altogether improbable. The fear of impinging planets or of comets we may yet learn to be dle, as astronomers gain clearer insight into repulsion of bodies as well as their attraction.

The talk about worlds growing old, and force or energy becoming expended, may be found to belong to a childish age of science. There used to be a great deal of learned talk about convulsions and cataclysms, and when the six literal days of Genesis yielded to the six geoogical ages (made six in number not because there really was such a division in the weeks, but because it was thought necessary to conform to the Biblical account) each day or age was made to close with a convulsion which rent the earth's crust and sponged off the slate for a new creation.

Closer observation, made with less prejudice, showed that the days blended, and that there was no new creation, but continuous, uninterrupted growth from the beginning to the end. So is it in human history: the age of stone was superseded by the age of bronze, and bronze gave place to iron. These mark successive steps in mental advancement until we reach the dimly-historic Chaldean and Persian civilizations, the Aryan culture of the Ganges, and of those who worshiped Osiris and Neith under the shadow of the pyramids. Upward and onward the grand march of humanity, until to-day, planted on the soil of a new world, conventionalities and hereditary trappings and restraints cast aside, a great nation exults in the strength of its freedom!

I would laugh at the Jeremiahs if I had not so much pity for them!

On the swift road to ruin, are we? Foreign emigration is to overwhelm us! Ignorance will make intelligence captive! The Catholics are to strand the Pope on our shores, and we'll wake up to-morrow with the Inquisition in full force, and perhaps find ourselves stretched on the rack! Capital is grasping everything. Monopoly will be tyrant, and labor will go to the wall. Ah! yes, there is to be war-religious war, and an awful collision between capital and labor! And, frightened by the possibility of a deluge of Asiatics, we put up the bars against the poor little Chinamen! What a black list, and the end is not reached: for there is intemperance, which, if we believe the temperance advocates, will soon make us a nation of drunkarda!

And then infidelity is rampant, leading the nation surely to destruction. There will be a There is a fixed belief, that spiritual beings combat between the forces of the church and grow may bring about political complications

to perish

Horrible category of evils - which remind one of the misgivings of age, or the bugbears of the night. Night is the time for such shadows. They come upon us, and we think the morrow has only trouble in store. But when the sun bursts in splendor on the world, and all the birds pour forth their glad songs, the phantasms of the night disappear as the fog, and the fancies which were so real to us we find came from the indigestion of a too late dinner.

Although one and all of these gloomy predictions may be fulfilled, I put in the counterprophecy that not a single one of them will be! I do this fully understanding that whether Democrats or Republicans gain the election, the country is ruined. Ruined every four years regularly, and growing strong and plethoric by the ruin! I have often thought such ruin desirable, as it was conclusively proved by the political papers—which never lie—that one party differed from the other only in being more unutterably villanous. Yet have we seen this country stretch out its giant arms, and grow like a green bay tree, under the rule of conflicting parties. I not only predict that these calamities will not happen, but I destroy my prestige as a prophet forever by saying that there will be no cyclone, but that there will be the pleasant showers, the brow of every one of which will be adorned with the bow of promise.

In the old days the law said if a prophet made false prophecy he was to be stoned to death. Now, when one of the Jeremiahs pours forth his wail, we shiver as we listen, and laugh when it proves an advertisement, like one of those newspaper articles which excite your interest till you reach the end, which advises you to use a porous plaster. Wiggins and a dozen other weather-prophets have gained wide notoriety by predicting storms which never came. Had they predicted fair weather they would not have been heard of.

Do not understand that our Ship of State is to sail on summer seas, with no wind but such as fills her sails, wafting on her course. We anticipate that cloud and sunshine, wind and calm, will alternate. Let us glance at some of the evils with which we are threatened:

Intemperance! Fifty years ago the man who did not drink alcoholic liquors was the exception. The Bible had not a word to say against its moderate use. Jesus set an example to wine-makers at the feast of Cana. The ministers of the Gospel had no word against it. They drank as freely as the brethren. Now

the exception is the man who drinks habitualhe ministers out of their pul ing tanthe of

The dangers from Catholicism and foreign emigration go hand in hand, for the emigrants are largely Catholic, and hold allegiance to their church first and the State second. They constitute a government within a government. and thus far do not assimilate with American institutions. They are ignorant, and belong by their superstitions and modes of thought to some centuries gone by. Nevertheless they rapidly awaken from their lethargy. The children imbibe free ideas, and it is rare to find the third generation holding to the creed of their fathers. If, then, emigration does not exceed the capability of absorption, of Americanizing by education, there is no possible danger. The point of attack is the public schools, and here the well-wisher of his country must be vigilant in defense, and hold the fort at all cost. Unwittingly the evangelical churches are assisting the Catholics in their demands by attempting to force the Bible into the public schools, and God into the Constitution. If there is a cloud in the sky it is here. I do not think it will blacken the whole heavens, because the demand will be unflinchingly resisted. We are not on a canal-boat, which allows us to go to sleep with safety, but on an ocean liner, where sleepless vigilance is the price of safety. It is not because of the smoothness of the waters I prophesy peace, but because of the intelligence of the collective nation.

To bring the representative of St. Peter to our shores would be to strip him of all the glamour which distance, pageantry and assumed supernatural power now give, and make him a mockery, a visible evidence of the sham and nothingness of his assumption.

There is more danger from the God-in-the Constitution Protestants, for they seem to have returned to the most absurd superstitions of the past. They demand that the Bible be accepted as the foundation of constitutional law, and God in Jesus Christ be acknowledged as ruler. If this were possible of accomplishment, it would be well for us to wail in despair; for freedom would be dead, our people bonden slaves, and there would come night, dark and hopeless as that which fell on the world at the beginning of the dark

The hands on the dial of the ages never go backward. There may be halts and turnings in history, but it never repeats itself.

There was a time when the church ruled by the grace of God, and the Bible was the final court of appeal! It was at the midnight hour of the dark ages, when humanity was hopelessly throttled by priestly power, and thinking made the blackest crime for which no torture was sufficiently severe.

No! a thousand times no! cries the voice of ness, and never will we return to it.

But let us be vigilant. The conservative tendency is strong, and if it be allowed to of a train of cars.

tered forces of free thought, and the latter are are always fool-members of Congress-yes, always a great many fool-members—and these are easily made the tools of any movement. The Blair bill is not dead, nor the Sunday Rest bill. They will arise like Banquo's ghost, and gibber in the face of those who demand free dom of thought.

> There is a great problem demanding solution: The relations of capital and labor. Vast fortunes have been accumulated, such as the past furnishes no parallel, and with astonishing rapidity. There are hundreds of million aires now where there was one a half century ago. This has been the result of inventions, the combinations of commerce made practical by rapid transit, the telegraph, and the often fabulous advance in values of lands. Some times by well-formed schemes, and at others the most fortuitous accidents have bestowed untold wealth.

This has been the consequence of an era of wonderful intellectual activity, whereby the riches of nature have been seized and her forces made obedient slaves. The steam engines alone of this country do the work of several millions of men, and the profits of their work concentrate in comparatively few hands.

Now if the condition of the laborer was made worse, his hours of toil longer, his condition more degraded, then we would say an open conflict must come. On the contrary, the lahorer of to-day is better fed, better clothed, better housed than the lords and nobles of England were three hundred years ago. His children may attend the free public schools, which in every way are preferable to the colleges of those old times. He is a man with the same rights and privileges as his employer.

It is not true that the laborer has been degraded. He has felt the upward tendency which has affected capital, and has in every way improved. It has come within our own time that labor has ceased to be degrading and the idle man to be regarded with some thing like scorn.

The laborer must illustrate in his character

the dignity of labor. The new code of ethics will declare that every one has the right to labor, in whatsoever direction that best pleases him, and has a right to the products of his labor. It is the idlest pursuit to condemn capitalists for holding vast fortunes, as though every dollar represented a wrong done to labor. Labor has more than it would have had, although the division may not be absolutely just. Anarchism and its argument of dynamite are out of place in this country, and serve only to turn public opinion to the side of stringent laws. All the wild talk of bloodshed and revolution has come from the victims of European despotism, drifted to our shores, and out of time and place among a nation of free thinking men. ly. There is a public sentiment which, had it opinion to the side of stringent laws. All the is not to be envied. Geologists do not find prevailed fifty years ago, would have ruled wild talk of bloodshed and revolution has come

among a nation of free, thinking men. There is a wrong to be righted, a justice to be done, and that is in the more perfect distribution of wealth. Creative machinery and harnessed forces should be for the good of all, and not for a few. The metals and ores should be for the nation, and not for a few fortunate owners. Although we may clearly see the iustice of such distribution, how it may be practically made is one of the most difficult problems of political economy. Is it not being solved day by day by the constant betterment of the laborer's condition, his educational elevation, and the broader opportunities afforded to his children? If all the wealth of the monopolists were seized and divided among the laboring masses it would be only a few dollars more or less to each, and unless they had the training which makes wealth useful it would be a damage to them instead of a blessing.

There is a strong tendency to centralization. to a paternal government. Such a government is the paradise of office-seekers, of dead-beats generally. The National Reform, or God-inthe-Constitution party, look expectantly forward to a paternal government, and the Nationalists cooperate, and would have a government in which the individual would be lost in a state ruled by bosses. It is a beautiful dream, which may be realized in heaven, but when we become that perfect and unselfish we shall need no government whatever.

Oh! no, do not grow wild with pictures of the French Revolution! Its terrors have been mouthed quite enough, and have become stale. All the anarchists of Europe turned loose on our shores could not reënact it here. The homes of our millionaires are not going up in smoke. our streets are not to be reddened with the blood of the monopolists; a fine coat or a beautiful cloak are not to become the target of rude jest or of musket ball. We make our own laws. and will abide by them until changed.

Grand as are present achievements, they are as nothing to what the near future has in store for us. "Oh! no." it is said. "it is not possible for the next twenty-five years to bring as wonderful inventions and progress as the past quarter of a century!" Progress is an accelerating force, and what has been accomplished makes easy the ascending steps.

It is true that within a brief generation the seven wonders of the ancient world have been so far exceeded that they seem like toys, and it would be tedious to catalogue the inventions and works, each one of which is of more consequence than a thousand pyramids.

Electricity, to which steam is as a pigmy to a Titan, but yesterday became subservient, and its inconceivable strength has yet to be appropriated. With this force the navigation the age; we have passed that terrible wilder of the air will be possible, and this generation will not pass away before the passage of an air ship will create no more surprise than that

Why do we so positively expect these events?

are able to predict events, and that the future | the powers of darkness represented by the scat- | that will be productive of great harm. There | Because there now exists the means of impressing the ideas of the spirit-world on mankind, such as no past age has furnished. There are sensitive minds which readily catch the thoughts from the superior life and make them practical for human weal. Why have we abiding faith in the political future? Because the great statesmen who have swayed the destinies of this country in its grand career are yet living, yet anxious for its weal, and are able to find means of impressing their

> Furthermore, after doing the best we can we are assured that there is an all-potent energy drifting our nation forward with the irresistible force of a tidal wave; an energy composed of the inherent tendency of growth and the as yet scarcely recognized influences of the world of spirits. The great increase of wealth, when that wealth is put to its best uses, will make possible an intellectual and spiritual development beyond the most glowing ideal.

Is Hypnotism Dangerous? To the Editor of the Banner of Light:

As much is being said of late in many of the daily papers of the danger of mesmerism, or hypnotism, possibly many of your readers may be anxious to know something more than the average newspaper writer is able to tell them of this science.

I have practiced as a public mesmerist about ten months of the year for the past forty years, and have never known of one case of injury to a person by being mesmerized. After mesmerism has been kept before the public and demonstrated by public exhibitions for many years, there are men who maintain that it should not be practiced except by physicians. And most of the physicians, in my humble opinion, are as ignorant of mesmerism as a horse is of astronomy.

The Springfield Republican of Feb. 13th, 1891, says:

Specialists in nervous diseases and students "Specialists in nervous diseases and students of the phenomena of hypnotism are agreed that public exhibitions of that abnormal condition of the brain and nervous system should be forbidden by law. The hypnotic condition is one not yet thoroughly understood except that it is known to be an unnatural state of the brain, and its indiscriminate practice by so-called 'professors' is a sure source of permanent injury to many subjects. It is agreed that permanent mental impressions, often mischievous and demoralizing, are produced, and when accompanied by the usual tests of in-sensibility, such as sticking pins into the flesh and the like. A number of cases are known of lasting nervous derangement following the submission of persons to hypnotic experiments at the hands of unscientific practitioners. The more impressionable the subject and the more impressionable the subject and the more easily hypnotized, the greater the danger. The risk is especially great with children and young girls, and these should not be experimented with for the amusement of the crowd at a public or third in the control of the crowd at a public or the second and the second are represented to the crowd at a public or the second at a publ lic exhibition.

The "possible moral danger" from reading improper books is probably one thousand times greater than any moral harm that can come from mesmerism—now being called hypnotism: and therefore the printing of books or papers for the public eye "should be forbidden by law.'

The demoralizing effects on the moral and physical, of Springfield people alone, from the sale and use of intoxicating liquor during the past ten years, has probably been ten thousand times greater than all the moral or physical harm produced by hypnotism since time began. Instead of its ravages being "forbidden by law" it is sanctioned by law, and probably many meaner men than any "traveling professors" of mesmerism are licensed by law to carry on their soul-and-body-destroying business: yet I do not remember of ever seeing one word in the Springfield Republican against this wholesale demoralization of men. women and children.

The following is from the Springfield Daily Union of Feb. 20th, 1891:

"The power of hypnotism was tested in the exhibition of Wednesday night in a manner more thorough than humane. Prof. Cadwell had a subject in an unconscious state, when a physician in the audience demanded to be allowed to make a test for himself. The request was granted, and the doctor stepped to the front and thrust a pin several times so deeply into the neck and cheek of the subject that the blood flowed from the wounds. When, however, the subject had been restored to his normal condition, he remembered nothing of the occurrence." and the house winds the

From the above it is evident that the regular physicians are no more qualified to test a subject or experiment with hypnotized people than traveling mesmerists. I was informed that the person referred to was one of the most prominent physicians in Chicopee Falls, Mass., where I was giving mesmeric entertainments during the past week. If a physician or a mesmerist does anything wrong they should be held accountable for all the harm done.

Respectfully, J. W. CADWELL. Meriden, Conn., Feb. 23d, 1891.

"Doctor," said Mrs. Pepper to her pastor, "do you think a little temper is wrong in a woman?" "Certainly not," replied the gallant clergyman. "On the contrary, it is a good thing; and you should be care ful never to lose it."

The man who makes everything that leads to happiness, or near it, depend upon himself, and not upon other men, on whose good or evil actions his own doings are compelled to hinge-such a one, I say, has adopted the very best plan for living happily—Plato.

MODERN MEDICINE.

First they pumped him full of virus from some medi-I cat they pumped him full of virus from some mediocre dow,
Lest the smallpox might assail him, and leave pitmarks on his brow;
Then one day a buildeg bit him—he was gunning
down at Quogue—
And they filed his veins in Paris with an extract of
mad dog;
Then he caught tuberculesis; so they took him to
Berlin,
And injected half a gallon of bacilli into him.
Well, his friends were all delighted at the quickness
of the cure.
Till he caught the typhold fever, and speedy death
was sure;

was sure; Then the doctors with some sewage did inoculate a

hen,
And injected half its gastric juice into his abdomen;
But as soon as he recovered, as of course he had to do.
There came along a rattlesnake and bit his thumb in
two;
Once again his veins were opened to receive about a

of some serpentine solution with the venom in it still; To prepare him for a voyage in an Asiatic sea, New blood was pumped into him from a lep'rous old

Soon his appetite had vanished, and he could not eat at all. at all, So the virus of dyspepsia was injected in the fail; But his blood was so diluted by the remedies he'd One day he laid him down and died, and never did

awaken; With the Brown Sequard clixir though, they tried resuscitation, He never showed a symptom of reviving animation. Yet his doctor still could save him (he persistently maintains.)

If he could but inject a little life into his veins.

—E. Frank Lautabar, in Puck.

The Doctors' Plot.

"Protection" for Doctors.

A gentleman who says he is a "licentiate of the Royal College of Physicians and Surgeons,' sends us a somewhat lengthy and heated plea for medical monopoly in this State. His first point is that other countries have enacted legislation similar to that which the "regular" physicians are asking for here. "What would you say," he asks, "if the State forced men to a forty-five months' curriculum (minimum), as is the case in Great Britain and Ireland? Well, we should say that if the requirement is accompanied with a prohibition against the employment of any other physicians, the British authorities who are responsible for such a law are guilty of a most outrageous violation of the personal liberty of the people. And as we infer that our correspondent is an Englishman, we will inform him that Massachusetts is not in the habit of making laws merely because other States and countries have made them. It is no argument for a proposed law in this State to say that a similar law is now in force in England, or any other European country.

Our correspondent says that "there is nothing arbitrary about this act." That is where his opinion differs from ours, and, we feel sure, from that of the great majority of the people of this State. There is something very arbitrary indeed about any bill which compels a citizen either to go without medical assistance altogether, or else submit to be practiced upon by physicians whom he does not trust and whose theories he utterly disbelieves.

It is decidedly in the spirit of protectionism that our medical friend demands, "Are we to get no credit for our years of study and most expensive education?" Certainly; we are willing they should get all the credit that the public or their patients will voluntarily give them; but we object to their credit being forced by law. "The medical profession in this State," he says, "is simply striving to gain its rights." "Rights" that cannot be gained without depriving other people of their rights had better not be gained at all. The rights of the doctors cease where the rights of the publie begin. Physicians have no rights except what they possess in common with other citizens. They are not a privileged class. They no more deserve protection from competition because they have had an "expensive education" than do architects, editors, merchants or preachers. Let them stand on their own legs, and if they want a monopoly of the business of healing the sick let them get it not by a prohibition of other methods of doctoring, but by doing their work so well that the people will not desire to employ any others. Let us have free trade in medicine and medical services; equal rights for all, and no "protection" of one school of medical practitioners against the others. We believe that the great majority of Old School physicians in this State do not desire any monopoly except that which superior skill will naturally give them .- Boston Globe, March 13th.

A Voice from Maine.

As a forcible illustration of the injustice that would accrue to the people by the enactment of a law prohibiting them from obtaining medical aid from any available source irrespective of the approval or disapproval of any college or institution legally empowered to confer the degree of 'Doctor of Medicine,'" we submit the following:

To the Editor of the Banner of Light:

Apropos of the agitation in Massachusetts, and elsewhere, for a statute requiring the registration of medical degrees—or, in other words, to prevent the common people from employing whomsoever they please to relieve their physical aliments—I give you a little history that may incline the thoughtful legislator to hesitate before imposing fines and penalties upon parties who may not happen to possess specific diplomas whereby to compete with what are styled the regular physicians. I am not a medical man, nor do I write in the interest of any cause but that of truth in this matter, and shall state only what I know to be facts. To the Editor of the Banner of Light:

ar physicians. I am not a medical man, nor do I write in the interest of any cause but that of truth in this matter, and shall state only what I know to be facts.

Sometime in the year 1855-756 I was living in Boston. At that time a married sister of mine, then residing at Campobello, N. B., was afflicted with a vicious tumor, that had developed to the size of a common saucer. Physicians at Eastport. Me., near by, did not care to operate upon her, and advised her to visit Boston and consult the most embent local surgeon of that day. My sister, accordingly went on to Boston, but meantime, before her arrival, Dr. Warren had died, and his successor, if my memory serves me, was Henry J. Bigelow. Mrs. McDonald (that was my sister's name) visited the great surgeon, and was told that unless the tumor was taken out she would not probably live more than six months; that the tumor would have to be cut out, and that her life could not be warranted under the operation; and she was advised to consult her friends before making up her mind, etc., etc.

The poor woman came back to my house crying, and finally decided that if she must die she would take it as easily as possible; and then, woman-like, she began to laugh. Boon after she got hold of a newspaper, and was reading the advertisement of what was termed a magnetic or clairvoyant physician—I think his name was Main—whom she visited the next day, but found that he was not in. Somebody in the house pointed out where she could find another clairvoyant doctor near by, who was said to be just as good. His name was Rice. My sister went to his room and sat down, not very near to this fraudulent and proscribed doctor, as he might now be considered by modern laws. But this man at once said to her:

You need not tell me what the matter is with you, I know all about it:" and forthwith he proceeded to locate and diagnose her trouble without getting out of his chair and with his eyes shut. "I can cure you." he said, "and there will be no cutting about it." He then came out of his tra

give all sides a hearing in the common interest of the whole people. Verily "there are more things in heaven and earth than are dreamed of" in the philosophy of many of our modern Holons.

Yours for truth and freedom, J. W. KMERY.

Belfast, Me., March 1st, 1891.

Hoy. Messrs. Savage and Schindler Defend the Rights of the People.

The committee on public health on the morn ing of March 9th gave a hearing to those opposed to the enactment of a law entitled."An Act to Establish Registration of Medical Degrees." Rev. Minot J. Savage opened for the remonstrants, saying in substance, as reported n The Globe:

"I have never appeared before a legislative committee but once. I spoke for three or four hours yesterday, and will not say anything about the condition in which I left my audiences. I have had no time to prepare anything, but still would like to speak on a few things bearing upon the question involved. In the first place, I do n't think the public requires any protection in the practice of medicine. The public does not demand it. Life and health are not endangered by any irregularity in the medical profession, and to use the words of a regular practitioner it is so infinitesimal that the danger disappears. The poor of our city are cared for by the city physician, and consequently not subjected to danger.

Suppose a man is taken sick and a physician is called in, not a regular, simply on account of lack of time and the importance of the case, it is an occurrence that does n't happen very "I have never appeared before a legislative

it is an occurrence that does n't happen very often. The public safety is not endangered, and does not by any means call for public in-

I have the right to call in any physician that I please, provided my own personal rights are involved and not those of others. It is a prininvolved and not those of others. It is a principle of human rights, and one in which the public has no right. The practice of medicine by any school, apart from surgery, is not a science, nor has it ever been so. Medical practice to-day in every school is a matter of experiment and practice. A certain kind of medicine prescribed for a man of twenty will not do for a man of forty. The dose is not the same even though the medicine be the same same, even though the medicine be the same. The curing of diseases, that is, a large number of them, by medicine, was the sheerest non-sense in the world. Dr. Holmes says that if the medicine of the world was thrown into the sea to-day it would be better for humanity and all the worse for the fishes.

all the worse for the fishes.

Surgeon-General Dale once said that the first thing was to have confidence in your doctor, and secondly that you will get well if you do n't take too much of his medicine. It is a peculiar characteristic of many people that they like to imagine themselves sick when there is really nothing the matter with them, and then, to take the edge off, will take a little medicine. No one can set forth a scientific and established system in the treatment of diseases, and therefore who can set forth a system eases, and therefore who can set forth a system or line of practice?

I believe in prayer-cure, and, if you will par-don the irrelevancy, the swear-cure also. I know a lady in this city who did not speak aloud for twelve years, and don't know now that her husband is thankful for it. She was cured by the prayer-cure.

There was a man, a surgeon in the army, lying at the point of death in the hospital of tying at the point of death in the hospital of typhoid fever, when a surgeon came along to
whom he owed a particular grudge. The doctor stopped at his cot and said, 'Your end is
near.' This rouged the dying man to such an
extent that he let forth all the oaths that language was master of, and vowed that he would
live to see him buried. He recovered, and told
me that he owed his life to that period of swearing. This is what I call swear-curing.

ing. This is what I call swear-curing.

If you take the word of the regular practitioner there is hardly an article of food that a tioner there is hardly an article of food that a person should eat, and nothing that you can wear. I believe in using common sense, and so have managed to live. I know that in cases where regular physicians diagnosed cases wrongly, an irregular one has been called in and did it properly. If I believe in a clairvoyant, and want to call one in, I don't know what right the Legislature would have to interfere in my desires.

Hypnotism was one time condemned, but

Hypnotism was one time condemned, but now it is largely entering into the regular practice. Things condemned in one period become a regular part of practice in the succeeding one. I do not believe in Orthodoxy in any one. I do not believe in Orthodoxy in any line, either in art, science, medicine or theology. Orthodoxy means 'I know all,' and I cannot accept it. There is nothing that stands so much in the way of truth as a fixed belief and this or that direction. The moment you have a fixed Orthodoxy in any particular line, that moment do you stand in the way of truth."

Rev. Solomon Schindler was the next speaker.

and should not pass. I belive in all that the last speaker said, and am here to prove that he is not alone. The whole question seems to me as to what should constitute a physician.

as to what should constitute a physician.

