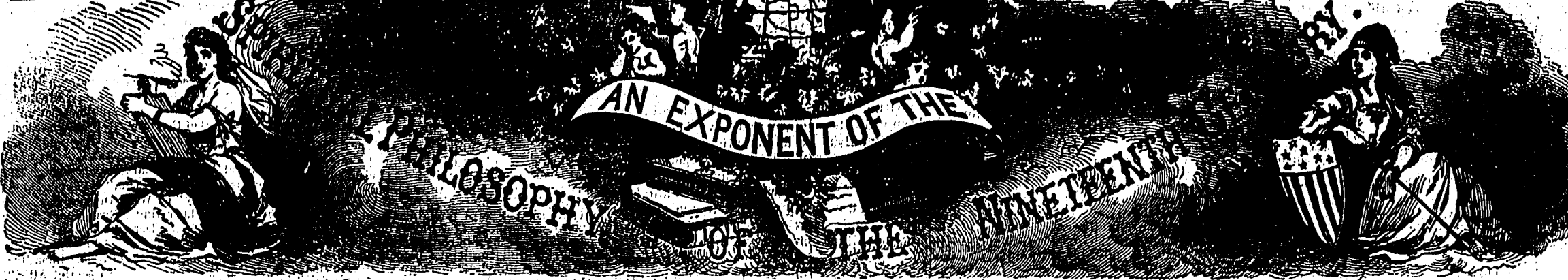


# BANNER OF LIGHT.



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## The Spiritual Rostrum.

### Prophecies of the Future.

A Lecture delivered before the First Spiritual Society of New York, at Adelphi Hall, Sunday, Feb. 22d, 1891, by  
**HUDSON TUTTLE.**

**A**FTER the usual poetic recitation by Emma Road 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 calash by a medicine-man 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 continually 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 surges 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 outdarks 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 flee 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 rock, 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.

There is a fixed belief that spiritual beings

are able to predict events, and that the future 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 awayed 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 a 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 head!

Lot had a wife, and his own intentions were good, but she looked back, and—well, her fate is not to be envied. Geologists do not find 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 impending planets or of comets we may yet learn to be idle, 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 geological 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 drunkards!

And then infidelity is rampant, leading the nation surely to destruction. There will be a combat between the forces of the church and

the powers of darkness represented by the scattered forces of free thought, and the latter are 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 counter-prophecy 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 villainous. 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, he shivers 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, waiting 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 habitually. There is a public sentiment which, had it prevailed fifty years ago, would have ruled nine-tenths of the ministers out of their pulpits.

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 imbibed 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 wall in despair; for freedom would be dead, our people bond slaves, and there would come night, dark and hopeless as that which fell on the world at the beginning of the dark ages.

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 the age; we have passed that terrible wilderness, and never will we return to it.

But let us be vigilant. The conservative tendency is strong, and if it be allowed to pour may bring about political complications

that will be productive of great harm. There 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 freedom 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 millionaires 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. Sometimes 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 laborer 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 something 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 ideal 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.

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 justice 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-in-the-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 reenact 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.

Electrolity, 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 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 of a train of cars.

Why do we so positively expect these events?

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 views.

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 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 that the influence of suggestions imparted to the subject while hypnotized leads to actions at a later time for which the subject is not responsible. The possible moral danger of submitting the will of an impressionable subject to that of a traveling 'professor,' of whose character nothing is known, is of itself sufficient to warrant the prohibition of all such experiments. To this should be added the very real danger of serious injury to the nervous system from the experiment itself, especially when accompanied by the usual tests of sensibility, such as sticking pins into the feet 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 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 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."

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 careful 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 doing 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 modern cow.  
Then the amputator might as well have left him alone.  
Then one day a building bit him—he was gunning down at Quogue.  
And they filled his veins in Paris with an extract of mad dog.  
Then he caught tuberculosis; 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 typhoid fever, and speedy death 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 quart  
Of some serpentine solution with the venom in it still.  
To prepare him for a voyage in an Asiatie sea.  
New blood was pumped into him from a leprous old Chinese.  
Soon his appetite had vanished, and he could not eat at all.  
So the virus of dyspepsia was injected in the fall.  
But his blood was so diluted by the remedies he'd taken,  
One day he laid him down and died, and never did awaken.  
With the Brown Squard elixir 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 Lautner, in Puck.

