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The Spiritual Rostrum

Address of J. Clegg Wright, Before the First Society of Spiritualists at Adelphi Hall, New York, Sunday, March 8th, 1891.

N the last century the bent of the public mind was in the direction that recognized a great spring of power controlling and forming the universe. The development that has taken place in the sciences since the French Revolution has changed the character of this public opinion. For the purposes of religion we have a God; but the real God has passed away from the theology of to-day. The God of devotion is but a poetical ideal. The sweep of a hundred years has killed the reality of religion. There is but one church in Christendom with any amount of real sincerity, and that is the Roman Catholic Church. Outside of that the churches in this country are merely Sunday clubs in which certain articles of faith are lightly touched. The religious element in the present state of society is a sham. There is a want of religious integrity, though the external emblems of devotion remain. This has come through the educational development that has taken place. The common schools of that has taken place. The bommon schools of our country are destroying the old religious idea. The moment you educate men you improve their thinking capacity. Religions necessarily have their strongest hold in ignorant communities. The finished, educated man will have less religion than the ignorant man. There was more devotion among the

Unquestionably the time will come when these churches will have women as priests and preachers. Men will cease to follow theology as a profession. Women will take it up and will be the religious teachers of the twentieth century. Man is out of place in the pulpit as he would be as a dressmaker, and as a womanis out of place as a blacksmith. Woman is naturally the religious teacher. She is more sympathetic and more poetic than man. In the past women have been kept at home to wash the faces of their children and to teach them to say their prayers. Long habit has made woman a religious character. The pews in the next century will be filled with women and children. Men will be elsewhere.

Then there will come a time when man will occupy the pulpit again. But it will have ceased to be regarded as the pulpit is now. It will be a platform-a place where men will come to discuss the spiritual nature of man. Religion will have passed to a higher stage. It has long been a matter of faith and dogma-it is "believe or be damned!" The hangman inspires no fear in those who do not want to commit murder. Those who do are not restrained by fear of him. I would not commit murder if there was no law against it. The law does not help me to be good. I am no better than my constitution allows me to be. Place me where the circumstances are stronger than my principles, and I will fall. The environment will be more powerful than my conscience. We are getting into freedom, and not into socialism. It is incidental in the flux and reflux of civilization. For its development socialism sometimes comes also,

I make these remarks because I have here several questions from which I have selected these: "Are the public schools beneficial? How do they compare with the Roman Catholie schools? Was not religion born of fear, and will not knowledge cast out fear and religion with it? Will we not then have more morality and less religion?"

After the singing of a hymn, Mr. Wright, under control, spoke with great impressiveness and effect in answer to this question read by

"If the transcendental ego was higher and better in a disembodied state, what was the ob-ject of embodying it?"

Wright's spirit control, "is not a correct way of putting the question, because the question implies that in some controlling power thefe existed the selection. An object supposes an end as well as a beginning. There is a time in the question when there was a settled state of the ego's existence. It is difficult, I admit, to frame a question like this. No doubt the mind of the questioner had something like this in it:

express itself in the body?

have to take you back into that state of nature when organized phenomena did not present themselves as they are presented now. This atom, man, had existence upon the earth, but had not capacity, consciousness or reason of any kind, any more than you can find consciousness or capacity in an atom of earth. But the spirit existed. I call it spirit-existed. phenomena, that conscious existence began. Consciousness must express itself, when the atom enters into certain relations with other atoms. If its isolation had been permanent the atom would never have evolved consciousness. It would have left us as destitute of consciousness as an atom of water. The immutability of the law is seen in the changes through which consciousness passes from its lowest known form to its highest-the atom, man, in the germ. By this, man, the germ, passes from the hypothesis to the reality of consciousness. When the surroundings are modified, a change in the living form becomes at once apparent. With the change come modifications of the mechanical consciousness. Looming up in the process of natural evolution comes the mechanical consciousness which we see in the life of the child. The child is conscious of its existence, but has no conception of the philosophical consciousness. A child a year old does not analyze or philosophize. When it analyzes, and is brought face to face with the external world, it produces a developed consciousness. With this come sentiments and emotions which modify the character and conditions of the man. So out of these things is developed consciousness and intellectual de-

Proceeding in this order of progress, man passes from the physical world by a process called death. This death is but a change. Man has had in the body some acquired habits by which to more rudely express itself. These become the foundation of the elemental development of a spiritual body. And this term spirit characterizes another mode of consciousness. The spirit, on the death of the body, becomes a body spiritual, in which the relation of the soul is manifest. But this independent, continuous change from the bodily structure is a change of environment, and in it is developed the first of the senses called clairvoyant and psychometric. Some men and women deman. There was more devotion among the sciousness to spiritual consciousness is natu- and if you are wrong, we shall still be as well Greeks under Polytheism than at any other ral and easy, as the change from the mechanical consciousness of the child to the philosophical consciousness of the thinking man. There is a higher man, emotionally and consciously.

This is the real law throughout nature. Man is no exception. He is not a favorite. He stands in no more favor than any other organism in the universe. In his vanity he has claimed for himself qualities and advantages which he has denied to other organisms. But he stands in the same relation to the universal

law as an archangel or a tadpole. While man is developing the possibilities of active consciousnesss, he is not lessening the possibilities of that activity. A misconception of the working of this law has led to the pic turesque but mistaken idea of metempsychosis. They have fallen into the error of the doctrine of reincarnation, forgetting that the body is the workshop, in which the atom man can unfold the power of consciousness. The mistake was made by the inspired thinkers of India. Great civilizations existed there before the Western civilization took its rise. The atom man was acknowledged, but not his development of consciousness. Reïncarnations appeared to be necessary. But evolution does not work in that way. It works continuously, but not by reincarnátion—the lesser can go to the greater, but the greater can never be contained in the less. The developed conscious ness can never come back into the state of natural or mechanical consciousness. Memory is a product of consciousness, being capable of distinguishing between the self and the nonself, the me and the not-me. This point reached by a man, he can never come back into a mechanical state. It is done also with cerebral activity. It has advanced, and its next development must be in a spiritual body, where the clairvoyant and psychometric senses are developed. In the round of a man's spiritual experience, he first beholds the friends dear to him. The moment a soul passes into the spiritual world, the forms of bodies known to him come to him. His memory of past experiences and friends is awakened. When the spirit comes back through either physical or mental mediums the conversation is about physical sensations in the earthlife, pain or states of disease in the organism

For what purpose did the transcendental ego | harmonize his actions with the law of universal

[Reported for the Banner of Light by Augusta Frances Tripp.]

The brain being the storehouse of thought, what becomes of those who have given the thought? First, although the brain is the storehouse, it is only temporarily so; it is the instrument made use of to convey thought while on our mortal pilgrimage; the thought itself belongs to eternity. While this is the case with me, I make use of another brain as a temporary me, I make use of another brain as a temporary reservoir of thought. It seems to those on the mortal plane that in reality theirs is the supreme, while the other is temporary. It is like the bodies in which we live or the garments we wear. As you make use of these garments, so we make use of the brain; when we find it unfit for use and lay it aside, we call this laying aside death. The exchanging and interchanging of thought—does this seem the limit of the soul? We can only express ourselves in a degree or measure, not satisfactorily. None of you will say you have been able to express yourwill say you have been able to express your-selves as you would wish. The brain and lips are not obedient to the highest impulse. This

are not obedient to the highest impulse. This grander, higher thought is the part of us that at the hour of death triumphs. This is the principle of life that is indestructible.

Up to the advent of Modern Spiritualism nothing had satisfactorily explained the problem of our being; nothing had settled the question of immortality. Other religions have done their work for mankind. Hope and faith are good, but knowledge excels. It is through Spiritualism we have this knowledge instead of faith. We make this claim thoughtfully. We have been looking toward a book as a record of what God was and is, rather than to a belief what God was and is, rather than to a belief that God is a living principle as powerful for good to-day as in the past. Other constructions, broader interpretations have taken the place of the older doctrines. The doctrines of the church have led from one difference to another until these differences have become innumerable. Hatred rather that; love has been the ruling power. There has grown bitter hatred between the external lines of doctrines; every step of the way they have hated each other. We stop now and consider something is needed to assure us of immortality—something that shall appeal to the senses. This voice has pushed man onward to the doctrine of the soul's

What is the hope of the world? It is the hope of immortality. How many would give up life to-day if they thought this was all there up life to-day if they thought this was all there was of it, with its tears, its sufferings and poverty? And looking at it would they not say, "What is the use of keeping it up any longer?" But the hope of immortality is beckoning onward. We have been able to conquer death. All the hope the ministers can give after we accept their plan of salvation is, "Blessed are the dead who die in the Lord." But what of those who do not die in the Lord. these known those who do not die in the Lord? those known by their good deeds and their fidelity to truth and honor, who could not accept of this plan of salvation? The cry of the heart has been like Rachel, mourning, and would not be comforted. But Spiritualism has come as an advent of the truth of immortality—not modern, because it is not the first time it has been here; in all ages there have been such manifestations as to leave a comforting hope. But the ignorance of the people leads some to say it is the work of the devil, without stopping to ask who controls the devil? who let him loose? and acknowledging that the devil is the stronger, that God, the omnipotent, the omnipresent, the infinite, maker of all things, has allowed such a mockery to answer the hungry cry of the soul of where are our dead? Can you wor-

ship such a God?
But Spiritualism, as the hope of the world, comes in and says, here are the evidences. Who are the evidences? The mediums of to-day. are the evidences? The mediums of to-day. Our mediums are your old-time prophets; our mediums of to-day are the seers of the past, who beheld by dreams and visions; who spake in unknown-tongues and by prophecy; who healed by the laying on of hands; who at times were uplifted and transfigured; and they were called apostles. Those who cannot believe, laugh and ridicule the modern seer. If there is a professing Christian spirit-here he ought to have this sign: "These works shall ye do in my name." Look at Christendom to-day. Over the broadest and clearest thourts of this are the broadest and clearest thoughts of this age you will find something needed. There is some thing in this movement called Spiritualism, for if Spiritualism is not what it claims to be, then there is no proof in this day of skepticism that we live in a future state. If it is true, these things occur to-day, and it proves the central claim that we desire. If it is not true, then it is time some wise, thoughtful, deliberate minds put a stop to it. Friends, it may be time, but a stop is not going to be put to it. Nevertheless, we wish them good speed in their investigations; but then good speed in their investigations; but they ought to have been about it thirty or forty years ago. Thomas, the doubter, said to Jesus, "I must put my hand into the wound, my fingers into the nail-prints, before I can believe." The answer came, "Thou hast believed when thou hast seen; blessed are they who believe and have not seen."

Mr. Newton:

"If the transcendental ego was higher and better in a disembodied state, what was the object of embodying it?"

"The object of embodying the ego," said Mr. Newton:

"The object of embodying the ego," said Mr. If the object of embodying the ego," said Mr. If the object of embodying the ego, "said Mr. If the object of embodying the ego," said Mr. If the object of embodying the ego, "said Mr. If the object of embodying the ego," said Mr. If the object of embodying the ego, "said Mr. If the object of embodying the ego," said Mr. If the object of embodying the ego, "said Mr. If the object of embodying the ego," said Mr. If the object of embodying the ego, "said Mr. If the object of embodying the ego," said Mr. If the object of embodying the ego, "said Mr. If the object of embodying the ego," said Mr. If the object of embodying the ego, "said Mr. If the object of embodying the ego," said Mr. If the object of embodying the ego, "said Mr. If the object of embodying the ego," said Mr. If the object of embodying the ego, "said Mr. If the object of embodying the ego," said Mr. If the object of embodying the ego, "said Mr. If the object of embodying the ego," said Mr. If the object of embodying the ego, "said Mr. If the object of embodying the ego," said Mr. If the object of embodying the ego, "said Mr. If the object of embodying the ego," said Mr. If the object of embodying the ego, "said Mr. If the object of embodying the ego," said Mr. If the object of embodying the ego, "said Mr. If the object of embodying the ego," said Mr. If the object of embodying the ego, "said Mr. If the object of embodying the ego," said Mr. If the object of embodying the ego, "said Mr. If the object of embodying the ego," said Mr. If the object of embodying the ego, "said Mr. If the object of embodying the ego," said Mr. If the object of embodying the ego, "said Mr. If the object of embodying the ego, "said Mr. If the object of embodying the ego, "said Mr. If the object of embodying the ego, "said Mr. If the object of embodying the

gerous if the right use has not been made of it; so some have made a misuse of Spiritualism. If they come after ten years and acknowledge the truth, you will be glad for them; but it will not disturb you who have learned it long ago. No earnest or wise Spiritualist seeks to proselyte in any case. If they are hungry, give them bread; if they knock, let them in. If you open the door too soon a draught will comein. You will say to that mother: "What's the matter? Why do you mourn? Your daughter lives and stands by your side; is with you ter lives and stands by your side; is with you constantly." This wipes the falling tear and gives hope. We are not seeking to build up other isms, but we do desire to help humanity.

The Ethics of Trade.

At the First Spiritual Temple, Boston, Sunday afternoon, March 15th, the guides of Mrs. H. S. Lake announced the above as the subject to be considered, and in dealing with it she

stitutes the ethics of trade.

It is the 'science of human duty,' an understanding of which is perhaps more essential to the welfare of man than any other question which can engage his attention.

which can engage his attention.

It is frequently asserted that the needs of the individual vary, and that, therefore, it is not essential that all should receive equal compensation for efforts put forth. Viewed from the spirit side, no statement can be more erroneous. There is, inhering in all, the same possibility of attainment; that development and growth come about by contact of the conscious ego with environment. The result of this contact means capacity. To be born into material states necessitates certain relations with material evidently to be the religion of the future. states necessitates certain relations with material products and conditions. To obtain these products and conditions obligates the individual to act; the act brings into being both faculties and things; the need is that which will enable him to become outwardly all that into a completion of the complete of

ossibilities pres Were I to assert that to day those are possessed of most, for the satisfaction of these needs, who have expended most effort to obneeds, who have expended most enort to obtain the same, you would be justified in calling me either a falsifier or a fool. The fact that this is so only exhibits the absence of that moral sense in trade which has its prototype in the religious dishonesty of the creeds; i. e.,

that he can reap who has not sown.

Every child should be thoroughly instructed in industrial morality; in the ability to estimate value as to time, effort and exchange. This cannot come at once, but it can be brought about, and a system can be devised which will, with approximate certainty, enable labor to

reap its just compensation.

The conscience of the community can be so aroused that he who now contributes little or nothing (not by reason of incapacity, but indisposition) to the service of the race—which, in the last analysis, is self-service, as well—will refuse longer to subsist without tendering an equivalent. I affirm this with confidence, ob serving the progress which the sentiment of man has undergone relative to chattel slavery. That this institution fell under the pressure of a great spiritual force presages the downfall of the present immoral and unjust commercial

relations which now so universally obtain.
To hasten this reconstruction of society upon the solid basis of scientific morality, is the imperative requirement of the present age."

Insanity and Suicide. Mrs. Ada Foye's Lecture in Odd Fellows Hall. Denver, Col., March 15th, 1891.

Nearly three hundred people assembled in Odd Fellows Hall to hear Mrs. Ada Foye's lecture on "Insanity, Obsession and Suicide." The meeting was opened with prayer and song, after which Mrs. Foye read from Luke concerning the casting out of devils. She said:

"It is not pleasant to speak on this subject or rather these subjects, for there are three in one; but I do so because the question has been asked me, 'What is the state of the suicide in the other world?' and I feel that I cannot avoid the subject.

On this earth a spirit is constantly oppressed by the environments of the individual. Many people are sorely troubled, and think that life is not worth living, and would not live wore it not for the ties they have made on the

There are many who have such a hard time here that if they think the next life is to be but a continuation of this, they want no more of it. But the revelation of Spiritualism gives

could go to them he could expreise those spirits,

could go to them he could exorcise those spirits, and make them whole!

In an insane asylum in California I caused two undeveloped spirits to leave two patients, and the subjects are sane to-day.

I think that, instead of being huddled together, patients should be separated and treated separately, and they would be more apt toget well. To cure insanity we must go to the root, and find out what caused the derangement. It is a deep subject, and is something the medical

is a deep subject, and is something the medical fraternity should carefully look into.

Some assert that Spiritualism makes people insane. I have visited many insane asylums, and have made it a study to find out how many are insane from Spiritualism. In one asylum, having 2,800 patients, I found only two who were insane on Spiritualism, and one of those two had, previous for gaing insane, attended a Methodist. previous to going insane, attended a Methodist previous to going insane, attended a Methodist revival, and it is a mooted question whether it was Spiritualism or Methodism that deranged his mind; but of course Spiritualism had to take the blame."

said:

"The whole system of exchange of labor products, as now conducted in the world, is not conducive to the highest moral-development of man. He who, either by muscular or mental superiority, succeeds in placing his fellow at a disadvantage in the struggle for maintenance, regards the result as legitimate in the realm of trade.

It is assumed by some that value is determined by necessity; whereas neither necessity nor desire should regulate value, but merely the cost of production. Whatever is devised, or executed, or brought forth by the ingenuity of man, is susceptible of being legitimately estimated as to value.

To pass commodities to and fro between men and nations, allotting to each individual his just compensation for the efforts expended in the value is determined by necessity. Whatever is devised, or executed, or brought forth by the ingenuity of man, is susceptible of being legitimately estimated as to value.

To pass commodities to and fro between men and nations, allotting to each individual his just compensation for the efforts expended in the condition of the Suicide in the condition of the mind and life at the time of death. If his mind was diseased, why he was not responsible for his act; but if he was in the condition of the mind and life at the time of death. If his mind was diseased, why he was not responsible for his act; but if he was in the condition of the mind and life at the time of death. If his mind was diseased, why he was not responsible for his act; but if he was in the condition of the condition of the mind and committed the act deliberately, he will be held responsible. Some men think that they can get rid of their troubles and committed the act deliberately, he will be held responsible. Some m

Spiritualism teaches that many men who look with scorn upon the poor suicide are very much worse than the suicide himself if the masks were dropped from their faces.

In this life most men are seldom what they seem. They are one thing and seem another. Here it is possible to deceive; but in the other world men see each other as they are, and spirits who visit this world see us as we are, and the helief that the spirits of those we love

and it is a great safeguard. Spiritualism is a great religion, and is growing rapidly. It is evidently to be the religion of the future.

The Religious World tells its readers that there are twelve million Spiritualists in the United States alone. It is bound to grow, and no power on earth can stop it." Fact.