It is that a man should have gone to an institution, and that he should have passed an examination. What is an examination? It is merely a pumping out of what has been pumped in. It doesn't amount to anything. What physicians know they have learned after they began practice, not what they acquired in the university.

university.
The real study of medicine begins when the and real study of medicine begins when the doctor begins his practice. Now, if people can study books, and avoid going to these institutions, an unnecessary expenditure of time and money, why should they be circumscribed by unnecessary laws?"

A Word from Kansas. TOPEKA.-F. B. Baker writes: "Kansas

was admitted as a State thirty years ago; since that time it has had about twenty-five sessions of its Legislature. Out of that twenty-five there have been efforts in at least twenty-two to pass laws providing that nobody should practice medicine who had not a license from some medical college, and fining those who did practice, heavily. Those efforts have proved unatice, heavily. Those enors have proved unavailing in every instance but one; once such a law was passed, but the title was defective, and the Supreme Court declared it void. The regular effort was made this winter in both House and Senate, and it has failed. We have made no stir about this matter, and have never been under the necessity of going into the pa-pers against the proposed law. I have been in and around the Legislature at very nearly every session since the State was organized, and have usually managed to strangle all such bills by parliamentary tactics without the final vote being reached upon them. This has been done by hunting up the liberal members, and posting them upon what was trying to be done, and taking advantage of every move to delay action. I think the medical fraternity will not undertake again to get such measures through—at least not while I am around; and, if I should pass to spirit-life, others will take the

matter up.
We have a State Board of Health, and the law under which it is organized needs amending, and has for a good while. That there is a necessity for such boards I fully believe, as I also believe there is a necessity for physicians, surgeons, etc.; but all proposed amendments during the past governing the Board have had tacked on them a law punishing others than those having certificates; and that fact defeatthose having certificates; and that fact defeated all the proposed amendments to the law governing the State Board of Health. Taking a Yankee's privilege of guessing, I 'guess' that at the next session of the Legislature there will be an attempt to reorganize the State Board of Health without attempting to tack on objectionable features, as has hitherto been done."

Heaven penetrates to the depths of all hearts, as daybreak illuminates the darkest room.—Confucius.

A Specific for Thront Discuses. - Brown's BRONCHIAL TROCHES have been long and favorably known as an admirable remedy for Coughs, Hoarse ness and all Throat troubles. "They are excellent for the relief of Hoarseness or Sore Throat. They are exceedingly effective."-Christian World, London,

Spiritual Phenomena.

Satisfactory Materialisations. To the Editor of the Banner of Light:

A friend and myself were in Boston a short time ago, and attended a scance held by Mrs. C. B. Bliss, which was very satisfactory to us both, I being an investigator and knowing but very little about the phenomena which I was about to witness. First let me state that I had never been in Boston before, and have been in this country only about five months. I wish to impress upon the readers of your paper that no one in this country knew anything of me or my spirit-friends. So what I received and here describe was proof positive to me that my spirit-friends knew where I was, and more, know of all my movements.

First came from the cabinet one who claimed me as a son, calling me by my name, even speaking it as he always did in life, Willie; and he looked as natural as when in earthly-form. Next came a young lady giving her name as she came out some three feet from the cabinet as "Alice"; had she not spoken I should have known her at a glance. After her came eight other male and female forms, all varying in size and appearance, each addressing me by my full name. My grandfather, who passed out some forty years ago, shook hands and said, "William Adkins; yes, that was my name. Your father's name was William; he is here too." At that moment close beside me came a form to all appearance from my feet, and shook my hands as cordially as ever he did when in life. He spoke to me of my trip to America, and said it was his influence that brought me here. He also spoke of my family affairs, which no one in this country knew anything of. By all this I was completely convinced that Spiritualism is as true as life, and I consider Mrs. Bliss to be a wonderful woman and a true medium. I had the pleasure of examining the cabinet and the room sufficiently to be convinced that no outside person could have gained entrance to the apartment during the séance. I hope Mrs. Bliss will long be spared to convince many skeptics like myself, and I desire the publication of this, hoping that it may be the means of leading others to honestly investigate, as I have done, and when convinced of a truth to honestly and openly admit it.

Yours very respectfully, WILLIAM J. ADKINS. Denver, Col., March 6th, 1891.

An Unlooked-For Test.

To the Editor of the Banner of Light:

A few days since, while in the city of Brooklyn, N. Y., I attended, by invitation, one of the public test circles of Mrs. Jennie C. Blake, at her residence on Franklin Avenue. This lady was influential in forming the incorporated Brooklyn Spiritualists' Association, with the worthy object of providing a home for needy Spiritualists, and is an earnest worker in the Cause.

I was surprised to find so large a circle, about sixty people, prominent among them three reporters from the large New York dailies. Many perfect tests were given to each, full names being the rule, and not the exception; the most remarkable test of these I will describe. After all had been given an opportunity to ask questions, some curiosity was expressed as to what, if any, test would be given the reporters. Following a short pause the medium advanced to one of them, and said: "You represent the New York Herald. I feel that I have a slightly different test for you." She folded back the sleeve of her dress, exposed her arm, and holding it to the gaze of the press representatives, there appeared three large scarlet letters. These are the initials of your name," said the medium; "they also are those of a near spirit relative: if you recognize them as being so they will disappear." The gentleman acknowledged the fact, and in a moment all traces of what appeared to be permanent letters faded from the arm. The surprise this caused may be im-

Spiritualists do not need the public press to proclaim or establish a truth, for truth will live in the face of all opposition. But it is the earnest wish of all true Spiritualists that the press at large shall treat the matter in a fair light. At the same time we must express our admiration for the great metropolitan newspapers that have been fearless enough to print facts free from all ridicule, before the investigations of so-called scientific men had made it fashion able to do so.

It is the intention of this lady to visit Boston the coming summer, to give-hall meetings, due notice of which will be given in THE BANNER. A. P. W.

Independent Slate-Writing in England.

On Tuesday, Feb. 10th, write James and Julia Burchell to The Medium and Daybreak (London), at the kind invitation of Dr. and Mrs. Wentforth, we went to spend a few hours of social chat together and see if we could obtain slate-writing. The Doctor gave each of us three slips of paper, instructing us to write the questions upon them and fold them into small pellets, addressing them to any of our friends that were in spirit-life. The Doctor left the room whilst we were writing them. We then mixed them well together. Dr. Wentforth now entered the room, and asked us to take one paper and place it under our left hand upon the table. He then took up a slate and began to write quickly, talking to us all the time, and gave us correct answers to the pellets we had written. The Doctor then remarked: "We will try and get a direct message without pencil or hands to write it." He and my husband then sat by each other, taking hold of the slates in his right hand and my husband's hand in his left, holding the slates above his head. In a few seconds he said: 'We have an answer for you." To our great surprise the answer was in red writing. The slates were closed and perfectly clean, without even a scrap of pencil or coloring matter whatever near them. -

This is the message: Question written: Charlotte Burchell: her condition in spiritlife?" The answer: "Well and happy, James, and glad you are so firm for the truth. I am often with you. Charlotte Burchell."

Now this was obtained in full gaslight, with lamp burning as well. We forward the above in the interest of truth, with the hope that others may commence to work and obtain knowledge for themselves.

If the Buby is Cutting Teeth,

Be sure and use that old and well-tried remedy, Mrs. WINSLOW'S SOOTHING SYRUP, for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for diarrhoa.

Mrs. Cors L. V. Bichmond's Work in Chicago.

To the Editor of the Banner of Light:

The work of Mrs. Cora L. V. Richmond's guides in Chicago has gone steadily forward, notwithstanding her recent severe illness since her return from her summer vacation-vocation, as the president of the First Society very truly termed it. This work seems to be in con stantly and undeviatingly keeping the minds of their listeners turned toward the spiritual nature of man. While her guides have always recognized the value of the phenomena of Spiritualism, always and persistently defended the various manifestations, they have endeavored to enlighten the minds of their hearers as
to the nature of spirit and spiritual existence.
In carrying forward this work they seem to be
outting a pathway or brilging a chasm between
two opposing forces—whichever way it is, it
seems to me to be a herculean task. On the one
side, the Spiritualists who see nothing beyond the manifestations complain about the
teaching of anything which the senses fail to
grasp; on the other side, those who deery the
external phemomena complain of the continued external phenomena complain of the continued and persistent recognition and endorsement of

and persistent recognition and endorsement of all forms of mediumship.

Still it must be encouraging to them to note the eagerness with which the congregation to whom they minister from week to week listen to the spiritual truths revealed by them. It seems to be the very bread of life to those whose spiritual perceptions have been awakened by such revelations. Their presentation of spiritual truths is certainly the work, beyond compare, that brings comfort to the sorrowing, rest to the weary, binds up the brokenhearted, uplifts the down trodden, and gives hope to the disheartened ones of earth. To such teaching must the world finally look for such teaching must the world finally look for redemption. I wonder that more people can-not perceive this at the present time. How can one be free if he shuts out a truth or part of a truth that another may have?

Sunday, March 8th, they ministered as usual to large and appreciative audiences. The subject of the morning discourse was "Spiritual Propositions in a New Light," the text being: "The nearer we approach the spirit the further we are from the ordinary standards of human life."

The discourse went on to show that the per-The discourse went on to show that the perception of spiritual principles must come from within, that they cannot be predicated or based upon any external manifestations, but that the manifestations indicating spiritual power may assist the mind to formulate externally that which it has already perceived. Then it called attention to the absurd and ridiculous position of the public mind in insisting that the their testing the state of the public mind in insisting that the testi-mony of one who has no perception of spiritual

mony of one who has no perception of spiritual principles, or knowledge of spiritual manifestations, is the only testimony that is valuable upon that subject.

The subject of the evening discourse was:
"Tokens by Sea and Land, and the Upper Air," the text being: "The sea hath no treasures, the earth no secrets, and the upper air no mysteries that man may not solve."

This discourse showed how lavishly the sea and land have already yielded of their treasures unto the intelligence of man, how gradually, by unto the intelligence of man, how gradually, by inventions and discoveries, the sea has become a highway upon which people pass to and fro from one continent to another with wonderful speed and safety; how the land is traversed with lightning-like rapidity, how rivers are spanned, mountains crossed over and passed through; and how little as yet the air has been through; and now little as yet the air has been conquered, but how, by added growth and inventions, it will in the coming time be traversed as safely and with greater speed than the sea now is; and how there will be some communication established even between the planets. It was a discourse that kept the audience spellbound, and as it arose to receive the beneficion it fall as though on the very of the benediction it felt as though on the eve of the fulfillment of the wonderful prophecies. B. B.

The Veteran Association.

To the Editor of the Banner of Light: I read with great interest your notice of the

ecent organization of a "Veteran Spiritualists" Union," and wish to give it my hearty endorsement, and will also cooperate with it in every possible way. I have been heartily in favor of such organization, and with voice In layor of such organization, and with voice and pen have advocated the principle ever since I have been a public defender of Spiritualism. I have said many times, and still maintain, that the time will come, and not far in the future, when if we do not organize voluntarily we shall be compelled to do so in self-defense.

Now I like the name you have adopted. It has the true ring in it. Those may clamor, who like to do so, for "Christian Spiritualists," "Christian Science," "Liberalist Union." or anything else to escape being called Spiritualists independent and free from all other "isms," but I am for Spiritualism, pure and unadul-terated. I had the pleasure and satisfaction of terated. I had the pleasure and satisfaction of putting in my earnest protest against hitching any other name to the "National Association of Spiritualists," formed at Rochester, and also the grand satisfaction of being on the winning side at that time. But the fate of that organization seemed to be fixed at short duration, from causes we will not now discuss.

I do believe the time is ripe for organization, and I am proud to see it commenced in old Boston, with such men at its back as the veterar editor of the BANNER OF LIGHT, whose very name every true Spiritualist loves, and indorsed by such grand minds from the other shore as Judge Edmonds and Dr. Gardner (God bless their very names), and we may be assured that when they lend their aid and influence it will be a success. But I do want it to be more than a local affair; I want auxiliary branches established in every State in this Union, and that, too, under the constitution of each State, made as solid as any other church or society. To this end I will do all in my power; and I hope by and bye to be able to do something more than now. Let all friends of the movement enter into correspondence, and see if there cannot be into correspondence, and see it enter causal as a true spiritual, harmonious, brotherly society formed, not altogether in name, but in principle as well.

P. C. MILLS. Ross, King Co., Washington, March 1st, 1891.

Mrs. Clara Field-Conant

Occupied the platform of the Washington Spiritualists during February, and in filling the bill gave the society the benefit of her knowledge of psychic science. She is an experienced teacher, has no small share of original enced teacher, has no small share of original thought, at least that which is new to the majority of her hearers; has the courage of her convictions; is logical in the presentation of her views; is clear and strong in statement, homely yet forcible in illustration, preëminently practical in application—her public discourses are full of sense, sentiment and instruction.

without pretense to high oratory, without seeking to produce effect with glittering generalities, or given to indulging in mere flights of empty rhetoric, she is what is better—practical, radical, a good reasoner, going to the core cal; radical, a good reasoner, going to the core of her subject, solidly argumentative, addressing herself specially to the intellectual rather than to the emotional faculty of her hearers.

Her public discourses always set people to thinking, and by this token she conquers.

The mention of her subjects will show the general range of her thought: "What Has Spiritualism to Offer in Place of Theology?" "Psychometry," [which resulted in forming a class of thirty persons, half of the proceeds of which I am told, by a friend she generously

class of thirty persons, half of the proceeds of which I am told, by a friend she generously turned into the Society's treasury,] "The Religion of Spiritualism," "The Duality of Life," "Has Spiritualism an Ethical Side?" "Morality versus Mediumship," "Hannah Jane, or Woman's Place in Marriage," etc. Her evening audiences were the largest of the season, completely filling the large hall. The success which attended this course of lectures has warranted a subsequent engagement. Societies will do well for themselves to keep her constantly employed. G. A. B. Washington, D. C., March 7th, 1891.

For croup and whooping cough, mothers try Johnson's Anodyne Liniment used internally.

March Magazines.

NEW KRULAND MAGAZINE. - A very rendable artiole upon "Harvard College During the War of the Robellion," by Capt. Nathaniel Appleton, leads the contents. A profuse number of illustrations includes portraits of those who from the classic grounds of Old Harvard answered a call to defend the homes and firealdes of the people. A fine picture of Memorial Hall, Cambridge, is the frontispiece. "A Former Slaveholder" gives" Some Recollections of Slavery." George H. Stockbridge contributes a valuable paper relating to "The Early History of Electricity in America," a portrait of Franklin, from an old print, and pictures of the original Franklin Electrical Machine, and of Morse's first telegraphic apparatus, being among the illustrations. An illustrated article by Barah Freeman Clarke treats upon "The Indian Corn as Our National Plant." "Photographic Hlustration of Poetry" by W. H. Downes has six full-page engravings illustrating "Evangeline" and "Enoch Arden." In action Dorothy Prescott commences "A Fair Exchange," and L. G. Humphreys presents "A Master from the States." Revellers among the antique

ber. Boston: 86 Federal street. THE INDEPENDENT PULPIT for this month enters upon a new volume, the ninth. Mrs. Swift writes upon "Herbert Spencer, and His Theory of Evolution." C. L. Abbott concludes his treatise upon "The Astronomy of the Ancients." Editorially, in an article upon Liberal Organizations," Mr. Shaw very truly says: Organization, when carried to the extent of regulating the opinions of individual members, centralizing all power in the hands of a ruling leadership, and governing by grand chapters and high priests of authority, may become a hindrance to progressive freethought." Waco, Texas: J. D. Shaw.

will find much to admire " In An Old Attle," by J. S.

Barrows. Several excellent poems enrich this num.

FREE-THINKERS' MAGAZINE.-A Portrait of Mrs. A. Freeman is followed by an able address delivered by her at the Annual Congress of the American Secular Union, upon "The Battle for Bread." Richard B. Westbrook commences an eloquent and cogent response to the inquiry, "Shall the Bible Be Read in Our Public Schools?" and Lyman C. Howe opens a new series of articles upon Spiritualism. Buffalo, N. Y .: H. L Green.

THE PHRENOLOGICAL JOURNAL .- A portrait and life sketch of George Bancroft are given. There is also an interesting account of "Lavater's Method for Drawing Silhouettes," with an engraving of his apparatus, and his method of using it. New York: Fowler & Wells Company.

OUR LITTLE ONES .- "A Throne in the Tyrol" is first to meet the reader's eye in the frontispiece, and a pleasing sketch. Later he finds "What the Freshet Brought," "How Nattle Got the Cake," and many other good things. Boston: 30 Bromfield street.

HERALD OF HEALTH.-Dr. Holbrook reaches his eighth paper on "The Hygienic Treatment of Consumption," and information of much value is given in a treatise upon "Proper Exercises for Developing Muscle in Females." New York: 249 Pearl street.

THE BIZARRE NOTES AND QUERIES contains "The Wonderful Predictions of Cleombrotus," "Chronological Life of Pythagoras," "The Descent of Istar-A Poem," etc. Manchester, N. H.: S. C. & L. M. Gould: For sale by Colby & Rich.

THE THEOSOPHIST .- "Five Elementals" is the subject of the opening paper of the February number, by H. S. Olcott, who introduces it by saying that the stories he is about to quote will appear a tangle of absurdities unless the reader bears in mind that there may be states of matter not yet discovered by physical science, and potentialities of consciousness other than our own. Of articles that follow are "Comte and the Metaphysicians," by E. D. Fawcett; "The Mayas of Yucatan," "Brahmopanishad of the Yajur Veda," and the first chapter of "Obeah," the general name of a variety of strange beliefs and practices among the West India natives. The Theosophist is for sale by Colby & Rich.

Half of the ills we hoard within our hearts

Solomon's Confession of Ignorance. "In former times there were seven wise men; now you can scarce find so many fools." This was written long before our time, and the number of wise men, to

you can scarce find so many fools." This was written long before our time, and the number of wise men, to say nothing of fools, has greatly increased. Now, we boast that we have "weighed the stars," and there are several hypotheses, all more or less "nebthar" as to their origin. There are also numerous theories as to the causes of most natural phenomena. We can take our choice. After all, the wisest of men frankly acknowledged that there were at least "four things" that he did not know. Another wise man says: "It is better to sit down in modest ignorance than buy the uncertain knowledge of this life with sweat and vexation, which death gives every fool gratis."

Yet, in spite of the unreliability of what we call knowledge, men continue to seek it, wearing out their lives and health in its pursuit. For such there is relief in Compound Oxygen. And we can furnish abundant evidence of the truth of this statement, proof enough to convince the most skeptical. If you wish to verify our assertion, send for our Treatise on Compound Oxygen, giving a full account of this wonderful vitalizer, with records of cases cured, hundreds of testimonials. No other genuine. Book sent free. Address Drs. Starkkey & Palen, 1629 Arch street, Philadelphia, Pa., or 120 Sutter street, San Francisco, Cal.

Passed to Spirit-Life,

From Monson, Mass., Feb. 11th, 1891, Mrs. Lydia K. Maxvell, aged 75 years.

well, aged 75 years.

She was married May 8th, 1834, to A. H. Maxwell, who survives her. Of eight children, a son and daughter remain, who unreasingly cared for her, and watched tenderly the closing hours of a week's illness.

She leaves ten grandchildren, nine of whom followed her remains to their final resting place—one, an invalid at the South, not being able to be present.

The aged couple celebrated their fifty-fifth wedding anniversary two years ago, and on Feb. 14th the old homestead was again crowded with the friends who hold in tender memory and expression her life of faithfulness and self-sacrifice to the happiness of others. Every one left their loss, and spoke of the open-hearted goodness of their arisen friend.

Her plants, which she had affectionately cared for, bloom-

and spoke of the open-hearted goodness of their arisen friend.

Her plants, which she had affectionately cared for, bloomed and blossomed in a room nearly filled with them, through the portal of which her mortal form was carried, a long procession following.

She remarked, a few days before her illness: "I have taken the BANNER OF LIGHT twenty years, and I shall continue to take it as long as I can read." She also said: "I want a Spiritualist funeral; you know we want our own."

Her husband, who gratified every wish, expressed his thankfulness, and the family also, to the writer for the words of cheor and comfort which were given while under the control of Spirit Rev. W. H. Cudworth.

The loving heart has ceased. The tired hands are still.

LUCY BARNICOAT.

From her home, in Malden, on the 7th of March, Sarah A., vife of Robert Barrett, aged 73 years.

wife of Robert Barrett, aged 73 years.

She was a firm Spiritualist, and happy in the knowledge that she would soon be with the angols. Her only wish to remain was that she might continue her loving care of and ministrations to her lame husband. She was a faithful nurse and a 'cevoted wife and mother. She leaves a son and daughter Father Barrett is in his ninety-third year, and has one son by a former wife. He will be lovingly cared for while he remains, and is comforted with his knowledge of spirit-lite.

Mrs. Lillie, with her beautiful inspirations; Mr. Thomas Dowling, with his noble utterances; Mrs. Wheeler, with an inspirational poem; the Universalist choir, with sweet musle, and a few remarks from the writer, made up the services of the occasion. May holy engels attend the dear family, guiding them safely to her home.

M. S. Wood.

From Fairfield, Me., March 1st, Frank M. Ames, aged 67

years.

The Fairfield Journal contained the following in reference to his demise: "Mr. Ames was a thorough Spiritualist, and died without a murmur. When told that he could not recever, he replied that he was perfectly satisfied to go, except on account of leaving his wife to buffet the world alone; but assured her that he should be with her to comfort and cheer; and he desired her to attend the Tomple Heights Spiritualistic Camp-Meeting this summer, saying he would be there. Spiritualism is really a very happy belief, and the beauty of it all is that the belief is true, and cannot be successfully refuted."

The funeral was largely attended on Tuesday, March 3d, the services being conducted by Dr. H. F. Murrill of Augusta, who spoke comforting and appropriate words.

Mr. Ames's funeral was attended with G. A. R. honors, he having been a member of that Order soveral years.

From her late home, 5420 East End Avenue, Chicago, Ill., March 10th, Julia B. Wood, widow of Judge Charles H. Wood, who passed on suddenly about one year since.

Wood, who passed on suddenly about one year since.

Sister Wood, like the late Judge, was a devoted, uncompromising Spiritualist for many years, and no one visiting at Onset took a deeper interest in its varied phases of manifestation than she. It was the privilege of the writer to meet her and Bro. Wood on Wicket's Island for several seasons past, as well as at the various gatherings of this delightful camp ground, now so favorably known the world over. Sister Wood's remains were taken to Onarga, Ill., for interment Friday, March 18th, 1891.

Doston, Mass., March 18th, 1891.

Veritals.

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Veritals.

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[Oblivary Notices not exceeding twenty lines published gra-tuliously. When they exceed that number, twenty cents for each additional line will be charged. Ten words on an average make a line. N: poetry admitted under this heading.]

Written for the Banner of Light. THE DEPARTED.

HY MARY WOODWARD WEATHERNEE. Sometimes, forgetting how the years have flown, The many springtimes since the fields were mown,

I wait familiar steps along the floor, The voice of loved ones through the open door, Forgetting one by one they slipped away, So noiseless now, though yet scarce break of day.

I wait her answer to my earnest call, To hear my name along the vacant hall. Yes, there are times, when, seeking to divide A present joy so sweet one cannot hide, I almost think to whisper in her ear That which not all the world so much shall hear.

But scarce the secret rises to my lips, A sudden chill creeps to my finger tips; Alas! I thought to take her by the hand, Long since departed to that silent land.

Where is the border-land that can divide The loves of friends that waters cannot hide? So close the present hour is woven in, How differs when immortal life begins?

So close the web of life is interlaced, The soul's diviner threads, how can be traced Where twain they parted and the soul went on, Leaving the flower on stem, the perfume gone?

Say not departed; only that thine eyes Are dimmed for brightness of the realm that lies Commingled with thine own; thou canst not see Thine own familiar friend still lives with thee;

Walks hand in hand, not as a flitting ghost That thou shouldst stand affrighted at thy post; But a blessed angel, leading through the night, Unto that better country bathed in light.

Banner Correspondence.

Massachusetts.

LYNN .- Mrs. E. B. Merrill writes: "The Spiritual Fraternity holds its regular meetings every Sunday at Templars Hall, 36 Market street. The sessions are more fully atket street. The sessions are more fully attended than they were earlier in the season. Mrs. Hurd, the President, has been absent several Sundays this year, speaking in Fall River and at Portland three Sundays. Sunday, March 8th, she, assisted by Mrs. Prentiss and others, filled the time of both sessions and interested a very large audience. Dr. E. D. Holmes is chairman at these meetings, and the greatest harmony prevails.

harmony prevails.