The Doctors' Plot.

"Protection" for Doctors.

A gentleman who says he is a "licensee" 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 public 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:  
Appropos 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 pains, and to advise them in their illness, I have been thinking of the following incident in the history of a Maine physician, which 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.  
Sometime in the year 1855-'56 I was living in Boston. At that time a married sister of mine, then residing at Campobello, N. B., was afflicted with a violent 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 travel to Boston and consult the most eminent 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. Her trouble without getting out of her bed, she 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 she must die she would make it as easily as possible; and then, when she came, she began to laugh. Soon 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 John—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 a far from the 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 trance (if I trace it was) and put up for her a big jug full of medicine, which she brought home in a leaden tin, and rather skeptical state of mind. She took doses of this preparation three times a day, and that was all there was to the treatment.  
In three months this malignant tumor had entirely disappeared without the least pain, and Mrs. Rice, Jane McDonald is alive and well to-day. Her address is Eastport, Me., where what I have stated may be verified. As Capt. Bunby might remark, "the force of this narrative lies in the application of it."  
I send this to THE BANNER, presenting its editor to have a just appreciation of the case, and willing to

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.  
—Mrs. Cora L. V. Richmond, J. W. KIRBY, Belfast, Me., March 1st, 1891.

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

The committee on public health on the morning 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 in 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 audience. 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 don'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 not happen very often. The public safety is not endangered, and does not by any means call for public interference.  
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 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. The curing of diseases, that is, a large number of them, by medicine, was the sheerest nonsense 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 world for the sake of it.  
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 don'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 or line of practice.  
I believe in prayer-cure, and if you will pardon 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 typhoid fever, when a surgeon came along to whom he owed a great deal of gratitude, and he stopped at his cot and said, 'Your end is near.' This roused 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-cure.  
If you take the word of the regular practitioner 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 now it is largely entering into the regular practice. Things condemned in one period become regular parts of practice in the succeeding 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 in 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. He said:  
"The law is not in the interest of the public, and should not pass. I believe 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.  
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 punning game, and the man is 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.  
The 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 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 papers 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 having up the members, and by posting them up without attempting 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 is fully proven. 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 officers that those 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 Throat Diseases.—Brown's BRONCHIAL TROCHES have been long and favorably known as an admirable remedy for Coughs, Hoarseness and all Throat troubles. "They are excellent for the relief of Hoarseness or Sore Throat. They are exceedingly effective."—Christian World, London, England.

Spiritual Phenomena.

Satisfactory Materializations.

To the Editor of the Banner of Light:

A friend and myself were in Boston a short time ago, and attended a séance 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 imagined.  
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 fashionable 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 spirit-life?" 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 daylight, with a 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 Baby is Cutting Teeth.

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

Mrs. Cora L. V. Richmond'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—vacation, as the president of the First Society very truly termed it. This work seems to be in constantly 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 the work they seem to be outlining, toward bridging 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 deny the external phenomena complain about the continued 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 broken-hearted, uplifts the down-trodden, and gives hope to the disheartened ones of earth. To such teaching must the world finally look for redemption. I wonder that more people cannot 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 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 testimony 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 their treasures unto the intelligence of man, how gradually, by invention and discovery, the sea has become a highway upon which people pass to and 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 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 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 recent 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 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, 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 unadulterated. I had the pleasure and satisfaction of putting in my earnest protest against hitching any other name to the "National Association of Spiritualists," 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 veteran editor of the BANNER OF LIGHT, whose very name every true Spiritualist loves, and indorsed by such grand minds from the other shore as such Edward and Mr. 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 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 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, preeminently 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 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 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, Wives and Plots in Marriage," etc., 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 cough and whooping cough, mothers try Johnson's Anodyne Liniment used internally.