At the conclusion of the lecture says the Denver Republican, to which we are indebt-

Republican, to which we are indebted for this report), Mrs. Foye received com-munications for a number of persons in the audience, and then every one was invited to write the name of any deceased friend whom write the name of any deceased friend whom they wished to communicate with on a slip of paper and fold it up securely so the name would not show. Then the slips were taken to her and emptied out on the table in plain sight of all. A disinterested party was invited to go up and handle the ballots. When one was nicked up having the name englosed of a grid. picked up having the name enclosed of a spirit present, two raps on the table were heard, and Mrs. Foye wrote the name of the spirit on a piece of paper. The ballot was then opened, piece of paper. The ballot was then opened, and the name written by the medium and the one on the slip sent up corresponded exactly. A gentleman in the audience acknowledged the spirit and received a communication.

An Eastern Mystery.

What is known as the "secret mail" of India has for more than a generation perplexed the English mind, and is still a prefound mystery, although pumberless attempts have been made to explain it. Every one who has lived long in Asiatic countries is aware that the accurate knowledge of important happenings at a disanowhedge of important happenings at a distance is often possessed by the natives a considerable time before it is obtained by the government, and even though special facilities had been provided for the transmission of the news. This was frequently and conspicuously illustrated throughout the Sepoy rebellion. Happenings occurring hundreds of miles away were usually known in the bazars hours, and sometimes days, before the news reached the sometimes days, before the news reached the authorities, and the information obtained was regarded as so trustworthy that the natives regarded as so trustworthy that the natives speculated upon it even to the full extent of their fortunes. Indeed, upon one occasion the "secret mail" beat the government courier by fully twelve hours, although every endeavor had been made to secure the swiftest dispatch. The Hindus themselves say when they con-

The Hindus themselves say, when they consent to talk about it at all, that they depend neither upon horses nor men, and have no secret code of signals, but that they do possess a system of thought-transmission which is as familiar to them as is the electric telegraph to the Western world. Any one may accept this explanation that will. But though most people, with less fondness for the mysterious and a better knowledge of the weaknesses of the Hindus for making riddles of the simplest facts, will look for a more prosaic explanation, it remains to be said that none has been forthcoming. The "secret mail" is an indubitable reality, and no Westerner has ever succeeded in solving its mystery. If news is transmitted by signals, no one has ever seen the signalers; nor if there is a vast system of stages in operation, covering hundreds and thousands of miles, has any one ever come across any of its machinery. And indeed it would seem that some means of communication must be at the command of the natives more rapid than horses or runners.—Providence Journal. or runners.-Providence Journal.

They got the information by and through their spiritual mediums, as thought travels in the air and intuitive minds drink it in!—En. B. or L.

"As a people," remarked the auctioneer, " we think a great deal of the family Bible. Everywhere I go, every piece of furniture may be battered and spoiled. but in the mist of the ruin the family Bible is up in the corner looking as nice as when purchased forty years ago!"

I asked help of the spirits one night, and soon after the hed I lay on was lifted from the floor and let down three times, I suppose as an an-

Written for the Banner of Light. THE HYDESVILLE RAPS. AN ANNIVERSARY FORM.

BY DR. DEAN CLARKS.

'Mong great events which hist'ry writes On her most sacred page, We honor one which most invites The homage of this age.

Of all the annals of the past Which future pens shall name, This one in glory shall outlast And brighter grow in fame.

For no event has yet occurred So fraught with good to man, None has the world so deeply stirred, And none in future can.

Year eighteen hundred forty-eight, The thirty-first of March. We hold as the most sacred date On time's triumphal arch.

It marks a Dispensation's birth Like unto those of old, Beginning the "New Heaven and Earth" By ancient seers foretold.

No trumpet's voice nor bugle blast Announced it to the world, No cannon thundered when it passed, No banner was unfurled; No Sinal quaked inspiring fear

Of some dread presence nigh; No flaming star did then appear, A token from on high; But quiet as the gathering dew

Distils from midnight air,

The angel host, concealed from view To lift the veil, were there. No sound they made but tiny raps, Like rain drops on the roof, Like muffled drum-beats' frequent taps,

Or distant clattering hoof Yet those faint raps were not so small In import as in sound; No "voice from heaven" e'er did call

With meaning so profound. Though then 't was thought a small affair. That soon would come to naught They now are talked of everywhere. And millions give them thought.

For those weird raps were tokens grand Of wondrous things in store, Which now occur in every land. Increasing more and more.

Banner Correspondence.

New York.

BROOKLYN.-Dr. John C. Wyman writes: "I had the pleasure of delivering an address last Sunday evening, March 15th, before the First Spiritualist Society of Newark, N. J., (by invitation of the President, Mrs. Ida E. Vittum,) on 'Materialistic Agnosticism tersus Spiritualistic Knowledge,' in which I contrasted the positions of these two opposite schools of thought, and showed that Spiritualism proves conclusively how unexigntific are ism proves conclusively how unscientific are the views held and the arguments advanced by materialists. The subject having been advertised in the daily papers, quite a large audience gathered in their pleasant hall, among whom were a considerable number of wellknown materialistic thinkers. Several of these, at the close of the meeting, inquired of the at the close of the meeting, inquired of the President where they could witness some of the phenomena referred to in my address. This gave her an opportunity to direct them to Mrs. Myers of New York, who is a medium for independent slate-writing, and they said they should visit her, as they wished to investigate. Certain it is that if they do so they will ere long have cause to change their present opinions. I mention this incident as an evidence of the power of our spiritualistic arguments and proofs, when rightly presented, to command the attention of disbelievers, and make them desirous of examining psychical phenomena for themselves.

themselves.
Through the active efforts of Mrs. Vittum and her co-workers, Spiritualism in Newark (which has long been dormant) is commanding the attention and respect of the most intelligent and progressive people. The outlook is very encouraging for the future usefulness of the society, as the audiences are steadily increasing. Mrs. Nellie J. T. Brigham, Mr. Bowen and other eloquent speakers have lately occupied the platform, and it is the intention of the President and her associates to secure the best talent possible, in order that the claims of Spiritualism may be presented so logically and convincingly that the highest class of thinkers may be attracted to its Sunday evening meetings, and the rapid advancement of the spiritualistic cause be accomplished.

Everywhere and at all times do I hear the BANNER OF LIGHT praised for its royal feast of spiritual truths furnished so continuously, and especially are its editor and associates to be congratulated for their efforts to secure harmal truths and the secure harmal truths are the secure harmal truths and the secure harmal truths are the se mony among all classes of Spiritualists throughout the world."

SARATOGA .-- Lyman C. Howesays: "Robert H. Kneeshaw came here from Montreal last fall, and is doing valuable service to the sick His healing powers are of a superior order, and he is much liked as a speaker. The suicidal habit he is much liked as a speaker. The suicidal habit of changing speakers every month prevents him from doing the good work here for which he is qualified. Societies wanting a good speaker, one up with the times, and intellectually clear and strong, will do well to give-him a call. Recently a Social was held for the benefit of the choir at the home of Geo. W. Burroughs. It was one of the happiest unions of souls I have ever seen. About \$7.50 resulted for choir uses, and new books will extend the musical resources, but can hardly improve the musical resources, but can hardly improve the

The Society is making arrangements for Anniversary exercises the 28th and 29th. The Banner of Light, Better Way and Progressive Thinker are introduced and favorably noticed each Sunday. The audiences at Saratoga are never large—no matter who speaks—but they are appreciative. Dr. D. B. Mills is the President, and is an efficient officer. When he deems it necessary, he helps out with tests, which, I am told, always give the best satisfaction. He is also a good healer."

Maine.

PORTLAND.-A correspondent ("Aquila" writes March 16th: "During the past two weeks the First Society of this city has had the pleasure of listening to some very able discourses through the mediumship of Mr. Henry H. Warner of Boston. Not along in the work for Spiritualism does Mr. Warner ind appreciation, but among the temperance people as well, as will be seen by the following from the Dally Press.

Daily Press:

'Last night, in Reform Club Hall, a goodly number of people were assembled to listen to a public address delivered by Chief Templar Warner of Blackstone Lodge of Boston, under the auspices of Arcana Lodge, No. 1, I. O.G. T. Although a young man, Mr. Warner evidently has studied the order of Good Templars, and has the interests of the order at heart. Chief Templar William Kelley presided, and after a short history of the order, relating to the manner of its formation in New York in 1851, Mr. Warner spoke of some of the work being done at the present time, saying: "In the Lodge in which I formerly sat, the members went out into the broad ways and brought in men who had been overlooked or neglected by the church, and as a result there are many new members of the order who do not belong to any church."'

Mr. Warner is an eloquent and logical speaker, and should be steadily employed. During his stay among us he made many friends, and the Cause of Spiritualism in all its phases was ably and clearly upheld as a potent factor in the evolution of man's nature, and of the present era in particular. We hope to hear him again at no distant day, and promise a good at-

For the Spiritual Temple the veteran worker

Joseph D. Stiles on the first and second Sundays of March did some grand work, and it is wonderful how the tests come so rapidly and accurately through his mediumship."

Ohio.

COLUMBUS .- Edw. I., Beard writes: "We have had what might be called a revival in spiritual circles in this city. Mrs. Secrey of Dayton. O., has been with us. Spiritualists and many others have received much benefit from her visit; for, besides converting a number who have heretofore known nothing of the re turn of our spirit friends, she, as a good and pure medium, has strengthened our belief in the beautiful knowledge Spiritualism imparts.

The meetings were largely attended, and a great many were turned away for want of room. The time of the medium was all taken during her stay with us, from seven A. M. till

room. The time of the medium was all taken during her stay with us, from seven A. M. till midnight, and often longer, and most of the parties who visited her obtained grand results.

Mrs. Seerey is a 'trumpet medium'; that is, she receives her communications from the spirit-world by means of a trumpet, which I suppose enables them to speak in a louder tone of voice. I attended one of the circles on the 23d day of February, (the day on which the Elliott and Osborn fight occurred, in which Mr. Osborn and Mr. Hughes were killed). One of the medium's guides, Dr. Sharpe, came and said Mr. Osborn was there, and wished to speak to my father. He then left and Osborn came, but was so weak he could scarcely raise came, but was so weak he could scarcely raise the trumpet from the floor. Finally he succeeded, but could scarcely whisper. His groaning was heard, and he alluded to the event as having been 'awful.' He called me by name, and told me part of our last conversation; and also stated when we had last met—two things I am sure no one but myself knew. Mr. Osborn and my father and myself had a number of times discussed the subject of Spiritualism, and I believe that to be the reason of his com-

and I believe that to be the reason of his coming to the circle.

There were a number of other tests given,
and some singing, some of the speaking being
in German, some in a loud tone of voice and
some in whispers. At a private sitting in the
afternoon of Feb. 20th, I received numerous
evidences of the beautiful truths of Spiritualism, the best one of which was the reading of ism, the best one of which was the reading of writing as fast as I wrote it, the room at the time being so dark I could not see the paper on which I wrote. This test was given by a sister of mine, who passed out of this life at the age

of mine, who passed out of this life at the age of three months, some twelve years ago, which fact shows that there is a growth in the spiritworld as well as in this life.

At this same sitting a lady, who has come to me many times through other mediums, came and said she would be one of my guides. She gave me a short lecture, which was very beautiful, sang several of her favorite songs, and told me of her husband, with whom I am well acquainted. She also recited a poem entitled, 'Kindness.'

I also received other tests; my grandmother came and sang her favorite song in her nat-ural tone of voice. An uncle of my father's came, who had been dead a number of years, and told me how he met his death, which was by accident. He said that he had taken some laudanum, and lay down on the bank of a stream, and that he fell in and was drowned. Of the facts of the statement that he made to me I was not aware, but upon inquiry I found them to be true.

New Hampshire.

CHARLESTOWN.-Mrs. S. A. Jesmer Downs writes: "Having been for the last four years out of health, and not in active service as a medium, and living in a place where there are no Spiritualists to my knowledge, my whole soul was never more desirous for the prosperity of the Cause of Spiritualism than at present. It has been my great wish to be so far restored as to give comfort to the bereaved by messages from the departed, and to be instru messages from the departed, and to be instru-mental in healing the sick, my former medial work. To the kind friend who has been the means of giving to me such food for thought, namely, the BANNER OF LIGHT, I am truly thankful. The issues of Feb. 28th and March 7th are especially gilt-edge numbers. The ar-ticle by Hudson Tuttle in regard to the Psy-chical Research Society voices my sentiments, and I doubt not those of the majority of your readers. I do n't deny that some of the mem-bers are good and true, and their motives pure; but I do not see the drift of this late uprising but I do not see the drift of this late uprising and outcry about investigation. For over forty years there has been a constant searching for facts, during which mediums have submitted to the most crucial tests, until the circulation of the blood was nearly suspended and vital force exhausted, to satisfy skeptics. The day of martyrdom ought to be past, and in its place a patient, untiring investigation, with proper conditions and due consideration for the mediums. Let us hope and pray that the mediums may be true to their work, and the manifestations of spirit power and presence such that no one dare question their verity."

Connecticut.

NORWICH.-Mrs. J. A. Chapman writes Dr. Geo. A. Fuller, of Worcester, Mass., was cordially welcomed to our platform Sunday, March 15th, and delivered two very interesting discourses, 'The Decline of Faith and the Advent of Reason' being the theme of that of the afternoon. Among the many indications of the decline of faith the speaker noted the multitude who are doing their own thinking and building for themselves a religion founded upon science and reason. The uprest in the upon science and reason. The unrest in the churches shows clearly that faith is declining, and dogmatic theology losing its hold on the

and dogmatic theology losing its hold on the minds of even the church people themselves. The time is near when the teachings of science will take the place of blind faith, and reason be the guiding star of humanity.

'The Gospel of Science, or the Religion of Man,' was the subject of the evening address. The speaker said that the import of Gospel was 'glad tidings.' After a fruitless study of the religions of the past, we turn to science to realize the glad tidings of truth and knowledge of this life and the life beyond the veil. The of this life and the life beyond the veil. The need of a religion that is practical and will benefit humanity in every department of life was presented in eloquent words by Dr. Full-

Massachusetts.

HAVERHILL.-O. P. Hurd writes: "At Red Men's Hall, March 15th, our meetings were unusually instructive and interesting. Mrs. Sarah A. Byrnes spoke afternoon and evening to appreciative audiences. She will speak for for us April 26th for the last time in the present course. Mrs. Byrnes is always welcome. We believe she is second to none on the spiritualistic platform. We would that more of our brothers and sisters might be induced to hear her, whatever their belief."

CAMBRIDGEPORT. - Elizabeth H. Morse writes: "A meeting of the Ladies' Social was held Tuesday evening, March 10th, at the residence of Mrs. J. V. Smith. A large number were present, and the entertainment was of a high order. The ladies are making prepara-tions for a fair. The next meeting will be March 24th, at the house of Mr. J. W. Haines, 234 Broadway." 234 Broadway.

Wisconsin. ANTIGA .- Nick Becker writes: "Do spirits come back and commune with mortals? That they do, there is not the least doubt in my mind; for during the last four years they have hundreds of times been to my home and have hundreds of times been to my home and demonstrated their presence. They have man ifested by raps, table-tipping, slate-writing, with pencil and without; they have been felt and seen by my children, my wife and myself. Nights too numerous to mention have I seen them standing by my bedside, with arms full of beautiful flowers, and sometimes I see them floating over my bed with flowers such as I have never seen on earth. This is no delusion; for my wife sees them also; she has seen them in another room through a plastered and papered partition, where mortal eves could and papered partition, where mortal eyes could not reach. They are always with us, and ready to help when it is needed.

Last winter I was very sick with La Grippe.

after the hed I lay on was lifted from the floor and let down three times, I suppose as an answer to my prayer. Soon after I went into what seemed to be a trance, and in that condition I walked along a country road, and came to a place where three men were camped in a tent. In front of the tent they had a fire, and on it they were cooking what looked to me like weeds. They noticed my coming, and as I approached one of them called me, and said. Young man, you are very sick; drink some of this tea which I have made, and you will be better in the morning. I took it, and drank a cup full. He showed me the plant of which it was made, and told me the name, which I have now forgotten. I returned home, woke up in the morning entirely well, and went to work. How I was cured this way I cannot account for, and I give it for what it is worth.

Another time my little boy burned the whole inside of his hand into a big blister. He cried continually, and my wife did not know what to do. When I came home from work, I told her to sit down in the rocker with the boy, and say nothing, and in ten minntes he would be all right. Then I called to my mother, who was in the spirit-world, to come and cure that boy if it was in her power. (I will here state that mother could cure at all times while in this life by passing her hands over the burns.) In an instant I was aware of her presence, and that mother could cure at all times while in this life by passing her hands over the burns. In an instant I was aware of her presence, and in less than ten minutes the boy was quiet, did not cry again, and that hand did not bother him any more. Now, is it not reasonable to think that my mother cured that burned hand, and that she still possessed power in the other world to do so? I could give instances of spirit manifestations sufficient to fill a volume. Any one can get these manifestations in their own homes if they so desire and try."

Michigan.

GRAND RAPIDS .- Sarah Graves writes: "1 nave been reading your good paper for a number of weeks, and some influence tells me to write to you, and I obey. I used to take THE BANNER, but got interested in the Religio-Philosophical Journal, and took it antil I became dissatisfied with the editor and his course, not only with the mediums, but with his abuse of other Spiritualist editors. I have resided at Grand Rapids, Mich., many

years, only when I have been traveling over the country speaking in the cause of Spiritual ism. I have been to California four times, and the second time met Mrs. E. L. Watson, and the now arisen Warren Chase. He was the first one that I ever heard speak on Spiritual-

I could tell of many incidents of spirit power that I have witnessed in the last thirty years of my investigations. I have traveled over my own State with Sister Lydia Ann Pearsall, as we went as pioneers, speaking in groves and school-houses; but of late years my work has been mostly in Grand Rapids. I see others have written of the Progressive Spiritualist Society here. That was not the first. The Spiritual Union was formed first; but even hefore that some of us had our conference. Spiritual Union was formed first; but even before that some of us had our conference meetings, and they increased in number until we had to have a larger hall. And now we have a large hall, and have had meetings for over two years. This year we have had our good Brother Moulton some of the time, Dr. A. B. Spinney, and Mrs. S. W. Bishop for a month. The rest of the time we have had home talent and test mediums.

month. The rest of the time we have had home talent and test mediums.

There never has been a greater interest in Spiritualism in Grand Rapids than now, and I am glad it is so."

The Poctors' Plot.