We have had C. Fannie Allyn once a month during the winter; also Mrs. I. E. Downing, Mrs. Wilkins and others from Boston. Good mediums are always present, and all are cor-dially welcomed, skeptics particularly so. 'Sunbeam,' Mrs. Hurd's little control, delights in talking to those who 'do n't tolieve in spirit 'ligion,' as she quaintly expresses it. We have good speakers and mediums engaged for the coming Sundays, and have every reason to feel that the interest in Lynn is on the in-

crease.

At the regular business meeting of the Lyceum Association in February the following officers were chosen: Conductor, T. J. Troye; Assistant, Mrs. L. A. Prentiss; Guardian, Mrs. A. R. Williams; Assistant, Mrs. E. A. Hutchins; Guards, Mr. J. B. Webster, Mr. L. D. Milliken, Mrs. A. A. Smiledge, Mrs. E. A. Ingalls, Mrs. M. A. Robinson; Secretary, Mrs. E. I. Hurd; Treasurer, Mr. H. O. Merrill; Librarian, Mrs. E. B. Merrill: Musical Director not chosen. Last month, in unison with the Spiritual Fraternity, we held a very successful bazaar, netting quite a sung little sum to aid in carrying on our work."

WESTBORO .- J. H. Hero writes: "Our Spiritualist meetings here are progressing quite well. We hold a meeting in Henry Hall every Sunday evening, with a change of speakers or test mediums nearly every week. Mrs. Yeaw of Leominster has been with us several times, and always gives her audience a feast of good things. Mrs. Davis has been with us several times of late, and has made quite a number of converts by her fine tests. March 8th we had Mrs. A. E. Cunningham of Boston, who as a test medium is a favorite, and well she may be. She stooped with us last night, and this morn-She stopped with us last night, and this morning gave us a sitting which was wonderfully satisfactory. 'Rosey,' her control for tests, is one of the sharpest, brightest, clearest and most pleasant controls we meet with. She never makes a mistake. I lived next door to one of the most positive, stanch and firm Orthodox men I ever knew for over twenty years. He knew for a certainty that there was a heaven and a hell, and that those who had been baptized and acknowledged Jesus as their Savior would go to heaven, while those who did not would go to hell, and that as we were free moral agents, and did not prepare ourselves for the first, we ought to go to the last-named place. He was an excellent neighbor, and we lived very harmoniously in everything but our religion, and in that we occasionally clashed

lived very harmoniously in everything but our religion, and in that we occasionally clashed. While sitting with Mrs. Cunningham this good old evangelical neighbor, who passed out nineteen years ago, came, and his presence was announced by Rosey. I have never had a more interesting communication. He acknowledged his great ignorance while in earth-life, how little he knew, and how much he thought he knew. He said: 'I was a great blow, and I would not care if I could annihilate the churches that held me in such ignorance.' Some one said: 'Captain, can't you make an impression on your 'Captain, can't you make an impression on your relatives and bring them over to Spiritualism?' 'Can't I make an impression on a solid stone and dissolve it?' he responded. 'Just as much as I can affect my relatives in the church.'"

New York.

FARMERS VILLE STATION.—Wm. Henry writes: "I see considerable discussion in reference to a new Psychic Scotety that is being organized. There appears to me to be no cause for the fears expressed that Spiritualism will not have a fair trial. If Spiritualism is not for the fears expressed that Spiritualism is not located to join the Society. Should they close their doors or refuse to receive the testimony and listen to the Sate-ments of such men as Hudson Tuttle, A. B. Richmond and other perseentative Spiritualists of varied experience, then we may with propriety charge them with partially. From what I know of the leaders in the movement, and the courtesy with which they have treated my communication with them, I am justified in expecting that every evidence, in life favor, direct or circumstantial, will be gladly received and duly considered. I hope that severy Spiritualist who has any valuable personal expressed his fhanks and assured my my most law to the same propersy of the state of the word in the color of the same propersy of o FARMERSVILLE STATION .- Wm. Henry

ticism. It is well for Spiritualists to consider the most experienced have only learned a few of the iirst letters of the alphabet, and are nearly as ignorant of their significance as a child on the material plane is of science after learning his alphabet. The truth of Spiritualism should be established on facts alone. We can afford to wait after the seeds are sown for germination and growth and fruitage. We think, however, some have experienced the germinating process and witnessed the growth and seen and tasted of some ripened fruits. Those who have should say so to the committee, and to everybody."

New Jersey.

LONG BRANCH CITY .- I. H. Lane writes: I very much enjoy reading the BANNER OF LIGHT; to me it has really been a light on my LIGHT; to me it has really been a light on my way. About fifteen years ago I was fast drifting into Materialism. I heard of Spiritualism from a neighbor (the only Spiritualist in the place), but could not for a moment think of its being a truth, as I then thought there was no part of man that could exist without the organized form; that when man died he became as though he had never been. By chance, or the direction of good spirit friends, a copy of The Banner came to my notice. Being willing to look on both sides of a subject, I carefully read it; was pleased with the intelligence, the deep thinking and the apparent honesty displayed by your contributors. The reading the deep thinking and the apparent honesty displayed by your contributors. The reading of that copy made an impression on my mind that no one's talking could have done. I thought, Here is a paper that has been published perhaps twenty years; I have never seen one better. Here are writers of the highest scholastic attainments, employing the most clear and conclusive arguments I have ever read; and these people are not ashamed to come before the world and declare themselves Spiritualists. This being so, why should I, an uneducated man, and not knowing anything of the subject at all, scoff and sneer at those uneducated man, and not knowing anything of the subject at all, scoff and sneer at those who do? Would it not be better for me to investigate for myself? Well, from that time I began to take 'The Banner, and from that time to this I don't remember to have missed a single copy. So you see that The Banner, has been the sole cause of my being a Spiritualist, for I am one all the way through, and everybody around here knows it. Of course I have had bestowed on me all the opprobrious epithets folly and ignorance could devise for being honest, such as liar, idiot, crazy, deluded; but now our Orthodox and materialistic friends let me severely alone; they say it is not profitet me severely alone; they say it is not profitable to talk to me on religious subjects. But they never have, and do not now, undertake to show me wherein I am wrong.

Gentlemen, I have to thank you, and do, for what happiness I have derived in this life comes through Spiritualism."

Colorado.

DENVER.-W. H. H. Bowers writes: "In THE BANNER of March 7th a correspondent says: 'The Spiritualists of Denver, hitherto says: 'The Spiritualists of Denver, hitherto formed into several societies, are now united in one corporate body.' This is a mistake, as there has been no union of various organizations, and not likely to be. The First Society of Spiritualists, the oldest, and a legally incorporated society, is the only society that has its own Temple, furniture, organ, etc., in the city. The Temple will seat double the number of any hall used for spiritual meetings in Denver; it is a beautiful building, and on the ground-floor.

Bro. Sidney Dean of Warren, R. I., delivered ten lectures before our society to intelligent and appreciative audiences. It is our intention and appreciative audiences. It is our intention to have none but the highest order of speakers. Conference meetings will be held and a Lyceum organized—and this society is in fact the only one favorably situated for week-day services. Several speakers and mediums have been renting halls and announcing meetings, some of which are very good."

Louisiana.

NEW ORLEANS .- "A Subscriber" writes: We are gratified in being able to welcome to our city George V. Cordingly of St. Louis, as a Spiritualist, a medium and a visitor. He has held séances in private homes for skeptics and Spiritualists, and has shown himself to be a medium willing to be examined and criticised, and liberal to those who differ with him. He gives tests that are convincing and irrefutable. His séances are all interesting. I have attended many, and each in its phenomena was different. The first part is called a dark circlewhen a variety of physical demonstrations occur; hands touch sitters, music boxes are wound and moved among the audience, ornaments are taken from one and carried to our city George V. Cordingly of St. Louis, as a ments are taken from one and carried to another, independent writings take place, and are distributed. Following this is the light se-ance, during which the beautiful philosophy of ance, during which the beautiful philosophy of Spiritualism is elucidated. Mr. Cordingly is warmly greeted by many who knew him in St. Louis. He has done much to increase a knowledge of the base of the Spiritualism in New York. edge of the truth of Spiritualism in New Orleans."

Maine.

Maine.

HARBORSIDE.—S. D. Gray writes: "I would like to ask the Psychic Investigation Association, if they should be wise enough to explain our phenomena on any other than a spiritual basis, what better have they to offer its adherents? I feel the angel world is abundantly able to take care of the matter; but if it were possible to prove Spiritualism a fraud, would the churches be the gainer? I think not. It would be the means of driving thousands into rank infidelity in regard to a future life.

Take from man the belief of Spiritualism, and you take every positive proof of life and immortality beyond the grave. I see but one good that can arise from the proposed investigation: It will show to the world that Spiritualism cannot be put down by crying humbug and delusion."

Almost Incredible! Yet Strictly True.

In Re Warren Chase.

Dear co-workers and readers of This Banner. I received from Rachel Chase a letter dated Maych 2d, wherein she tells us that her dear his band, Warren Chase, passed from his body on the 20th of February. She said: "He retained his mental strength until the last, not suffering, but very weak, unable to take nour-lahment for some time previous to the change. He wished to go, and his spirit-friends came for him, and he was kindly and beautifully taken to his home they had prepared for him in another clime. I have heard from him through Henry C. Wright and Jesse B. Fergerson. Mr. B. F. Underwood of Chicago conducted the services, as Warren had requested, all satisfactory."

from him through Henry C. Wright and Jesse B. Fergerson. Mr. B. F. Underwood of Chicago conducted the services, as Warren had requested, all satisfactory."

I quote Mr. Chase's last brief message to us, under date of Jan. 21st, 1801:

"Our Dear Friends Wood—Ever since we received your letter I have been trying to get Rachel to write you a few words. I am not able to do this now. For three months I have been going down, down, down, till I cannot dress or undress myself, nor sit up more than three hours a day. No pain, no appetite, no strength. Dizzy and weak, and growing worse. Lottle and Rachel take the best of care of me both night and day. Weather warm; no cold.

Yours as ever,

When Mr. Chase was at work on his last book, "Forty Years on the Spiritual Rostrum," he came to our home from Boston, after his day's labors, for about two weeks, Rachel being here a part of the time, and we enjoyed their visit very much. He frequently said it would be his last work in this part of the country. So thas proved.

It would be folly for me to write at length concerning a man so thoroughly known as the Hon. Warren Chase. His determined independence, the marked individualism, his brave, daring spirit in his advoacy of what was Truth to him, his charitable and sympathetic nature, his ignoring all public offices and socalled honors, for the purpose of defending an unpopular religion, never pausing to accumulate wealth of gold and lands, thus going out poor in this world's goods, but rich in mental and spiritual wealth, are all too well known to require description.

Let his widow and children be kindly remembered. Only a few of us old workers are left. Ere long the gates will again swing open and we shall join the limmortal throng. Happy hour! Let us live for it, and be as good as we can. M. S. Townsend Wood.

Stoneham, Mass., March 8th, 1891.

Worcester, Mass. To the Editor of the Banner of Light:

Worcester, Mass.

To the Editor of the Banner of Light:

"Sunday, March 8th, 1891, was especially devoted by the Worcester Lyceum to a memorial service over our recently ascended brother, Warren Chase. The song 'Shall We Know Each Other There?' was followed by 'There is No Death.' A piano solo by Hattle Smith; recitation, 'Joe's Flowers,' Lulu Isaacs; 'A Tribute to the Memory of Warren Chase,' which was a recapitulation of the grand work and heroic self denials of our fellow-worker, given through the mediumship of Mrs. Etta Scofield, a life long friend of his; reading, 'The Reformers,' Mrs. H. W. Hildreth; reading, 'No Black for Me,' M. E. Adams; address, Dr. George A. Fuller; greeting, by Mrs. E. M. Shirley; addres and poem. Thos. W. Sutton; remarks, by E. P. Howe; address and poem, Edgar W. Emerson; remarks by the writer. A fine portrait of the veteran, surrounded by beautiful flowers and arched by the stars and stripes, occupied a prominent position in front of the speakers' stand, and if the dear, grand soul, who loved, Worcester so much and yearned to pass the autumn of his ripe life among us, did not reap some of his reward from the overflowing bearts convened there, no one ever did. No good-bye, not even a good-night from us, Bro. Warren, for we feel your cheery influence in our hall and at our fresides. All hall! thou whose sole alm was the uplifting of thy brother man and sister woman. Song, 'The Happy By-and Bye,' Lyceum.''

The Great Fire in Rome, A. D. 64. It has for centuries been commonly under-It has for centuries been commonly understood that Rome was set on fire and burned by the Emperor Nero in the year 64, either through brutal malice or drunken incapacity and indifference. Another account of the matter has lately been given, as the result of the recent investigations of Lanciani, an Italian author, as follows:

ian author, as follows:

Nero desired to make many changes in the streets of Rome by increasing their width and making many of them more direct, and also to introduce many improvements by reconstructing public buildings. His efforts in this direction were met by an opposition from property owners, and were also embarrassed by the fact that the city abounded in temples alters and that the city abounded in temples, altars and shrines which were inviolate. The emperor directed two architects, Severus and Celar, to directed two architects, Severus and Celar, to prepare plans for the rearrangement of the streets in certain parts of the city, making them as near to straight lines and right angles as the hilly configurations would render feasible. Numerous public squares were laid out, and a system of sewers planned. Regulations for buildings were prepared, in which it was provided that the height of houses should not excede double the width of the street, that each house should be completely cut off from the adjoining buildings, that each house should have a portico in front, and that wood ceilings should be excluded from the first stories of buildings. Tents and booths were secretly prepared, and vessels were sent to various Mediterranean ports after grain, with orders to rendezvous at the delta of the Tiber on a certain date. In accordance with his plan the city was fired in numerous places, and of the fourteen wards, three were entirely destroyed and saven burned in great part. The crowds fourteen wards, three were entirely destroyed and seven burned in great part. The crowds driven out of their homes found the booths in the outskirts of the city ready for them. The grain-laden vessels appeared in time, and the townspeople were fed and housed during the rebuilding; the whole plan having been carried into effect without exposure, famine, or loss of life, although the population of the city at the time was very large.

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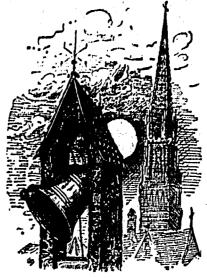
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Continued in our next

OXYGEN



Ring the Curfew Bell!

The curfew bell was no myth

It was a summons to the people to put out the fires, stop all labor and retire to sleep. It was a summons, also, which none dare disobey, for heavy penalties followed disobedience.

Oh, for a curfew bell at the present day! A bell whose ringing tones should summon us to rest from work!

To rest from fret, worry, strain, push, bustle and ex-

To rest from the wear and tear of nerve, the exhaustion of brain and intellect! To rest from the intense, mad rush which hurries us

on in the weakening, wearying, nerve-tearing, brain-destroying struggles of life! Do you know what this means?

You professional and business men, how severe is the tension of constant and unremitting strain of thought and mind, is plainly evidenced in your weakened nerves, your trembling on excitement, your sleepless, restless nights, and utterly relaxed nervous condition after mental exertion.

You clerks and mechanics, who work all day, and yet to whom the day is not long enough in which to work, how weak you grow, how pale, lifeless, spiritless you become, how dull and tired-headed, how disgusted with your work which so tires you in the doing. .

You women, sales-girls, and you who are confined in mills and factories, how heavy is your drudgery, how wearing upon your life, how enervating to your feelings, how exhausting to your strength, how blighting to your beauty! You are often nervous, generally weak, and always tired.

Alas! no curfew bell can call a halt in the world's work; but a warning voice can direct how best to overcome the nervous and physical weaknesses which such work entails. You who would be strong in nerve and brain, who would gain physical and mental strength to continue your work successfully, use as the vital restorative the brain and nerve tonic, the giver of renewed life and vigor, that greatest of all medicines, Dr. Greene's Nervura. Nothing on earth will so quickly and surely restore your strength, and it is conceded by all to be the best spring remedy in existence. It is a purely vegetable and perfectly harmless remedy, and will be found at all druggists' for \$1.00 per bottle.

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From constant worry over business matters, I suffered from the loss of sleep, and became so nervous that I was entirely unfitted for my business, and was compelled to give it up. In fact, I feared insanity. Seeing Dr. Greene's Nervura spoken of so highly. 1 obtained a bottle and began its use. The effect was

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discovery." SEND FOR PAMPHLET. For Sale, with Free Trial, at BOSTON OFFICE, 9 HEBALD BUILDING; 10 Beckman St., New York; 70 State St., Chicago; 394 Congress St., Portland, Mc. Sold by all Druggists.

AERATED

fering friends the better. There's an uncounted lot of them!" "We'll start right off, then. What



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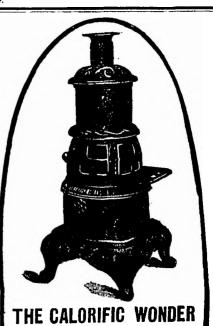
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A GOOD OFFER, CEND 62 ct. stamps, full name, sex, hair, date of blith, one leading symptom will tell your disease, five three treatments at home free—SOLAR BIOLOGY, Will give test for 25c. Blographical and Predictive Letter 31. DR. K. THAYEB, Mental, Magnetic Healer, Jacksonvilla, Florida, Box 555.

mont street. Whiten at prices proportionate to the detail de-manded. Address OLIVER AMES GOILLE Box 1841, Bos-ton, Mass.

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Chairly & Rich, Publishers and Bookseilers, D. Boowarth Street (formerly Montgomery Place), corner of Frewince Street, Hoston, Mass, keep for sale a complete assertment of Spiritnal, Progressive, Efformatory and Miscellaneous Books, at Wholesale and Retail.

Term Cash.—Orders for Books, to be sent by Express, must be accompanied by all or at least half cash. When the money forwarded is not sufficient to fill the order, the balance must be paid 0, O. D. Orders for Books, to be sent by Mail, must invariably beaccompanied by cash to the amount of each order. We would remind our patrons that they can be not two preferred. All business operations looking to the sale of Books on commission respectfully declined. Any Book published in England or America (not out of print) will be sent by mail or express.

Subscriptions to the BANNER OF LIGHT and orders for our publications may be sent through the Purchasing Department of the American Express Co. at any place where that Company has an agency. Agents will give a money order, attached to an order to have the paper sent for any stated time, free of charge, except the usual fee for issuing the order, which is 5 cents for any sum under \$5.00. This is the safest method to remit orders.

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

No notice will be taken of any letter or communication which does not come authenticated by the name and address of the writer. Newspapers sent to this office containing matter for inspection, should be marked by a line drawn around the article or articles.

Banner of Bight.

BOSTON, SATURDAY, MARCH 21, 1891.

Entered at the Post-Office, Boston, Mass., as Second-Clas. Matter.]

PUBLICATION OFFICE AND BOOKSTORE No. 0 Bosworth Street, corner Province Street, (Lower Floor.)

WHOLESALE AND RETAIL AGENTS: THE NEW ENGLAND NEWS COMPANY 14 Franklin Strèet, Boston.

THE AMERICAN NEWS COMPANY. 89 and 41 Chambers Street, New York

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

The American Secular Union.

The National Liberal League was organized at the Centennial Congress of Liberals, held in Philadelphia from July 1st to July 4th, 1876. Its avowed purpose was to effect an entire separation of Church and State in this country, that religious liberty might be secured to all. In 1885 the name was changed to that of the American Secular Union, which it bears at present.

It is, as an organization, strictly non-sectarian in religious matters, demanding that no religious denomination whatever shall control the State in even the smallest particular. Its single object is to secure religious liberty and the right to freedom of thought for all citizens. In doing this, it neither denounces any system of religious belief nor advocates any system of religious disbelief.

The American Secular Union makes nine demands for secularizing the State. It declares free thought to be a search for the truth wherever it can be found. And it denies the authority of the Church to hamper freedom of thought or action so long as we do not trespass on the same freedom in our neighbors. The Society has adopted the pansy as the badge to be worn at all times, the word pansy coming from the French word "pensée," meaning thought. The wearing of the pansy badge will be regarded as a silent and unobtrusive testimony of the wearer's principles, the symbol of religious liberty and freedom of con-

above referred to are—the equitable taxation of church property in common with other property; the discontinuance of religious instruction and worship in the public schools, and Bible-reading especially; the repeal of all laws enforcing the observance of Sunday as a religious institution rather than economic one, justified by secular reasons; the cessation of all appropriations of the public funds for educational and charitable institutions of a sectarian character; the substitution of a solemn affirmation, under the pains and penalties of perjury, for the common forms of a judicial oath; and, in general, the protection of the State from the encroachments of the Church.

The American Secular Union welcomes to its ranks all who work for the total separation of Church and State, whatever additional principles they may uphold. All societies that believe in state secularization are invited to cooperate, the understanding being that no one is bound or compromised by the expressions of any fellow-member, outside of this common purpose of state secularization. Ida C. Craddock is the corresponding secretary of the Society, its office being at Southeast Corner Broad street and Columbia Avenue, Philadelphia.

The Doctors Still Plotting.

Sound, safe and timely sentiments are those expressed by Henry Wood in a recent communication to the Boston Herald on the Doctors' Bill. As it now appears, the "regular" Medicos have a close understanding with one another in Maine, New York, Ohio, California, and a number of other States-a perfect combination, evidently-to procure the passage of laws in each of the States constituting the combination to prohibit everybody from the practice of healing and relieving who cannot show a medical diploma, certifying to the fact of a three years' course of study and training.

In The Herald, Mr. Wood approves the good sense of many of our most intelligent and influential physicians, in manifesting their disapproval of the renewed efforts of a few of their profession to induce the Massachusetts Legislature to enact class medical legislation. They justly feel, he says, that any legal restriction of personal freedom, by way of establishing one method or school of healing, is out of harmony with the progressive spirit of the times, and also that, in the long run, such State interference in their behalf would react against them. He insists, and rightly, that there has been no demand by the public for medical "protection." Materia medica is not an exact science, and there is no one infallible system. Until there is no more room for progress, hard and fast stakes should not be

driven. infallible, the writer maintains that it is not provement observed.

within the province of the State to impose it upon unwilling citizens. State "paternallam" in behalf of any one system is an interference with constitutional individual freedom. In case such a bill should become a law, he thinks it may be assumed that nothing could give the irregulars such a boom as legalized persecution. And it would cut off from practice even many of the most eminent regulars. The odd look about the whole business to our view is, that a class of men who much oftener fail than they cure, should set up the lives and health of the great public as a pretext for securing a monopoly of medical practice for themselves, alleging that all outside healers would jeopardize the same lives and health for which they are able to offer no better guarantee themselves. It will be time enough for them to demand special privileges by legislation when they can first demonstrate safer in their hands than it is possible for them to be in any other.

Indian Beform.

The Christian Union expressed the fear that the last Congress would do nothing for the memorial of the Boston Indian Citizenship Committee, and was not disappointed. Still, it is rejoiced to believe that it will be urged upon the next Congress, and hopes it may receive the undivided support of all members of Congress who are interested in the solution of the Indian question, whether for the sake of justice to the Indians, or for the sake of protecting the rights and interests of their white neigh-

The Boston Committee, says The Christian Union, do not insist upon the details of any particular measure; they simply call for "the immediate extension of the ordinary laws of the land over the Indian reservations." They insist on the practicability of doing this at once, and proclaim their belief that "this country has no duty to the Indian so solemn and so instant as that of bringing these poor people under the protection and control of the ordinary laws of the land." And The Christian Union regards it a marvelous disgrace that for so long a time this perfectly simple proposition has been ignored, and the Indian has neither been subject to law, nor given its protection. And so, too, think a great many more.

The Undertakers After the Doctors

Following the lead of the medical fraternity in the line of "protection," the undertakers, or some one acting for them, have a bill before the New Jersey Assembly, authorizing the Governor to appoint a commission of five to constitute a Board of Funeral Directors, who will license all undertakers, funeral directors and ambulances. Applicants for license must undergo a rigid examination on the care, disposition and burial of the dead. The State Board of Funeral Directors will serve for three years, and be paid \$15 each for every day's service, and their days of service are not limited by the act. The penalty fixed by the bill for carrying on without a license the undertaking "profession," as the act describes it, is \$50 for each offense. What next?

Selling Tobacco on Sunday.

Judge Churchill has just decided that cigars may be sold on Sunday, provided they are sold for medicinal purposes. In the case before the court the purchaser of the cigars had catarrhas almost everybody has more or less-and wanted the cigars to relieve it. The druggist also pleaded that his customer was an inveterate smoker, and really needed the cigars as a drug; that cigars are a great soother of ruffled nerves; that a smoker always gets nervous if he is deprived of his tobacco; hence tobacco is to the smoker a needful drug.

many of our citizens. And now it is in order to repeal this modern "blue 14w," which should | city. --- Mrs. C. Fannie Allyn spoke with great be done at once.