March Magazines.

NEW ENGLAND MAGAZINE.—A very readable article upon "Harvard College During the War of the Rebellion," 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 families 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 Sarah Freeman Clarke treats upon "The Indian Corn as Our National Plant." "Photographic Illustration of Poetry" by W. H. Downies has six full-page engravings illustrating "Evangeline" and "Enoch Arden." In fiction Dorothy Prescott commences "A Fair Exchange," and L. G. Humphreys presents "A Master from the States." Revelers among the antique will find much to admire in "An Old Attic," by J. S. Barrows. Several excellent poems enrich this number. Boston: 80 Federal street.

THE INDEPENDENT PULPIT for this month enters upon its 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 thought." Waco, Texas: J. A. Shaw.

FREE-THINKER'S 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 Nattie 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 Elements" 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," "Brahmoputras of the Yajur Veda," and the first chapter of "Upanish," 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 ill we heard within our hearts  
Are ill because we heard them.  
—B. W. Proctor.

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 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 "weighty" 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 acknowledge that there were at least "four things" that he did not know. "I know of no more," says it. It is better to sit down in modest ignorance, than to 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, wearying 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 assertions, ask for a free trial of 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: STARKLEY & FALEN, 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. Maxwell, 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 ungrudgingly cared for her, and watched tenderly the closing hours of a week's illness.  
She leaves ten grandchildren, nine of whom followed her to the grave, and one who is now 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. 1st, 1890, she 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 day she spoke and spoke of the open-hearted goodness of their ardent 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 would a Spiritualist funeral, if you care to wait our own." Her husband, who gratified every wish, expressed his thankfulness, and the family also, to the writer for the words of cheer and comfort which were given while under the control of Spirit Rev. W. H. Cadworth.  
The loving heart has ceased. The tired hands are still.  
—LUCY BARNICOAT.

From her home, in Malden, on the 7th of March, Sarah A. wife of Robert Barrett, aged 73 years.  
She was a firm Spiritualist, and happy in the knowledge that she would see her loved ones again. Her only wish was that she might continue to love and be loved by her ministrations to her lame husband. She was a faithful nurse, a devoted wife and mother. She leaves a son and daughter, and a son-in-law, and a daughter-in-law, and has one son by a former wife. He will be lovingly cared for while he remains, and is comforted with his knowledge of her.  
Mrs. Little, with her beautiful inspirations; Mr. Thomas Dowling, with his noble utterances; Mrs. Wheeler, with an inspirational poem; the Universalist choir, who sang sweet music, and a few remarks from the writer, made up the services of the occasion. May holy angels 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. He was a man of great courage, he repudiated that he was perfectly satisfied to go alone on account of leaving his wife to suffer the worst alone, and assured her that he would be with her to comfort and cheer; and he desired her to attend the funeral. He was a Spiritualist, and his faith was a very happy belief, and he believed that the life is but the body is true, and cannot be successfully refuted."  
The funeral was largely attended on Tuesday, March 3d, the services being conducted by Dr. H. F. Merrill 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 several years. Con.

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.  
Slater Wood, like the late Judge, was a devoted, uncompromising Spiritualist for many years, and no one visiting at their home took a deeper interest in the varied phases of manifestation than she. It was the privilege of the writer to meet her and Slater Wood on Wicket's Island for several seasons past, and also at the various gatherings of this delightful camp-ground, now so gloriously known as the World over. Slater Wood's remains were taken to Onarga, Ill., February 28th, March 1st, 1891.  
—VERITAS.

[Obituary Notices not exceeding twenty lines published gratuitously. When they exceed that number, twenty cents for each line will be charged. The time will be counted on an average basis a line. No poetry admitted under this heading.]







## BANNER OF LIGHT BOOKSTORE.

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In quoting from THE BANNER care should be taken to distinguish between editorial articles and correspondence. Our columns are open for the expression of impersonal free thought, but we do not endorse the varied shades of opinion to which correspondents give utterance. No notice will be taken of any letter or communication which does not come authenticated by the name and address of the writer.