From the Boston Daily Advertiser.

NO MEDICAL MONOPOLY.

Even if there were no other objection to the pending bill for the regulation of medical practice in Massachusetts, the measure would be tice in Massachusetts, the measure would be objectionable because it proposes no real remedy for alleged evils. It mistakes quantity for quality. A person inlight attend a chartered medical school three years, and at the end of that time know less than a grammar school child who has mastered "the three R's." It is notorious that scores of chartered medical schools are conducted for revenue only. They require are conducted for revenue only. They require neither previous training nor natural capacity as a condition of entrance. Their instructors as a condition of entrance. Their instructors are impostors, their examinations farces and their diplomas as unblushingly for sale as is the vote of a Tammany ward heeler. The word "reputable" which is used in the bill to define schools authorized to confer diplomas would mean in practice about as much as the word "gentlemen" on the door of a railway station

waiting room.

On the other hand, such a cast-iron rule would compel all candidates for the profession to pass through a prescribed curriculum, sion to pass through a prescribed curriculum, whether there was any need of it or not. The son of a physician who has been carefully taught by daily observation and instruction in his father's office for five years would find himself legally on a par with any conceited booby who set out to study medicine without knowing whether the heart or the splaen is the or ing whether the heart or the spleen is the or-gan by which circulation of blood is controlled. The reason why all such attempts as the pres

The reason why all such attempts as the present have failed in the past is that the smutch of medical bigotry has been on them. Apparently the ruling motive of their promoters has been to get the State to establish a particular system of medical practice, just as in European countries particular systems of religion are established, and to put nonconformity under a ban. Now the people of New England long ago decided to do without an Established Church, and their objections to an established medical order are not less propounced. To be medical order are not less pronounced. To be sure, the pending bill evinces a wholesome sense of former mistakes in regard to asking too much, and it is framed in such a manner as to allow more than a single system of thera peutics to be legally recognized. For this improvement the public will feel thankful; but it is to be feared that some time must elapse before the recollection of former medical heresy-hunting will have wholly-passed away.

In plain truth, it has not been shown that the public's life and health would be better protected under the proposed law than they are now, when every one is free to choose his own doctor. Some of the most eminent physiown doctor. Some of the most eminent physicians in the world were, and are, called by less eminent practitioners "irregulars." Some of the most precious discoveries in medical science owe their discovery to other than "regular" physicians. In fact, it is true in medicine as in theology, that one generation has busied itself with adorning the sepulchres of men whom the preceding generation busied of men whom the preceding generation busied itself with stoning.

Because we cannot advocate the restrictive

Because we cannot advocate the restrictive measures now under discussion, it does not at all follow that we would have no means employed to prevent or punish injuries liable to be inflicted on the public by ignorance and quackery masquerading as medical science and skill. In the first place, false representations of whatever kind should be sternly interdicted. If any man or woman takes money from the suffering whom he or she has deceived by pretending untruthfully to have graduated from a school of medicine, let the penalty be swift, certain and severe. In the second place, there ought to be no objection to requiring every one claiming to be a physician to place on record, in some designated office accessible to the public, a truthful statement of just what the kind and degree of his or her medical education has been, with such other facts as bear upon the question of competency. In the third place, if a bill were presented to the legislature providing for examination of applicants for medical license, such examination to be confined to matters common to all systems of therapeutics—such as anatomy, physically surgery, and the elements of hygiene tems of therapeutics—such as anatomy, physi-ology, surgery, and the elements of hygiene— the examination to be conducted by a non-sectarian board, a plan of that kind would, at all events, be free from many of the objections so justly urged against other schemes, and could hardly fail to find favor with persons who are more interested in the public welfare than in private or professional advantage.

Diphtheria has often been oured with Johnson's Anodyne Liniment when doctors gave it up

Spiritualistic Marriage Ceremony Nolempized in Dodworth's Hall Nearly Thirty Years Ago.

To the Editor of the Banner of Light: I found recently in a copy of the Herald of Progress, published nearly thirty years ago in New York City by Andrew Jackson Davis, an account of what I believe to be the first marriage ceremony in the history of Spiritualism solemnized in a public hall before an nudience of Spiritualists. Thinking it may be of interest to many readers of THE BANNER to-day as a relic of "ye olden tyme," I send it to you for re publication. I had forgotten the incident myself, but this record of it brings it most vividly before me.

I was filling a lecture engagement at the time at Dodworth's Hall, New York, and the ceremony was performed in the presence of a fine audience. I had the honor in those days of frequently seeing in my audience such men as Dr. John F. Gray, Hon. John W. Edmonds, Dr. R. T. Hallock, Charles Partridge, Esq., Dr. S. B. Brittan, Dr. A. D. Wilson, Wm. Fishbough, and W. S. Courtney, all of whom were my warm personal friends, deeply interested in my public work, and from whom I received many words of encouragement and congratulation that remain to me as pleasant memorials of a coterie of remarkable men, every one of whom has passed within the veil, and joined that great crowd of encompassing witnesses that surround us, still active workers in the cause they loved to serve while in the flesh.

On the evening in question I had an exceptionally brilliant audience, and the entire exercises were marked by an intensity of interest that was very gratifying.

The article referred to is headed:

A PLEASANT OCCASION. A Marriage at Dodworth's Hall.

A Marriage at Dodworth's Hall.

Mr. Willis's Sunday evening discourse on the "Development of Love in the Human Soul," was happily appropriate to the interesting ceremony at the close. The couple whose marriage was consummated at that time will enjoy the best wishes of a large audience who will long remember the occasion. It certainly has never been our privilege to witness—as a mere spectator—a more interesting celebration of the marriage sacrament.

With the addition of the excellent music furnished by Miss Turner and Mr. Gross, the evening proved singularly replete with good things. The following is a report of the ceremony:

Mr. Willis said:

"I welcome you, my brother and sister, to the

a report of the ceremony:

Mr. Willis said:

"I welcome you, my brother and sister, to the threshold of a new and beautiful life. I believe that the different man most beautiful of all laws are enacted-within the human spirit. The flow of life from heart to heart, the earnest call of affection, the responsive throb of sympathy, the gentle, tender touch of admiration—all these external signs of interior life began when the human spirit first began to be conscious of itself. And from the beginning of life we know of the beginning of love.

"The truest expression of true life—true love—is found in true marriage. This is no external institution or ceremony; it is interior, and exists only by the interior laws of divine sympathy. It is not neces sary for men to join in earnest persuasions or protestations that the laws of true marriage be kept sacred—they are forever sacred in the souls that feel them.

"Nor is it for me, my brother and sister, to extort from you any promises, or lay upon you any obligations. You have plighted your vows to each other in the sacredness of your own souls, covenanting together at the holy shrine of affection. My part is simply to pronounce those words which shall unite you in that external relation recognizable in the eye of the law as marriage.

"But did I not through my intuitions perceive this

of the law as marriage.
"But did I not through my intuitions perceive this "But did I not through my intuitions perceive this union to be founded on mutual adaptation of character, and in harmony with the divine law of sympathetic attraction. I should not dare to take upon myself the responsibility of pronouncing the words that are to bind you in the external relations of marriage. "As it is, I willingly and cheerfully comply with your request.
"Will you join your right hands?"

"Will you join your right hands?
"In the presence of the ministering Angels of Heaven, and these witnessing friends of earth, I do, I y virtue of the authority vested in me by the laws of the land, pronounce you. Edgar, and you, Emma, hus band and wife; and what has been thus solemnly joined together, both by the internal and the external law, no man can ever put assunder.
"And now, my brother and sister, may Heaven's choicest blessings cluster righty around your pathway. I could wish that no trials might ever come to you—that no clouds might ever overshadow you; but this might not be the part of wisdom. But if trials come, if shadows darken around you, may they serve to draw you nearer unto each other, and to the heaven of Truth and Hollness whose portals are within the Soul."

DR. F. L. H. WILLIS. Rochester, N. Y., March 16th, 1891.

Tennyson's Dream. WARNED OF THE AWFUL FATE OF A FRIEND-

ROBERT BROWNING'S STORY. Dr. Sarah Hackett Stevenson tells of an afremoon spent some time ago with the poet Tennyson and Robert Browning. The conversation turned upon presentiments and clair-voyance, and Lord Tennyson, while unwilling to acknowledge any belief in either, related a remarkable instance of the former which occurred to makelf. One evening while sitting in his study writing, he seemed to feel the presence of a very dear friend near him. He was unable to shake off the impression. He tried to read and to smoke, but it was no use, for it seemed that the friend was there appealing for aid. This distressed the poet, and he for it seemed that the friend was there appearing for aid. This distressed the poet, and he went out and walked several miles, trying to dispossess himself of the thought, but it was of no avail. He could not rid himself of it, and finally retired only to dream of his friend as

being in great agony, and crying out to him for relief. Some two months afterward the poet heard some two months afterward the poet neard that the friend, who had been an explorer, had been killed and eaten by cannings, and that this had occurred at or very near the time he had been so troubled about him.

Robert Browning, who laughingly said that his wife was the only superstitious one in his family, then told of an experience he once had family, then told of an experience he once had with a man who claimed supernatural powers. Browning discredited his assertions, and the man, wishing to prove that he could do as he said, asked if he had an heirloom of any sort about his person.

It chanced that Mrs. B. had provided her husband with some new shirts, which were to be worn with cuff-buttons, much to Mr. Browning's disgust, and that morning he had ransacked the house for the necessary articles, finally fastening his cuffs with a pair of quaint

inally fastening his cuffs with a pair of quaint old buttons which had been given to him years before. He showed them to the man, who, after looking at them carefully and examining them closely, took them in his hands, and told them closely, took them in his hands, and told of a dark room in a house somewhere on the island of Jamaica, in which a powerful man was struck down by three robbers, who took from him everything of value save these three buttons, and left him there to bleed to death. According to Mrs. Dr. Stevenson this was literally true, though at the time not even Mrs. Browning knew of it, for the buttons had belonged to an uncle a planter in Jamaica who

longed to an uncle, a planter in Jamaica, who had been murdered and robbed as the man described. The cuff-buttons had been found and sent to the planter's mother, who had given them to Mr. Browning, on condition that he should never speak of the sad affair.—Washington Post.

A specious orator addressed A mob by hungry need oppressed; And when his say was said, Then cried these people lean and gaunt, "It isn't logic that we want, But bread! oh, give us bread!"

If you are sick, you want facts, not argument. Hereare facts:

DRS. STARKEY & PALEN meet you on just that basis. They have cured thousands of invalids with their Compound Oxygen Treatment, and they all gratefully admit it. Among the men and women who so heartily endorse this treatment are many well-known through out the United States: Mrs. Mary A. Livermore-states her experience with the Compound Oxygen Treatment. The late T. S. Arthur and Hon. Judge Kelley tell what it has done for them. So do lishop Benade, Bishop Castle and other eminent divines. Many reputable physicians add their testimony. The book is worth reading. You get genuine encouragement from its pages, because the patients themselves do the talking, and every plege of evidence concludes with the name and address of the witness. Send for the book; it will be forwarded free of charge to any one addressing Drs. STARKEY & PALEN, 1629 Arch street, Philadelphia, Pa., or 120 Sutter street, San Francisco, Cal.

TO INVESTIGATORS.

Works of Spiritualistic Reference and Study for Investigators and Students.

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

Answers to Ever-Recurring Questions from the People. By A. J. Davis. All persons should read this book, as it will develop thought on the part

of the reader. Price \$1.50, postage 10 cents.

Philosophy of Spiritual Intercourse. By A. J. Davis. Concerning Spirit Circles, Guardianship of Spirits, etc., etc. \$1.25, postage 10 cents.

Real Life in Spirit-Land. Being life-experi-

ences, scenes, incidents and conditions illustrative of spirit-life and the principles of the Spiritual Philosophy. Of practical value to any who are anxious to study the theories of Spiritualists and mediums, etc. 75 cents, postage 12 cents.

Apostle of Spiritualism. A biographical monograph of J. J. Morse, with an abstract report of a Lecture, entitled "Homes in the Hereafter." Paper, 15

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

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

Discussion Detween Mr. E. V. Wilson, Spiritual-

ist, and Eld. T. M. Harris, Christian. Paper, 10 cents,

ostage 2 cents.

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

Gist of Spiritualism. Being a course of five lectures delivered in Washington, D. C. By Warren chase. 50 cents.

Witchcraft of New England Explained by Modern Spiritualism. By Allen Putnam. \$1.00, oostage 10 cents. Spiritualism Defined and Defended. By J. M.

'eebles, 15 cents, Eight Liberal Lectures. By A. B. French. This work contains one hundred and forty pages, with

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

Light on the Hidden Way, with an Introduction by Rev. James Freeman Clarke. (10th, \$1.00.

Mediumship; Its Laws and Conditions. Powell. 25 cents.

Mediumship; A Course of Seven Lectures by Prof. J. S. Loveland, \$1,00. Mediumistic Experiences of John Brown.

Mind-Reading and Beyond. By Wm. A. Hovey. \$1.25. Materialized Apparitions: If Not Beings from Another Life, What Are They? By E. A.

Brackett, \$1.00. Immortality Demonstrated Through the Mediumship of Mrs. J. H. Cenant. \$1.25, postage 12 cents.

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

Seers of the Ages. By J. M. Peebles. Ancient,

Mediæval and Modern Spiritualism. \$2.00, postage 12 cents. Addendum to a Review in 1887 of the Scubert Commissioners' Report: ()r, What I Saw at Cassa-

daga Lake. 1888. By A. B. Richmond, Esq. Cloth, 75 cents; paper, 50 cents. After Dogmatic Theology, What? Materialism, or a Spiritual Phllosophy and Natural Religion. By Glies B. Stebbins. Cloth, 75 cents; paper, 50 cents. Rays of Light: Two Chapters from the Book of My Life. With Poems. By Mrs. R. Shepard Lillie.

Nature's Laws in Human Life: An Exposition of Spiritualism, which places Spiritualism on trial; evidence pro and con. as to its truthfulness. pp. 308. Price reduced to \$1.00.

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Scientific Basis of Spiritualism. By Epes Sargent, author of "Planchette, or the Despair of Scince," "The Proof Palpable of Immortality." etc. \$1.50.

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Theobald, F. C. A. \$1.00.

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

Passed to Spirit-Life,

From Bridgeport, Conn., March 11th, 1891, Miss Susan Wilson, at the advanced age of 87 years and 7 months.

son, at the advanced age of 87 years and 7 months.

She had made her home for a number of years with her brother, James Wilson, a well-known pioneer in the cause of Spiritualism, its faithful, generous friend and intelligent advocate, who, with his most estimate wife, has done all that love and care could suggest to make her life happy and harmonious in its decilining years of mortal journeying. She was a confirmed Spiritualist, holding almost daily communion with the other life; her sweet trusting nature, combined with loving, intelligent surroundings to provide an atmosphere wherein the daily ministrations of spirit friends were made possible and real to her.

She will be sadly missed in the home, and by a large circle of kindred and friends, for "none knew her but to love her, none named her but to praise." Yot the assurance that she has only stepped from out the shadow into the similght, out from weakness into renowed strength, to stop only for a night to rest at the lim called death, thence to continue the beautiful journey of life with the morning, this will give them heart to say: "It is well."

The funeral was largely attended, the writer officiating in compliance with the oft repeated request of the decoased.

Heart Marko Springs Col. March 8th Mr. Gon Charles.

From Idaho Springs, Col., March 8th, Mr. Geo Curnow, aged 44 years.

He was a constant reader of the BANNER OF LIGHT, and a believer of the many truths it teaches. He was brave to the last, knowing it was not death, but a change for the better. He leaves a wife and son to mourn the loss of a good husband and kind father. His last word was "Peace." A. From Chelsea, Mass., Feb. 14th, 1891, Edwin H. Mpley, father of the well-known lecturer and test medium, Frank

T. Ripley, aged 78 years. From South Framingham, Mass., March 16th, Helen C. Phipps, widow of the late Joseph Phipps, aged 81 years 10 mouths and 12 days.

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

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

BETRAYED.

BY J. W. PORTER.

The deepening slindes and shadows of a cruel winter Thief-like, creep o'er the threshold of a cottage by the way: Frost, biting as a serpent, is on the Phnes of glass, While sounds of boils and laughter come from muffled sleighs which pass.

A taper on a table casts its feeble rays around This squalid home of woman that for floor has but the ground.

Rude rafters from the forest keep the thatch, by storms worn thin,
While the coals upon the hearthstone glow with luster that is dim.

Faint as the first lines graven on youth's cheek by wanton vice Is the shadow of a pallet, and a figure robed in white; But fainter still as rising tide, which shoreward sends a moan, Comes the whisper, oft repeated, "My God, what have

"I believed him, yes, believed him," the broken accents rang
Throughout the lonely hovel, in tones that erstwhile sang
To the song-birds of the forest in her far-off country home,
With no thought that she should ever wail, "My God,
what have I done?"

"They told me I could trust him on his honor and his That by birth he was of gentle blood, by rank he wore We were married, he said, married, but the evidence

Is gone!

Dear mother, come, and help me! My God, what have I done?" Blacker than any midnight are the tresses on her

But the fires which raged beneath them are quenched forever now.

The Great Unknown has claimed her, the taper's ceased to burn,
But eternal years will waft the cry, "My God, what have I done?" — Washington Evening Star.

"Birds of a Feather."

A correspondent writes that the notorious C. W. Starr has made his appearance in Great Falls, N. H., and sends us copies of his showbills, in order, he says, that we "may see what a disgraceful exhibition" has been placed before the people of that city; and he adds, "I have never heard of this man before." We have so frequently and thoroughly exposed the fraudulent doings of this pretentious exposer that this is singular; if our correspondent or any other friend of truth and honesty, be he Spiritualist or not, wishes to learn who and what this C. W. Starr is, we refer him to the BANNER OF LIGHT of March 18th and July 29th, 1882, July 21st, 1883, Oct. 11th, 1884, Nov. 26th, 1887, April 28th and Oct. 20th, 1888, and Jan. 19th and Feb.

A correspondent asks if the man who sends him the postal card he encloses in his letter to us is the one of whom he read a while ago as in New York State pretending to expose Spiritualism. "There is," he says, "quite an interest here in private families, and I do not want a dishonest person to come and misrepresent that or any other fair thing."

This is the card referred to?