That America should be governed by Americans, as England is by Englishmen, re- | Mass., Mrs. Sarah A. Byrnes spoke afternoon quires no argument. That we as a nation have | and evening. Next Sunday Dr. Roscoe will be outgrown our swaddling clothes is self-evident, | there. - In Norwich, Ct., Dr. George A. Fuller and hence we now require no assistance from others, especially the soum of the whole world, to complete our full development and growth. It is astonishing that the General Government does not carefully look into this matter and provide a remedy more fully than it has done. Besides, European capitalists, on the other hand, are buying up all, or nearly all, our prosperous business firms and concentrating them under the cognomen of syndicates, the result of which will be that this "land of promise" will eventually be turned into a land of paupers -for the emolument of the few at the expense of the many, and our boasted freedom become a myth, ruled by a soulless autocracy. Will Nationalism attempt to remedy the evil? We fear not, until it is too late. Still, we hope for the

Hon. Sidney Dean has been warmly received by Cincinnati audiences, and his lectures characterized by strength of thought, perspicuity of language, and a clear and forcible presentation of the leading principles of Spiritualism. In his lecture on the morning of Sunday, the 8th, he argued to show that theology had failed to save the race from unbelief, and that it was left to Spiritualism to demonstrate the immortality of the soul through one of the simplest of disturbances in material nature, and that this had been the mustard seed from which had grown a beautiful truth that needed no champions to herald it. Spiritualism, he said, is an established fact that will stand unsupported.

It is stated of Swedenborg, that when a little boy he was frequently seen playing in the garden as with some others when no one was visible but himself. On being questioned who he was playing with, his reply was, "With the other boys"; but as there were no other boys to be seen by the questioner, the conclusion is that at that early age, and while he was unconscious of the fact, he was in full gala of sport with children of the spirit-world. The truth of this conclusion has been many times verified by similar incidents in the history of Modern Spiritualism, numerous instances having been recorded of children playing with others who seen by them were not seen by any one else.

In Madrid, Spain, the application of Dr. Koch's lymph is unsatisfactory. The Commission, composed of six physicians, in view of the unsatisfactory results of inoculation, as well as the physicians attached to the Provincial hospitals, have decided to suspend them. A member of the Commission save that only in Even if any one of the many systems were the case of one patient was any lasting im-

Shall the Doctors be Protected?

The present number of THE BANNER contains many strong arguments against the onactment of any law for regulating the practice of medicine, under whatsoever name a bill embodying such a law may be presented. The opposition to the passage of such a bill is more apparent this year than ever before, and if by any manipulating or any lobbying influence one should be enacted, it would become a law in direct opposition to the will of a very large majority of the people of this State, and decidedly against their interests, and be plainly an infringement upon their rights. This is the opinion held by the Boston Globs, and sustained by an able editorial in its issue of March 13th, a reprint of which will be found on page two of this issue. Very justly and pointedly says the writer: "If they (the doctors) want a monopoly of the business of healing the sick, that the lives and health of the public are let them get it not by "prohibiting others from doing good to their fellowmen, "but by doing their work so well that the people will not desire to employ others."

Following the article from The Globe, a correspondent describes a case of which he was cognizant - his sister being the subject - in which one who is alive and well to-day would have died nearly forty years ago had she been obliged to follow a course prescribed by one of the "regular" physicians—he being one of the most eminent of his profession in Boston at that time - and interdicted from employing one whom he would not have hesitated to call an ignoramus and a quack. As it was, the woman speedily recovered. With such a law In operation then as is asked for by the "regulars" at our State House to-day, she would have speedily died.

A Strong Criticism.

In the London Light of March 7th we find a notice of the proposed new Society for the nvestigation of Spiritualism in the United States. The criticism of the editor is so concise and so much to the point that we transfer it to our columns, as follows:

As a criticism of the prospectus of the association is invited, we will say that there is one sentence in it that inspires us with some alarm. It is this: "We wish the phenomena under consideration to run such a murderous gauntlet that only those vitalized by ruth can emerge at the end of the line." That way danger lies. The experienced Spiritualists, who, we trust, will form part of the new association, will tell the investigators that to impose conditions is to court failure. It is easy, as has been abundantly proved, to make any manifestations of spirit-power impossible by imposing, from a platform of ignorance such as we all more or less occupy, conditions that cannot be complied with. We hope that the method employed will be one of careful observation of what ever may at first occur, without seeking to impose on the unseen and unknown operators any hampering conditions, etc.

A Conundrum.

A correspondent of the New Bedford Standard of a late date says: "I notice that two of the Congregational Churches in the vicinity of New Bedford were struck by lightning recently, and I am guessing what the good Orthodox people would have remarked if both churches had belonged to Liberal or Unitarian Societies? It is pertinent to inquire, in this instance, whether the fluid was attracted by the brimstone theology with which the walls have been saturated for many years, or not?" Who can decide?

Within an hour or two of sending THE BANNER forms to press several notices of Sunday meetings and other matter for publication came to hand, which, for this reason, we are obliged to omit in this issue; the more important of these will find place next week:

Dr. John C. Wyman addressed the First Soclety of Spiritualists of Newark, N. J., last The Judge's decision is welcomed by very Sunday. A correspondent writes that a renew al of interest in Spiritualism exists in that acceptance in Fall River, Mass. Next Sunday Mrs. Cunningham will occupy the platform in that place.—In Red Men's Hall, Haverbill was the speaker last Sunday, and will be there next Sunday .--- Mrs. Searcy of Dayton, O., has visited Columbus, deeply interesting large audiences, and convincing many that Spiritualism reveals truths of vast import.

Here is what the Boston Evening Record

says, and it tells the truth in every word: "The present indications are against passage of the bill restricting the practice of medicine in this State to those who have grad-uated from regular schools of medicine. Both the sentiment of the committee and the Legislature seems to be against it. The old obstacles of the difficulty of exactly defining where the line of distinction is to be drawn between the two schools, and the strong sentiment in favor of freedom of individual action, are operating against the adoption of such a measurement. erating against the adoption of such a measure as the one proposed."

The funeral services of Hon. Warren Chase were conducted by Mr.) B. F. Underwood at his former residence Cobden, Ill., on the 27th ult., in compliance with a wish expressed by Mr. Chase in a letter to Mr.. Underwood written last September. In an address Mr. Underwood gave a summary of the many and varied events of Mr. Chase's life, and his views of a future existence as set forth by him (Mr. C.) in his writings.

Mr. Edson, Chairman of the Spiritualist Society in Washington, D. C., having read in a late number of THE BANNER Mr. George A. Bacon's grand article, titled "Thought." was so pleased with it that he announced the fact from the Sunday platform, advising those who had not seen the essay to purchase the paper containing it, which they did at the close of the meeting, when every copy was disposed of

A New York correspondent writes: "I would like to say to you, Mr. Editor, that the BANNER OF LIGHT of March 7th was replete and overflowing with a feast of good things, that did my soul good to read and ponder over. And I may truthfully say that your paper is a great credit to the cause of Spiritualism.

We are pleased to learn that Miss Nettie M. Holt, the well-known medium, who for over five years has been associated with the Echo Spiritualist Society, is recovering from her severe illness, and will soon. be able to resume her labors.

The discourse of J. Clegg Wright, announced to appear in our columns this week, is in type, but deferred until next week's issue for want of space.

Be Give us, dear friends, as succinct an accounts of your Anniversary festivals as possible, and oblige.

IMPORTANT-QUESTIONS ANSWERED In Re Mediumship.

[At our Circle Hoom on Tuesday, March 10th, Spirit A. E. NEWTON considered the questions presented by the Chairman, as he stated that he had been invited to do so by the Spirit-President. Among other queries considered were two in regard to the attempt on the part of certain conservatives to linte a law passed in this State forbidding the exercise of mediumship. We give the questions and their reply below:]

QUESTION.—[By J. B. L., Boston:] What have our spirit friends to say at this particular time in regard to the efforts which are now being made in Massachusetts, New York, and other States, to suppress spiritual manifestations?

ANSWER.-I think, Mr. Chairman, I shall voice the sentiment of a large band of thinking minds in spiritlife in this connection by giving expression to my own opinion. It seems to me that it is unwise to hedge man about, or to restrict human liberty in the exercise of thought and action, by too stringent legislative enactments. It may be easy to frame a law, but it is very hard to repeal it, even should it be found to be unjust, and to exceed that prerogative of restriction which its first petitioners intended for it.

I know that it is desirable to purify Spiritualism, or rather the spiritual movement, for Spiritualism is the revelation of immortal truth to mankind, and needs no purification; it is sound and sweet to the core; but it is desirable to purify the spiritual movement in the lives of some of its so-called advocates and adherents. I believe in suppressing no man or woman in or out of the ranks. I fully believe, as do many of these kind friends in spirit-life who are with me on this question, that it would be well, if possible, to eliminate all fraudulent phenomena, all deception of every kind put forth in the name of spirit-communication or manifestation; but I am not by any means satisfied that this can be done by the legislative bodies of our States. These bodies are composed of men who do not thoroughly understand the qualities of spiritual manifestation, nor the requisites of mediumship. They do not know what conditions afford the best exercise of medial powers to even the most highly-de. veloped of our sensitives. These legislators may be perfectly honest if they enact a law which shall tend, as they suppose, to suppress fraud in mediumship, and to weed out charlatans from this great move ment; but who shall decide who is a fraud and who is an honest, sincere medium? Why, you say, our juries and tribunals in our courts of law must decide what is true and what is false by the evidence which is brought before them.

Now, Mr. Chairman, it would not be very difficult to convict an honest, sensitive medium, unjustly accused, of wilfully defrauding the public, and playing upon the holiest affections of humanity; and a severe sen tence might be imposed upon the so-called culprit who perhaps had been innocent of all wrong doing. I do not defend any trickster; I do not palliate the offense of those who violate the law of God and man by wilfully deceiving their fellows in this respect; I am not in sympathy with those who, for purposes of gain, pretend to be what they are not-mediums of the spirit-world; but I believe this: that eternal truth will rindicate itself in its own way by and-bye; that every trickster will be self-exposed in time, lose the confidence of his fellowmen, and be shown to be just what he is, a vile character, preying upon mankind. The danger in thus seeking to suppress fraudulent

manifestations is for those who are mediums. It is not always possible for the best developed medium to get the finest results of spirit-communication or manifestation through his mediumship. Subtle laws in operation affect his sensitive atmosphere. The condition of those who approach him has something to do with the character of the manifestation. For instance, a person may come to hold a sitting with a trance medium, and perhaps what is given is not entirely satisfactory to the skeptical mind that demands the weight of the most positive evidence before he will even admit that there is truth in what is given. If a law against the exercise of mediumship, or even if a milder form of enactment is in operation, which only aims to punish fraud in mediumship, this man who is not pleased with what is given through the trance medium may prefer a charge, and have the sensitive arrested and brought to trial. True, the prisoner may bring forward those who have received evidence of his mediumship, and their testimony will be taken; but mediumship, and, therefore, that which might be produced seemingly against a medium would have greater effect upon the minds of any ten members of a jury out of twelve than would the weight of testimony in favor of him.

Hence, I say, Spiritualists, be careful! Look well to what is being done by the legislators of the land. Do not allow any law to be enacted which is to restrict your liberty. Do not forget, also, that if not believe in a medium you are not obliged to visit him or pay him any money. You have the right and the privilege to stay away from him, and no one objects to your warning your friends against going. If you go once, and think you are deceived, you have a perfect right to keep away, and to treat that person with silent or open contempt. No one forces you to attend a circle or to have a sitting with any medium, and therefore you have no need of legislative protection in this respect.

It would be well for these petitioners to look about them and see how many men and women are imposed upon in other ways, day after day, without the possibility of redress; to see also how the markets are flooded with sourlous material, which is foisted upon the public for the very best, and for which the public is obliged to pay. Many kinds of food, it must not be forgotten, are adulterated with poisons. You do not really know it. You pay for good articles, and receive these poor abominations. I think in this respect that laws should be made protecting the helpless who are brought in contact with these in jurious elements unknowingly. I think that laws should be enacted making it a crime meet for punish ment for these things to be foisted upon an unsus pecting people. I know very well that there are certain laws of this character, but they are not half stringent enough.

We may look for dishonesty just as clearly and find it just as readily in every business circle of life as we can find it in Spiritualism; and so I say, Mr. Chair man, that it is very unwise to enact a law that is go ing to restrain you in the exercise of your rights prevent your attending a circle or visiting a certain medium in whom you have confidence, if some one else does not, and through whom you may receive comfort, instruction and spiritual help. This is wrong, and I hope Spiritualists will exercise their thought upon the subject and not be prejudiced on either side.

QUESTION.—[By the same.] Is it within the bounds of possibility, in this enlightened era, that spiritual mediums are to be fined and imprisoned, or murdered, perchance, the same as were the mediums in Massa-chuseits in the year 1692?

ANSWER .- I do not think that the persecution, imprisonment and punishment of mediums will ever be carried to the extent that they were in the time men tioned by your inquirer; but I do not know why it is not within the bounds of possibility that they may be subjected in this present age to fines and imprison ment for exercising their legitimate powers. It is possible that you may have such laws enacted by the bigots before you are aware of it. I know very well that the proposition to enact a law of this kind in Masachusetts does not come from those whom we have been wont to call bigots, but that it has been advanced by some who claim to believe in Spiritualism. While hese persons may claim to believe in Spiritualism and undoubtedly do believe in spirit-return and spiritcommunion, and even in the manifestations, phenom enally speaking, of spirits, they know very little of the higher law of spirituality, and they are not unfolded in their own spiritual qualities, because, if they were, they would be able to see a little good and a grain of purity in the lives of even those whom they condemn. Unless you Spiritualists of a liberal stamp, and Liberalists all over the world, are vigilant, eternally so, you will, before you are aware, find these indications

of a desire to restrict and oramp you cropping out in various directions. You want the largest liberty that it is possible for moral, law-abiding men and women for the comfort of its many patrons.

to have. You do not need more laws for your protect tion in the exercise of thought, in the religious or any other department of life. You do not need a law to tell you what doctor you shall employ when you are sick, what clergyman you shall call to administer spiritual comfort to you, and whether you shall visit a certain medium, or be obliged to remain away from him. You need no such laws; they do not come within the jurisdiction of the State; they do not belong to practical life, and humanity can advance without them. You have to look vigilantly and well always to your Constitution, guarding it as a precious heritage from those lovers of freedom who have gone before you, subject, it may be, to enactments and amend-ments which shall better the condition of the race, but not to such as shall take away from you the inalienale right of life, liberty and the pursuit of happiness.

Spiritualism in South America.

For many years past the spiritual press of South America have deplored the fact that for some reason or other they were debarred from witnessing spirit-materialization. From the columns of La Illustracion Espirita, just received, we now notice that they have of late been successful. M. Saenz Cortés, in three articles—the first of which is printed in full by La Illustracion Espirita—gives in detail a series of successful sittings held in Buenos Ayres by La Sesion de Fenómenos de la Práctica. These we believe to be the first well-authenticated materializing séances ever held in South America, and are vouched for by La Constancia, the official organ of the Society, and one of the most prominent spiritual publications in the

Copies of Banner for Circulation.

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

The humbug "Palmer Brothers"-socalled-attempted to palm off bogus manifestations of "spirit-power" in Lowell, Mass., March 15th; but by and through the influence of Prof. Cadwell, who is an honest man and a sincere Spiritualist, the said individuals were obliged to leave town without accumulating any shekels.

EDGAR W. EMERSON is doing much to advance a knowledge of the truths of Spiritualism. His lectures elucidate a philosophy of a future life that the messages he gives from those who have entered upon that life convincingly prove the truth of. This being so, it is not to be wondered at that his services are continuously in demand.

The Spiritualists of Akron, O., have organized a society, in the meetings of which, now held at the residences of its members, much interest is manifest, and every indication given of a rapid growth of numbers and influ-

We have received this week an immense amount of local matter, more than we can possibly find room for. So some of the good things said from the rostrum will have to rest until next week.

A Pleasant Occasion.

A large delegation from the Boston Spiritual Lyceum visited the home of Mr. and Mrs. J. B. Hatch, ir., at Dorchester District, this city, Thursday evening, March 12th, to give a reception to their hostess, Mrs. Hatch, who is the popular Guardian of the Lyceum, the occasion being the anniversary of that lady's birth. Although the weather proved rainy, the spirits do not forget that in the present age the weight of of the company were not at all dampened, but exprejudice, especially among our legal tribunals, is pressed themselves as full of warmth and sunshine as against spirit manifestation, is against the exercise of they tendered congratulations and good wishes to their hostess, and sympathy and regard for their friends and each other. The music for the occasion was furnished by the popular soloists, Fred Watson and Master Bertle Newton, while the dramatic readings were finely rendered by Miss Marie Falls, and those remarkable little elocutionists. Gracie Scales and Willie Sheldon. Little "Baby Lou" danced a skirt-dance with inimitable grace; and Mr. George Hatch sang one of his fanns Hatch, sr., was in his happlest vein, as he presented each speaker and musician to the company, and the pleasant remarks which he wittingly interspersed between the numbers made every one feel merry and good. During the evening Mr. and Mrs. C. P. Longley and Mr. and Mrs. Hatch, jr., sang "Mother's Love Purest and Best." in honor of the spirit-mother of the hostess, this song having been written in memory of that good lady by her daughter, Mrs. Longley, and set to music by Mr. Longley. Speeches were made by Mr. Falls, which abounded in wit and humor, by Mrs. Maggie F. Butler, Mr. Scales, and Mrs. Longley. A bountiful collation was served at the close of the intellectual exercises, to which all did ample justice, and when the company dispersed at a late hour, the only expression heard was, "We have had a splendid

Woman Suffrage.

The bill for municipal suffrage for women will soon ome up for discussion in the Massachusetts Legislature, in behalf of the only class of adult citizens who are politically helpless. They have personal and public interests, just as men have. These interests have to be legislated for. But women have no Senators or Representatives elected by themselves, and they are never members of the Legislature, hence they are comparatively powerless as regards all legislation for themselves. Therefore the public should use its influence to have a law passed in favor of municipal suffrage for woman. We fully believe in woman's equalty with man.

Wonderful Discovery.

A wonderful spring near Wilkes-Barre, Pa., has been discovered, which, from the statements of the proprietor, Mr. J. R. Perry, and patients, possesses such powerful curative properties that it has been given the name" The Water of Life." Mr. J. R. Perry (address Wilkes-Barre, Pa.) is an old Spiritualist, and he is anxious to secure a reliable agent in Boston for New England. Perhaps some of our friends would like to take hold of the article, for if his statements are true it would undoubtedly prove a profitable ven-

HELEN STUART-RICHINGS addressed a highly inelligent and very appreciative audience in New Castle, Pa., on the evening of Tuesday, March 10th. Introducing a brief summary of its leading points, the Daily Courant of the next morning said: "No matter what might have been the preconceived ideas of Spiritualism and Spiritualists entertained by any reasonable person who happened to be in attendance, he could not have failed to note, first, the respectable character of the people who made up the audience, and second, the high moral tone that pervaded the speaker's remarks."

Messrs. Springer Brothers's announcement in another column that they are now opening their latest importations in Ladies' Cloaks, as well as styles of their own celebrated make in Ladies', Misses' and Children's spring and summer garments, will be of interest to our lady readers, and an invitation is cordially extended to ladies to inspect the stock now being opened.

The new location of this firm is most convenient, being in the heart of the shopping district, No. 500 Washington street, Boston, and their building is arranged with every convenience for the transaction of the firm's constantly increasing business, as well as

ANNIVERSARY MEETINGS.

Boston, Mass. The Forty-Third Anniversary of the Advent

the Meionaon, Tremont Temple, on Tuesday, 7 P. M. sharp, under the auspices of THE CHIL. The entire public, without distinction, are DREN'S PROGRESSIVE LYCEUM ASSOCIATION | cordially invited to be present. and THE ECHO SPIRITUALISTS' SOCIETY. NO means, either financially or otherwise, are being spared to make this one of the most eventful occasions of the kind ever held in this city or elsewhere. Speakers already engaged are Mrs. N. J. Willis, Mr. Joseph D. Stiles, Mrs. Maggie Folsom-Butler, Mrs. M. T. Shelhamer-Longley, Col. A. A. Wheelock, Mr. J. Frank | nue. Good speakers are engaged, also fine sing-Baxter, lecturer, Mrs. Emma Miner, Miss Nettie M. Holt, Mrs. Ida P. A. Whitlook and Mrs. | versary address on Sunday afternoon. M. A. Brown.

Negotiations are now being made with the view of securing the services of the following: Hon. A. B. French, Rev. Mr. Locke, Mrs. Kate R. Stiles, and others.

A Grand Concert will take place in the evening, under the direction of Mrs. Maggie F. Butler. Miss Marie Falls, the well-known elooutionist, has been engaged for the entire day; Miss Flossie Butler, also; Miss Belle Hinkley, soloist; Louis Poole's Orchestra; Miss Pierce will furnish first-class music for the entire day; Prof. Willis Milligan, accompanist.

All Societies so desiring, as well as all Spiritualists and investigators, are invited to attend these services, thereby assisting in the good work.

Season and single tickets for sale by the Committee

MRS. WM. S. BUTLER, DR. W. A. HALE, MISS NETTIE M. HOLT,

Frank Falls, 23 Central street, Boston, Superintendent of tickets.

Grand Union Celebration.

The Societies holding regular weekly meetings in Twilight Hall, viz., The Ladies' Industrial Union, Mrs. Ida P. A. Whitlock, President, The Independent Club, Mr. H. F. Adwers. President, and the Society conducted under the management of Mr. Eben Cobb, will unite on Tuesday, March 31st, in an appropriate social celebration of the day. Excellent literary and musical talent has been secured. Speaking, recitations, music and tests will be harmoniously blended. The combined effort will be to make the exercises of the day and evening entertaining and edifying, and promotive of fraternal relations among all participants. Secure your tickets early, as there will be but a limited number issued.

PER ORDER.

First Spiritualist Ladies' Aid Society.

Anniversary exercises are to take place on Friday, March 27th, at 10:30, 2:30 and 7:30, at the Parlors, 1031 Washington street. Engaged: Mr. and Mrs. Lillie, Edgar W. Emerson, Mrs. Sarah A. Byrnes, Mrs. M. T. Longley, Mrs. N. J. Willis, Mrs. Carrie F. Loring, Dr. H. B. Storer, Dr. A. H. Richardson, Mrs. Shackley. Elocutionists: Miss Lucette Webster, Miss Clara Clark. Music: Miss Amanda Bailey,

Walter D. Packard, Miss Mary Packard, and Mrs. Emma May of Brockton. Exercises to commence at 2 P. M. and 7 P. M. Supper from

Lynn, Mass.

The Spiritual Fraternity and the Lyceum Association will unite in a celebration of the Forty-Third Anniversary in Exchange Hall, Lynn, Mass., Sunday, March 29th. We are to have a session of the Lyceum and a conference in the forenoon, speaking and tests in the afternoon, speaking, tests and entertainment in the evening. Miss Amanda Bailey will be present part of the day, and Mrs. J. P. Hayes afternoon and evening, to render appropriate music MRS. E. B. MERRILL. for the occasion.

Dayton, Ohio.

The Spiritualists of Dayton, Ohio, will celebrate the Anniversary of Modern Spiritualism at their hall, Sunday, March 29th. There will be three sessions, at which Mr. and Mrs. G. W. Kates, Dr. J. W. Haines, and others will take part as speakers and mediums. There will also be appropriate music and recitations. The ladies are planning for decorations and every possible accessory to make it a gala

Cleveland, Ohio.

Miss Cora Myrtle Carpenter, the wonderfully inspired and gifted child-medium of Hannibal, Mo., will be the orator of the day, in connection with other speakers, to be hereafter announced. The exercises will take place Sunday, March 29th, in Memorial Hall, 170 Superior street. 10:30 A.M., Conference and speaking; 2 P. M., Children's Lyceum Entertainment: 7:30 P. M., Anniversary addresses, Miss Cora M. Carpenter and others, closing Monday, 30th, with the regular Anniversary Ball.

THOS. LEES, Cor. Sec. I. W. POPE, Conductor.

Haverhill, Mass.