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

## Banner of Light.

BOSTON, SATURDAY, MARCH 21, 1891.

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

Before the oncoming light of Truth, Creeds tremble, ignorance dies, error decays, and humanity rises to its proper sphere of knowledge.—*Spirit John Herport.*

## 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 conscience.

The leading points of the nine demands 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" Medicals 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.

Even if any one of the many systems were infallible, the writer maintains that it is not

within the province of the State to impose it upon unwilling citizens. State "paternalism" 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 fall 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 that the lives and health of the public are safer in their hands than it is possible for them to be in any other.

## Indian Reform.

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 neighbors.

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 catarrh—as 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 soothing 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.

The Judge's decision is welcomed by very many of our citizens. And now it is in order to repeal this modern "blue law," which should be done at once.

That America should be governed by Americans, as England is by Englishmen, requires no argument. That we as a nation have outgrown our swaddling clothes is self-evident, and hence we now require no assistance from others, especially the sum 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 best.

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 says that only in the case of one patient was any lasting improvement observed.

## Shall the Doctors be Protected?

The present number of THE BANNER contains many strong arguments against the enactment of any law for regulating the practice of medicine, under whatever 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 Globe*, 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, 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—she 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 ignorant 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 investigation 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 truth 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 whatever 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 Society of Spiritualists of Newark, N. J., last Sunday. A correspondent writes that a renewal of interest in Spiritualism exists in that city. Mrs. C. Fannie Allen spoke with great acceptance in Fall River, Mass. Next Sunday Mrs. Cunningham will occupy the platform in that place. In Red Men's Hall, Haverhill, Mass., Mrs. Sarah A. Byrnes spoke afternoon and evening. Next Sunday Dr. Roscoe will be there. In Norwich, Ct., Dr. George A. Fuller 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 the passage of the bill restricting the practice of medicine in this State to those who have graduated from regular schools of medicine. Both the sentiment of the committee and the Legislature seem 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 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. Edison, 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.

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

## IMPORTANT QUESTIONS ANSWERED In Re Mediumship.

[At our Circle Room on Tuesday, March 10th, Spirit A. Z. 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 have 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 spirit-life in this connection by giving expression to my own opinion. It seems to me that it is useless 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-developed 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 movement; 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 sentence 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 vindicate itself in its own way and by-and-by; 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 do not forget that in the present age the weight of prejudice, especially among our legal tribunals, is against spirit manifestation, is against the exercise of 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 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 you do 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 spurious 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 punishment for these things to be foisted upon an unsuspecting 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. Chairman, that it is very unwise to enact a law that is going 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 Massachusetts in the year 1822?

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 mentioned 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 imprisonment 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 Massachusetts 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 these persons may claim to believe in Spiritualism, and undoubtedly do believe in spirit-return and spirit-communication, and even in the manifestations, phenomenally 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 Liberals all over the world, are vigilant, eternally so, you will, before you are aware, find these indications of a desire to restrict and cramp your dropping out in various directions. You want the largest liberty that it is possible for moral, law-abiding men and women

to have. You do not need more laws for your protection 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 amendments which shall better the condition of the race, but not to such as shall take away from you the inalienable 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 Ilustracion Espiritista*, just received, we now notice that they have at last been successful. M. Saenz Cortés, in three articles—the first of which is printed in full by *La Ilustracion Espiritista*—gives in detail a series of successful sittings held in Buenos Ayres by La Sealon 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 country.

## 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"—so-called—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 influence.

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, Jr., at Dorchester District, this city, Thursday evening, March 12th, to give a reception to their hosts, 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 of the company were not at all dampened, but expressed themselves as full of warmth and sunshine as they tendered congratulations and good wishes to their hosts, 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 Bertie Newton, while the dramatic readings were finely rendered by Miss Marie Falls, and those remarkable little elocutionists, Grace Scales and Willie Sheldon. Little "Baby Lou" danced a skit-dance with unimitable grace; and Mr. George Hatch sang one of his funny character songs. J. B. Hatch, Sr., was in his happiest vein, as he presented each speaker and musician to the company, and the pleasant remarks which he wittily 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 hosts, 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 beautiful 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 time."