The concoctor of the above unique card, while manifesting a strong desire to have the hall hot enough for him, is careful to omit mentioning the subject of his lectures, probably fearing that if he does so it may be made too hot for him, or he be given the cold shoulder. There is scarcely a place in New England now having a sufficient number of inhabitants to give a lecturer a paying audience, in which Spiritualism is not held in favor by the most intelligent of them; hence, as this man well knows, it would be impossible in most localities for him to rent a hall were it known it was misrepresent and burlesque its truths, and vilify those who hold them sacred.

Our correspondent further says: "I do not like the style of his questions. We are not in logging camps where they sit on benches without backs to them, and I will not agree to heat the hall to seventy degrees. As that is an answer he is so anxious about, I will say I keep people warm enough. If he is not the man I think he is, I do not wish to wrong him; if he is the man, I do not want his money."

Another correspondent writes from Haverhill, Mass., inclosing bills announcing that "T. Warren, assisted by three of the best mediums in the world," would "give one of their materializing séances, and produce some of the most wonderful spirit-power that has ever been witnessed" in that city.

Nov. 19th, 1886, the city of Newburyport was deluged with bills announcing a marvelous public séance to be held at the Opera House on the Sunday evening following, under the management of "Dr. T. Warren," assisted "by three wonderful mediums," namely, "Prof. De Bonie, Dr. C. A. Mansfield and Dr. Free-, man." Dr. Chas. W. Hidden judged from the character of the announcement that his fellow-citizens were about to be imposed upon, and inquiries confirming the truth of his supposition, he determined to prevent the meditated fraud. He sent for Mr. A. A. Wheelock, who had exposed this individual at Worcester, Mass., and Ballston Spa, N. Y. In due time Mr. Wheelock arrived, armed with a collection of show-bills under which this man, whose real name is T. Warren Lincoln, had exhibited as "Slade," "Leslie," "Mansfield,"

"Warren," and other aliases. It was next learned that this numerously named and assisted T. Warren Lincoln, much given to false pretenses, was to occupy the hall in like manner. Hou. C. C. Dame, then mayor of the city, believed the proposed show to be deceptive in purpose, and instructed the committee on public property not to lease the hall to him. The result was Lincoln and his three " wonderful mediums" left the city.

We trust this statement will be sufficient to guard the public against the impositions of this 'T. Warren Lincoln" wherever he may appear, under his own name or any one of his many aliases,

Anna Eva Fay has been starring it of late in Cleveland, O. The Leader of that city, puzzled, as it admits, at her performance, advertised as a materializing séance, to determine its nature. sent an interviewer to our friend Thomas Lees for information, who is reported to have said:

for information, who is reported to have said:

"The lady who last Sunday swooped down on Cleveland on her annual farewell tour, is one of many like her who profit at the expense of the spiritualistic cause. 'The indescribable pheagmenon,' as she advertised herself, is a pupil of the one oncorious H. Melville Fay, now in spirit-life, who in his youth laid claims to mediumship, but early became an apostate to the faith, and adopted the career—disreputable among all honest people—of an exposer of Spiritualism.

A little over twenty years ago he met Miss Anna Eva Heathman of Parkman, O., and made her Mrs. Fay, and under his skillful tutelage she soon became the indescribable phenomenon,' as seen at the Star Theatre last Sunday night, when through the glaring bills and sensational advertisements she harvested a good paying audience, composed of credulous Spiritu-

alists, bigoted skapiles, a few sincers but feelish investigators, and the customary crowd that usually go for the fun they can get out of it. The storeotyped handbill used by all these so-called religious illustrated lectures on Biritualism, and which Melvillo Fay claimed the honor of originating, seems to deceive many fairly intelligent people, as well as the most ignorant. This handbill should deceive no one with the slightest experience in spiritual phenomena. As to whether she is a medium. I would say she is not so considered by those who have had any intimate experience with her, and as for her rating among Spiritualists, she has none other than as a very shrewd performer of tricks."

In a letter received by us last week from

In a letter received by us last week from Springfield, Mo., after remarking upon the growing interest in Spiritualism in that section, the writer says:

"And now comes the noted mind reader, J. R. Brown: but that he is a spiritual medium, as claimed in his pretentious cards, is something new to us."

We had occasion as far back as 1881 to make remarks not very complimentary to this J. Randall Brown. At that time he was tramping with his tricks through Illinois, styling himself "The Monarch Among Mediums," and announcing on his pink and yellow handbills his erratic course as "A Grand Tour of the Continent of the Greatest of All Spirit Mediums in the World! Under the Auspices of the 'United Society of Spiritualists' of Boston, Mass." The imprint on this bombastic bill was: "'Banner of Light Publishing Company,' Boston, Mass." The truth is, no Society of that name ever existed in Boston, nor any such Company. All else on the bill was as false as these statements. At the top of it was this startling command: "Halt! Every Living Mortal! and Behold the Marvels of the Day!" and it was further said that what was to be witnessed would "strike all beholders dumb with awe." As what was promised to take place never did, the "marvels" that were to qualify the audience for a deaf and dumb asylum must have been the brazen falsehoods the bill contained, as they certainly were "marvels" in that line. We have now before us a letter, together with a copy of that bill, received from Rock Island, Ill., dated Dec. 21st, 1881. The writer says: "Spiritualists who have been long in the Cause left the house long before the performance closed, being ashamed and disgusted."

So much for J. Randall Brown, now imposing on the Southern public, and of whose reception in Springfield, Mo., our correspondent says: "The house was crowded!" A large number of others whose handbills and past records are in our possession, we have space at this time to only allude to by name, and that only of a few, and we do so to guard our readers against their impositions. Several of these names it is quite likely are used by one person. Here are a few: "Prof. Wayland, (probably Brown) assisted by W. II. Conant," "Palmer Brothers," "Miss May Howard, assisted by Prof. Williams," "Dr. J. E. Hilts," "The

Steen Family: Prof. Charles and Mrs. Martha E. Steen," "Prof. O. E. Emerson," "Frank Hume, assisted by three of the best materializers in the world," "Kate Davenport, assisted by three of the best materializers in the world," "Thorn & Darwin," "Prof. Cooke," "Prof. W. W, Dayton."

Beware of all the above.

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

[From the Better Way.]

Open Letter to Mr. Savage. Personally we are strangers, yet I feel quite well acquainted with you, having read many of your sermons, as well as other writings, to my pleasure and profit. I write this letter because of your connection with the new Psychic Society, and your views as published in a February number of the Boston Globe, and reprinted in the BANNER OF LIGHT of Feb. 21st, which views were classified under seven different heads. Six of these you have already disposed of without the aid of excarnated spirits. The seventh, of which you possess a respectable number of facts, you have been less fortunate in explaining satisfactorily to yourself. Personally we are strangers, yet I feel quite

In the same issue of the BANNER OF LIGHT, Feb. 21st, you will find an article entitled "Auto-Hypnosis," which will, I think, dispose of your

Hypnosis," which will, I think, dispose of your troublesome seventh difficulty,
Auto-Hypnosis's exact meaning may be a little obscure to the unscientific mind, but to us who know, it is all plain enough. So I think that we may justly claim that all your views are disposed of as far as you have proceeded, without any assistance from spirit power.

Now I have two more points that I wish to present to your consideration, and I earnestly

Now I have two more points that I wish to present to your consideration, and I earnestly hope that your society will take note of them.

The first is obsession. The second is intelligence conveyed through material objects by their more unents without the aid of any visible physical contact. Of the first, my forty years of practice as a physician have furnished me with a very respectable number of facts. Of the second my forty years of study and research second, my forty years of study and research have been thickly strewn with experiences of this kind more or less pronounced. Possibly auto-hypnosis may dispose of these points also;

if not, perhaps bi-auto-hypnosis might effect-ually settle the matter once for all.

In regard to my first point, obsession, wherein the obsessing spirit maintains his or her iden-tity, personality and mentality, I wish particu-larly to call the attention of yourself and col-leagues. I will cite one case, a recent one, which can be easily investigated, as all the correspondence is in my possession, and the par-ties are only a short distance from Boston at

this writing:

Last fall I was called to a patient who appeared to be insante. I could find no trace of disease. Her insanity was peculiar. She was almost if not wholly demented as far as her almost if not wholly demented as far as her own personality or mentality was concerned. She was dazed and bewildered. Her own children seemed strange to her. She was restless and uneasy, and particularly desirous to go home, although she was in her own house, with her family about her. She would talk but very little, and did not remember her past history.

I made several calls, and at last hit upon a plan which succeeded admirably. I began to ignore the presence of the lady, and addressed her, as she appeared, as another personality. At last I succeeded in obtaining the following story:

I asked the question, "Who are you?" but not verbally, of my patient; I wrote this ques-tion and put the same in an envelope, sealed it, and put the same in an envelope, sealed it, and placed it in my patient's hand. She was lying upon the bed, and I seated myself to watch results. Soon she aroused from a sort of stupor, and gave me a name. Then followed a name of a city in this State. Then by questions which I asked verbally, I received quite a history. It ran thus:
"My name was soand so. I lived in Salem.

a history. It ran thus:

"My name was so-and-so. I lived in Salem.
Have a family there. I fell July 3d from a
building upor which I was working. I passed
away soon after, the next day, I think. I want
you to write to my wife. Tell her to proceed
with her lawsuit, not to settle with them; and tell her not to change her residence now, as she is intending to do."

All this I wrote down, and immediately sent the same to the wife, whose name was given me, and in due time received a reply confirming all the spirit had said, even to the moving from the house, etc. Soon after this my patient recovered, and has shown no sign of in-

sanity since.

Now for my second point. One illustration

is as good as a hundred.

At the close of a rapping and table-tipping seance, after the party had all moved away from the table, I perceived the latter to be moving. I examined it carefully and found no DUM, Investigator Office, Palie Memorial, Boston, Mass.

physical agency at work. After getting an affirmative reply to the question, "If this is a spirit moving the table will you spell out through the alphabet your message to us?" I sat for two hours with a card in my hand containing the letters of the alphabet, and as I pointed to the right letter the table would move. When I had finished, the letters which I had written were not divided into words, but presented one unintelligible mass. After marking off the words I read the following:

"My name is so-and-so. I passed to spirit life yesterday at 8 P. M. My body will pass through your city to-morrow on its way to Mt. Auburn."

This I found to be true.

This I found to be true.

Now, if these points can be explained without the aid of excarnated spirits, I would like to ask these reverend gentlemen what evidence they have of immortality?

Fitchburg, Mass. H. H. BRIGHAM, M. D.

"Immortality and Modern Thought." The Brockton, Mass., Daily Enterprise, of March 9th, devotes over a column of its space to extracts from the lecture of the Rev. M. J. Savage of Boston upon the above subject, delivered in Brockton on the Sunday evening previous. Among other good things which the clergyman is reported to have said we find the following paragraphs, which we clip for the perusal of our readers:

following paragraphs, which we clip for the perusal of our readers:

"There is nothing in science," said Rev. Mr. Savage, "to prove that there is life beyond death. Stronger evidence than that which we have must be brought out to prove that there is life beyond death to scientists, who call themselves agnostics, and say they don't know. Is this life all, or only the beginning of an infinite career? Suppose that it is only just the beginning, and don't you see how it changes the whole outlook of man over human life? If this is only the beginning, the question to be asked concerning a man who has died is not 'How much money did he leave?' or other like questions, but the one thing to ask is: 'What kind of a character did he develop to go into further and grander development beyond the shadow?' If this is only the beginning of life, what difference does it make? I don't care what kind of a seat I occupied in school, only did I learn the lesson? A hoy goes through Harvard to prepare for his entrance into the world. He must learn his lessons in order to get through properly. Is man a body, an animal, or a soul? I don't know of any direction for the solution of the question except in psychic research and investigation.

Some people give up investigation, and oppose a thing simply because it upsets their theories and solutions to problems. What does science know about the possibility of certain things? How much of the world do you and I ever see? The thiest fraction; and it is so with what we hear. Scientists have nothing to say against the possibility of certain things, and when they attempt to find a man's soul what Instruments have they to do it with? Old physicians declared against a man having a soul because they failed to find it with the scalpel. Can you see a telegraphic message as it is being transmitted over the wire?

wire?
I have tested the rapping thoroughly, and with satisfactory results, obtaining intelligent answers to questions. People sonietimes say that the rapping is attributable to the snapping of toe joints. Very well, but how did the toe joints get the intelligence to answer satisfactorily the questions of the investigator? A Harvard gentleman, who with me is interested in these investigations, and who is, I believe, half a Spiritualist now, said to me recently: Suppose you and I get to become Spiritualists, what will the world say? I replied, 'Only a couple more cranks.'

itualist now, said to me recently: Suppose you and I get to become Spiritualists, what will the world say? I replied, 'Only a couple more cranks.'

I used to listen to such things as I am now about to tell you, and wonder what asylum the narrators escaped from. A few years ago in my study, in broad daylight, a medium held an accordion keys downward and it immediately was played by an invisible power, sending out the sweetest of music. I asked if it wouldn't play for me, and the medium said I might try. I took it in my hands, and it was finnediately selzed by an invisible power, and I had a wrestling match to keep it. I held it only by putting my muscles to a severe test. I could tell more of this power did time permit. There is an intelligent besides an invisible physical power in Spiritualism, and while in the larger number of cases the medium did not tell mothings I did not know, I have hundreds of times been told things that I knew the medium did not know. It is a well-known fact that of two musical instruments tuned to exactly the same key, if one is struck the other will respond. This is due to sympathetic vibration, and some hold to the idea that this spiritualistic intelligence can be accounted for in the same manner by a sort of sympathetic vibration of thought in the mind. If I had only been told what I knew I would not have been satisfied, and this is what staggers me. I got even more than I knew, or than I knew I would not have been satisfied, and this is what staggers me. I got even more than I knew, or than I knew the medium might know. By a personal frlend possessing psychic power I have been told things that neither of us. Some of these things are too personal to be told, and to tell them would seem like laying out one's heart before the public."

What pains and tears the slightest steps of man's progress have cost! Every hair-breadth forward has been in the agony of some soul, and humanity has reached blessing after blessing of all its vast achievement of good with bleeding feet.—Dr. C. A. Bartol.

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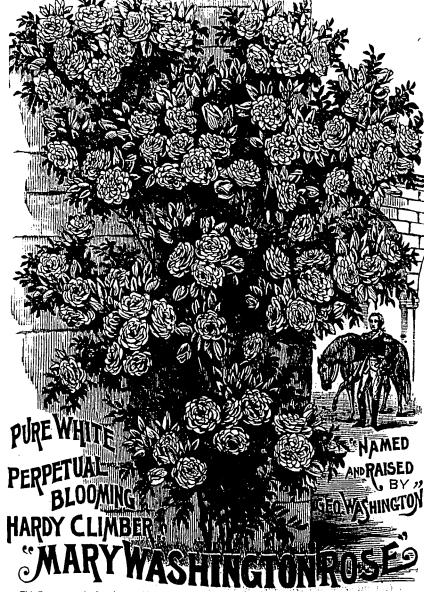
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Newspapers sent to this office containing matter for impection, should be marked by a line drawn around the article or articles.

Banner of Pight.

BOSTON, SATURDAY, MARCH 28, 1891.

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JOHN W. DAY. ASSISTANT EDITOR. .. BUSINESS MANAGER.

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

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

Fast Day! Special Notice to Patrous.

April 2d having been set apart by the constituted authorities as the annual Fast Day, the Banner of Light Establishment will remain closed on that date.

Those having advertisements which they desire renewed in THE BANNER for April 4th must make their applications on Friday, March 27th, not Saturday, 28th.

Those who have reports, announcements, etc., for our issue of April 4th must see to it that their favors are at this office on the morning of Monday, March 30th, otherwise they will be too late, as we are obliged to put our forms to press one day in advance next week in preparation for Fast.

The Forty-Third Anniversary.

Tuesday next, the 31st and last day of March, will bring the Forty-Third Anniversary of the blessed advent of Modern Spiritualism, an event that in point of interest and importance is bound to rank among the most remarkable of this remarkable century. Spiritualists all over the world will hail the dawn of this eventful day with the fervor and devotion that may be supposed to animate their feelings on such an occasion.

The note of preparation has been sounding for some time past, as the columns of The BANNER attest. Societies of every known name that are enlisted in the glorious Cause are all ready to make public manifestation of | the church and prayed for an hour that the disthe grateful joy that pervades the hearts of aster might be averted. Herforebodings were each of their members. The 3ist of March is a not dispelled, and so on Friday, the day before day of days, a shining landmark on the journey of human life to be regarded with delight.

The exercises appointed for the observance of this great memorial day of Spiritualism are always singularly appropriate, and varied to meet the suggestions of the progressive and developing era in which we live, and truthfully embody the new movement in the world's faith and knowledge.

The sight of these gatherings, if collected in a single assembly, would be one to be remembered to the latest period of one's life. It would leave an impression so deep and significant as to awaken the recipient to wholly new and different conceptions of human fraternity. It would give one an idea of the dominance of spiritual power such as has never entered his mind and compelled his serious reflection.

There is no question that this Forty-Third Anniversary of the advent of the great revelation to mankind at the existing stage of the world's progress is to be celebrated with a welcome more sincere than has marked any one of its long line of predecessors. The anniversary exercises are to be conducted on a much wider plan, and more generally participated in by those who accept and those who sympathize with the cause of Spiritualism. The day and the time will be especially sacred to all classes of mediums, who cannot but regard it as the spiritual Mecca to which to bring the voluntary tribute of their gratitude, and from which to draw as from a fountain the deep draughts of a fresher inspiration.

The Spiritualists of Boston intend to make the occasion a memorable one. They mean to impart to it an expression which it has not hitherto taken on. They are resolved to make it a celebration and a praise wholly worthy of the great fact it signifies.

One reflection above all others rises to the mind in view of the near approach of an anniversary so fraught with meaning for the human race. It is this: that this above all others is the time, and this the event, that should have the power to harmonize all differences of opinion, to dissipate all personal prejudices, and to cause to disappear all past animosities that are so potent to undermine the rightful influences of a common spiritualistic belief.

No more fitting, no more significant and sat isfactory service could be performed for Spiritualism than the celebration of this Anniversary by a united proclamation of charity, fraternity, brotherly love, and a union of hearts to which there is to be no dissolution.

The Mississippi Valley Association of Spiritualists will hold its semi-annual meeting, in connection with the Anniversary celebration, at New Boston, Ill., March 28th and 29th. At the same place and time the Ladies' Independent Union will hold a meeting at which important business will be presented.

Materialization of Spirit Forms.