The Union Spiritualists' Fraternity of Haverhill and Bradford will observe the Forty-Third Anniversary by a grand demonstration in the City Hall, followed by an assembly in Brittan Hall, on Tuesday evening, March 31st. 1891. At City Hall the exercises will include Instrumental Selections by Prof. G. W. Edney's Orchestra; an Inspirational Address by Mrs

Clara Banks of Haydenville, the brilliant lady speaker, foremost in spiritualistic ranks, followed by exercises in mediumship by a distinguished psychic, and select readings. The several numbers will be enriched with choice of Modern Spiritualism will be celebrated in vocal selections by the original Hayes's Quartette. Floral and other decorations at City March 31st, day and evening, at 10 A. M., 2 and Hall. Refreshments served at Brittan Hall.

> W. W. SPHAGUE, President. E. P. HILL, Secretary.

Milwaukee, Wis.

The Anniversary will be celebrated by a two days' meeting, Saturday and Sunday, the 28th and 29th insts., at Fraternity Hall, Grand Aveers. Mrs. Mattie E. Hull will give the Anni-

Saratoga, N. Y.

The Spiritualists are rapidly perfecting arrangements for celebrating the Forty-Third Anniversary, with appropriate exercises, March 28th and 29th. Under the supervision of their able and efficient President, Dr. W. B. Mills, the occasion will be a memorable one.

Nervous headache, wakefulness, relieved by inhaling Johnson's Anodyne Liniment freely.

An Inspired Interpreter of Beethoven.

"He made the music of his soul The grandest ever spoken." To the Editor of the Banner of Light:

To the Editor of the Banner of Light:

On Thursday afternoon and evening, March 12th, 1891, the eminent musician and planist, Mrs. Jeannette W. Crawford, opened a course of six Plano Recitals in the lower audience hall of the First Spiritual Temple, corner of Exeter and Newbury streets, Boston. Beethoven's thirty-two sonatas for the plano make up the programme for the recitals. On Thursday, March 12th, was introduced Group I., in which Sonatas XIX. and XX., V. and VI., IX. and X. and XXV. formed a tone-picture, followed by Group II., containing Sonatas VII., XXIV., I., II., III. and XXVII. arranged as a tone-poem.

picture, followed by Group II., containing Sonatas VII., XXIV., I., III. and XXVII. arranged as a tone-poem.

Complete mastery of technique, breadth and sympathy of style, combined with brilliancy and finish, marked the thorough musician and artist, while permeating all one felt a subtle something which made us aware we were listening to one who was interpreting with her soul the secrets of the score lying before her inspired vision. To her indeed hath the great Beethoven spoken.

Mrs. Crawford is a graduate of Lelpzig Conservatory, and has won distinction as a musician and teacher in this country. As Organist and Director of Music at the Second church (Unitarian), Boston, for the past fourteen years, she has occupied a position demanding the most intimate knowledge and refined interpretation of the highest order of music. As a planist or organist her playing is a revelation, for under the spell of her inspired touch the instrument opens its soul to us, and we listen enthralied, material sense drifting away, and a world opening to our view where tone and color depict mortal struggles and spiritual triumphs in divine imagery. As a student and artist, Mrs. Crawford has conquered the technical and intellectual difficulties of her beloved art, while as a medium she has sought guidance and inspiration from those who dwell, where celestial melody has birth. Highly intellectual, with a nature full of sympathy and spiritual strength, she steps bravely forward to carry on a work for the progression and higher understanding of Spiritualism and mediumship.

March 19th and 20th, at 3 and 8 P. M. of each date, will conclude these recitals in Boston for the present. The materialization of Mrs. Crawford's musical guides is announced to take place before the audience on one of these occasions, Mrs. C. B. Bliss being the medium selected.

of these occasions, Mrs. C. B. Bliss being the medium

of these occasions, Mrs. C. B. Bilss being the meaning selected.

The "Regal Plano" used by Mrs. Crawford is of ideal tone and beauty. The "Analysis Pamphlet" of Beethoven's Sonatas is for sale at the Banner of Light Bookstore.

Georgia Davenport Fuller.

Clark. Music: Miss Amanda Bailey, Charles W. Sullivan, J. T. Lillie, and many other mediums, lecturers, etc., etc., will participate in the exercises.

At the First Spiritual Temple, Corner of Exeter and Newbury Streets, on Wednesday evening, April ist, there will be a recognition of the Anniversary of Modern Spiritualism.

A "Spiritual Tree, Bearing its Fruits," will be laden with presents, and a programme will be presented, consisting of music, recitations and speeches. A general invitation to the public to participate is extended.

Brockton, Mass.

The Spiritualist Ladies' Aid Society will celebrate the Anniversary of Modern Spiritualism.

The Spiritualist Ladies' Aid Society will celebrate the Anniversary of Modern Spiritualism in its hall, corner Main and Crescent streets, Wednesday afternoon and evening, March 25th.

The following talent has been secured: Speaking, S. L. Beal of Brockton; Mrs. Sarah A. Byrnes and Eben Cobb of Boston; Mrs. N. J. Willis of Cambridgeport, and tests by Mrs. E. C. Kimball of Lawrence. Readings by Miss Willis of Hyde Park, and Miss Bertha Packard of Brockton. Musical selections by Mr. Isaac Littlefield of Avon, Miss Packard of Whitman, Mrs. Ellen Thayer of Easton, Mr. Isaac Littlefield of Spiritual Sm. Remma May of Brockton. Exercises to Mrs. Emma May of Brockton. Exercis Worcester, Mass.-After an absence of many

faithful."

I We shall be legally organized as a Society before long, according to present indications. "Anniversary" begins to be the theme when we get together. Programme not yet made up. Church people continue to visit our mediums and meetings to get spiritual ums and meetings to get spiritual GEORGIA DAVENPORT FULLER.

Dayton, O.—G. W. Kates and wife are meeting with much success here, although the worst winter weather of the season has greeted them. The meetings would be packed if the weather were clear and ings would be packed if the weather were clear and pleasant. As it is, the audiences are well represented by our best thinkers, and all seem to be enthused with the lectures and tests. At the Friday night meetings, "Fleetfoot," the Indian control of Mrs. Kates, gives "testers" of remarkable accuracy, and is delightfully entertaining. Thursday afternoon, March 28th, Mrs. Kates will hold a meeting for ladies only, when she will, under spirit-control, lecture upon special topics for that sex, and endeavor to enthuse her sisters into greater personal effort for the cause of truth.

truth.
These valued workers will leave an indelible im-These valued workers will leave an indelible impress here, and their future services will be required. We have every cause to feel glad that the spirit-world is blessing us with a ministry of loved ones gone before; and the development of local mediums, coming with wondrous power, is creating consternation in the domains of cant and superstition. You may expect us to have further good report.

advantage of them.

their desirability.

Let all remember that the days of the Inquisition and Intimidation are among the dark and gloomy things of the past. There may be small, obscure and benighted places where brute force is above and intellect below par; but such regions only wait the plowshare of Progress to become productive vineyards, yielding a rich and golden fruitage.

at least under the proper chemical conditions?

Engine and six cars wrecked and two lives lost in a

Some men are endowed with rare gifts of nature which force recognition in spite of colleges and diplomas. A humble "Irregular" in this city could be pointed out who has had more than one regular physician of standing on his list of patients. But as he only charges fifty cents a visit to the poor, perhaps it would be well for the Legislature to "protect," his competitors by driving him out of business.—Boston Globe.

Syracuse was visited last Saturday morning by the most extensive and costly conflagration in its history. The losses are about \$1,250,000, and a dozen fine business blocks and a big apartment house are in ruins.

Eleven Italians, residents of New Orleans, were

We learn from the New York papers that two of their number are conducted respectively by Judas and Ananias. We have suspected as much for some

know the reason why I am going to whip you?' than I am.'

spring in various parts of our country, owing principally to the great fall of snow during the past winter. People living in dangerous localities should be on the alert for their safety.

ters from other States need looking after sharp. Nine tenths of them are ——-1

That 's a fact.

Charlestown wants a park. The taxpayers of Boston think this kind of business should be vetoed. It is high time to call a halt in city expenditures.

city. He highly deserved it. He is a good man, and that comprehends the whole ideal.

give her attention to the answering of letters. No sittings at office. Diagnosis, advice and correspondence entirely by mail. Address her at Hotel Simonds 207 Shawnut Avenue, Boston, Mass.

Horsford's Acid Phosphate, useful in all forms of dyspepsia.

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

Miss S. Lizzie Ewer spoke at Saratoga Springs, N. Y., Sundays Feb. 1st and 9th; at Westboro, Mass., Sundays Feb. 22d and March 1st; at Marlboro', March 2d; at Portsmouth, N. H., March 15th. Will speak again at Westboro March 22d and 29th and April 5th. Permanent address, 12 Court street, Portsmouth, N. H. On account of liluess Mrs. C. B Rliss will visit Philadelphia during the month of March. Address 732 Wallace street.

22d, and Salem, Mass., the 24th.

J. Frank Baxter's spring, summer and campmeeting memoranda for 1891: refers especially to Sunday work, several week evenings and afternoons being secured in the same and adjacent places. He has some spring week evenings open, however, after April 1st. Bunday, March 22d, St. Louis, Mo.; also Wednesday evening, March 18th; Bunday, March 29th, Salem, Mass.; Tuesday, March 31st, Mejonaon, Tremont Temple, Boston; Sundays, April 5th and 12th, Spring field, and week following East Hartford and Poquon-nock, Conn.; Sunday, April 19th, Salem; Sunday, April 26th, Hillsboro' Bridge, N. H.; Sunday, May 32th and 31st, Lowell.

Dr. F. H. Roscoe of Providence, R. I., will conduct

Which increases until vomiting ensues, when the patient's skin becomes naturally moist again. She drops into a nap, and wakens to find the grinding, throbbing pain much better, and thereof on a short route to recovery for this time. Ay, there's the point. She knows it only means for this time, and that she may expect many, many times through her life to go through the agony of the past few hours.

Dr. F. H. Roscoe of Providence, R. I., will conduct Dr. F. H. Roscoe of Providence, R. I., will conduct the Anniversary services on March 29th at Lynn, Mass. The Doctor will receive engagements for April and May. Dr. and Mrs. Roscoe have at their home in Providence, as their guest, Mr. Willis Edwards, the young and gifted trance medium of England.

Lyman C. Howe is engaged at Mantua Station, O., Camp Meeting, Aug. 5th to 9th inclusive; Haslett Park Camp, Aug. 12th to 18th; Clinton, Iowa, Aug. 24th to 31st, and Pittsburgh, Pa., all the Sundays of De

Lvnn. Blass .- Cadet Hall .- Last Sunday Mrs N. J. Willis of Cambridge gave two lectures of great value to intelligent and appreciative audiences. She

NEWSY NOTES AND PITHY POINTS.

All the phenomena, chemical and physical, observed in the universe, are caused by and due to the movements of physical forces; and matter, of whatever state or condition it may be in, is but the vehicle through or by which these physical forces operate to produce the phenomena, says a learned pundit. Then why is it that some people doubt the ability of decarnated individuals utilizing these physical forces to make themselves visible to mortals for a limited time

railroad accident in Pennsylvania last week.

lynched in that city last Saturday for the alleged murder of Police Chief Hennessey some time ago The prison in which they were held was stormed by an excited mob, when nine prisoners were shot to death and two hung outside the prison.

time, or else they would n't libel respectable citizens, as they are often doing without a why or wherefore.

"My boy," said a conscientious teacher, "do you

'Yes," replied the hopeful, "because you're bigger We believe there will be tremendous floods this

Corporations doing business in this State under char-

In the majority of cases where fraud has been practiced and palmed off as pure Spiritualism, the perpetrators have proved to be Christian fakirs simulating mediumship.—The Better Way.

Archbishop Williams had a grand reception in this

Dr. Abbie K. M. Heath will, for the next few weeks

Edgar W. Emerson lectured in Hillsboro' Bridge, N. H., March 18th; will be in Waltham, Mass., the 22d, and Salem, Mass., the 24th.

value to intelligent and appreciative audiences. She held her many auditors spelibound for over an hour. Mrs. Nora Dowd gave a large number of tests each lecture, which were all recognized. Music by Kate M. Hovey. Next Sunday Mrs. J. F. Dillingham-Storrs will occupy the platform, the afternoon service to be in memoriam of all Spiritualists of Lynn that have passed over since 1872.

78. South Common street

Providence, R. I .- The Ladies' Spiritualist Aid Society, which meets in Slade's Hall, corner Washington and Eddy streets, every Thursday afternoon ington and Eddy streets, every Thursday atternoon and evening, had a social dance March 12th. The attendance was good, considering the inclemency of the weather, and the evening was passed very pleasantly. March 19th we shall have conference and scance, and Thursday, March 26th, an entertainment, the programme of which will include singing by the Slocum Post Quartel, vocal and instrumental music, readings and dialogues.

MRS. M. A. WATERMAN, Pres.

Annual Clearance Sale.

Fine China and Glass.

selected many lots and pieces to close out and make room for spring importations.

ter, the Crown Derby, Ridgways, Doultons and Carisbad, and will be sold at exactly

At values in many items below the cost of importation.

As has been our custom at this season of the year, after our annual stock-taking, we have

On tables designated on the MAIN FLOOR, GLASS ROOM, the DINNER-SET HALL and

ART POTTERY ROOMS, will be found exceptional bargains to those who can afford to take

One-Third Off the Lowest Prices Ever Marked.

As all our wares are marked in plain figures, customers will readily see values and judge of

Fine Table Wares and Bric-a-Brac from the best potteries and glass factories of the world,

sold for no fault, and only to close and insure room and fresh stock, in fact a genuine mark-

Jones, McDuffee & Stratton,

fine China, Glass and Lamps,

This sale represents the best wares from Mintons, Copelands, Haviland, the Royal Worces

SPRINGER BROTHERS. CLOAKS.



500 Washington St., Boston, (Corner Bedford Street.)

Headquarters for Fashionable Cloaks for Ladies, Misses and Children.

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

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

La Grippe, it seems, is making its reappearance in our midst, therefore we earnestly recommend Dr. Shelhamer's PNEUMONIA SPE-CIFIC, which is the most potent medicine in existence for the cure of the above diseases. Sent by mail on the receipt of \$1.00. Address 81 Bosworth street, Boston.

Haverhill and Bradford, Mass.-Last Sunday Edgar W. Emerson of Manchester, N. H., spoke again in Brittan Hall before the Union Spiritualist Fraternity, and before the largest audiences with which he has ever been greeted here on any purely lecture occasion. It was eminently a psychic occasion, in particular, for those whose minds have recently become quickened to a more careful investigation of the great question of spiritual philosophy now commanding the attention of the entire civilized world. Mr. Emerson spoke, as usual, under complete control, personally unconscious of his utterances, and in a most interesting and instructive manner, showing that his controls, in the knowledge they possess, are harmonious with the conclusions which are being reached through research by those still dwelling on the human side of life. Numerous exercises in mediumship were given, many of which were of a most interesting character, and nearly all were fully recognized. There were personal descriptions, and brief messages from persons known to have lived in Nashua, Atkinson and Hampstead, N. H., and in Newburyport, West Newbury, Georgetown, Groveland, Bradford, and other localities, as well as many who were known in this city.

Next Sunday Mrs. Ida P. A. Whitlock, speaker and test medium, will occupy the Brittan Hall platform.

E. P. H. esting and instructive manner, showing that his

Waltham, Mass.-Last Sunday evening. March 15th, Mrs. H. S. Lake spoke at this place upon "The Mysteries of Mediumship," and many questions submitted by the audience.

Enemy.

Laury McHenry, in the Ladies' Home Jourial, says:

The headache par excellence, or rather ad libitum, among women is the "sick headache," and by that I find is meant a headache which is attended in any stage of its action by a nausea which increases until vomiting ensues, when

And yet every woman can lessen the number and frequency of her headaches by assisting nature by natural means. The Carlsbad Sprudel Salt, which is evaporated from the natural waters of Carlsbad, taken early in the morning before breakfast, and if necessary at bed-time (about half a teaspoonful dissolved in a tumblerful of water), will supply these means.

It is an alterative and eliminative remedy. which dissolves tenacious bile, allays irritation, and removes obstructions by aiding nature, and not by sudden and excessive irritation, as most cathartics do. It is of great benefit in temporary and habitual constipation, liver and kidney diseases, chronic catarrh of the stomach and bowels, rheumatism and gout, &c., and should be used early in the morning before breakfast. Care must be exercised to obtain the genuine article, which is imported in round. bottles, and has the signature of Eisner & Mendelson Co., Sole Agents, 6 Barclay St., New York, on the bottle. Write for pamphlet.

MANY REMARKABLE CURES Of Diseased Mes, Women and Children have been and are being wrought by the power of Spirits through DR. G. A. PEIRCE,

Spirits' Magnetic Healing Medium, Botanic and Clairvoyant Physician, Test, Trance, Lecturing, Clairaudient, &c. Treatment 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, withorder, 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 \$2.00 for a more Full Treatment, surer to benefit. Letter Address, P. O. Bex 1185, Lewiston, Maine. istf Jan. M.

GREAT TRIAL OFFERS. GREAT THAL OFFERS.

The new Day-Blooming Moonstower or Hammoth Heraing Glery, from Brasil, is the grandest of all vince; climbs 50 feet; leaves a foot across; Large rose-colored flowers from July to Oct. The new Sammer Paissettiator Tire Plant, from Mexiconia an elegant annual foliage plant; three foot tall; taves blocked and variegated with figure scarlet. Bend 5 letter stamps new Ustalogue. For 80s. I will send the above and all the filtering to year, large German Paneles, mixed; 10 vars. Berelasting; 35 vars. Develo asters; 25 vars. elegant new Frienged Starters; 45 vars. elegant new Frienged Sta

"HERBA-VITA." HERBA-VITA.

The Old Oriental Cure. No family should be without it.

OURES Constipation, Corpulency, and all complaints those affecting the Liver, Kidneys and Howels. Send for 12-page circular of testimonials. Trial Packages 10 cents. Large Box \$1.00. Small Box 25 cents. Live Agents wanted in every town.

MERBA-VITA REMEDY CO.,
Mar. 21. Up-town office 340 West 59th street, New York.

The Breath of Spring is in the Air.

Time to practice EASTER MUSIC, is it not?

Send for our Fine List of Carols, Authems, &c., or for Easter Alleluias (5 cts., 50 cts. doz.), Rosabel, or Our Easter Offering (15 cts., §1.44 doz.), a Cantata by Lewis.

MUSICAL SOCIETIES

Should wind up the season by practicing such Cantatas as Don Munio [81.50, \$13.50 doz.]. Wreck of Hesperus [35 cts., \$2.40 doz.], 91st Psaim [60 cts., \$5.40 doz.] Ballard. [Send for our List of 150 Cantatas.]

FAIRS and EXHIBITIONS

Are made successful by introducing easy Cantatas, like Dairy Maid's Supper [20 cts., \$1.80 doz.] Lewis, or Garden of Singing Flowers [40 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 flower cantata, New Flora's Festival (40 cts., \$3.60 doz.), New Flower Queen (60 cts., \$5.40 doz.), Kingdom of Mother Goose [25 cts., \$2.18 doz.], Gipsey Queen [60 cts., \$5.40 doz.] Send

Much Attractive Exhibition Music is found in School Collections.

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

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

DR. STANSBURY'S Spirit Remedies.

GREATLY IMPROVED AND ENLARGED.

Wonderful Elixir of Life; Marvelous Throat and Lung Healer; Great Blood, Liver and Kidney Remedy; Magical Sea Moss Hair Tonic. Thousands of Testimonials. Large bottles, 81.09; six for \$5.00. Liberal terms to healers and others. DRS. STANSBURY & WHEELOCK, 443 Shawmut Avenue, Boston, Mass., or COLBY & RICH, D Bosworth street.

27 Send for Free Diagnosis.

Mar. 7.

HAS taken Rooms at No. 19 Trement Row, Boston, Mass., where he can be found on Tuesday and Thursday of each week, from 10 A.M. to 8 P. M. Also in Salem on all other days at 13% Essex street. Oxygen Treatment given. He extends a cordial invitation to all invalids, especially those who have been given up as incurable by other physicians, to call and see him. By his wonderful gift called intuition, he is enabled to correctly discern and successfully treat the most difficult cases with Nature's remedies: roots and herbs, combined with ozone. Especially Bronchial troubles, Asth ma, Catarrh, Consumption, all nervous diseases, Neuragia, Epileptic Fits, Dyspepsia, Liver, Kidneys, all skin and blood diseases, female weaknesses, &c. The Doctor has a lady assistant always accompanying him, who possesses this gift. Fatients visited at their homes if desired.

Examinations free to all. Send for Circular. Mar. 21.

J. A. SHELHAMER, MAGNETIC HEALER,

A 16-PAGE Pamphlet giving full instruct ons and a Scaled Letter giving your phases of mediumship, for 15 cents. Also the original Red Cloud and Blackfoot's Healing and Developing Paners, 10 cents per sheet. Address MRS. DR. JAMES A. BLISS, 232% Fifth street, Detroit, Mich. Mar. 21.

To Suffering Men. Send 10 cents to DR. FELLOWS, Vineland



N.J., for his "Private Conformation of the Private Conform for WEAK, NERVOUS MEN. It sets forth an ex-

Dr. E. A. Blackden, 224 Tremont Street, Room 23, Boston,
MAGNETIC Healing, Writing and Translating Medium.
Letters answered or Sitings, \$1.00. Platform Speaking.
Mar. 21. Dr. and Mrs. W. A. Towne,

MAGNETIC, Mind and Massage Treatments, also remedies furnished. Now located at Hotel Aldrich, 98 Berkeley street, Boston. Hours 10 to 7. Is Nov. 16. ASTONISHING OFFER.

CEND three 2 cent stamps, lock of hair, name, age, sex. One leading symptom, and your disease will be diagnosed from by apirit power. DR. A. B. DOBSON, Maquoketa, Iowa. Jan. 10. Mrs. Eliza A. Martin. SEALED LETTERS answered. Terms \$1.00. Lock Box 1577, Fitchburg, Mass. 5w* Mar. 21. Mar. 21.

MRS. JENNIE CROSSE, Business, Test and Medical Medium. Six questions answered by mail. So cents and stamp. Whole Life-Reading \$1.00. Magnetic Reustless prepared by spirit-direction. Address Branch Mar. 21.

A STROLOGY.—Most fortunate dates for all purposes, life writings, advice, etc.; full descritions free. Send date and hour of birth with stamp. T. A. Beaton. Mass. Iw Mar. 21.

MRS. L. A. COLLINGS, Psychometric and days and Wodnesdays. Circle Mondays, Tuesdays and Wodnesdays. Circle Mondays, 7:30 P. M., 35 Villago street, Suito 7, Boston. CANCER and Tumors CURED: no knife:
book free. Drs. GRATIONY & DIX,
No. 163 Elm St., Cincinnati, C.

Mar. 7. ly

M. R.S. LIZZIE NEWELL, Medical, Business Irance Medium. Vapor Baths and Massage, Examines hair. 7 Tremont Row, Butiet 8, Boston. 6w Mar. 14.

D. R. JULIA M. CARPENTER, 303 Warren street, Boston, Mass. 11.

NEW ILLUSTRATED EDITION. THE ELEUSINIAN AND BACCHIC MYSTERIES.

A Dissertation, by THOMAS TAYLOR, Translator of "Plato," "Plotinus," "Porphyry," "Iamblichus," "Proclus," "Aristotle," etc., etc. Edited, with Introduction, Notes, Emendations, and Glossary, by ALEXANDER WILDER, M. D.

In the Mysteries, the dramas acted at Eleusia and other sacred places, were embodied the deepen thoughts and resiligious sentiment of the archaic world. The men and women initiated into them were believed to be thenceforth under special care of God, for this life and the future. So holy and interior were the doctrines considered which had been learned in the Banctuary from the two tablets of stone that it was not lawful to utter them to another. What was seen and learned elsewhere might be admirable; but the exercises of Eleusia and Olympia had in them the something divine, and those who observed them were "the oblidien of God," and imaging Him in wisdom, intuitive discernment and love.

The reader desirons of getting the kernel of the doctrines of Plato, Orpheus, Eumolpas, and their fellow-laborers, as well as of the Alexandrian Eclectics, will obtain, invaluable aid from this treatise.

Fourth edition, with eighty-five illustrations (12 vol., 8 vo., 2 cloth. Price \$5.00.

120 Franklin Street, Boston.

Mlessage Department.

SPIRITUAL MEETINGS Are held at the Hall of the Hanner of Light Establishment on Tuesdays and Fridays of each week at 8 o'clock P. M., FREE TO THE PUBLIC.

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

J. A. Shelhamen, Chairman.

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

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

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

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

Letters of inquiry in regard to this Department must be addressed to Colby & 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. 30th, 1890.