## Woman Suffrage.

The bill for municipal suffrage for women will soon come 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 competitively 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 women. We fully believe in woman's equality with man.

## A 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 venture.

HELEN STUART-RICHINGS addressed a highly intelligent 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 Courier* 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' 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 for the comfort of its many patrons.











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 quail wakes the dawn with song,  
The snowbird softens with its note;  
To make hot condiments strong  
The maid takes liver bitters.

When golden morning glows the sky,  
You hear the bluebird trilling;  
Fresh eggs are cheaper—you can buy  
A dozen for a shilling.

Love lights fair Chloris' sparkling eyes,  
And nestles in her dimples;  
And Stephen Bolus' blisters 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 correspondent, 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 world forgot all about him till the question of hypnosis was brought before the assembles. 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-story house in the Avenue McMahon, in the semi-respectable quarter of the Ternes. He has a small garden and farmyard, in which he whiles away his 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 neatly furnished, 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 dark 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 room, 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 and others in the heart. "Point out to me the place," he rejoined, "but don't mention the organ which hurts you; the spirits know them all."

He then laid his hand 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. This was the case with nearly all on whom 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 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.

"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 Lanciers 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 Regnaud de Saint-Jean d'Angely 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 the sick, 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 a 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 Spiritism. 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 nothing. "I should like to convince a journalist of the existence of my healing powers," he said, with 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, Catarrh, Asthma and all Throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints. Having tested its wonderful curative powers in thousands of cases, and desiring to relieve human suffering, I will send free of charge to 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. Uriah Davis Thomas of Grand Rapids is one of the speakers. L. B. BURDICK, Pres.

DIAGNOSIS FREE. SEND two 2-cent stamps, look of hair, name in full, age and sex, and I will give you a CLAIRVOYANT DIAGNOSIS OF YOUR AFFLICTIONS. Address J. C. BORDOW, P. O. Box 100, Magnetic Institute, Grand Rapids, Mich. 1st 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. D. F. SMITH, TRANCE MEDIUM, holds sittings daily, Fridays, Saturdays and Sundays excepted, at Vernon Cottage, Crescent Beach, Beverly, Mass. Terms, \$1.00. Hours, from 9 A. M. to 6 P. M. 1st Oct. 11.

Mediums in Boston.

JAMES R. COCKE, Developing and Business Medium, ALMO Clairvoyant Physician.

No. 1581 Washington Street, (Third door north of Rutland street.) Sittings daily from 9 A. M. till 8 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 Mediumistic treatment for all diseases. Spiritual Development a specialty. Parties at a distance can send sealed slates. Write for circulars and terms. Feb. 7.

J. N. M. Clough, NATURAL Electric and Magnetic Physician. Specialties: 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. 8th Feb. 14.

HATTIE C. STAFFORD, 456 SHAWMUT AVENUE, BOSTON, MASS. Sittings and Thursday, 2:30 P. M.; Fridays at 8 P. M. Mar. 14.

Florence K. Rich, TRANCE AND BUSINESS MEDIUM. Development of Mediumship a specialty; also Diagnosis of Disease. Consultation daily. Hours 9 to 12, 1 to 6. 115 West Newton St., Boston. Mar. 14.

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

MRS. M. J. BUTLER will receive her patients on Tuesdays and Thursdays, from 9 to 4, at 375 Columbus Avenue. No arrangement for interviews at the store of W. S. Butler & Co. can be made for patients. Jan. 5.

Misses Russell and White, MASSAGE, 14 Winter street, Boston, Room 7. Recommended by Physicians. 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. Mar. 14.

Mrs. A. E. Crane, TRANCE and Business Medium. Magnetic Treatments. 8 1/2 West Street, Room 4, Boston. Hours 9 to 5. Feb. 28.