A few years after the advent of Modern Spiritualism, as many votoran Spiritualists are aware, a number of prominent gentlemen in New York City formed what they designated a "Miracle Circle," as they expected and did receive thereat phenomena as wonderful as any recorded in the Bible, and believed by Christians to have been miracles.

One of the members of this circle insisted upon seeing the hand of a spirit, and, taking hold of it, promising that if he were privileged to do so he would be content and doubt no longer. In a short time he was gratified in this particular, and subsequently it became not unusual at these séances to see a hand or foot, and occasionally to grasp and distinctly feel and examine one or the other or both at the same time.

This was nearly forty years ago, and it is reasonable to believe that a knowledge of how to produce such phenomena has, during all the intervening years, been developed to a degree that enables the workers on the spirit side of life to produce the same phenomenon, even to the extent of a full form; which has been since accomplished in public and private circles, and is still being done. All the fear we have, when the new investigators investigate, will be in consequence of repellent forces in their midst that will retard the work of the invisible chemists who are disposed to accommodate the clerical brethren. The former insist that they must be through the instrumentality of their mediums-the positive force-while the latter must be in a negative condition; i. e., passive during each séance. We have no doubt that the signers of the "new move" prospectus will conform to the laws that govern mediumship, which most of them understand. But, on the other hand, all clergymen of whatever denomination are invited to participate-those who have made up their minds in advance that all the phenomena are fraudulent-hence the proper harmonious conditions are liable to be subverted, and, in consequence, no satisfactory results would be attained.

Such has been the case with all investiga tions in the past, although the investigators desired to act in good faith. Such was the case with the Harvard College investigation many years ago, full accounts of which appeared in THE BANNER at the time. Also, vide the Pennsylvania University Seybert Commission. Through their Chairman, Mr. Horace Furness, we recommended that Dr. Slade be engaged as an instrument for the spirits to act through, and also Maud Lord ; these mediums were examined, and became disgusted with the modus operandi of the said committee, as they said there was not a spark of spirituality in their compositions, the Rev. Mr. Fullerton being more bigoted than all the rest put together. The whole thing was so absurd, according to the information we received at the time, that we became indignant and classed them as a body of 'learned idiots." Similar investigations years ago in London resulted in a like manner. But we do hope that the new self-constituted commission will act on a higher and nobler plane than have their predecessors.

A Strange Presentiment.

The Syracuse Standard of March 16th says Many stories, often stranger than legend or fable, are always incident to any great events, but one tale which comes from a source positively without the slightest chance of exaggeration or prevarication has come to light concerning the recent fire. A well-known lady, a member of St. Paul's church, wrote a letter to Bishop Huntington Friday, March 20th. In it she said that while listening to the concert at the Alhambra on Thursday afternoon, a strange presentiment came to her almost like a divine revelation. Something seemed to tell her that Syracuse was on the eve of a great conflagration, and that St. James church was to be destroyed. So strongly did the impression remain that she left the Alhambra, went over to the fire, she wrote to the Bishop, telling him of her vision. Bishop Huntington, when he read it, laid it one side almost without a thought, thinking that it was only the result of a diseased imagination. To his amazement the very disaster prophesied happened almost to the smallest detail." Such presentiments are not strange to us. Nine times out of ten they come true. We have had just such experiences, several accounts of which have appeared in THE BANNER, the most remarkable one being the terrible railroad disaster at Revere, Mass., when many persons lost their lives.

The Science of Astrology.

The subject considered at the meeting of the Boston Theosophical Society Friday evening, March 13th, was "Astrology Explained by Karma." Mr. A. B. Griggs read the essay, and a number joined in the discussion. Mr. Griggs gave some of the references to astrology in the book of Genesis, giving what he claimed to be the correct translation of the Hebrew of portions of the first three chapters, which he declared were very occult and esoteric. Prominent scientists of different ages, including Lord Bacon, Lord Napier and Keppler, such men as Archbishop Usher and Melanethon, and a long list of poets, were named as believers in astrology. That astrology is a science we fully believe, as in years past we have tested some of the best astrologists in this country, and in a majority of cases their prognostications proved marvelously true.

An Anniversary Circle.

The 31st of March will occur on Tuesday this year, in consequence of which the Spirit Presdent of our Circle-Room informs us that he will devote the Banner séance of that day to such of our old-time spiritualistic workers in the higher life as can influence our medium, that they may have an opportunity of expressing their thought in mortal life upon that anniversary day. Our Tuesday's circles are usually devoted to the consideration by Spirit Pierpont of questions; but he will omit the customary exercises on the 31st, that as many as possible of the above-mentioned class of spirits may

The Arena Magazine for April is a spicy nithber, rich in variety and strong in the presentation of the great fundamental problems which are agitating the popular mind at the present time. Dr. Buchanan concludes his excellent essay in this number on "Nationalism of the Land," and Gerald Massey of England contributes a poem on "The Burial of Charles Bradlaugh." For sale by Colby & Rich.

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

A flif at "Hallucination."

There a thousands of people, says The Cultfornia Hummerland, whose testimony as to any occurrence involving the evidences of their senses would be as worthy of credence as that of any psychical researcher or scientist who have had experiences similar to those related by W. Stainton Moses in London Light in answer to these questions:

in answer to these questions:

"Sin: May Iask if any of your readers know of a case in which an apparition of a deceased person has been proved to have moved a material body? If this could be shown, it seems to me that the theory of these appearances being phantoms or hallucinations, as set forth by the Society for Psychical Research, would, to a great extent not hold good. For instance, if an apparition of your deceased or dying friend appears to you in your sitting room, when you were not thinking of him, and shortly vanishes, how would you decide whether it was an hallucination or really the spirit of your friend?

"We have seen to hallucination."

"We have seen 'an hallucination' swing a chair round its head. We have received from 'an hallucination' accurate information not previously known to us. We have put our fingers into the mouth of 'an hallucination' and been bitten thereby. We do not believe in an hallucination." - Ed. Light.

Spirit-Messages.

Evidence of the value of the spirit-messages given at our Free Circle continue to reach this office. The good words written and spoken to us by strangers as well as friends upon this subject would fill many pages were they all recorded. This fact is not only gratifying to us, but it is encouraging to the spirit bands who have the Circle-Room in charge, they, like ourselves, finding courage and strength in this recognition and appreciation of their work. The following note has just come to hand from Galveston, Tex.:

March 11th, 1891.

Masshs. Col.hy & Rich—I wish to verify a message from "Snowbird," which appeared in the Banner of Light, given at your scance the 14th of November. She is one of my controls, and I have expressed a wish for her, as one of my band, to go and give me a message at the Banner Circle. Her message was correct, as no one but one of my guides could have given me such a good message. I thank the medium through whom it came. May you and Mrs. Longley be spared many years as mediators between the two worlds.

Yours truly, Mrs. M. A. Carroll, 1723 Strand street, Galveston, Tex.

The Doctors' Plot.

The Boston Advertiser, in referring to the at tempt made to circamscribe the liberty of action in choosing a doctor, says:

"The reason why all such attempts as the present have failed in the past is, that the smutch of medical bigotry has been on them. Apparently the ruling mo tive of their promoters has been to get the State to es tablish a particular system of medical practice, just as in European countries particular systems of religion are established, and to put non-conformity under a ban. Now the people of New England long ago decided to do without an established church, and their objections to an established medical order are not less pronounced."

According to the large number of programmes published in another column in regard to the coming 31st of March celebrations in different parts of the country, it will be seen that all true Spiritualists are more alive to the great importance of this blessed occasion than ever before. THE BANNER sends out broadcast its congratulations to all the devoted workers in the Cause, and hopes to have the privilege of printing in the immediate future the noble utterances of the various speakers in behalf of Modern Spiritualism, that the joyful echoes may circle the globe.

The questions answered by spirits, and published each week on our sixth page, are later, when he was taken to the Vaccination Station more and more appreciated as time passes, and that, too, by people who do not profess to be Spiritualists. This issue contains answers to the vaccine pustules on his arm. A few days later he several very important questions; one especially in regard to the Koch treatment of consumption, will doubtless be perused with interest, as this important question is uppermost in the public mind to-day. Also, messages from viduals fill a very essential po sition on THE BANNER's sixth page each week, as their verifications are frequently sent in for publication by the friends and relatives of the parties named.

Mr. J. V. Mansfield, the competent medium for answering sealed letters, or by whom, rather, the invisibles answer them, and have done so for many years, is at the present time a resident of San Francisco, Cal. In a private letter from him recently he informs us that it is his intention to come East this summer. We hope he will, and would suggest, if he does visit us, that he will call upon the "murderous gauntlet" people and let them thoroughly "investigate" him through his mediumship, as did Prote Felton, President of Harvard College, and other officials of that venerable institution many years ago.

The services of Mr. and Mrs. Hudson Tuttle have been secured for the Cassadaga Camp-Meeting. Their engagement covers the week ending August 8th and the Sunday following. We hope the Onset Bay and Lake Pleasant managers will also secure their services at the respective localities in this State the coming summer.

LAKE PLEASANT.-The first number of the fifth volume of The Wildwood Messenger, J. Milton Young, editor, is now ready. It's a daisy. It will be sent by mail to any address on receipt of 25 cents for the season. Address as above, Haverhill, Mass.

We are informed that Mrs. Dillingham-Storrs will hold a seance in Mrs. Farrar's Parlors, 164A Tremont street, Sunday evening, March 29th, at 7:30, when Mrs. Farrar will sing under spiritual inspiration.

We are requested to state that there

will be a meeting of Veteran Spiritualists at

the Banner of Light Hall, 81 Bosworth street,

on Friday evening of the present week, March 27th, at 7½ o'clock. Mattie E. Davis of Orange, Mass., and Mrs. S. M. Ingraham of Windsor, Vt., are thanked for beautiful flowers contributed to

our Free Circle-Room. There are so many good things in THE BANNER this week that we have n't the space

to enumerate them. W. J. Colville's permanent address is

Vo. 4 (Room 1) Berkeley street, Boston, Mass. Hon. Sidney Dean is to take part in the

Anniversary celebration at Cincinnati. The Spring Exhibition of the Massachusetts Horticultural Society, to be held in Horticultural

Hall, Tuesday, Wednesday, Thursday and Friday of next week, will, as usual, attract crowds. The exhibit promises to be one of much excellence.

Faise Representations.

The sensational press seems to be eager to snatch at and retail with embellishments every little tale that is started anywhere against Spiritualism or Spiritualists. Every few weeks some secular paper appears with a highly colored story of rumored reports of some mysterious or peculiar transaction on the part of a Spiritualist or a medium. Yet, when the report is sifted, the facts go to show that Spiritualism or mediumship had nothing, or very little, to do with the sensation; but, on the contrary, the journals that started or colored such reports, seldom, if ever, take pains to do justice to the Cause they have thus falsely represented.

We are led to make these remarks because of a highly sensational article which recently appeared in a Boston daily. The article opens as follows:

a Boston dally. The article opens as follows:

"HAVERHILL, MASS., March 20th.—Sarah Bryson, aged twenty-five, housekeeper for Judge and Mrs. Henry Carter of Bradford, committed suicide by jumping into the river at Bradford at 9 o'clock last evening. The body was found at Groveland this morning floating in the water just above the fron bridge. She was insane, caused, it is supposed, by Spiritualism, as she was constantly imagining herself possessed by spirits. She belonged in Bradford. Medical Examiner Cogswell viewed the body. Her suicide has brought to light some interesting developments, in which a magnetic doctor by the name of Russelle is concerned."

Judge Carter, in whose family the woman resided,

gave the following in his statement of the case:

"A few years ago a child was born to the couple, and when about two years old died of diphtheria. It was buried in my lot at the Bradford cemetery. From the birth of the child Mrs. Bryson's health was affected, and she received treatment from the best physicians in this city and Boston. A short time ago she was attracted by the advertisement of Dr. Russelle, a magnetic healer, who came to Haverhill, and whose wonderful cures had attracted wide-spread attention. She went to him, and was treated by him. From that time Mrs. Carter noticed a change in Mrs. Bryson's condition. She expressed a longing to occupy a higher station, and stated that demons, angels, etc., were constantly hovering near her."

Now any unprejudiced physician will acknowledge gave the following in his statement of the case:

Now any unprejudiced physician will acknowledge that this was a case of unbalanced mentality, not caused by the treatment of the said to be healer referred to, but produced by and dating from the patient's condition at the time when her child was born; and that this puberal insanity had nothing whatever to do with Spiritualism.

We know nothing of this Dr. Russelle, whom the paper alleges to be "a magnetic healer." We never heard of him among Spiritualists, nor has he been known among the prominent mediumistic workers of the country. Furthermore, the doctor himself states that he treated the patient only with electricity, and therefore not as a magnetic healer. We quote from the statement of the said Dr. Russelle:

the statement of the said Dr. Russelle:

"Mrs. Bryson," said he, "came to my office about five times, and I treated her solely by electricity, giving her only one prescription, which was simply a tonic. The last time she came she stated that she felt well, and I told her that she need not come to see me again. Yesterday afternoon she came into my office, and in an excited manner told me that she was troubled with devils. 'They are all about me,' she cried, 'and among the spirits is yours.' I thought that she had been drinking, or else was under the influence of morphiner. She declared, however, that she was perfectly sober. I then at once adjudged her insane, and with my wife tried to calm her. She finally started to go out, and I offered to accompany her home. She stated, however, that her husband was outside. That was the last I saw of her. I never had any improper relations with her, nor did I ever make love to her. She had a severe and very complicated disease, but I conquered it solely by the use of electricity. From her conduct, and the language used in her letter, it seems to me that there is positive proof of her insanity. I have treated over a thousand persons since I have been in the city, and nearly half of the patients have been women."

Spiritualism is a respectable and an honorable

Spiritualism is a respectable and an honorable Cause; its mission is to benefit humanity. Its true exponents are sincere and honest workers, who are doing good in healing the sick, and in teaching mankind of immortal life. Is it not high time that justice was done to these maligned people by the public press?

The Vaccination Inquirer

For March (London: E. W. Allen) deeply regrets the demise of Charles Bradlaugh, he having been a mem ber of the Royal Commission, and the most able champion of the anti-compulsory vaccinationists connected with it. It is not known who will be appointed to fill his place.

At Birmingham, a child, perfectly healthy until the 7th of January, when he was vaccinated, and was a week to be inspected, considered so well that the vaccinator filled some tubes with his dolorous stock-in-trade from would not take nourishment, rolled his eyes, and seemed to be in great pain. A hard red swelling appeared on the back of the arm, that gradually extended to the wrist, white pimples came, and as they dried away the skin peeled off in long strips. The child, subjected to terrible itching and irritation, scarcely had five minutes' continuous rest. He moved his head from side to side, and, being by this time too weak to cry, gave an occasional low moan, until he died of exhaustion. The father and mother both objected to vaccination, but reluctantly yielded because it was the law.

It is to avoid the possibility of such a deplorable oc currence as the above, that the Massachusetts Legislature is now being petitioned to repeal so much of the vaccination law as renders it compulsory on the part of parents to have their children vaccinated. Shall the selfish greed of college-bred, diplomated doctors render this just appeal of the people in behalf of their offspring nugatory?

In Memoriam.

Mr. Thomas Ranney of Newton Highlands passed to the higher-life Tuesday, March 17th, after a brief illness from pneumonia of five days. Mr. Ranney was a conscientious and uncompromising Spiritualist, who brought his knowledge of the life beyond into his daily works, living the truths and following the precepts which our philosophy brought to him every day in the week, and hiding his light from no one. For seventy-eight years he has trod the earthly way, winning the respect of all who were brought in contact with him, no matter how they may have differed from him in religious belief. The funeral services over his remains were conducted at his late residence on Thursday, by the Rev. Mr. Bowser of Newton-s Unitarian clergyman of the liberal school, who read appropriate selections, with prayer-and Mrs. Shel hamer-Longley, who delivered an inspirational address filled with instructive truths and consoling thoughts, in which the speaker defined the meaning and the mission of Spiritualism, and the work which it had accomplished in the life of our translated friend. Mr. C. P. Longley feelingly rendered two of his spiritual songs during the services, and a benediction was pronounced at the close by the attending clergyman. Thus has one more devoted adherent to our Cause been promoted to the higher school of existence, toward which we are all wending our way.

CORRESPONDENTS WRITE that Oscar A. Edgerly has spoken for the Spiritualists of Albany, N. Y., the last three Sundays, the hall being filled to its utmost on each occasion. Edgar W. Emerson spoke in Waltham, Mass., last Sunday, afternoon and evening, to large and well-satisfied audiences. At Fitchburg, Mass., Mrs. C. M. Nickerson on Sunday the 15th and Mrs. Sarah A. Byrnes on the 22d, were the speakers, to both of whom large and appreciative audiences listened with close attention. Mrs. E. C. Kimball will occupy the Spiritualist platform next Sunday. Miss Jennie Leys delivered an excellent disourse in Worcester, Mass., last Sunday. Next Sun day she closes her engagement in that city. The ladies are to give a dance and supper in Reform Club Hall, Friday evening, March 27th; contributions for the table solicited. Some of this correspondence, which came to hand too late for this week's issue, will be given next week.

Next Sunday afternoon, March 20th, at the First Spiritual Temple, corner Exeter and Newbury streets, Boston, Mrs. H. S. Lake will give an address upon "The Message of Modern Spiritualism to Mankind," and Mrs. M. T. Shelhamer Longley will voice communications from arisen workers. There will be appropriate music under the direction of Mrs. Jennie H. Bowker,

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NEWSY NOTES AND PITHY POINTS.

Miss M. M. Fuller, daughter of Rev. G. W. Fuller of Winthrop, Mass., one of the first patients treated at the Massachusetts General Hospital with the Koch treatment for tuberculosis, died March 17th at her home. The treatment at first seemed to benefit her slightly, but the doctors at the hospital did not feel confident of her recovery. She had been ill for over one year.

There is no ending to thy road,
No limit to thy fleeting goal,
But speeds the ever greatening soul
From truth to truth, from God to God.
—J. W. Chadwick.

The Pittsburgh Dispatch fears that the human race will lose its legs unless it exercises them more. That's a fact. We have just received a note from a good friend of ours who has been ill for several weeks but is now recuperating, in which he says his physician recommends that he use his legs more! And so he is practicing in that direction. People are weakening their legs more and more every year by too much riding and too little walking.

As we recently prophesied, the continued rains have at last wrought ruin in various parts of the country-notably in Louisiana, where the levees have been broken in many places, and over a dozen parishes are suffering; the property loss in the "Sugar State," It is estimated, will reach millions of dollars.