Report of Public Séance held Dec. 30th, 1890.

Spirit Invocation.

Thou Eternal Spirit, thou Fountain of all Wisdom and Strength, we turn to thee forguidance, and to thy ministering angels who walk the ways of truth and holiness for instruction and for deliverance from the evils that beset the way of those who know not the higher things of life. Oh! may we come to understand thy laws, and to ablde by them; may we come to comprehend that which is within the human life, belonging to the spiritual nature, that we may live in accordance with it, and so unfold in beauty and purity and activity of thought as to elevate us to a higher plane than that which we have hitherto attained. We ask for assistance as we climb the upward road, for we know that we are weak, we know that our sight is dim, that sometimes we cannot pierce the shadows that beset the way, but with thy help, with the knowledge of thy protecting care, with the assistance of thine angels who delight to serve humanity, and with a full realization of their presence and companionship, our souls may grow strong to rise above the afflictions and the difficulties of time and of material sense, and to grow still nearer unto thee and to the spiritual kingdom of light and of righteousness.

Oh! thou who art all intelligence, who art all spirit, pervading the universe with thy wondrous power, manifesting thy works everywhere through form and substance, we would feel thee within our hearts, and know that we are a part of thee, and that whatever may come to us individually or collectively, we cannot be lost from thee; that thou art the Divine Parentin whom we live and move and have our being. With this consciousness in our souls we may gird on the armor of labor anew, we may sing our song of rejoicing, being strong to press lorward, even though the way be hard and the burdens heavy to bear, knowing, as we shall do, that by and-bye will come release and elevation above the things that beset us. We ask thy benediction of love and peace to go with each one of us, and t Spirit Invocation.

CONTROLLING SPIRIT.—Before attending to your questions, Mr. Chairman, I, as the presiding spirit of this Circle-Room, have a few words to say. I wish to thank the friends throughout the country who have from time to time so generously remembered our "Poor Fund" by their contributions. Every mite that has been received has been just as well. that has been received has been just as wel-come and has undoubtedly carried just as fine a blessing with it to the poor as have the dol-lars which have come from the more fortunate friends. At this season of the year when such inclement weather maintains, there is much of suffering. We are constantly appealed to by suffering. We are constantly appealed to by the destitute for relief, and we can find a use for every cent that comes to us in this way; and while returning thanks to the friends, not and while returning thanks to the friends, not only in behalf of those who have been assisted by their contributions, but also in the name of the spiritual world, I would ask our friends at large not to forget the poor and suffering. Many are there in this and other cities, and indeed in almost every quarter of the land, who are in-need of assistance from their more influential fellow beings. Many are not only struggling with the panes of poverty but also struggling with the pangs of poverty. but also with the pains of disease, making their case a double one of necessity. Friends who are fortunate, remember your poor brothers and sisters, for whatever you give to the poor is remembered in the higher life, and will be returned to you with a double blessing.

A friend at a distance has sent a request that I give a lesson to the world upon pride and self-isiness, upon fashion and folly. The lessons which are taught human individuals in regard to these vanities and these foibles of the human

which are taught human individuals in regard to these vanities and these foibles of the human nature come most vitally home when they are brought through individual experience. We may talk hour by hour of the foolishness of cultivating selfishness, of its unholiness, how it trammels the human spirit and makes the character weak and unlovely, and yet if this selfishness is within, it will most certainly crop out and bear its fruits.

We may talk of the evil of following fashion to such an extent as to ignore the rights of our fellow-beings, as to crave the things of this world at the expense of our spiritual natures, but if this desire to follow fashion, to be a part of the world, to be deferential to the laws of society and the dictum of Mother Grundy, is within the heart, it will display itself. And so we may talk of pride and its unholiness, how it cramps and confines the interior nature of the man, and prevents him from coming into sympathetic contact with his fellow-beings. By the word pride in that connection I mean that which should properly be called arrogance. Arrogance and hauteur combined render men or women anything but attractive to their fellow-beings, and huild around their spiritual

which should properly be called arrogance. Arrogance and hauteur combined render men or women anything but attractive to their fellow-beings, and build around their spiritual natures a wall like adamant, which cannot be pierced by the higher, holler conditions of the heavenly life. But we may talk of this to those who are arrogant and full of haughtiness, and they turn aside from us because they cannot incorporate these teachings into their daily lives. By-and bye they will see the true nature of their folly; they will come to understand that these external things upon which they feed are but dry husks, unsatisfying to the soul, not at all gratifying to the heart's best emotions, and that they belong to the material world alone. Through experience only can they learn these lessons, but—they will come home to them sometime, and under some severe discipline; then shall the heart be purified of its dross, and the soul brighten out under the affliction which has come to it.

So I would say to the dear friend who has sent this request, I understand the aspirations of such souls as thine; I know that you would be glad to have the world freed from this selfishness that in some quarters pervades human hearts; but while I know that man is a progressive being, and that he is constantly reaching out for something higher and better for the ennobling of his life, I also know that human character and human existence, like the tree of the forest, must pass through processes of growth by slow unfoldments, through shadow and sunshine, by storm and discipline, and in that way will it gain its true interior as well as exterior development. I have hopes for all mankind, even the most selfish, even the most depraved, and I think that the great beating heart of humanity in spite of its follies and vanities; its pride and selfishness, is warm that of gratifying mere personal ambition. Now, Mr. Chairman, you may present your questions. this kind. Now the one affected is susceptible sent this request, it understand the aspirations sent this request, it understand the aspirations of such souls as thine; I know that you would be glad to have the world freed from this sentiations and the sent this request, it understand the aspirations of such souls as thine; I know that you would be glad to have the world freed from this sentiations and the sent this request, it understand the aspirations of such souls as thine; I know that you would be glad to have the world freed from this sentiation of the sentiation of the sent that it is considered by an unseen intelligence just as much and even human hearts; but will I know that you would be proposed on who has influenced him the propose of the sent that the sent through the sent this request, it is the sent this request, it is the sent this request, it is the sent the sent this request the large of time since the child's decease?

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fore stated, a counterpart of this earth. It is impossible for you to behold it with the material eye, owing to the density of your atmosphere in part, and partly to the imperfections of the physical organs of sight; yet it exists, revolving in company with the planet Earth, being really a part of it. We may truly say, the sun which lights your earth has also its spiritual counterpart, a luminary that affects the spiritual world, bearing to it light and warmth. The rays of that solar or spiritual orb are not as intense in their action upon the spirit-world as are the rays of the physical sun upon this planet, they being entirely of a spiritual character, more refined and ethereal than anything purely physical can be.

There are other worlds, how many we shall not dare to state, in the great universe of space, that are peopled by spirits, as is that spiritual world with which we have most to do. They also are globes of light, that are affected by other globes or bodies, and they, too, have their spiritual suns, which beam upon them with warmth and radiance and power.

with warmth and radiance and power.

Q.—[By Amos Crane, San Diego, Cal.] Is not everything existing and transpiring produced by natural law, or the action of the inherent principles of matter? Does not this law govern and control everything in the universe?

A.—We are not quite clear upon the meaning of your correspondent in this connection. We cannot grant, if that is what he means, that everything in this universe is governed by that everything in this universe is governed by the principles and actions of matter, that being the operation of physical law alone. We recognize something beyond the action of matter, beyond the operation of physical law, and that is, the operation or action of spirit intelligence permeating, guiding and controlling all material things. We admit that matter has inherent principles of power which govern and control this material universe, these objective forms which you behold around you, the orforms which you behold around you, the or-ganism of mankind, and indeed every phase of life upon the planet. These active principles, potent in matter, we however claim are not really the offspring of matter, or of physical law, but they are acted upon and vitalized by this great potential energy in the universe which we call intelligent spirit.

Perhaps, Mr. Chairman, your correspondent will say we are only confusing terms, and yet we feel that there is a distinction between mat ter and its constituents, and that great, intelli-gent, vital principle of life which we call po-tential energy, or spirit. This, we claim, gov-erns all things, from the operation of the brain of man to the movements of the lowest form of life of which we can conceive or know on this physical planet; that it governs systems and

physical planet; that it governs systems and zones of worlds, and keeps every object and every body in space, or upon planets, true to itself.

We are not in any respect a materialist, as far as claiming or believing that energy, power, activity or consciousness can possibly spring from matter. Matter, to our mind, is the vehicle of expression for force, the manifestation of spirit alone, changing constantly, and thus giving grander opportunity and power to that spirit of energy to manifest itself.

We look abroad in the universe and behold the movements of worlds; we turn our gaze to this planet earth and recognize its grand machinery, the wonderful mechanism of the human system, the stupendous operations of the

man system, the stupendous operations of the intellectual power of mankind, and we ask from whence does this power spring? Not from the combination of material forces, of the elements and particles of matter alone. No; these may lie inert, or they may become so disinte-grated and separated from each other as to pass out into the atmosphere and to form other comout into the atmosphere and to form other com-binations and appear in other shapes. Where, then, is the power, the energy which has actu-ated them? It has been withdrawn to be ap-plied to other purposes, and we recognize in all this the power and energy, the work of the Divine Intelligence which we call God, for want of a better name; but we do know that it must comprise all intelligence all wisdom and he comprise all intelligence, all wisdom, and be omnipotent and infinite, else it could not man-age and control all this wondrous vast network of life which we behold around us.

Q.-[By N. N. M., Vineland, N. J.] In this life we have to partake of food for the sustenance of the body; and we must believe that in spirit-life the spirit draws to itself something which is actual nourishment. Thus believing, do friends and families in spirit-life enjoy special gatherings for social enjoyment, and to partake of prepared viands for the occasion?

A .- Your correspondent, Mr. Chairman, evi-A.—I our correspondent, Mr. Chairman, evidently has not long been conversant with spiritual things as belonging to the immortal world, or perhaps has not had the opportunity of coming into communication often with returning spirits, else she must have learned something of these things, for they have been repeatedly spoken of from this platform and from many platforms in the country, through hundreds of mediumistic organisms on all sides, something of these things, for they have been repeatedly spoken of from this platform and from many platforms in the country, through hundreds of mediumistic organisms on all sides. Some of your returning spirits claim that they are irresistibly drawn; therefore he has spirit homes, associating in congeniality with the dear members of their families and with spirit homes, associating in congeniality with the dear members of their families and with friends. There is no reason in the world why such a statement should be doubted, since the such a statement should be doubted, since the spiritual life is as natural as is this life of the mortal. Other spirits, who have passed on to higher grades of spiritual life, even out into other worlds than that inhabited by those we have spoken of before, may tell you they have no need of partaking of special viands for their sustenance, since they understand how to draw to themselves from the atmosphere such elements as they require. They part with certain forces that have become useless, and implie from their surroundings or gather in elements. bibe from their surroundings or gather in elements and forces that supply the waste, and that is all the nutrition they require or seek. That statement, also, is in accordance with truth, since there are, many advanced spirits who have no desire to partake of substantial viands, but who can draw from the atmosphere a sufficiency of nutriment to supply them with what they need.

Q.-[By A. W. Field, North Hadley, Mass.] In conversation with those who are skeptical concerning the possibility of spirit communion, what is the most rational, consistent, scientific and philosophical explanation to be given in answer to their question as to why spirits cannot communicate with or appear directly to them, without the use of an intermediate called a medium This matter, of course, involved an dium? This matter, of course, involves an answer to the question: What constitutes true mediumship I

mediumship?

A.—True mediumship is a quality of the human organism which enables the mortal to become receptive to unseen intelligences. A susceptible person may be acted upon by psychological influences from both sides of life. There are many persons on earth who are easily affected by their associates. No word may be spoken to one, by another, yet the first is strongly affected by the thought of the other, and is actuated in his movements by the same. All thinking persons have seen instances of this kind. Now the one affected is susceptible to influences, a sensitive, one who takes on the conditions of other people, and therefore under proper conditions may be affected by an unseen intelligence just as much and even more so than by the friend in the form who has psychologized or who has influenced him to a certain extent.

There are other individuals not at all affected in his proper to the proper conditions are positive to the certain extent.

best understand how to operate with the ma-

chine.

A true medium is one who can easily or correctly reflect to mortal life the ideas or the manifestations of spirit intelligence. The true medium, also, is one who is true to himself and faithful to the spiritual trust reposed in him by his unseen attendants. One who is true to himself, and faithful to his work, that is, also able to correctly represent to earth-life those ideas or those expressions of power which are brought to him from spirit intelligences, stands as an open doorway between the two worlds. Those who are not so organized, with receptive power, as to be able to catch and to properly reflect to earth-life these expressions and ideas, may receive through the instrumentality of may receive through the instrumentality of those who are thus adapted to the work that communication or that identification of spirit-presence and power which will prove a source of instruction and pleasure to them.

Q.-[By same.] Why is it that some mediums for independent slate-writing require their sitters to inscribe on small pieces of paper the names of spirit-friends from whom they desire to hearwhile others do not demand this condition?

A.—Undqubtedly the cause of the difference in the development of the mediumship of mediums, for the same phase of spirit manifestation, is the fact that they are not all organized alike, or molded in the same way; that all have their particular habits and characteristics their own temperament and individuality. ties, their own temperament and individuality all of which must be taken into account by the attendant spirit-guides, who desire to use the medial power for special work. Now it may be that a medium will generate just the right degree and amount of physical energy and spiritual power required by his attendant spirits to produce some physical manifestations, such as that of slate-writing, yet they may not be able to use his brain at all, in a clairvoyant sense, and so they may require certain rules in regard to the exercise of his mediumship, which regard to the exercise of his mediumship, which the guides of another medium for the same phase of manifestation will not do. Some mediums for slate-writing are attended principally by two or more spirit-guides, who manipulate the power themselves, not allowing any other spirit to do so; and, indeed, an intelligence coming from the spirit-world, unfamiliar with the appearation of this force would not be with the operation of this force, would not be able at first to give you the manifestation upon the slate, and he would be very glad to have the attendant guide do the work.

Now it may be that you will enter the pres-

Now it may be that you will enter the presence of such a medium, and his spirit-guides on himself may not have established that contact or rapport between you and your spirit-guides and themselves necessary for your spirit-friends to enter into their atmosphere, and therefore it may assist them if you will secretly write the names of your spirit-friends upon pellets and place them in the apartment. Not that the medium may see the written names at all, but his spirit-guides will assuredly be able to do so, and call upon your friends be able to do so, and call upon your friends either to respond for themselves or to allow them to give you some sign of their presence and their identity.

Q.—[By Harvey Lyman, Saratoga Springs, N.Y.] What is the condition—at the time and later on—of the soul of a person whose material body has been blown to atoms in an instant by gunpowder or some other explosive substance?

A.—Well, the condition of one such spirit may differ very materially from that of some other spirit whose body has been subjected to a similar operation. All spirits are by no means alike in their surroundings or conditions, even though they may have passed through the same or similar experiences. One whose material body has been blown to atoms may collect his forces at once, and find himself a living, active man in the spirit-world, fully conscious of his man in the spirit-world, fully conscious of his surroundings, knowing what has taken place with his physical form, and he may be immediately able to step forward upon the line of study or progress that opens before him in that other world.

Another spirit may be very much confused from having passed through such an experience; he may not have collected his forces or even his memory sufficiently to know what has taken place, or even where he is, and it may be a little while before he will, so to speak, come to him-self and understand the situation. The spirit, however, always gains the mastery over mate-rial conditions, experiences or forces. There may be circumstances that will for a time affect the intelligence, the man himself, but as the spirit is above and beyond the material, so shall apirt is above and beyond the material, so shall it in time be able to exercise its power and to overcome the things that belong purely to the material; therefore a spirit whose physical body has been blown to atoms does not find its spiritual forces scattered very long. Those which were inherent in the human form are attracted

Q.—[By Libra, Ancora, N. J.] Is it not a duty we owe our spirit guides and teachers—and could it not also be made a great aid to our spiritual progress and development—to have an appointed time, at least once a week, to sit alone, or with congenial friends, for the reception of impressions and communications?

tion of impressions and communications?

A.—Those who really desire to enter into communication with spiritual intelligences, those who have aspirations for higher knowledge concerning the spiritual life, those who even wish to be uplifted into a spiritual atmosphere of thought and of protection, even though they receive no outward sign of the presence and manifestation of spirit intelligence, will do well to sit at stated intervals, once a week, or at other times, for the purpose of attracting spiritual influences to them, because then there will be a concentration of thought and effort on the part of both spirits and mortals who enter into communication, or at least who come en rapport with each r at least who come en rapport with each

other.
Sometimes it is impossible for the spiritfriends of a mortal to give him any external
sign of their presence; and yet, through periods of waiting, of meditation, of retrospection, when the cares of the world are laid
aside, the anxieties of the day forgotten, these
spirit-friends may be able to draw the soul of
their earthly companion into sympathy with
their own, and to pervade it with a spiritual
influence, which is truly uplifting and strengthening to all concerned.

Q.—[By L. D., Bellaire, O.] The subject has been treated of in the past, but will the Controlling Intelligence once more give information as to the condition of children who die in early infancy? Do such remember that they were ever born on the earth? Do they remember their parents? Do they have power to return and make themselves known? Do the parents of such, on going to spirit-life, recognize their offspring, no matter how great the lapse of time since the child's decease?

But to the homes of discord and inharmony, where the child has been unwelcome—where its death has been welcomed as a relief—the child is seldom attracted, for there is nothing there in harmony with its spirit or with its associations and conditions of the higher life which can attract it or draw it to such conditions.

which can attract it or draw it to such conditions.

The child does not remember its mortal birth, any more than you remember the moment of your mortal birth; but through the law of association, through the law of affection, which draws the child back to the loving mother-heart that mourns it, to the dear father-spirit that misses his child, the little one learns to remember these loving associations and parents of the outward life, becomes familiar with them and recognizes them under all circumstances.

Years may pass; the child grows in stature

all circumstances.
Years may pass; the child grows in stature and in spiritual and mental attainments in the Summer-Land. By-and-bye the parents pass on to the higher life and meet their child.
Do they recognize her now, grown to womanhood, the little bud that slipped out from their clasp on earth? Yes; in a very short time, in a moment or two, the mother heart will recognize her abild and the little one responds to nize her child, and the little one responds to the mother love with all the affection and simplicity of spiritual life. So will the father re-cognize his child, as he meets it in the spirit-world, because there is that in the nature of the parents, and in the nature of the offspring, which responds to each other, which is active, which attracts both together, so that separation or unrecognition cannot possibly be. There is with these a kinship really between parent

and child.

It is not always so. In this mortal experience of earth there are children brought into this world unwelcomed and unloved, and when they are taken out they are not considered as belonging to the home which they have left; they are taken in charge by spiritual attendants, and the experiences which they require come to them, as we have said. They are not attracted back to those who have cast them off nor indeed is there any longing or clinging off, nor indeed is there any longing or clinging to them from those parent lives which have not desired them, which have spurned them almost from the external conditions.

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

Report of Public Séance held Jan. 23d, 1891. Mary M. Hardy Perkins.

I am strongly attracted here to-day, Mr. Chairman, though I need no strong inducement to draw me to the Banner of Light Circle-Room, where so many spirits have expressed their word and given their testimony to the truth of Spiritualism. I have watched them coming here many times; and I know that many who came in sorrow and with downcast hearts, because they did not know whether they should be able to say a word or give a thought or not, have gone away with brightened faces and lightened hearts, because they had succeeded in saying a little something which they hoped would reach their friends. I do n't know as any of us say just all that we I do n't know as any of us say just all that we intended to when we are speaking through a medium. I think all of us wishing to come and manifest to our friends on earth have a great deal in mind that we want to express, just as you very often think of a great many things you are going to say to some friends when you meet them; but when the meeting takes place, you don't say half what you intended to; it has slipped from you, or other things have come up to draw your mind away from it, and that is the way with a good many spirits who come back to earth; still they feel if they can only give something it will benefit them and perhaps do some good to mortals.

them and perhaps do some good to mortals.

I said I was attracted here to-day, and so I am. There seems to be an influx of spiritual power from the place where I live in spirit-life to your Circle-Room, and I have been swept on with that power till I stood by your medium and with the band of influences who guard your circle-room.

I feel that I can truly say a good word for mediums and mediumship. I knew what it was to yield my organism to the control of spirits; and I say now, as I said before I passed from earth, I am a medium, and I am an instrument of the spirit-world. I would never recant or become recreant to my mediumship, on this side or on the other; and it is true I am sometimes employed in the other life as a mesometimes employed in the other life as a medium for the transmission of thought from higher or more advanced spirits and worlds, to the intelligences who live around me. Some-times, too, I am used as an intermediary spirit, standing between the medium of earth and a spirit who wishes to communicate, but who is unable to come thoroughly into the earth's atmosphere, and then I may be privileged, as I have been, to act upon the brain of the earthly medium, as mine has been acted upon by the higher spirit, and the thought is thus transmitted to the contract life.

mitted to the outward life.

I want to say that while mediumship has been tested, and tried in the furnace, it has to undergo more trials, but there is no fear for it; and while mediums have been subjected to various kinds of criticism and of scrutiny, they not to now through strange triels but I rious kinds of criticism and of scrutiny, they have yet to pass through strange trials, but I do not think they need fear. The spirit-world is broad enough and powerful enough and has agents enough to protect its mediums, and to confound the would be wise by that which; they bring even through the mouths of those whom the world might call weak and foolish. I am told by spirits who dwell in the world where I reside, and who are studying the movements of our Cause and the outlook for the future, that for about or nearly ten years longer there will be confusion, there will be agitation and questioning of this work and the teachings of Spiritualism; there will be trouble in our ranks, and attempts to confound those who are our instruments and teachers; but after that ranks, and attempts to confound those who are our instruments and teachers; but after that time there will be more of order, more of har-mony and of useful, widespread influence for Spiritualism and its workers, among its friends Spiritualism and its workers, among its friends and those who are seeking to investigate it, than we have known for a long time; and I say to our mediums: Be cheerful, be strong, and do your best; and if you sometimes fail, or fall short of doing that which you think is the best work, or what your friends and the world think you ought to do; still you will have the satisfaction of knowing that you have tried, and that, in the long run, when all things are taken into account, the circumstances and conditions of each life are judged and considered, you will not have so much to regret as the public may not have so much to regret as the public may

think.

I would like, Mr. Chairman, to give particular words to intimate friends, and I would like to send a message of love and remembrance to my sister Jennie. I wish she could receive these things more vitally than she does. I wish she could really understand the manifestation of the spirit more fully. Mother often stands by her side, and tries to make her presence known, and our sisters who are in spirit come, too, seeking to manifest so strongly that she cannot mistake; but I suppose we must wait and be patient: all are not organized alike, and

John C. Hill.

Will you kindly say, Mr. Chairman, that John C. Hill, who has a good many friends in Athol, Mass., and who feels that he has a right to claim that place as still a home to him, comes to your office to send out his greeting, and to say that all things are well with him? That is the good word I have to bring.

I lived quite a long life in this world, and I have not been gone a great while, I think, to the other life. Time has passed very quickly with me since I went out of the body, so many things I have seen and there has been so much to learn. Why! I am surprised at this spiritual life. It is very natural and real; but I see so many things and learn so much from its people that I have let go some of the ideas I used to hold, and have been trying to take up some that were more advanced. I suppose, sir, that the most advanced of you will find, after you have got over and got your eyes open, that a good many of your opinions, which you thought were too broad; were, after all, quite narrow, and you will be very glad to let them go, and feel ashamed to have any one around you know you have ever had them. That is the way I have seen a good many feel, and I have been there myself, to an extent.

The days and the weeks and the months have been flying since I went out of the body. I know something of the passage of time, but it does not seem long to me. I have heard something expressed by you of earth of that place where time shall be no more. Now I do n't see how that can be at all. I am beginning to see that we do have time on our side; of course we do, although we do n't pay so much attention to its passage as you do, be-

ning to see that we do have time on our side; of course we do, although we don't pay so much attention to its passage as you do, because we are not dependent upon it, and we are not limited by it to a few years; we are told that we have got an eternity before us, so we don't tremble, as the years go by, for fear the end is coming very soon; but for all that we do have time, and I think we always shall, though probably we won't count it as you do here, and say: "It has been so many years or centuries since the Christian era," but, all the same, we know that the days are going by. Well, I think I've talked long enough. You will excuse me, sir; it seems good for me to come here and speak; and I hope my friends will give me a welcome, now that I have found the way to manifest at your Circle-Room.

Robert Sherman.