Mrs. H. B. Fay, MADISON PARK HOTEL, Sterling street, Suite 6, Boston, Mass. Sittings Thursday and Saturday at 2:30 P. M.; Sunday at 1:30. Jan. 31.

Mrs. Alden, TRANCE MEDIUM. Medical Examinations and Magnetic Treatment. 43 Winter street, Boston. Mar. 14.

Mrs. A. E. Cunningham, MEDICAL, BUSINESS AND TEST MEDIUM, 49 Tremont street, Boston. Private sittings daily. Try our Blood Purifier. Mar. 14.

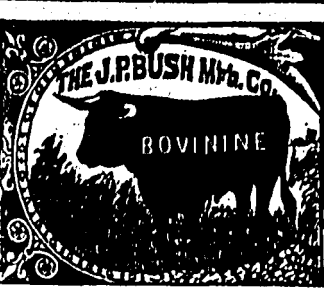
Miss J. M. Grant, TRANCE and Business Medium. Office Banner of Light Building, 8 1/2 Bowdoin street, Room 7. Hours 9 to 6. Mar. 7.

Dr. Fred. Crockett, MAGNETIST AND CLAIRVOYANT. Consultation free. Moody House, 122 Washington street, Boston. Mar. 7.

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

Mrs. M. R. Stebbins, Clairvoyant Physician, 1366 Washington St., Suite 6, Boston. Feb. 14.

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



THE Late Hon. John Roach, America's BOVININE

Great Shipbuilder, Lived Wholly on BOVININE for Two Months. His Son, Stephen W. Roach, in a Letter, said: "For more than two months past the nature of the disease from which my father was suffering has totally precluded the use of solid food, and it was at first feared that, from inability to administer proper nourishment, his strength would fail rapidly. To my great surprise and delight, however, BOVININE has been able to supply that need of the system, being in a palatable, highly condensed form, easily assimilated under all conditions."

Mediums in Boston.

Dr. Abbie K. M. Heath, Clairvoyant and Psychometrist. LETTERS A SPECIALTY. Give full name and age. Diagnosis, or advice on business, \$1.00. Address: Hotel St. Albans, 207 Shawmut Ave., Boston, Mass. Mar. 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, \$2. 18 E. Springfield St., 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 \$4.00. 104 Washington street, opposite Davis street, Boston. Mar. 21.

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

Seer. MISS J. RHIND. Private sittings on Business, Examination on Health. Circles Monday, 7 P. M.; Thursday, 3 P. M.; Sunday, 7:30 P. M. Hours 9 to 5. 31 Common St., Boston. Mar. 21.

Miss Helen A. Sloan, MAGNETIC Physician. Vapor Baths. No. 178 Tremont street, Boston. Mar. 7.

MRS. CHANDLER-BAILEY, 26 Cazenove Street, Suite 8, Boston, near Albany St. Station. Circles Monday and Saturday evenings and Friday afternoons. Platform test speaking. Mar. 21.

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. Mar. 21.

MRS. LOOMIS-HALL, Test and Business Medium. Massage Treatment. Sittings daily. Six questions for 50 cents. 128 West Brookline st., Suite 2, Boston. Mar. 21.

MARGUERITE BURTON, Business Medium. L. S. questions answered, or readings, 30 cents and two stamps. Hours 10 to 5, 7 to 9. 1472 Washington St., Boston. Feb. 21.

DR. JULIA CRAFTS SMITH gives free medical examinations to ladies every Thursday at the Oliver Hotel, 6 Clarendon street, Boston. Feb. 21.

M. B. HARRINGTON, Magnetic Physician, 545 Shawmut Avenue, Suite 11, two flights, Boston. Mar. 14.

MRS. S. S. MARTIN, Trance Medium. Also Magnetic Healer. 499 Tremont street, Boston. Mar. 21.

MISS KNOX, Test, Business and Medical Medium. Sittings daily. 46 Tremont street, Boston. Mar. 21.