PRACTICAL ENDORSEMENT OF CREMATION .- The Boston papers of last week recorded the fact that the late Rev. Frederick Frothingham of Milton, Mass., left directions for the incineration of his remains-the ceremony to be consummated at Buffalo, N. Y.

Daily Press Nubs.—The Copyright law means no right to copy.—The Colossus of Rhodes marked a great stride in art.—Words with a ring—"I pronounce you man and wife."—The debt of nature is one that a man always pays as he goes.—A correspondent is in doubt as to whether he really has religion or not. He is advised to buy a fountain pen.—The latest is a Soap Trust to regulate prices. Makers complain that at present the article is sold dift cheap.—It is generally the negro that carries the largest number of razors on his person who has the most scars on his face.—A writer on reform-dress subjects says: "The garters must go." Well, that is what they are worn for. If they were left off they wouldn't go.—It may be true that the world is all a fleeting show, but the man who begins to fear an assessment for an Easter bonwho begins to fear an assessment for an Easter bonnet will hardly be convinced that it is n't a dread

Many of the larger mercantile houses have an annual mark-down sale to close out reinnant lots and styles, which in many goods are equal to the best, and sold at cost, or less, in a dull season to secure room for incoming importations. Jones, McDuffee & Stratton have practiced this policy for many years, and buyers will find assembled on their tables such inducements as announced in another column.

The highest exercise of charity is charity toward the uncharitable.—Joseph S. Buckminster.

"I could not get my coat on, but Johnson's Anodyne Liniment cured my rheumatic pains."

Helen Stuart-Richings

Enlightened the citizens of Beaver Falls, Pa., upon the subject of Spiritualism, in a course of lectures delivered last week, in which, says the Evening Journal, the subject was handled in a very acceptable manner. "We were pleased," it adds, "with the kindly manner in which she spoke of the opinion's entertained by others. She claimed that ignorance and

tertained by others. She claimed that ignorance and bigotry were closely allied, and that the truth could not suffer from investigation. We feel that the lecturer cannot but do good in presenting the views of Spiritualists, and giving a better understanding of the subject than has heretofore been entertained in our vicinity."

Mrs. Richings lectured in Beaver Falls four evenings, closing with an entertainment on the evening of the 20th. On the Sundays of March she spoke for the First Spiritual Church of Pittsburgh, Pa.; on the other evenings as above, and at Alliance, Newcastle, Dixmont, Pa., and East Liverpool, O., and is to speak in Canton, O., the 30th and 31st, and April 1st and 2d.

The Sundays of April Mrs. Richings lectures for the Norwich (Conn.) Spiritual Union. Terms for lectures and entertainments in the vicinity may be had by addressing her at the Wauregan House, Norwich, Conn.

Flowers.

What man, woman or child is there that does not admire flowers and beautiful plants? John L. Childs has some of the most beautifully located grounds in the country, situated as they are upon the most fertile and picturesque Long Island. By strict integrity and attention to business Mr. Childs has gathered a list of customers which takes in not only this country, but China, Japan and Australia, besides all parts of Europe. Mr. Childs's annual catalogue is handsome and useful, and is many times worth the cost of sending for it. It may be had by addressing John Lewis Childs, Floral Park, Queens Co., N. Y. It gives an extremely large list of ornamental flowering plants and shrubs to select from, and will suit the most fastidious.

March 20th, in the lower audience hall of the First Spiritual Temple, Boston, Mrs. Crawford will deliver an address upon Church Music, or Music the Language of the Soul vs. Theology. Seats free to all. On March 26th, at 3 and 8 P. M. respectively, the closing recitals take place. We feel that those with whom this medium may come in contact during her prospective recitals in Norwich, New York, Brooklyn and other places, will recognize the fact that the spirit-world has sent forth a fitting leader for its work.

Dr. J. R. Buchanan's new book, "Therapeutic Sarcognomy," a superb imperial octavo volume of seven hundred pages, is now issued. Its twenty-six chapters give a vast amount of practical information upon subjects of vital importance to every individual. Copies may be obtained of Colby & Rich. For full details, see advertisement.

Dr. Abbie K. M. Heath will for the present give her attention to answering letters and the transaction of business by mail. Address Hotel Simonds, 207 Shawmut Avenue, Boston, Mass.

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

Mrs. A. E. Cunningham spoke and gave tests in Quincy March 12th, and in Fall River March 22d. Will be in Quincy April 13th. Engagements solicited for the Anniversary and, the Sundays of April. Address 459 Tremont street, Boston.

Prof. J. W. Kenyon spoke in Providence, R. I., Sundays, March 15th and 22d, very acceptably to large and appreciative audiences.

and appreciative audiences.

Mrs. Ida P. A. Whitlock of Boston spoke March 1st in Providence, R. I.; 8th, in Lynn, Mass.; 18th, Lowell, Mass.; 22d, Haverhill, Mass. On the 29th she will be at Greenwich, Mass.; April 8th and 12th at Worcester, Mass.; 19th at Fitchburg, Mass.; 28th, Salem, Mass. She is making engagements for the season of '91-'92. Societies desiring her services would do well to correspond with her. She can be engaged for Camp work for 1881.

Mrs. H. W. Cushman has removed to 7 Walker street, Charlestown District.

Mary A. Charter would like to make engagements for societies, and platform tests and readings, as medium and temperance worker. Address 266 Tremont street, Boston, Mass.

Dr. H. F. Merrill's address is now Western Avenue,

Augusta, Me.

Edgar W. Emerson will be at Berkeley Hall, Boston, Sunday P. M. March 20th, and Anniversary exercises March 31st; Pittsburgh, Pa., all the Sundays in April: Worcester, Mass., May 3d; Plymouth, N. H., May 5th; Haverhill, Mass., May 10th; New Bedford, May 17th and 24th; Fitchburg, May 3ist.

Grand Consolidation Scheme. All the life insurance companies consolidated under the name of the Erated Oxygen Life Assuring

Co.

Such a plan as the above would mark an era of progress. Men would live out their allotted years in health and peace, and, having few-doctors' bills to pay, and full immunity from disease, would leave a competence, not only in vigorous health to ofispring, but in the "coin of the realm." Dr. Koch, with all his free advertising, cannot show a tenth as many actual, cures of Consumption as can the friends of Ærated Oxygen show for this marvelous medicine. It kills the germs and builds up the diseased tissues. The proof is offered freely in the form of an opportunity to test it, without money and without price, at their offices in the Chief Citles of the World.

1891		April.			1891	
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ANNIVERSARY MEETINGS.

Boston, Mass.

The Forty-Third Anniversary of the Advent of Modern Spiritualism will be delebrated by the Children's Progressive Lyceum Association in the Meionson, Tremont Temple, on Tuesday, March 31st, at 10 A. M., 2 and 7 P. M. Speakers and musicians engaged: Mrs. M. T. Longley, Miss Belle Hinckley, Col. A. A. Wheelock, Miss Marie Falls, Mrs. N. J. Willis, Joseph D. Stiles, J. Frank Baxter, Mrs. Emma Miner, Mrs. Ida P. A. Whitlock, Mrs. Kate R. Stiles. A Grand Concert in the evening by the children of the Lyceum, under the direction of Stiles. A Grand Concert in the evening by the children of the Lyceum, under the direction of Mrs. Wm. S. Butler, Prof. Milligan acccompanist. Poole's Orchestra will furnish music both day and evening. For further particulars see programme. Tickets for day and evening, 45 cents; for day alone, 20 cents; evening, 25 cents; can be had of any member of the Lyceum, or Mr. Frank Falls, 23 Central street, Boston. Orders by mail will receive prompt attention.

Per order of the Treasurer,
MRS. WM. S. BUTLER.

Grand Union Celebration.

The Societies holding regular weekly meetings in Twilight Hall, 789 Washington street, namely, The Ladies' Industrial Union, Mrs. namely, The Ladies' Industrial Union, Mrs. Ida P. A. Whitlock, President, The Independent Club, Mr. H. F. Adwers, President, and the Society conducted under the management of Mr. Eben Cobb, will unite on Tuesday, March 31st, in an appropriate social celebration of the day, the services commencing at 10 o'clock A. M. Excellent literary and musical talent has been secured. Speaking, recitations, music and tests will be harmoniously blended. The combined effort will be to make the exercises of the day and evening entertaining and edifying, and promotive of fraternal relations among all participants.

nal relations among all participants.

The Damon Sisters will be in attendance throughout the entire day and evening, to add to the enjoyment of the occasion by introducing a number of their harmonious musical se lections. The exercises of the evening will conclude with a social dance.
Secure your tickets early, as there will be but

a limited number issued.

('APT. R. Holmes, Chairman of Committee.

Berkeley Hall.

The Forty-Third Anniversary will be cele brated by the Boston Spiritual Temple Society at Berkeley Hall, No. 4 Berkeley street, on at Berkeley Hall, No. 4 Berkeley street, on Tuesday, March 31st, at 10:30, 2:30 and 7:30. Speakers: Mrs. R. S. Lillie, Mrs. Sarah A. Byrnes, Mrs. Shelhamer-Longley, Mrs. Ida P. A. Whitlock, Dr. H. B. Storer, Col. A. A. Wheelock and Dr. A. H. Richardson. Test Mediums: Edgar W. Emerson and Mrs. M. A. Bagley. Elocutionists: Miss Lucette Webster and Miss Clara Clark. Music by the Commonwealth Glee Singers: First Tenor, E. M. Spears, Second Tenor, Philip Greely, First Bass, Will II. Hunter, Second Bass, J. B. Scamman; also J. T. Lillie and Walter Heath. National Guard Orchestra, E. A. Wright, leader. Orchestra, E. A. Wright, leader.

First Spiritualist Ladies' Aid Society.

Anniversary exercises are to take place on Friday, March 27th, at 10:30, 2:30 and 7:30, at the Parlors, 1031 Washington street. Engaged: the l'arlors, 1031 Washington street. Engaged: Mr. and Mrs. Lillie, Edgar W. Emerson, Mrs. Sarah A. Byrnes, Mrs. M. T. Longley, Mrs. N. J. Willis, Mrs. Carrie F. Loring, Dr. H. B. Storer, Dr. A. H. Richardson, Mrs. Shackley, Mrs. Kate R. Stiles, Mrs. Hattie C. Mason. Elocutionists: Miss Lucette Webster, Miss Clara Clark. Music: Miss Amanda Bailey, Charles W. Sullivan, J. T. Lillie, and many other mediums, lecturers, etc., etc., will participate in the exercises. ticipate in the exercises.

At the First Spiritual Temple,

CORNER OF EXETER AND NEWBURY STREETS, on Wednesday evening, April 1st, there will be a recognition of the Anniversary of Modern Spiritualism.

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

Rathbone Hall, 694 Washington St., corner Kneeland.

The Anniversary of Modern Spiritualism will be celebrated in this hall March 31st. Excellent mediums and speakers will be present. Tests and psychometry will be the prevailing N. SMITH.

Haverhill, Mass.

The Union Spiritualists' Fraternity of Haverhill and Bradford will observe the Forty-Third Anniversary by a grand demonstration in the City Hall, followed by an assembly in Brittan Hall, on Tuesday evening, March 31st, 1891. At City Hall the exercises will include Instrumental Selections by Prof. G. W. Edney's Orchestra; an Inspirational Address by Mrs. Clara Banks of Haydenville, the brilliant lady speaker, foremost in spiritualistic ranks, followed by exercises in mediumship by a distinguished psychic, and select readings. The several numbers will be enriched with choice vocal selections by the original Hayes's Quartette. Floral and other decorations at City Hall. Refreshments served at Brittan Hall. The entire public, without distinction, are cordially invited to be present.

W. W. Sprague, President.

E. P. Hill, Secretary. Third Anniversary by a grand demonstration

E. P. HILL, Secretary.

The First Spiritualist Society will celebrate the Forty-Third Anniversary of the Advent of ~Modern Spiritualism on Tuesday, 31st inst., at Unity Hall—exercises to include speaking, singing and psychometric readings by Mrs. Hattie C. Mason of Boston; music by Edney's Orchestra and our home quartette; also select readings by Miss Manners. No pains will be spared to

make this an interesting occasion for all who favor us with their presence.

A fine supper will be served from six to eight o'clock, after which the literary entertainment will be given.

O. P. Hurd, Pres. will be given.

Worcester, Mass.

The Forty-Third Anniversary will be observed in Continental Hall, Sunday, March 29th, 1891, the Worcester Association of Spiritualists and the Children's Progressive Lyceum uniting. First session will be by the Children's Progressive Lyceum at 10:30 A.M.; second session by the Association at 2P. M. Evening session at 7 P. M., Miss Jennie Leys giving the anniversary address.

New York City.

The Forty-Third Anniversary will be celebrated at Adelphi Hall, Fifty-Second street and Seventh Avenue, Sunday, March 29th, commenoing at 2 o'clock P. M. Order of exercises: Grand Duo, Violin and Piano, by Miss Annie A. Watson and Prof. J. Jay Watson; Intro-

ductory-Remarks by Henry J. Newton; Hong by Mrs. McCune; Address by Mrs. M. E. Wil-liams; Violin Solo by Johnnie McKever, five years of age, pupil of Watson's Conservatory; Address by J. Ulegg Wright; Flute Solo by I. (i. Withers; Address by Mrs. Milton Rathbun; Violin Solo, Norwegian Romance, Enchanted Flute, by Prof. J. Jay Watson; Song by Mrs. Addie M. Gage; Platform Tests by Miss Mag-gic M. Gaulo.

Anniversary services will also be held in Union Square Hall, under the conductorship of the eloquent W. J. Colville.

Lynn, Mass.

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

Dayton, Ohio.

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

Norwich, Conn.

The Norwich Spiritual Union will celebrate the Forty-Third Anniversary of the advent of Modern Spiritualism with special services in Grand Army Hall, Sunday, March 29th, at 11:45 A. M., 1:30 and 7:30 P. M. Mrs. Clara H. Banks of Haydenville, the earnest and eloquent speaker, and Mr. F. A. Wiggin of Salem, the popular test medium, will participate in the exercises. Special music will be furnished by Mrs. Kate Messinger.

Cleveland, Ohio.

The Forty-Third Anniversary will be celebrated on the 29th and 30th of this month in Memorial Hall. The speakers and mediums are: Miss Cora M. Carpenter, the phenomenal child medium of Hannibal, Mo.; Bishop A. Beals, the well-known speaker and singer; Mr. Homer J. Field of Grand Rapids, the promising young medium, and other local talent. As Me-morial Hall could not be secured on the evening of the 30th, the Anniversary Ball will take place Friday evening, March 27th. Come, friends, and enjoy the good time with us. THOMAS LEES.

Rockland, Me.

Anniversary exercises will be held in this city on Sunday the 29th, Dr. H. P. Fairfield being the principal speaker. [The Rockland Society is, we are informed, adding to its numbers and increasing in strength weekly. F. W. S.

Denver, Col.

The Forty Third Anniversary will be celebrated in Denver, Sunday evening, March 29th, on which occasion Mrs. Ada Foye will deliver the closing address of her twelve months en-

New Boston, III.

The Mississippi Valley Spiritualist Association will celebrate the forty-third anniversary at New Boston, Ill., on Saturday and Sunday, March 28th and 29th, 1891. A good corps of speakers and mediums have been engaged, and a grand and profitable time is expected.

Providence, R. I.

The Spiritualist Association-so Sarah D. C. Ames informs us-will hold anniversary exercises on Tuesday, March 31st, at 2:30 and 7:30

P. M., in Slade Hall.
Services of a like character will be held in the same hall on March 26th by the Ladies' Spiritualist Aid Society.

Milwaukee, Wis.

The Anniversary will be celebrated by a two days' meeting, Saturday and Sunday, the 28th and 29th insts., at Fraternity Hall, Grand Avenue. Good speakers are engaged, also fine sing ers. Mrs. Mattie E. Hull will give the Anniversary address on Sunday afternoon.

Saratoga, N. Y.

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

Waltham, Mass.

Anniversary Meetings will be held in Shepherd Hall, Sunday, March 29th, afternoon and evening. Mrs. H. M. Cory of Watertown will conduct the services.

Plymouth, Mass., Will remember the Anniversary on the 29th inst. See notice on page eight.

Previdence, R. I .- The Ladies' Spiritualist Ald Society, which meets in Slade's Hall every Thursday afternoon and evening, had a very interesting meeting March 19th. It was opened by the President Ing March 19th. It was opened by the President,
Mrs. M. A. Waterman. We were favored by the
presence of Dr. F. H. Roscoe, Mrs. Roscoe and Mr.
Willis Edwards, who rendered fine solos upon the
plano. Dr. Roscoe gave a vary pleasing address,
which was enjoyed by all. The other speakers were
Mr. Ames, Mr. Bliss, Miss. Florrie Salmon, Dr. Stoddard and Mr. Jacobs. On Thursday, March 20th, we
shall hold an entertainment in celebration of the
Forty-Third Anniversary of Modern Spiritualism.
Mrs. M. A. WATERMAN, Pres.

J. Frank Bazter in St. Louis, Mo. On Sunday morning, March 18th, the train conveying Mr. J. Frank Baxter from the East rolled into the station at St. Louis, Mo., two hours late, barely giving time to him to reach the hall where he was announced to lecture at 10:50. He was cordially that by a delegate, and the two outered a hack, and two minutes previous to announdil time of the meeting he was introduced to Chairman Joseph Brown, Esq., Ex-Mayor, and present auditor of the city, and was at once introduced to a large and anxious audience, which greeted Mr. Baxter with generous demonstration. Ho was a stranger to us in person, but not by reputation. The audience was highly pleased with his opening song, and listened intently to every word of his poem. His initial lecture had as its theme "The Position and Tendency of Spiritual Thought." It is needless perhaps to say to the readers of the Banner of Lour that it was a masterly effort, and brought around the speaker at its close large numbers—many strangers to Spiritualism—to take Mr. Baxter's hand, and pass a congratulatory word. Of course the medium himself was happy amid such a bost of friends. In the evening at 7:30 only standing-room was available; and while some would not endure standing, yet numbers did stand the whole evening. Several of the city officials and servants were there, as well as many professional and literary persons. The lecture was an extremely happy one, and just apropos to prevailing discussion, viz., "The Church and the Book in their Relations to Modern Spiritualism." Many well-timed points were made, and vivid impressions produced by the speaker's controversial method, sound argument, and at times dramatic pictures. Mr. Baxter gave one of his séances that so many this way had read of but had never seen. It was quite a novelty, and the audience wondered at what they heard. Many descriptions and delineations were given, and several received satisfactory evidence of the presence of their spirit friends and relatives. All are anxiously waiting anounding they for its assured from Mr. Baxter on that occasion. The daily press is so conservative or hampered that it rarely reports of Mr B.'s lecture in The Globe Democrat. Speaking of the great interest and crowded hall, and voluntarily announcing opportunities for hearing Mr. Baxter gapin during the week. On Tuesday evening, March 17th, previous to announced time of the meeting he was introduced to Chairman Joseph Brown, Esq., Ex-Mayor,

Norwich, Conn.-Dr. Geo. A. Fuller of Worces ter finished on Sunday, 22d inst., a very successful engagement with our society-giving a fine address in the afternoon on "The Positive Proofs of Immortality," the thought being suggested by the "New Society," whose members propose to investigate Spiritualism from a scientific standpoint. The speaker said if such minds as Wallace, Crookes, Zöliner, Buchanan, our beloved Denton and many others, were not capable of investigating the phenomena of Spiritualism understandingly, where can we look for any who are?