I rather hesitated, Mr. Chairman, in coming to you, because I did n't know as one who came to you, because I did n't know as one who came from such a distance from your city had the right to manifest; but I was told to step right in, and try to speak. Now, sir, I come from Melbourne, Australia, and I have a particular friend in that city. He is a wide-awake chap, and he lives in a wide-awake place. That friend of mine has been trying to investigate Spiritualism. He has a wish to know if he is a medium. He got a planchette, and has been sitting a good deal with that little instrument, hoping it would perform for him. I think that he is a medium, and could be used for writing, though I think his hand could be operated upon quite as readily without the planchette as it could with it. But that is neither here nor there; I want to say to him: "I am very glad you have taken an interest in spirit-communion. What little you got through that medium you haplittle you got through that medium you happened to meet sharpened your appetite for more, and I am glad of it; it shows that you are in a healthy spiritual condition. You may hear some strange things if you succeed in get-ting into frequent communication with our life, and you may be taught some strong les-sons, but they will not do you any harm. I give you greeting. Your father from the spiritual world desires me to give you his love, and to say that the dear friends who have cross-ed the river are safe and well and waiting till

and to say that the dear friends who have crossed the river are safe and well, and waiting till your time shall come. Your old friend Bob tries to help you in your life and business, as well as in your spiritual interests, and I tell you I will do what I can to keep you in a good condition." Robert Sherman.

Fannie T. Snow.

Please excuse me if I come here, Mr. Chairman. I will not stay long; but oh! I do wish so much to send my love home and tell my mother that I am happy, and I have such a sweet, pleasant home, with so much music, that I do not feel badly because I had to give up the earthly life. Please to tell her not to grieve for me. I think it is all for the best; that is what the bright angels say, and by and-bye she will come, and we will be together in that sweet place. Tell father I send him my love; and oh! I hope sometime to come with so much strength, and to be able to give them so much concerning sometime to come with so much strength, and to be able to give them so much concerning my new life that they will truly accept it, and be glad because they can hear from the spiritworld. I am trying to come right at home, and give what I wish to, something to make them know I am there. I have been there, and I have brought an influence which I hope will be stronger as I learn of this spirit-life. I have been gone only a little while; just a few days before Christmas I went from the body, but I do not want them to feel that I went area. before Christmas I went from the body, but I do not want them to feel that I went away, because, while I have a bright home in the spirit-world, yet I know my own sweet home is also here with them. Will you please send my message to Mr. and Mrs. D. W. Snow, at Colerain, in the western part of this State? I am their daughter, Fannie T.

INDIVIDUAL SPIRIT MESSAGES TO BE PUBLISHED NEXT WEEK. Jan. 25 [Continued].—James Graham; Mrs. A. E. Rice; Richard Collings; Fanny Murphy; Henry W. Bickford; Col. Thomas Loring.

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

March 13.—George Savage; Orin Shelley; James Simpson;
Mary Ann Richards; F. A. Daffen; Thomas R. Hazard; Carrie S. Hunting; Capt. James S. Wise; Annie C. Clark.

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.

Sometimes I found myself receding slowly
Toward seldsh aims, and coarse, ignoble strife;
And then I cried: "Oh! Spirit Pure and Holy,
Send me the strength to lead a better life!"
Then ministering angles came and found me;
I could not see them for the blinding tears;
I felt their strong and loving arms around me,
And their celestial music charmed my ears.

—J, L. McCreery.

Perfect Cookery.

"Food made with Cleve-

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

South to A hart of he

A SONG OF SPRING.

The vernal flowers begin to wake, And verdant grow the grasses; And now the little children take Their sulphur and molasses.

The marsh quali wakes the dawn with song, The snowbird softly twitters; To make her constitution strong The maid takes liver bitters.

When golden morning gilds the sky, You hear the bluebird trilling; I'resh oggs are cheaper—you can buy A dozen for a shilling. Love lights fair Chloris' sparkling eyes,

And nestles in her dimples; And Strephon Bolus' Bitters tries To drive away the pimples. Sweet spring: When with the golden light
The morning skies are glowing,
And birds are voicing their delight—
By Jupiter: it's snowing!

-Cape Cod Item.

The French Healing Medium, Zouave Jacob.

Like most people, writes a Paris correspond ent, I was under the impression that the Zouave Jacob died long ago; but I have just found out that he is still alive, and devoting his miraculous powers to the cure of suffering humanity. The reader may remember that when he first made his appearance in public he turned Paris upside down; his sanctum was besieged by the lame, the halt and the blind of all classes; and such was the scandal created thereby that the authorities had to suppress him. He then retired from the scene, after the manner of many other ephemeral celebrities, and the ungrateful capital forgot all about him till the question of hypnotism was brought before the assizes. Everybody then recollected the wonderful soldier, and inquiries made after him resulted in the discovery of his whereabouts. He no longer lives in a splendid apartment in the fashionable part of the town as formerly, but in a modest, one-storied house in the Avenue MoMahon, in the semi-respectable quarter of the Ternes. He has a small garden and farmyard, in which he whiles away his leisure hours. sieged by the lame, the halt and the blind of leisure hours.

The garden is embellished with three or four

leisure hours.

The garden is embellished with three or four statues of mysterious divinities, resembling the wise men of Greece. He receives a number of patients daily; but his clientele is not composed of dukes and duchesses as of yore; the nobility and aristocracy having deserted him, their places have been taken by poorer folk, whose lack of distinction, however, by no means diminishes their faith. Dr. Jacob's consultation is fixed at two o'clock punctually. Let us enter. In a room twenty feet long by twelve feet wide, and seated on forms, are about forty persons, men, women and children, all afflicted with some sort of malady. Examining them closely we soon perceive that the majority belong to the working classes, such as cooks, clerks and cartmen, interspersed with a few small shopkeepers. They were all engaged in animated conversation concerning the most recent cures of the gifted Zouave.

As two o'clock struck a door opened and Jacob entered. A death-like silence immediately followed. Advancing to the middle of the room he suddenly stopped, gazed fixedly on the ceiling, and remained motionless. He was invoking the spirits. As he stood there all eyes were turned on him. He is a man of medium stature, with silvery locks and hard features. He looks about sixty. He was dressed in a white, flowing robe, with a hood thrown back on his shoulders. Altogether he might be mistaken for a holy friar. At length, after a quarter of an hour's invocation, the spirits listened to him. He then marched solemnly round the forms, questioning the patients as he passed before them.

"Where is your pain?" was his chief inquiry.

Some said in the head, some in the stomach

quiry.
Some said in the head, some in the stomach

Some said in the head, some in the stomach and others in the heart.

"Point out to me the place," he rejoined, "but do n't mention the organ which hurts you; the spirits know them all."

He then laid his land on the spot indicated and rubbed it gently."

"And now?" he asked.

"I suffer a little less," was the answer.

Again he passed his hands over the place.
"And now?"

"The pain has gone," was the reply.

"The pain has gone," was the reply.
This was the case with nearly all on whom he operated.

he operated.

Having gone his round, the Zouave returned to the middle of the room and proceeded to explain how to get rid of certain infirmities which it was not always in his supernatural power to remove. He enlarged on dropsy, corpulency and the like. One elderly person said, as a proof of the efficacy of the advice he had given her that not long ago she weighed two hunher that not long ago she weighed two hun-

her, that not long ago she weighed two hundred and forty kilograms, whereas now she weighed only one hundred and twenty, and hoped to weigh only sixty in a few weeks. The séance was now brought to an end.

Jacob receives no fees, but the patients buy the pamphlets he has written; some pay one franc, some ten, but all pay something for them.

them.
"Now," he cried in a deep-toned voice, way-

"Now," he cried in a deep-toned voice, waving his hands slowly in the air, "go your ways." Jacob then volunteered to reveal how he discovered that he was blessed with the "mystic fluid" which healed the sick and suffering.

"After serving in the Lancers at Lyons," he began, "I joined the Zouaves. At that period I had already been initiated into the science of Spiritism. One day we were ordered to the camp at Chalons, where Marshal Regnault de Saint-Jean-d'Angley was in command. In one of the villages through which we passed on the way was a sick man, whom all the doctors in the world were unable to cure. I invoked the aid of the spirits. I laid my hands on him, and he was instantly restored to health. I must admit that all my cures were not so rapid. The news of this cure soon spread throughout the country, and a dozen invalids followed our regiment to Chalons in the hope of obtaining relief from me.

The marshal at first forbade me to speak to them, but as the poor creatures would not

The marshal at first forbade me to speak to them, but as the poor creatures would not leave us, he finally consented to my pacifying them. I cured them all. I then left the army, and in a short time my fame became universal. The fame was justified by the great number of miracles which I had worked, and which are all the less open to objection or danger in that I employ no remedies, and rely solely on the touch of my hand."

Our extraordinary Zouave is both a student and musician. He reads all the scientific publications and plays on the trombone. I have said that he has written several pamphlets on the subject of Spiritualism. He also edits a monthly entitled the Revue Theurgique, which, we are assured, is scientific, psychological and philosophical, treating especially of the cure of maladies by the influence of the mysterious fluids, and of the dangers of medical, clerical, magnetic and hypnotic practices.

As the visitor left, Jacob invited him, if ever he should be attacked by illness, to call on him and be cured for nothings.

"I should like to convince a journalist of the existence of my healing powers," he said, with an engaging smile.

an engaging smile.

Consumption Cured.

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

The Spiritualists' Association Of Southwest Michigan will hold an Anniversary Meeting at Paw Paw, Mich., March 28th and 29th. Dr. Urlah Davis Thomas of Grand Rapids is one of the engaged speakers.
L. B. Bundlok, Pres.

DIACNOSIS FREE. CEND two 2-ct. stamps, lock of hair, name in full, age and Sax, and I will give you a CLAIRYOYANT DIAGNOSIS OF YOUR ALLMENTS. Address J. C. BATDORF, M. D., Principal, Magnetic Institute, Grand Rapids, Mich. Im. Mar. 7.



Take AYER'S Sarsaparilla and no other as a Spring Medicine during March, April, May

AYER'S Sarsaparilla

is the Superior Medicine. It gives tone to the Stomach, Liver, Kidneys, and Bowels, quickens the Appetite, and imparts to the system a healthful feeling of Strength and Vigor, which cannot be obtained by using any other medicine. AYER'S Sarsaparilla is prepared from the true Honduras sarsaparilla root. It is combined with yellow dock, which is raised expressly for us. All other vegetable tonics and alteratives which enter into this preparation are the best of their kind, and are selected because of their well-known remedial qualities. The results obtained from the use of this medicine when taken for Scrofula, Catarrh, Rheumatism, or for any other disease originating in impure blood are positive, thorough, and lasting. Be sure to ask for AYER'S Sarsaparilla. Insist upon having it. Take only

AYER'S Sarsaparilla Prepared by Dr. J. C. Ayer & Co., Lowell, Mass. Cures others, will cure you

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.

MRS. B. F. SMITH, TRANCE MEDIUM, holds shttings daily, Pridays, Saturdays and Sundays excepted, at Verion Cottage, Crescent Beach, Revere, Mass. Terms, gl. 00. Hours, from 9.4. M. to 6 r. M. tf. Oct. B.

The only \$3.00 Hand-sewed for Ladies in the World

Mediums in Boston.

Developing and Business Medium.

ALAO

Clairvoyant Physician, No. 1581 Washington Street,

(Third door north of Rutland street.) Sittings daily from 9 A. M. till 6 P. M. Price \$1.00.

Development of Mediumship a Specialty. SIX PRIVATE SITTINGS FOR \$4.00 IN ADVANCE.

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

Special terms for magnetic treatment by the month.

Mar. 14.

DR. STANSBURY, 443 Shawmut Avenue,

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

J. N. M. Clough,
NATURAL Electric and Magnetic Physician. Becciaities:
Diseases of the Lungs, Eyes, Brain and Nerves. Office
No. 23 Berwick Park, near Columbus Avenue, Boston. Office hours from 10 A. M. to 12 M. Mondays, Wednesdays, Fridays and Saturdays. Will visit patients. 8w* Feb. 14.

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

Sundays and Thursdays, 2:39 P. M.; Fridays at 8 P. M. Mar. 21. Florence K. Rich,

TRANCE AND BUSINESS MEDIUM. Development of Mediumship aspecialty; also Diagnosis of Disease. Con-sultation daily. Hours 9 to 12, 1 to 8. 115 West Newton 81, 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 Shawmut 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 tore of W. S. Butler & Co. can be made for patients. Jan. 3.

Misses Russell and White, MASSAGE, 14 Winter street, Boston, Room 7. Recommended by Physiciana. Hours 9 to 5, or by appointment Mar. 21.

Dr. E. A. Higginson,

85 DARTMOUTH St., Boston, will answer 10 questions for \$1.00, also will give correct diagnosis of all diseases. Mrs. A. E. Crane,

TEST and Business Modium. Magnetic Treatments. 83: Bosworth street, Room 4, Boston. Hours 9 to 5. Feb. 28.

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

Mrs. Alden,

TRANCE MEDIUM. Medical Examinations and Mag netic Treatment. 43 Winter street, Boston. Mar. 14. Mrs. A. E. Cunningham,

MEDICAL, BUSINESS AND TEST MEDIUM, 459 Tres mont street, Boston. Private sittings daily. Try our Blood Purifier. 4w Mar. 14. Miss J. M. Grant,

TEST and Business Medium. Office Banner of Light Building, 8% Bosworth street, Room 7. Hours 9 to 6. Dr. Fred. Crockett,

MAGNETIST and CLAIRVOYANT. Consultation fre Moody House, 1202 Washington street, Boston.

T. W. Shapleigh, Electro-Magnetic, No. 474 Shawmut Avenue, Boston Feb. 28.

Mrs. M. R. Stebbins,

Clairvoyant Physician, 1366 Washington st., Suite 6, Boston Peb. 14. MRS. J. C. EWELL, Inspirational and Medical Physician, No. 96 West Springfield street, Boston.



THE Late Hou. John Roach, America's BOVININE

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

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

Mediums in Boston.

Dr. Abbie K. M. Heath,
Clatroyant and Psychometrist.

ETTERS A SPECIALTY. Give full name and age.
Disgnosis, or advice on business, \$1.00. Address
Lotel Simonds, 207 Shawmut Ave., Boston, Mass.
Nar. 21.

Jennie K. D. Conant,

Psychometrist, TRANCE AND BUSINESS MEDIUM. Sittings daily from 10 A. M. to 4 P. M. Circles Sunday, 7:30. Friday after noon, 2:30. Will give Psychometric Readings by letter. Send lock of hair. Terms, 82. 18 E. Springfieldst., Boston, Mass. Mar. 21.

Miss A. Peabody, BUSINESS, Test and Developing Medium. Sittings daily Circles Monday, Thursday evenings, and Tuesday afternoons at 3 o'clock. Six Developing Sittings for 24.00. 1041 Washington street, opposite Davis street, Boston. Iw.

Mrs. C. T. Crockett, M EDICAL and Test Medium. Vapor Baths and Magnetic Treatments. 165 West Brookline street, Boston. Mar. 21.

Seer.

MISS J. RHIND. Private sittings on Business, Examinations on Health. Circles Monday, 7 P. M.; Thursday, 3 P. M.; Sunday, 7:30 P. M. Hours 1916. 31 Common st., Boston. Inc. 21.

Miss Helen A. Sloan,

MAGNETIC Physician. Vapor Baths. No. 178 Tremo Mar. 7. 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. M. LUCY NELSON, Magnetic Massage and Baths, unsurpassed for Nervous and Chronic Diseases, has removed from No. 81 to No. 33 Boylston street. Hours 9 to 12, 2 to 8. MRS. LOOMIS-HALL, Test and Business Medium; Massage Treatment. Sittings daily. Sh. questions for 50 cents. 128 West Brookline 8t., Suite 2, Boston. Mar. 14.

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

Mar. 14.

MRS. S. S. MARTIN, Trance Medium. Also Magnetic Healer. 459 Tremont street, Boston. M ISS KNOX, Test, Business and Medical Medical Medium. Sittings daily. 486 Tremont street, Boston.

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

"IF YOU WOULD KNOW" YOUR Patture Business Prospects, consult FRED A. HEATH, the Blind Medium. Enclose Postal Note for 50 cents, or register your lettor, with lock of hair and stamp. Address 120 Michigan Avenue. Detroit, Mich. Dec. 6. 26w*

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I have a positive remedy for the above disease; by its use thousands of cases of the worst kind and of long standing have been cured. Indeed so strong is my faith standing have been dured. Indeed so strong is my faith in its efficacy, that I will send two BOTTLES FREE with a VALUABLE TREATIBE on this disease to any sufferer who will send me their Express and P.O. address. T. A. Slocum, M. O., 181 Penril St., N. Y.

JOHN W. FLETCHER BUSINESS AND TRANCE MEDIUM.

Jan. 10.

268 West 48d Street, New York City. A LSO Electriciau and Magnetist. Advice on develop ment, and private séances attended at residences. Public séance every Thursday, 8 P. M. Feb. 21.

Mrs. Stoddard-Gray and Son. DeWitt C. Hough,

HOLD Materializing Séances every Sunday, Wednesday and Friday evening, 8 o'clock; Tuesday and Saturday, 2 o'clock, at 321 West 34th street, New York. Daily Sittings for Communication and Business. 13w Jan. 10.

DR. DUMONT C. DAKE. 499 FIFTH AVENUE, NEW YOKK CITY, phenome and naily successful in "curing incurables." Send for Mar. 7.

Heaven and Hell, 416 pages, paper, DIVINE LOVE AND WISDOM, 383 pages, paper, By EMANUEL SWEDENBORG. Malled, 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.

NSWERS to sealed letters by R. W. FLINT, 67 West 23d street, New York. Terms \$1.00.

Mar. 21.

DR. F. L. H. WILLIS

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

MARGUERITE BURTON. Business Medium.

MARGUERITE BURTON. Business Medium.
Straups. Hours lot 0.5, 7 to 9. 1472 Washington st., Boston.
Feb. 21.

DR. JULIA CRAFTS SMITH gives free medical examinations to indice every Thursday at the Office, Hotel Emerich, 6 Clarendon street, Boston.
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DR. WILLIS may be addressed as above. From this point he can attend to the dilagnosting of disease psychometrically. He claims that his powers in this line are unrivaled, combining as he does, accurate scientific knowledge with certain and searching psychometric power.

Dr. Willis claims as he does, accurate scientific knowledge with the blood and nervous system. Cancers, Serofula in all its forms, Epilepsy, Paralysis, and all the most delicate and complicated diseases of both sexes.

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

Jan. 3.

MARY C. MORRELL. Business, Propheticing, 151 Lexington Avenue, Brooklyn, N. Y. Feb. 7.

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

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For **GENTLEMEN**.

\$3.00 is made in fine calf, seamless, and laced waterproof grain, and its excellence and wearing qualities cannot be better shown than by the recommendation of wearers of \$50,027 pairs in 1890.

\$5.00 Genuine hand-sewed. An elegant and stylish dress or street to those costing much more, as one trial will o nvince you. 84.00 Hand-sewed welt. This shoe cannot be duplicated in style and durability for this price. Satisfy yourself on this point by comparison with other makes of shoes.

\$3.50 Goodyear welt. You can scarcely distinguish this aboe from the best hand-sewed goods. Easy, stylish, and durable, it has become the standard dress shoe at a popular price. Police and Farmer's Shoe is especially adapted for out-door work. For policemen, farmers, letter-carriers, railroad men, etc., it cannot fail to please and give the best satisfaction.

50 \$2.25 and \$3.00 for workingmen are all well worth more than the price asked. They are specially prepared to meet the purses of all desiring a first-class shoe. Warranted not to rip.



\$3.00 SHOE

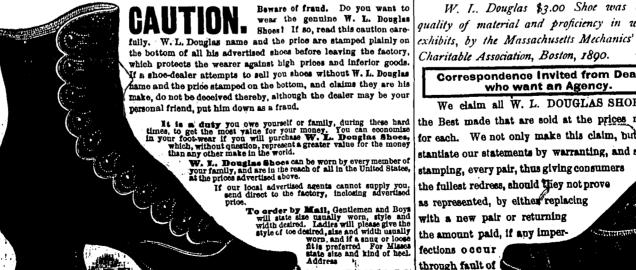


For LADIES. 13.00 Is a hand-sewed shoe, and the only hand-sewed shoe sold and warranted at this price. It is made of the best Dongola, will wear well and keep its shape; no shoddy or paper used in any part of it, and is of solid leather throughout. Made in the following styles: "Operas," "Common Sense." Sizes, 2 to 7, including half-sizes. C, D, E, EE widths.

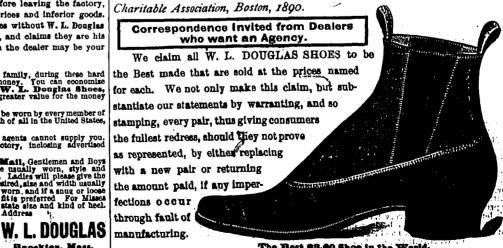
\$2.50 is a new departure, and promises to become a very popular-priced shoe. It is made of the best bright Dongola on stylish lasts, and minked in the best possible manner. Made in the following styles: "Common Sense," "Philadelphia Toe" (new), "Opera." Sizes, 2% to 1, including half-sizes. D, E, EE widths.

\$2.00 Is made in both bright Dongola and Pebble Goat, in a most finished manner, thus giving a fashionable and durable shoe at a moderate price. They are warranted similar to the other lines. Made in the following styles: "Common Sense," "Opera." Sizes, 1 to 7, including half-sizes. C, D, E, EE widths.

BOYS 32.00 and \$1.75 sehool shoes are made of the best material, no shoddy, but leather throughout. They will not rip, and will stand more hard usage than any other shoe sold at this price. 74,888 pairs sold the shoe sold at this price. 74,888 pairs sold the shoe sold at this price. 74,888 pairs sold the shoe sold at this price. 74,888 pairs sold the shoe sold at this price. 74,888 pairs sold the shoes are shoes and young laddes. Styles: "Apring the shoes are shoes and young laddes. Styles: "Apring the shoes are shoes are made of the best material, no shoed young laddes. Styles: "Apring the shoes are shoes are made of the best material, no shoed young laddes. Styles: "Apring the shoes are made of the best material, no shoed young laddes. Styles: "Apring the shoes are made of the best material, no shoed young laddes. Styles: "Apring the shoes are made of the best material, no shoed young laddes. Styles: "Apring the shoes are shoes are made of the best material, no shoed young laddes. Styles: "Apring the shoes are shoes and shoes are shoes ar



W. L. Douglas \$3.00 Shoe was awarded the medal for superior quality of material and proficiency in workmanship over all other shoe

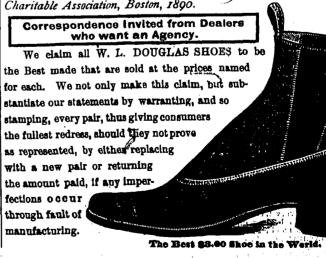


Ludies' Common Sense Toc. -Ladies' Philadelphia Too.





Narrow London Cap Too for Men. Ladies' Opera Toe Wanted, A Shoe Dealer in every city and town not occupied, to take the Agency for the sale of W. L. Douglas Shoes. All Agents advertised in local paper. Send for illustrated catalogue.











Banner of Pight.

SOSTON, SATURDAY, MARCH 91, 1891.

Meetings in Boston.

Culvitual Meetings are held at the Banner of Light Hall, 9 Bosworth street, every Tuesday and Friday afternoon, Mrs. M. T. Longley occupying the platform; J. A. Shelliamer, Chairman. These interesting meetings are free to the public.

These manner of the public.

First Spiritual Temple, corner Newbury and Exeter Streets.—Spiritual Fraternity Society: Sunday, "Temple Fraternity School for Children" at 11 A. M.; Lecture at 24 F. M., by Mrs. H. S. Lake. Tuesday, Industrial Union at 7½ F. M. Wednesday, Sociable at 7½ F. M. E. A. O. Sanger, Secretary.

The Boston Spiritual Temple Society, Berkeley Mall.—Services at 10½ A. M. and 7 F. M. Social Conference at 2 F. M. Seats free; public cordially invited. William Boyce, President; George S. McCrillis, Treasurer.

First Spiritualist Laddee Ald Society.—Organized 1837; incorporated 1832, Parlors 1031 Washington street. Business meetings Fridays at 2½ F. M. Tea served at 8 F. M. Pablic meeting, with musle, addresses, testa, etc., at 7½ F. M. Mrs. E. Barnes, Pres., Mrs. A. L. Woodbury, Sec. Apperice Mail., 784 Washington Street.—Echo

America Hall, 724 Washington Street.—Echo Spiritualist: Meetings Sunday at 2% and 7% P. M.; also Thundays at 2 P. M. Dr. W. A. Hale, Chairman.—Children's Prograsses Lyceum meets Sundays at 10% A. M.