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

"IF YOU WOULD KNOW"

YORK Future Business Prospects, consult FRED A. HEATH, the Blind Medium. Exclusive Postal Notice, for 50 cents, or register your letter, with lock of hair and stamp. Address 120 Michigan Avenue, Detroit, Mich. Dec. 6.

New York Advertisements.

CONSUMPTION.

There is a positive remedy for the above disease; by the use of thousands of cases of the worst kind and of long standing have been cured. Indeed so strong is my faith in its efficacy, that I will send TWO BOTTLES FREE, with a VALUABLE TREATISE on this disease to any sufferer who will send me their Express and P.O. address. T. A. Slocum, M. C., 181 Pearl St., N. Y. Jan. 10.

JOHN W. FLETCHER,

BUSINESS AND TRANCE MEDIUM, 248 West 43d Street, New York City.

A LSO Electrician and Magnetist. Advice on development, and private séances attended at residences. Public séance every Thursday, 8 P. M. Feb. 21.

Mrs. Stoddard-Gray and Son, DeWitt C. Hough, HOLD Friday evening Séances every Sunday, Wednesday and Friday evening, 8 o'clock; Tuesday and Saturday, 2 o'clock, at 223 West 34th street, New York. Daily Sittings for Consultation and Business. 13w Jan. 10.

DR. DUMONT C. DAKE,

499 FIFTH AVENUE, NEW YORK CITY, phenomena. Fully successful in "curing incurables." Send for Circular. Mar. 7.

Heaven and Hell, 416 pages, paper, DIVINE LOVE AND WISDOM, 383 pages, paper, by EMANUEL SWENDBERG. Most acceptable, for 14 cents each (or both for 25 cents) by the American Swedenborg P. and F. Society, 20 Cooper Union, N. Y. Feb. 21.

ANSWERS 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.

DR. WILLIS may be addressed as above. From this point he can attend to the diagnosis of disease psychometrically. He claims that his powers in this line are unrivaled, combining, as he does, accurate scientific knowledge with keen and searching psychometric power. Dr. Willis claims special skill in treating all diseases of the blood and nervous system. Cancer, Scrofula in all its forms, Epilepsy, Paralysis, and all the most acute 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.

MARY C. MORRELL, Business, Prophecy and Developing Medium. Circles every Thursday evening, 151 Lexington Avenue, Brooklyn, N. Y. Feb. 7.

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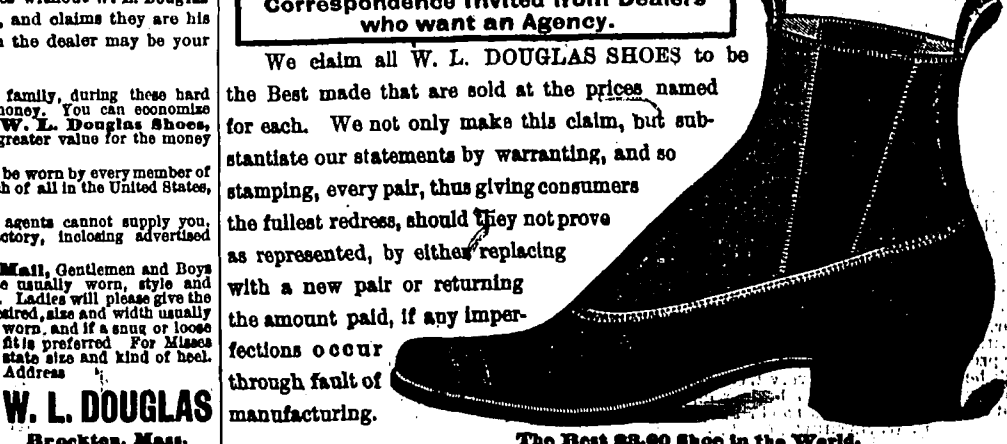
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- \$1.75 FOR MISSES, made expressly to meet a long-felt want for a shoe combining style with the hygienic principles so necessary in the footwear of misses and young ladies. Styles: "Spring Heel," "Regular Heel." Sizes, 11 to 2, including half-size. D width.



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

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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.