The evening subject: "Who are the Christians?" was treated in the usual eloquent and logical manner of Dr. Fuller. His words carry conviction from the very earnestness in which they are presented.

Next Sunday we observe our anniversary, and Mrs. Clara H. Banks of Haydenville and Mr. F. A Wiggin of Salem will occupy the platform.

Mrs. J. A. Chapman, Sec'y. gagement with our society-giving a fine address in

Lynn, Mass.-Cadet Hall.-Afternoon service opened with music, led by Kate M. Hovey. Mr. Storrs of Hartford, Conn., read a poem, " Not Wholly Dead," of Hartford, Conn., read a poem, "Not Wholly Dead," then Mrs. J. F. Dillingham-Storrs gave a graphic delineation of one hundred and twenty workers and friends who have passed to higher life since the First Spiritual Society was organized in 1872. Her tribute to their memory was eloquent and appreciative, her words well weighed and carefully considered, and the sympathetic feeling of the large audience added to the eloquence of the uterances of the speaker. In the evening Mr. Storrs read "A Gauge of Prayer." followed by extracts from R. G. Ingersoll's "Improved Man; How He Would Make a World." Mrs. Storrs followed with remarks, and tests also. Dr. Drisko spoke and Mrs. Dowd gave a large number of tests. Next Sunday we have with us Dr. H. F. Roscoe of Providence, R. I. T. H. B. James, Nec'y.

Newburyport, Mass - Sunday, March 22d, we had for our speaker Wm. Walsh Reed of this city. who lectured in the afternoon. Subject, "The Spirit

who lectured in the afternoon. Subject, "The Spirit-World." In the evening he was controlled by seven different spirits, one being John B. Gough, the well known temperance advocate, and by Theophilus Parsons of the Emanuel parlsh yoars ago. Mr. Reed is an unconscious trance medium.

Next Sunday we have for our speaker Mrs. C. Fannie Allyn. Last Wednesday, March 18th, the Independent Club celebrated its third anniversary, in its hall, 54 State street. The exercises consisted of dialogues, songs and declamations, concluding with a dance. The annual election of directors and officers takes place next Wednesday evening.

F. H. F.

BRAIN WORKERS USE HORSFORD'S ACID PHOSPHATE. Dr. C. H. GOODMAN, St. Louis, Mo., says: "Have used it for several years with especially good results in nervous prostration, the result of mental efforts, also in sleepless conditions of brain workers."

True mediums pretend nothing. It is a class that have no claim on Spiritualism, and who are not acknowledged as Spiritualists, that are the shams—the black sheep in our flock, as Christianity has them, too-and we therefore suggest to all worthy legislative assemblies, who have the welfare of all their people at heart, to compromise such measure by empowering Spiritualistic Societies, chartered by the State, to issue certificates to such mediums who are worthy of it, and thereby give Spiritualism the protection it needs, and at the same time free the community from spiritual frauds.

—The Better Way.

SPECIAL NOTICES.

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

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

According to the reports in the daily papers, La Grippe is spreading all over the country. Why do n't those who are the most interested send for Dr. Shelhamer's Pneumonia Specific, which is also a sure oure for the grip. Forwarded by mail (postage free) on receipt of \$1.00. Address 81 Bosworth street, Boston,

Fine China & Glass. Annual Clearance Sale.

, As has been our custom at this season of the year, after our annual stock-taking, we have selected many lots and pieces to close out and make room for spring importations.

On tables designated on the MAIN FLOOR, GLASS and ART POTTERY ROOMS, will be found exceptional bargains to those who can afford to take advantage of them.

These wares represent the best-wares from Mintons, Copelands, Haviland, the Royal Worcester, the Crown Derby, Ridgways, Doultons and Carlsbad. AND WILL BE SOLD AT EXACTLY ONE-THIRD OFF THE LOWEST PRICE EVER MARKED.

their desirability. Fine Table Wares and Ornamental Pieces from the best potteries and glass factories of the world; also Piano, Banquet and Reading Lamps. Sold for no fault, and only to close to secure

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

room and a fresh stock. At values in many items below the cost of importation.

Jones, McDuffee & Stratton. fine China, Glass and Lamps,

(SEVEN FLOORS)

120 Franklin Street, Boston.

Haverhill and Bradford, Mass,-Lust Hunday Mrs. Ida P. A. Whitlock was the speaker and psychometric reader before the Union Fraternity in Brittan metric resider before the Union Fraternity in Brittan Hall, before good-sized audiences, although the storm was forbidding. Her discourse in the alterneon was "The Necessities of the Hour," from which it was deduced that progress in knowledge concerning the laws of life and the combined workings of the dual powers of man were among the first necessities of our being. In the evening the theme was "The Bible and its Uses." The importance and value of that book, when truly understood, were conceded, while it was claimed that it abounds in the facts of Spiritualism as they are now being presented in the light of modern development. Each of her lectures was followed by psychometric readings, in which the audiences were much interested.

Preparations are being actively made for the Forty-

interested.

Proparations are being actively made for the Forty-Third Anniversary, to be celebrated the 31st inst.

Mrs. Clara Banks will be the leading speaker; Hayes's Original Quartette will sing; Miss Drillio will read, and Educy's Orchestra will supply music. E. P. H.

Haverhill, Mass.-On Sunday, March 22d, at 2 o'clock, a conference meeting was held by the Mediums' Order of Beneficence, which was highly interums Order of Benencence, Which, was highly inter-esting and instructive to all present. Remarks were made by Dr. W. H. A. Simmons, Prof. Milleson and the controls of J. P. Thorndyke, In the evening a lecture was given through Mrs. M. F. Cross-the sub-ject being, "What is it, and what is it to become?" referring to the Order. Next Sunday evening Dr. Simmons will speak, the subject announced being: "Guide-Posts on Immortal Roads." WINN.

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In its First Stages.

Be sure you get the genuine

CORSET WAISTS. THOUSANDS NOW IN USE. nemy and House,
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Tape-lastened Buttons-root; pull of,
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GREATLY IMPROVED AND ENLARGED.

Wonderful Elixir of Life; Marvelous Throat and Lung Healer; Great Blood, Liver and Kidney Remedy; Magical Sea Moss Hair Tonic. Thousands of Testimonials. Large bottles, \$1.00; six for \$5.00. Liberal terms to bealers and others. DRS. STANSBURY & WHEELOCK, 44B Shawmut Avenue, Boston, Mass., or COLBY & RIOH, D Bosworth street.

[37] Send for Free Diagnosis. Mar. 7.

AT LAST!

I HAVE discovered, through clairvoyant perception, a poslitive remedy which usually proves a permanent cure for
mervous, gastric Dyspepsia, with all its attendant suffering.
Constipation, Palpitation of Heart, Pain from Gas in Stomach, Sleeplessness, etc. Bend \$2.00, with lock of hair, and
any questions concerning the case, and receive two bottles
of my Dyspepsia Cure, with letter of advice and formula for
preparation to use in bath to make the skin healthy, smooth
and beautiful. Address

DR. JULIA M. CARPENTER,

808 Warren Street, Boston, Mass.

Mar. 28.

Mrs. C. Mayo-Steers, L'EST and Medical Medium. Sittings daily. Circles Sunday, 7:45; Thursday, 2:30. 8 Cottage Place, Boston.

Mar. 28.

A STROLOGY.—Would You Know the Future! Accurate descriptions, important changes, horoscope and advice free. Send date and hour of birth, with stamp. No callers.

Mar. 28. 1w* P. TOMLINSON, 67 Revere street, Boston.

Best in the World. Sales, 1890, 250,077 pairs.

Awarded the medal for superior quality of material and proficiency in workmanship over all other shoe exhibits, by the Massachusetts Charlishe Me-chanics' Association, Boston, 1890.



For CENTLEMEN.

\$5.00 Genuine Hand-Sewed. \$4.00 Hand-Sewed Welt Shoe.

\$3.50 Police and \$2.50 Extra Value Calf Shoe.

\$2.25 Working-man's Shoe. \$2.00 Goodwear Sh

W. L. Douglas Shoes for Gentlemen are made in Congress, Button and Lace, size and % sizes, 5 to 11, all widths and styles of toe. Boys' sizes and % sizes, 1 to 5½, and Youth's 11 to 13½.

CAUTION! BEWARE OF FRAUD. If you want to wearlthe genuine W. L. Douglas' SHOES, read this caution carefully. W. L. Douglas' name and the price are stamped plainly on the bottom of all his advertised shoes before leaving the factory. If a shoe-dealer attempts to sell you shoes without W. L. Douglas' name and the price vices without on the border.

For LADIES. \$3.00 Hand-3 82.50 Best Dongola.

\$2.00 Extra Value. \$1.75 For MISSES. For BOYS & YOUTHS. *2 & *1.75

SCHOOL SHOES

W. L. Douglas 83.00, 82.50 and 82.00 Shoes for Ladles are made in "Opera" and "American Common Sense." Sizes 1 to 7, and half sizes: C (except in \$2.50 shoe), D, E, EE widths.

TO RETAIL SHOE-DEALERS, AND GENERAL MERCHANTS.

plainly on the bottom of all his advertised shoes before leaving the factory. If a shoe-dealer attempts to sell you shoes without W. L. Douglas' name and the price stamped on the bottom, and claims they are his make, du not be deceived thereby.

It is a duty you owe to yourself and your family during these hard times, to get the most value for your money. You can economize in your foot-wear if you purchase W. L. Douglas Shoes, which, without question, represent a greater value for the money than any other make in the world, as thousands who have worn them will testify. We send single pairs by mail, postage free, where dealers do not keep W. L. Douglas Shoes.

To Order by Mail, Gentlemen and Boys will state size usually worn, style and width desired. Ladies will please state style desired, size and width usually worn, and if a snug or loose fit is preferred W. L. DOUGLAS, Brockton. Mass.

DEAF NESS & HEAD NOISES CURED
by I high a line labble Towniar har curshoms. W huspers
only by F. Hisson, 665 B'way, N. Y. Wills for book of proofs REE
Mar. 28.



Rose, Nutmeg, Ginger, Peach, Etc., original flavors, all prepared with ABSOLUTE PURITY endorsed by leading jobbers, retail-

ers, cooking schools and families.

CAUTION: Don't spoil your cooking with chesp extracts; put up in long neck, short weight, pannel bottles and peddled from house to house.

ASK FOR BAKER'S. SOLD EVERYWHERE.

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MANY REMARKABLE CURES Of Diseased Men, Women and Children have been and are being wrought by the power of Spirits through

DR. G. A. PEIRCE, Spirits' Magnetic Healing Medium, Botanic and Clairvoyant Physician, Test, Trance, Lecturing, Clairaudient, &c. Treatment by Letter Correspondence, any distance, by Diagnosis the person's disorders, if curable, &c., Prescriptions of simple needed remedies, with advice, and one or more spirits' colorated magnetized medicated powerful Healing Papers, upon receipt, withorder, of a lock the patient's hair or recent writing, statement of age, sex, full name, residence, description of liness and \$1.00 for a trial, which may be all will need to cure; or \$2.00 for a more Full Treatment, surer to benefit. Letter Address, P. O. Bex 1186, Lewiston, Maine. 1st Jan. 24.

DR. M. LUCY NELSON, Magnetic Massage and Baths, unsurpassed for Nervous and Chronic Discusses, has removed from No. 81 to No. 33 Boylston street, Hours 9 to 12, 7 to 8. DEMOVAL,—MRS. H. W. CUSHMAN has Uremoved to 7 Walker street, Charlestown, Circles Thursdays at 2:50 P. M. Mar. 25.

NEW GOSPEL OF HEALTH, CONTAINING seven sections on Vital Magnetism and illustrated manipulations, by Dr. STORE. For sale at this office. Price \$1.25; cloth-bound copies \$2.00

A N EYE-OPENER. Citateur, par Pigault."

A Le Brun, Doubts of Infidels: Embodying thirty important questions to the clergy. Also forty close questions to the Octors of Divinity, by ZEPA.

Cloth, 75 cents, postage 5 cents; paper, 50 cents, postage 2 cents. cents.
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N.J., for his "Private of the sets forth an ear for Wear, Nervous Men. It sets forth an ear fermal cure which imparts arrength and vitality No medicine given. Mention Banner. Iswis."

A. Towne M. dies furnished. Now located at Hotel Aldrich, 96 Berke ley street, Boston. Hours 10 to 7. Is Nov. 16.

Mrs. B. F. Farrar, HEALING, Business, Musical and Test Medium. Mag-netic and Massage Treatments. Sittings daily. Circle every evening except Wednesday. 164A Tremont street, Rooms 8 and 9, Boston. 1w* Mar. 28.

THERAPEUTIC SARCOGNOMY.

The application of Sarcognomy, the Science of the Soul. Brain and Body, to the Therapeutic Philosophy and treatment of bodily and mental diseases by Electricity, Nervaura, Medicine and Hamospasia; with a Review of Authors on Animal Magnetism and Massage, and presentation of New Instruments for Electro-Therapeutics. By JOSEPH RODES BUCHANAN, M. D.

This volume opens with two full-length illustrations of Sarcognomy, on the anterior and posterior views of the human body. It contains twenty-six chapters of vigorous and trenchant presentation of the new philosophy and new practice, showing important errors in the doctrines of the leading physiologists, explaining the relation of the soul and brain, and their joint action as the source of vitality, not by speculative argument, but by experiment and pathology. Showing the anatomical, neurological and therapeutic relations of the spinal column; explaining the vital relations of all parts of the brain; a new view of health—its relation to the brain and its preservation; illustrating the application of the psycho-vital forces; a full exposition of pneumatic treatment, guided by Sarcognomy, as the most important contribution of the echtury to therapeutics; a comprehensive review of olectro-therapeutics; a rarratives of the numerous and wonderful experiments of the author, which reveal the laws of Sarcognomy, as traposition of electro-therapeutic apparatus, with new views and original apparatus described; electro-therapeutics guided by Sarcognomy (35) pages)—is a complete code of practice in diseases generally.

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God and imaging Him in wisdom, municipal and love.

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Message Department.

SPIRITUAL MEETINGS held at the Hall of the Banner of Light Es-tablishment on Tuesdays and Fridays of each week at G o'clock P. M.,

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

J. A. Shelhamen, Chairman.

On Tuesday Afternoons the spiritual guides of Mns. M. T. LONGLEY will occupy the platform for the purpose of answering questions propounded oy inquirers, having practical bearing upon human life in its departments of thought or labor. Questions forwarded to this office by mail, or handed to the Chairman, will be presented to the presiding spirit for consideration. The Questions and Answers will be published each week under the above heading.

On friday Afternoons in ms. LONGLEY, under the influence of her guides, will give spirits anxious to communicate with their loved ones of earth an opportunity to do so.

their loved ones of earth an opportunity to do so.

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

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

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

Letters of inquiry in regard to this Department must be addressed to Colby & Rich, proprietors of the Banner of the Manner of the medium.

QUESTIONS ANSWERED. THROUGH THE MEDIUMSHIP OF

Mrs. M. T. Shelhamer-Longley.

Report of Public Séance held Jan. 6th, 1891.

Report of Public Séance held Jan. 6th, 1891.

Spirit Invocation.

Oh! thou Most Holy and Infinite Presence, thou Spirit of all Light and Love, our Father and our Mother God, in thee we live, in thee we move and have our being, but we would feel consciously within the depths of our most secret souls thy presence and thy power; we would be uplifted to an atmosphere of spirituality, that we may receive a knowledge of thee and of thy laws. We pray for the power to expand into a comprehension of thy great truths, that we may learn of thy wisdom, and appropriate it to our daily lives. We come hither to day seeking knowledge and instruction concerning the important questions of life, those things that appeal to human existence that may be of usefulness to mankind. Oh! may our minds be illuminated with their truth, may our understandings be quickened, that we may see and know that thou art indeed the Father and the Friend of all Mankind, guiding thy children in the wisest, most beneficent way. We desire to come into companionship and association with thine angel ones, those who delight to wend their way from heavenly life, bearing tidings of great joy unto the earth, those who wish to come in contact with progressive souls on earth, stimulating them with new effort, bringing a desire for higher knowledge and truth. Oh! may these friends of freedom, on earth and in the spiritual spheres, be exalted in power; may they be quickened by the spirit itself, so that their influence may broaden, and their example go forth to the world bearing good and precious truit for the coming time. We ask thy blessing to rest upon all mankind, upon the lowly and the sad, in the hovel or in the darkened chamber, upon the sick and the suffering everywhere. Oh; may those who most need a consciousness of thy presence be given to understand thy love and thy beneficent care. And upon those who walk in high places may the message and the light come, that they may understand their dutes unto themselves and their fellows, and be quickened in sympat Spirit Invocation.

Questions and Answers.

Controlling Spirit. You may now present your questions, Mr. Chairman.

QUES. [By a Friend of the Banner.] . In article in the New York Medical Record recommends blood-letting as a remedy for pneumonia. What do our spirit-friends think of it?