Dwight Hall, S14 Tremont Street, opposite Berkeley,—Spiritual meetings at 2% and 7% F. M. Mrs. Dr. Heath, Conductor, omce Hotel Simonds, 297 Shawmut &venue, Boston.

Ladies' Industrial Society will meet at Twilight Hall, 189 Washington street, every Wednesday afternoon and evening. Circle at 4, Supper at 6, Entertainment at 71/2. Ida P. A. Whitlock, President.

Twilight Hall, 789 Washington Street.—Sundays, at 10% A.W., 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 4 P. M., supper at 6 P. M., entertainment at 8 P. M. H. F. Ad wers, President. I. G. Wellington, Secretary. Rathbone Hall, 694 Washington Street.—Spiritual meetings every Sunday, at 21/2 and 71/2 P. M.

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

Berkeley Hall .- After an illness of several weeks Mrs. Lillie was again welcomed by a large and appreciative audience at Berkeley Hall last Sunday morning, looking none the worse for her recent indisposi-tion. During her last fifteen years before the public the two Sundays just passed are the first in which Mrs. Lillle has been obliged to cancel her engage-ments.

Mrs. Lillie has been obliged to cancel her engagements.

The meeting was opened by the Chairman, after which a quartette of male voices, assisted by Mr. Lillie, executed some fine singing.

The subject of Mrs. Lillie's morning discourse was, "Spiritualism the Hope of the World, and the Only Proof of Immortality." [A synoptical report of the address will be given in our next issue.]

The subject for poem was "The Bridai Dress in Pawn," which was artistically arranged in poetry.

In the evening a throng filled the half to listen to Mrs Lillie on "The Transferrence of Thought, or Mind-Reading."

A. F. T.

First Spiritual Temple, corner Exeter and Newbury Streets-Last Sunday afternoon, March 15th, a lecture was delivered, through the organism

of Mrs. H. S. Lake, upon the subject, "The Ethics of Trade." [A summary of the speaker's remarks will be given next week.—E.b.]
Next Sunday the subject of the lecture will be, "The Grandeur of Selfhood."
School for children at 11 A. M. U'sual Wednesday evening social at 7:30. Meeting for women Friday afternoon at 2:30. Social converse and psychometry this week.

FIRST SPIRITUAL TEMPLE FRATERNITY SCHOOL -Last Sunday we considered the question given the previous Sunday, "Morality of Mediums," and many original meanings were presented by the children. original meanings were presented by the children.

On Sunday, March 29th, our school will celebrate the Forty-Third Anniversary. On the Wednesday evening following we shall observe our Spiritual Christmas, believing that our arisen ones were chosen to prove immortality, and to say "Peace on earth, good will to man," as were the shepherds of old. Our departed dear ones show their spiritual forms to us to prove that though a man die he shall live again.

ALONZO DANFORTH.

1 Foundain Square, March 15th, 1891.

Mrs. M. T. Longley delivered an address at the First Spiritual Temple on Wednesday evening, March 11th, at the request of friends connected with it. The ith, at the request of friends connected with it. The speaker selected as the theme of her discourse, "Some of My Mediumistic Experiences," and for nearly an hour and a half she held the close attention of the large audience present, that manifested its approval of her recital by hearty applause. The exercises of the evening opened with a service of song, under the direction of Mrs. Jennie Bowker, after which Mrs. H. B. Lake introduced the speaker in a few happily selected words, the same lady expressing in forcible and pleasing terms the interest she had taken in the autobiographical narrative of Mrs. Longley, as she dismissed the audience at the close of the exercises.

Dwight Hall, 514 Tremont Street.-Developpresent, and was in charge of Mr. and Mrs. Dr. Hall. present, and was in charge of Mr. and Mrs. Dr. Hall.

Afternoon service opened with a song by Mrs. Addie Lunt, who furnished excellent music throughout the day, and an invocation from the Chairman, Mr. F. A. A. Heath, who spoke upon the possibilities of the human soul here and in the hereafter.

Miss L. E. Smith gave some very good tests of spirit presence, reading from articles upon the table.

Dr. A. D. Haynes spoke very earnestly for knowledge and power coming to the world through the medium of spirit-return.

diam of spirit-return.
Dr. C. H. Loomis-Hall gave several psychometric

readings that were recognized.

Mrs Dr. C. E. Bell spoke of the practical benefits Mrs Dr. C. E. Bell spoke of the practical benefits of Spiritualism, and gave some very clearly-defined tests and readings which were recognized.

Evening session opened with music, invocation and remarks by Mr. Heath. Mrs. A. Wilkins gave remarkable tests of the presence of spirits, remarking that our friends who have passed over are as anxious to give kind messages to us as we are to receive them. Dr. Coombs spoke of the advancing power of spirit-courtrol and the evidence that our friends live, giving descriptions of spirit-friends present. All recognized. Dr. B. F. Barker said that we were not to wait until the resurrection to know that we are to live in the great future. Mrs. Adaline Wilkins followed with some very interesting readings that were well received. The Chairman gave a few words of cheer to all present, thus closing one of the best sessions of the season.

Engle Hall, No. 616 Washington Street. Wednesday, March 11th .- The conference meeting well attended, was opened with singing by Mme. Bayard. Remarks and tests by Mr. Riddell, Dr. Coombs, Mrs., Dillingham-Storrs, Mrs. Wilkinson, Mrs. Chandler-Balley, Mrs. Dowd, Mrs. Mason, Dr. C. D. Fuller, and the Chairman, Dr. Mathews. The exercises throughout were interesting, good music being interspersed.

Sunday morning, March 15th.—The developing and healing circle was held with good results. Magnetic treatments were given by Drs. Mathews. Kingsbury, Blackden, Shute, Willis, and Mrs. Chandler-Balley. Afternoon.—Music by Mme, Bayard. Dr. Hurd of Lonn made remarks and gave tests. Mrs. J. E. Davis gave impersonations and psychometric readings, remarkable for correctness. Remarks and tests were made and given by Dr. Toothaker, Mrs. J. E. Wilson, Mrs. Collins, Mrs. Smith, and the Chairman, Dr. Mathews.

Mathews.

Eventing.—Song by Mr. Anderson. Mrs. Wilson gave readings and tests, Mrs. Bates a recitation, and Mrs. Chandler-Bailey a large number of tests. The other speakers were Mr. W. Anderson, Mrs. Dr. Bell, Mrs. Smith, Dr. Blackden and Dr. Mathews, all being interspersed with good music by Mme. Bayard. Large numbers were present at each session.

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

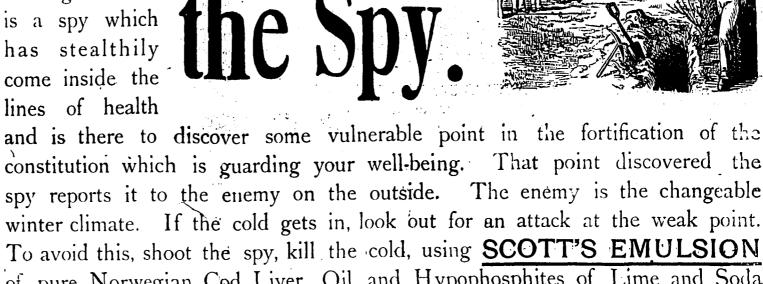
F. W. MATHEWS, Conductor.

Twilight Hall, 789 Washington Street .-The philosophy as well as the convincing phenomena of truths spiritual were presented at our three meetof truths spiritual were presented at our three meetings last Sunday. Dr. H. B. Storer gave an instructive discourse upon "The Soul's Greatest Need." Logical thoughts were presented by Mrs. Abby Burnham, followed by an eloquent recitation by her gifted daughter. Remarks by Mrs. Mary A. Thompson were greatly appreciated. Father Locke, after long absence, received a hearty greeting. Eben Cobb, with his usual clearness and brevity, answered several questions from the audiences: Mrs. M. A. Chandler and Mrs. Hattle C. Mason inspired their listeners with noble thoughts. The inspirational singing and excellent remarks of Mrs. B. F. Farrar were well received. Excellent tests and readings were given by Miss A. Peabody, Mrs. M. A. Chandler, Mrs. Hattle C. Mason, Mrs. A. Forrester, Mrs. A. S. Woodman, Mrs. I. Brown, Mr. P. McKenzle, Dr. H. F. Tripp, Mrs. Wood, and Mrs. J. E. Wilson.

America Mail, 724 Washington Street. Sunday, March 15th, large audiences were in attendance. The afternoon services opened with an invocation and remarks by the Chairman, Dr. Hale; Mr. P. McKenzie followed with tests which were readily

A cough or cold is a spy which has stealthily come inside the come inside the lines of health





To avoid this, shoot the spy, kill the cold, using SCOTT'S EMULSION of pure Norwegian Cod Liver Oil and Hypophosphites of Lime and Soda as the weapon. It is an expert cold slayer, and fortifies the system against Consumption, Scrofula, General Debility, and all Anæmic and Wasting Diseases (specially in Children). Especially helpful for children to prevent their taking cold. Palatable as Milk.

SPECIAL. - Scott's Emulsion is non-secret, and is prescribed by the Medical Profession all over the world, because its ingredients are scientifically combined in such a manner as to greatly increase their remedial value. CAUTION.—Scott's Emulsion is put up in salmon-colored wrappers. Be sure and get the genuine. Prepared only by Scott & Bowne, Manufacturing Chemists, New York. All Druggists.

recognized; Mrs. A. E. Cunningham made remarks and gave tests; Miss D. B. Simpson made an excellent address; Mrs. A. Wilkins gave a large number of clearly recognized tests; following, Mrs. J. K. D. Conant gave psychometric readings.

Evening.—Invocation and an address by Dr. Hale; readings by Mrs. Fannie Stratton; Miss L. E. Smith gave tests and readings; Mrs. D. B. Simpson delivered an address, and Mrs. Chandler-Balley gave tests and readings. The services throughout the day were interspersed with excellent music by Miss C. Campbell and F. F. Harding.

Services last Thursday were very largely attended, and special interest was manifest. Usual services every Thursday at 3 o'clock, and every Sunday at 2:30 and 7:30 F. M. Good test and speaking mediums always participate.

M. M. Holt, Sec'y.

The Children's Progressive Lyceum.—Last

THE CHILDREN'S PROGRESSIVE LYCEUM.-Last Sunday morning the exercises consisted of recitations by Alice Ireland, Willie Sheldon, Gretchen Strippe, Gracie Scales, Gladys French, Samuel Kramer, Flossie Waite; songs by Mr. C. P. Longley, Josie Smith, Maude Fitzgerald; piano solo by Master Fred Watson. Mrs. Longley's address to the children was unusually fine, and much enjoyed by both old and young. This Lyceum meets every Sunday at 10:30.

The First Spiritualist Ludies' Aid Society, Parlers 1631 Washington Street.-Last Friday evening the exercises consisted of addresses by Dr.
A. H. Richardson, Mr. Wagner, Mr. Capell; recitations
by Mrs. Hatfield; psychometric readings by Mrs. Jennie Conant. All regret the continued illness of Mr.
and Mrs. Jenkins, Mr. Mandell, and Mrs. Henry Woods.
This association is now in good condition, has a large
membership, constantly increasing.
A. L. W.

The Ladics' Endustrial Society met on Wednesday, March 11th, in Twilight Hall. At the circle at four a great many young people were present, who manifested much interest. Supper at six, over one hundred partaking. The evening exercises consisted of speaking until nine, dancing until eleven.

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

Bronchitis, catarrh, asthma vanish before the magic power of Johnson's Anodyne Liniment.

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 Taion, Fraternity Rooms, corner Bedford Avenue and South Second street. Meetings Sunday evening at 7½ o'clock. Good speakers and mediums always present. Portor E. Field (39 Powers street). Secretary. Scrylees held under the auspices of the Ladies' Aid. Mrs. M. Evans, President. Conservatory Hall, Bedford Avenue, corner of Fulton Street.—Sundays 10½ A. M. and 1½ P. M. W. J. Rand, Secretary.

Rand, Secretary.

Everett Hall, Bridge Street and Willoughby Avenue.—W. J. Colville lectures every Sunday at 7% P. M. Spiritnal Conference, Test and Experience Meetings are held Tuesday evenings at Mrs. M. C. Morrell's rooms, 151 Lexington Avenue, near Franklin Avenue Station. Good speakers and mediums in attendance. Also meetings every Friday at 3 P. M. sharp. Mrs. M. C. Morrell. Conductor.

The Woman's Spiritual Conference meets at parlors No. 21 St. James Place, corner Fulton street, every wednesday evening at 8 o'clock. Seats free; all invited. S. A. McCutcheon, President.

Conservatory Hall .- Mr. Fletcher's guides lectured upon the "Lesson of Life" in the morning, holding that unless there was an awakening of the spirit there was no understanding of life's possibili-ties possible. In the evening a largely-attended sé-ance was held.

Next Sunday morning the subject will be "From Earth to Heaven."

As you like it. Gray and faded whiskers may be changed to their natural and even color-brown or black-by using Buckingham's Dye. Try it.

New Bedford, Mass:-Last Sunday Mr. F. A. Wiggin of Salem occupied the platform of the First Spiritual Society of this city, giving two admirable spiritual Society of this city, giving two admirable addresses, which were closely listened to by large audiences. Many tests were given after each lecture, which were nearly all recognized. We had an extra musical attraction from the presence of Mr. H. A. Wood, the foremost cornetist of the city, who favored the audience with several solos, finely rendered, and which were heartly appreciated by all.

Next Sunday Mr. Wiggin is to be with us again, SEC'Y.

other is so economical.

NONE BUT

ROYAL

someness. (See U. S. Gov't Reports.) No other is made from cream of tartar specially refined for it and chemically pure. No other makes such light, sweet, finely-flavored, and wholesome

food. No other will maintain its strength without loss until used, or will make bread or cake that will keep fresh so long, or that can be eaten hot with impunity, even by dyspeptics. No

The official chemists of the United States and Canada, State

analysts, municipal boards of health, and physicians indorse

the great qualities of the Royal Baking Powder.

Meetings in New York.

Adeiphi Hall, corner of 52d Street and Broadway.—The First Society of Spiritualists holds meetings every Sunday at 19% A.M. and 7% P.M. Meeting for manifestations and general conference at 2% P.M.—Friday evenings, at 8 o'clock, meetings devoted to lectures, tests, psychometry and psychical phenomena, are held in this h.il, 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 ferings. BANNER OF LIGHT and other literature on sale in vestibule.

Arcanum Hall, 57 West 25th Street, N. E. cor-mer 6th Avenue, The Progressive Spiritualists hold ser-vices every Sunday at 3 and 8 P. M. Mediums, Spiritualists and investigators made welcome. G. G. W. Van Horn, Con-

The Psychical Society meets every Wednesday even-ing at 510 Sixth Avenue, between 20th and 31st streets. Good mediums and speakers siways present. Investigators and the public cordially welcomed. J. F. Snipes, Presi-dent, 28 Broadway.

First Society of Spiriualists.—Those who attended the meeting of the Mediums' Conference, held in Adelphi Hall Sunday afternoon, were treated to something of a surprise, and Dr. G. Sterling Wines was the person who did it. He was introduced by the President, Mrs. M. E. Williams, and although he began with the rather startling statement that he wished to excite antagonism," he was listened to with patience and courtesy. Later on the President very diplomatically remarked that what the Doctor intended to say was, that he meant "to provoke discussion." In his address the Doctor undertook to explain the philosophy of hypnotism, and went on to say that clair-voyance, etc., were incidental to it. He was understood to say that he believed in Spiritualism, but that all its phenomena were secondary to hypnotism. The reason the Legislature endeavors to prevent public exhibitions is because it is as dangerous to meddle with as a live electric light wire. He did n't think there was any use in holding circles, as mediumship is something to be acquired! Clairvoyance, he said, is a power of the human mind; but he could not tell how it was acquired, though. He confined himself to mere statements, and when he reached the end of his tether, he floundered in the deep sea of spiritual phenomena generally, and politely retired with the remark that "when you have reached the limit of the human mind, you have discovered God."

Mr. J. C. Wright was invited by the President to reply to the previous speaker, and in his bland and urbane style, that is, withal, powerful in argument and invincible in conclusions, accepted the invitation. He took the subjects of the previous speaker's mind was floating through "transcendental monshine." He did not know exactly where to land, or where he might land, but he affirms that three-fourths of the phenomena of trance mediumship are the result of unconscious mind. As if there could be mind without conscious mind. As if there could be mind without conscious mind. As if there could be mind without cons First Society of Spiritualists. - Those who attended the meeting of the Mediums' Conference,

Spiritualism is a very poor thing indeed if it can be carried on by unconscious mindi [Applause.] Clair voyance is a rudimentary faculty of the soul-a perception of external phenomena on other planes of

inder to the subject of the second of the second of a pen and becoming the speaker said no mental phenomena would take place by gazing at the point of a pen and becoming hypnotized, but they occur when the mind is exhausted and another intellect controls the organism. We have phenomena in their rudimentary state to day, but when millions of ages have rolled into the past, the mystery will be as great as now.

Dr. Dougherty read a lengthy statement of his experience the previous Sunday with Dr. Slade's exhibition of slate writing. Mrs. Mott Knight got some messages on closed slates in the presence of the audience. There was more speaking by Dr. Slade, Mr. J. W. Fletcher, and others.

L. A.

A lady loking about her nose, said: "I had nothing to do in shaping it. It was a birthday present."

Baking Powder is

absolutely pure. No other equals it, or approaches it in

leavening strength,

purity, or whole-

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

nature.

Mr. Wright would not say if he bore any semblance of God, a term which had no meaning for him. It covers no phenomena, so that part of the remarks made touching God are also transcendental and not

W. J. Colville.

On Friday, March 13th, W. J. Colville lectured in Wilmington, Delaware, to an excellent audience in Red Men's Hall. All the Spiritualists and a number

of other liberal minded people gave the lecturer a hearty welcome. A request has been made for an extended course of lectures, to be given on the earliest dates available. On Saturday, March 18th, Mr. Coulle and seased two large gatherings in Philadelphia, and on Sanday, March 18th, Or. Coulle and the platform of the course of the platform of the course of the platform of the pla

ward.

On Sunday next, March 22d, Mr. Colville will lecture in the same place at 11 A.M. on "The Lessons of Falm Sunday for the Present Day"; 3 P. M., "The Soul of Man Attains Growth Through Effort, and Final Victory Through Trial." On Easter Sunday, March 29th, the music will be exceptionally fine, and the decorations exquisite. Flowers will be received at the ball by Miss Young, and other ladies, on Saturday afternoon, March 28th.

the nail by miss Young, and other ladies, on Saturday afternoon, March 28th.

On Friday, March 27th, Mr. Colville will lecture in Corinthian Hall, 1524 Arch street, Philadelphia, at 3:30 and 8 P. M., on "The Atonement Considered Spiritually." All seats free, Voluntary offerings.

All communications for W. J. Colville should be addressed 574 5th Avenue, New York, till April 30th. He is engaged in Cleveland during May, and will spend June in Boston.

Newburyport, Mass.—Sunday, Feb. 22d, we had for our speaker and test medium Mrs. Nora J. Dowd

for our speaker and test medium Mrs. Nora J. Dowd of Lynn, whose scances proved very acceptable. She is a very energetic worker.

March ist Mrs. Bmma Miner lectured very acceptably; she gave a poem on the death of little Bertha Latime, and a number of fine tests.

March 8th Mrs. Nora J. Dowd was again greeted by a fine audience; she confined herself mostly to giving tests, and gave great satisfaction.

Sunday, March 16th, we had the pleasure for the third time this season of having Mrs. Carrie, F. Loring of East Braintree, who lectured upon "The Spirit-World and How Spirits Manifest to Mortals." She related a number of her own experiences, and closed by asking her hearers to investigate, believing that all who did so would be convinced of the truth of spirit-return. She gave numerous tests at each meeting. ing.

Next Sunday we have one of our local mediums,
Wm. Welsh Reed.

F. H. F.

Ayer's Sarsaparilla is just what you want for a spring medicine-superior to all.

The Cleveland Progressive Lyceum Pays a Just Compliment to Miss Jennie Leys.

At the close of Miss Leys's six weeks' engagement in Cleveland Sunday, March 8th, the following resolutions were presented by the Corresponding Secretary, Mr. Thos. Lees, and seconded by Mrs. F. Muhlhauser:

tions were presented by the Corresponding Secretary, Mr. Thos. Lees, and seconded by Mrs. F. Muhlhauser: Realizing that we have derived both pleasure and profit from listening to the inspired utterances of Miss Jennie Leys of Boston, our speaker for the past six weeks, we deem it a pleasure as well as duty, at this the hour of parting, to give public recognition to her gifted mediumship; therefore be it Resolved, As a tribute of love and respect we have for her as a woman (with a high purpose), and a medium of grand possibilities, we, the members and patrons of the Cleveland Progressive Lyceum, individually and collectively, tender her our united thanks. Indher God-speed in her glorious mission, and lovinely commend her to the various Spiritual Societies between Lake Erle and the Gulf of Mexico, and from Maine to California, as a speaker of rare merit, and one whose very soul is devoted to her work.

We also return special thanks to Miss Leys for the good work she has done in the Children's Lyceum, and the good example she has set other speakers, who come and go without once attending our Sunday school or manifesting any interest therein.

May her clear, clean-cut words of wisdom be heard throughout the land, and may she not only regain the prestige of former days (temporarily lost by her long retirement from the public rostrum), but, surpassing all former triumphs, may she live to see success crown the desire nearest the heart.

Resolved, That copies of these Resolutions be sent for publication in the BANNER of LIGHT, The Better Way, The Progressive Thinker, and Alcyoné.

On Mr. Thos. A. Black (Acting President) announcing the motion to the large and intelligent audience

On Mr. Thos. A. Black (Acting President) announcing the motion to the large and intelligent audience present, Mr. F. Muhlhauser arose and heartily endorsed, in a brief speech, the sentiments contained in the resolutions, which were afterward unanimously

Miss Leys, during her stay in Cleveland, has made a deep impression on her audiences, and no speaker ever visiting here has made more personal friends. I. W. POPE, Conductor C. P. L.

Plymouth, Mass .- On Sunday evening, March 1st. Mrs. A. E. Cunningham of Boston occupied the platform of the Pilgrim Progressive Spiritual Society. form of the Pilgrim Progressive Spiritual Society. There was a good attendance, and much interest was manifested. A large number of tests were given.

Sunday evening, March 8th, Mrs. M. W. Lesile of Boston was with us. Her remarks were interesting, and much appreciated by the audience, which was very good, notwithstanding the attraction of a temperance lecture held at the Methodist church under the auspices of the W. C. T. U. There was a very harmonious audience, and the tests given were of the best, and nearly all recognized.

On Sunday evening last, March 15th, Mrs. M. W. Lesile again occupied our platform, to the great acceptance of the Society and the evident satisfaction of the audience. Her remarks upon mediums were instructive and her tests correct.

NELLIE F. BURBECK, Sec'y.



EVERY HUMOR OF THE SKIN AND SCALP OF IN.
It fancy and childhood, whether torturing, disfiguring, itching, burning, scaly, crusted, pimply or blotchy, with loss of hair, and every impurity of the blood, whether simple, scrofulous or horeditary, is speedily, permanently and economically cured by the Outioura Remedies, consisting of Outioura, the great Skin Cure, CUTIOURA SOAP, an exquisite Skin Purifier and Beautifier, and Outioura Resolvent, the new Blood and Skin Purifier, and greatest of Humor Remedies, when the best physicians and all other remedies fail. Parents, save your children years of mental and physical suffering. Bogin now. Delays are dangerous. Cures made in childhood are permanent.

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Baby's Skin and Scalp purified and beautified by Curroura Soap. Kidney Pains, Backache and muscular rheumatism Ridney Pains, Backsone and incommended Curioura relieved in one minute by the celebrated Curioura Anti-Pain Plaster. 25c.

WILBRAM'S WEALTH: Or, The Coming Democracy.

BY J. J. MORSE.

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Meetings in Philadelphia.

The First Association holds meetings every Sunday at 10% A. M. and 7% P. M. in the hall 510 Spring Garden street. Ohlidren's Lyceum at 2 P. M. Joseph-Wood, President; Samuel Wheelet, Vice President, Ill4 Wallace street; Robert A. Thompson, Secretary, 614 Venango street. The Second Association meets every Sunday afternoon at 2% in the Church, Thompson street, below Front. T. J. Ambrosia, President, 1223 North Third street. Keystone Spiritual Conference every Sunday at 2% P. M., southeast corner lith and Spring, Gardon'streets. Wil-liam Rowbottom Chairman.

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