ANS.—The old-fashioned practice of bleeding a patient for almost every ill that flesh has been heir to has providentially become almost obsolete since, in the days that are past, it was the custom of your physicians to let blood in almost every case of disease, irrespective of the quality every case of disease, irrespective of the quality of the vital action or of the magnetic strength of the patient, so that in many instances the patient-was depleted of strength as well as of the vital fluid to a dangerous degree. We will not say, however, that a competent physician, studying the case and the nature of his patient, should at all times and under all circumstances refuse to let blood, because we know very well there are cases where the nation may be bene. there are cases where the patient may be benefited by the loss of a little blood, this tending to more thoroughly equalize the circulation and to assist the patient toward the recovery of and to assist the patient toward the recovery of health; but this should never be done with a patient whose vital fluid is at all deficient in quantity as well as quality. It may properly be done with those whom you call full-blooded under special circumstances. Pneumonia is a highly congested condition of the membranous covering of the lungs, and a pulmonary complaint which in certain cases might be beneficially affacted, through the weat the largest covering of the lungs, and a pulmonary complaint which in certain cases might be beneficially affected through the use of the lancet
or cupping apparatus; but we should question to the very seriously taking that method of cure as a
universal one in this form of disease. There
being a highly congested state of the respiratory organs, we should give to our patient, with
this form of disease, hot water to drink, having
it as hot as the patient could sip, and administering it freely and frequently, also applying
hot onion, poultices, to the back, between the
shoulders, and to the chest, renewing them frequently, and having them always at a high state
of temperature. This simple method of treatment, combined with magnetic rubbing, would
assist in opening the pores of the entire system,
and allowing the poisonous matter to escape.
It is also highly important that the apartment
in which the patient is confined should be well
and properly ventilated, but at the same time
kept at an even, very warm state of temperature. It should be ventilated, while kept very
warm, we say, because to inhale dead, effete
matter if periodous to the lungs always and warm, we say, because to inhale dead, effete matter, is pernicious to the lungs always, and under every circumstance, especially to one suffering from this complaint.

Q.-[By the same.] The Philadelphia Times has the following:

Q.—[By the same.] The Philadelphia Times has the following:

"A case without precedent in the annals of medical treatment is that of little Mamie Lurker, who was bitten a few days ago by a bug falling from an electric wire, and is now lying in her bed suffering with a peculiar case of what her physicians call blood-poisoning, and with her flesh tingling to the touch like a small storage battery... On her cheek was a bright crimson-colored and rapidly festering sore, that looked as though a finger-nall had scraped the flesh. Little would have been thought of the accident had it not been for the peculiar symptoms of the girl, who was nervous and uneasy, and whose grasp sent an indefinable tingling sensation to the hands of everybody who touched her... Dr. De Beust diagnosed the case as builtis, or vascicular poisoning, and administered remedies usual in cases of that kind. To his astonishment, however, the bright-hued sore on the cheek was followed by other bright-hued eruptions on every part of the body, each one emitting the same peculiar tingling sensation when touched. Dr. De Beust had a consultation with other physicians and made the patient the subject of his unremitting attention, with the result that last night he pronounced her out of danger though still suffering from the inoculated electric bits. Dr. De Beust said that in his opinion the bug was of Brazilian species, brought to this country in the year of the centennial. The insect in itself is not known to be poisonous, and is distinguished for its peculiar, bottle-shaped appearance."

Can our spirit-friends explain the cause of the singular effect of the bits?

Can our spirit-friends explain the cause of the

Can our spirit-friends explain the cause of the singular effect of the bite?

A.—Medical intelligences in the spirit-world claim that all things in nature, from the rock to the human family—this including the atmosphere and all forms of objective life, including also all forms of objective life, including also all forms of animate life as well as human beings—possess within their organisms or forms poisonous qualities, which, under certain conditions, may be brought out and set into action. The same scientific students also affirm that everything in nature likewise poscesses qualities of an opposite nature to those called poisonous, which under special or favorable conditions may also be acted upon, and this for beneficial results. If this be true, then we have no doubt, that the insect mentioned by the journal in question had a certain poisonous quality belonging to its kind, acted upon and brought into operation through the action of the electrical force which it had come in contact with upon the wire. Undoubted throughout its entire body by this electrical force, and we may believe that this power did the formation of the evolvement of worlds and planets, as well as of objects and organic forms existing upon them.

so not upon the various properties of its nature as to bring forth such poisonous elements as it contained, and which may have litherto been theld in abeyance or been inoperative. Falling upon the child, it communicated not only a portion of that electrical force with which it was charged to her system, but also that polyaonous quality which had thus been brought into operation; this substance, or element, whichever you may be pleased to call it, having incoulated the blood of the child by the vital fluid was conveyed into the system, providucing those effects in certain spots which have been noticed by her physician and friends.

This, Mr. Chairman, is the most plausible explanation we can give of the circumstances, and one which accords entirely with the observations and studies of medical men upon our side of life.

Q.—[By B. F. Clark, Belvidere, N. J.] What is the opinion of Mr. Pierpont concerning the Koch treatment of consumption?

Koch treatment of consumption?

A.—An opinion upon this same subject has recently been given to the world through our medium, upon this platform, by Dr. Samuel Maxwell, formerly of Philadelphia. I, as the Controlling Intelligence of the Circle-Room, do not differ materially in opinion upon this subject with Dr. Maxwell. It seems to me, as it seems to him, that the practice of inoculating the human system with poisonous substances is a pernicious one. I do not believe in it, not in inoculation for smallpox, nor for any other form of disease to which the human family is prone. I believe that the introduction of poisonous elements into the system will produce baleful effects, if not immediately will produce baleful effects, if not immediately upon the organism thus treated, yet in later upon the organism thus treated, yet in later times, either upon that organism or upon its effspring. Now, in regard to this treatment by lymph, of Prof. Koch, it seems to me that it being a very highly concentrated and poisonous substance which is thus by his treatment introduced into the physical body of man, we may not know what its effects shall be. Even granted that pulmonary disease may be beneficially affected in this way, what are to be the after-results upon the nervous system, or throughout the cranial structure? It is a very serious question.

Certain sensitive organisms may be so affected by the introduction of a virus or poisonous matter into their systems as to really become insane at a later period, or to have the nervous insane at a mer period, or to have the hervous system unbalanced, so as to produce prostration; and even if they escape, and they bring offspring into the world, may these not come with nervous systems impaired, or with the cranial structure so affected as to unfit them to do the mental labor which they have a right and ought to accomplish?

These are grave matters for consideration, Mr. Chairman, which I believe will come up in the medical schools and among members of the medical fraternity by and-bye, not only in regard to this treatment by Dr. Koch, but in regard to all forms and methods of inoculation

Q.—An carnest inquirer concerning spiritual things desires to ask of the Controlling Intelligence at the Banner Circles, if it is wise for one to apply to his friends of the other world for counsel, advice and direction in his earthly affairs? Is it possible or probable that spirit-friends will come near at such times with their ministrations?

A.—That depends altogether upon the circumstances in the case. We certainly do not say it is never wise for a mortal to appeal to his spiritual friends for advice, even concerning material affairs. Now if one is perplexed in regard to his material surroundings and matters, and does not know how to proceed for the best interest of himself and his family—provided that best interest is in accordance with the rules of right and justice, and will not conflict with the rights of any other human being, and he can come into contact with loying and he can come into contact with loving friends from the spirit-side who, perhaps, can see a little more clearly in regard to the matter than he can do—it is not unwise nor is it wrong for him to seek their counsel, and to then use his own judgment in acting upon it. But one must be reasonably certain who these spiritual intelligences are; he must have reason to believe they are what they claim to be; and also he must be fairly sure that the instrualso he must be fairly sure that the instru-ment or medium through whom they come to him is so well developed or in such a condi-tion as to properly reflect the ideas of his spirit-friends, and bring them to him almost at first hand. If he can be sure of all this, we do not think that he will go far wrong in consulting these friends who, if on earth, would give him their heat advice and sympathy, and would can these friends who, if on earth, would give him their best advice and sympathy, and would certainly do all in their power to assist him out of any dilemma. They are no less anxious now to befriend, nor are they less willing to extend to him and his the love and sympathy of their natures, than they were while on earth.

But, on the other hand, if one approaches a medium whom he can trust, whom he knows his spirit friends can approach and make use of, with the desire to seek advice from the spirits for merely selfish purposes, because he wishes

for merely selfish purposes, because he wishes to enter into some speculation that promises well, or because he thinks by gaining their ad-vice who he believes can see clearly into mate-rial things, and benefit him to take an advanrial things, and benefit him to take an advantage over his fellow beings, and, so to speak, get the best of them, it is both unwise and improper for him to do so; he will most assuredly attract to himself selfish spirits, who have personal motives in view in thus reaching him. They may give their advice, and it may prove sound, as far as bringing him in its results added material wealth, but he will find, as he passes along painful experiences growing out passes along, painful experiences growing out of this; he may find complications arising in his life which prove unpleasant, and he will certainly fasten upon his spiritual atmosphere spirits who, although decarnated, are not wise, pure and good, and who may at any time prey upon his life, and lead him into mischief or un-

Q.-[By C. A. S.]. Cannot spirit-intelligences induce or influence magnetic currents sufficiently to cause the deflection of a sensitive compass needle when in the presence of a mediumistic person? And if so, would it be advisable, not knowing one's mediumistic qualities, to sit for development of this phase of mediumship?

development of this phase of mediumship?

A.—There could certainly be no objection nor would it be unwise for one sitting for the development of mediumship to have a compass placed near at hand. Possibly, spirits who are interested in such movements and manifestations might find the power to operate upon the compass and cause the needle to oscillate according to their will. This has been done repeatedly in the presence of Dr. Slade and other mediums for physical manifestations which have taken place from time to time.

which the spirit brings; if it can identify itself, not only by the interest of personal statements, but by the inherent qualities expressed in its message, characteristic as they may seem, then you must believe it is the spirit claiming to come; and if so, you have no right to misbelieve its statement upon that subject if all other things seem to be true.

Q.—[By Fred I. Hildreth, Worcester, Mass.]

Are the people of Mexico and Central America (with their buried cities) relies of the race that are not only by the interest of personal statements, not only by the inherent qualities expressed in its message, characteristic as they may seem, then you must believe it is the spirit claiming to come; and if so, you have no right to misbelieve its statement upon that subject if all other things seem to be true.

Q.—[By, H. Platts, Ithaca, N. Y.] Will the Controlling Intelligence please give his views about the law of evolution having produced all animal organizations, including man? how were the various distinct species established?

the various distinct species established?

A:—We have given our opinion concerning the law of evolution from this platform a number of times during our service here; it can only be a repetition of the same thought if we attempt to go into the subject to-day. We believe thoroughly in the law of evolution; not in that of special creation for the universe or for any type of existence which is to be found upon this or any other planet. We believe that the law of evolution has gone on through all the countless ages of the past, always producing something more complex from the simple form, something higher from the lower condition. It is another interpretation of the word Progress: We believe in progressive development for all things in nature, from the lowest form of life to the highest type of human existence.

Q.—[By Inquirer, Batavia, N.Y.] Will the spirit-intelligence please give us some information about the home-life in the spirit-world? Boes each spirit occupy his own home apart from the rest, or are there groups of congenial spirits, as in families here? Are there companionships in spirit life as close and intimate and exclusive as those of husband and wife here? When husband and wife are reinited in the spirit-world, do they, or can they, if so minded, resume their life together as it was here before wheing separated?

A.—These questions concerning the life of

A.-These questions concerning the life of the spirit are constantly coming up. Those who have become, to an extent, informed upon them cease to make inquiry; but other minds, coming into the fold of Spiritualism, anxious to know something of the life and occupations of their friends beyond the grave, form and ask these questions. We cannot ignore them, nor can we say they have been answered many times before, because one mind has just as much right to demand information concerning the life of its dear ones of the spirit-world as have those who have been informed and are as have those who have been informed and are

as have those who have been informed and are satisfied.

We would say to your correspondent that the life of the spirit-world is very similar to this life of the earth; human beings find themselves in possession of a body to all intents and purposes similar to that which they have possessed here; they have various organs and various parts, all of which are adapted to their service, or to the service of the indwelling mind. These human beings, then, possessed of vital energy, filled with mental power, having possibilities yet unexpressed and undeveloped, require certain surroundings, associations and companyet unexpressed and undeveloped, require certain surroundings, associations and companionships, just as you do on earth. The law of attraction, of assimilation, holds good there, and perhaps we understand its operation more fully than you do on earth. Friends are attracted together, drawn into association, those of kindred hearts and minds. Not that all those who associate together are obliged to have the same opinions upon subjects that arise for consideration. By no means. Friends differ, as friends differ here, upon many questions, and yet the law of harmony maintains between them there, because the law of assimilation, or of soul-attraction, is so in operation that they are congenial. These friends come together, even though they do not agree upon together, even though they do not agree upon all points. They have their homes and maintain the family relation to a certain extent; those congenial and spiritually akin dwell together as best suits and serves them. They may dwell together in a family of but a few members, or a number of congenial minds may

mingle together in what you of earth call com-munal life. We have various types of existence there as you do here; they are subjected to no special law; freedom of thought and action maintains, so that one does not feel cramped and circumscribed by his surroundings.

Spirits have employments also, and not all of

Spirits have employments also, and not all of one kind; different minds and different desires follow different pursuits: that which is best adapted to bring out the vital energies of the mind and heart, that which is best calculated to develop the possibilities and express the power of the individual, is the pursuit for which the individual has the greatest longing or desire, and that to which he is attracted and may follow at his will.

We would add, for your correspondent's benefit, that life in the spiritual world is just as

efit, that life in the spiritual world is just as natural and just as beautiful as this life of

Q.—[By E. D. B., Three Rivers, Mich.] It is a well known fact that many innocent dumb beasts are cruelly overworked, beaten and abused by human brutes until death ends their corporeal life. Is there not in spirit life some compensation for their sufferings? and can they not rise up in judgment against their former tormentors?

A.-Well, it is the same, we presume, with the animal creation as with the human creation. As the human intelligence develops his spiritual nature in higher fields of unfoldment, as he comes to understand his own power and nature, man ceases to desire to wreak vengeance or to cast a blow upon any one, even those who have abused him in the past; so, we believe, is it with the animal quality of life; having departed out of that condition in which it was outraged and abused by those having power over it, this animal life ceases to suffer for that wrong-doing, and has no desire, we may say, to wreak vengeance or to pay back blow for blow to those who have maltreated it. We believe, of course, in the continued life of the animal kingdom. We believe that no form or principle of life can perish, but that it exists eternally somewhere in some condition, and operating through some form, with undoubtedly higher experience and grander unfoldments, and hence fine compensations will come to the animal life as it ascends beyond this or to cast a blow upon any one, even those who to the animal life as it ascends beyond this physical plane of what you are pleased to call brute existence.

Q.—[By the same.] Do those who have deeply loved pet animals, birds, etc., find them again on entering spirit life?

A.—The very best vidence you can have that this is the case is the testimony of returning spirits, who assert that they have met and are in possession of those forms of animal or bird life which pleased them here. Many old Spiritualists have that it has been been to be a second of the second of ualists know that it has been asserted many times by returning spirits that such is the fact. The man who had his beloved canine friend, The man who had his beloved canine friend, and whose physical loss here he mourned, now as a spirit has come back more than once giving testimony that he has found his favorite friend on the other side. And so with children coming from the spirit-life, telling of the birds which they have, or of the little dog or the kitten, and in innocence and certainly with seeming truth they make this statement. Now you are either to believe it, and, if so, take it as a fact that these forms of life do exist on the other side, or you are to reject the statement. other side, or you are to reject the statement, believing that it is no spirit who speaks, or that the spirit is untruthful in its assertion. The weight of evidence must lie with you in that which the spirit brings; if it can identify itself,

Q.—[By Fred I. Hildreth, Worcester, Mass.]
Are the people of Mexico and Central America
(with their buried cities) relics of the race that
once peopled the lost Atlantis? Are the ascended souls of that beautiful continent in the spiritworld? or are they grouped once more as a united
people on one of our stater planets?

A.—We know of spiritual intelligences in our own spirit-world who claim to have once lived upon the continent Atlantis, and they have given records of their life upon that continent, which are preserved in the spirit-world as important records. These people are intelligent, refined and progressive as spirits. We do not know as they return to earth in direct contact with mediums, but we do know that they sometimes use intermediary intelligences through whom to are preserved in the spirit-world as important trecords. These people are intelligent, refined and progressive as spirits. We do not know as they return to earth in direct contact with mediums, but we do know that they sometimes use intermediary intelligences through whom to transmit thoughts earthward, which thoughts entermediary intelligences through whom to transmit thoughts earthward, which thoughts entermediary intelligences through whom to transmit thoughts earthward, which thoughts entermediary intelligent and refined when a diumistic organisms. These people, we say, are refined as spirits, and we have no doubt they were highly intelligent and refined when inhabitants of the earth. They have certainly progressed since their departure to the spiritworld, but we have very many evidences of that intelligent character which was theirs when here. They understood the operations of scientific law to a large extent; they were well versed in the arts, knowing the secret of creating many beautiful objects, which may almost have been called imperishable under ordinary processes of decay, but; which have been swept away; befanse of that convulsion of nature which produced the change to their country. These people, we think, will in time, as man on earth advances in refinement and knowledge, not in this century but later on, come in contact with mediumistic intelligences, through whom may be transmitted much of the development of the planet earth, its period-this.

ical and other changes, for which man here seeks, but of which he has gained very little.

Q.—What in spirit life is the standing of the Bible? Is it regarded as an authority, or otherwise?

A.—The Bible is not universally regarded as authority in the spirit-world. As all books of history, all records of human life, may be regarded, to a certain extent, as authority, because if you could not so regard them history would be of no value to the world, so the Bible may be regarded, and is, in the spirit-world. Understand us, we do not say there are not many spirits on the other side who do continue to love the Bible and believe thoroughly in its claims and teachings. There are many such; but we speak now of the light in which that book is placed universally throughout the spirit-world. Those who still cling to it as an inspired work, infallible in teaching and claim, are those who have not outgrown the atmosphere generated by their old creeds and opinions and dogmatic formulas; they live in close contact with the earth, and with the teachings on earth of religious systems and the leachings on earth of religious systems and the leachings on earth of religious systems and the leachings on earth of religious las; they live in close contact with the earth, and with the teachings on earth of religious systems and theological assumptions; but those who have never so regarded the Bible, and those who have gazed uppn it in that light but have grown out of that condition, now think of it only as an historical record, in part, giving to the world an idea of Hebrew life, and think of it only as an historical record, in part, giving to the world an idea of Hebrew life, and in part as a code of moral ethics, compiled for the use of the world in ancient days—a code of moral ethics very much needed two thousand years ago, for at that time the world was sunk in a condition of pagan ignorance and folly; man looked more essentially to the external life for his happiness than to any interior condition or attribute; he gave little thought to the spiritual nature which sought to reach out for a knowledge of higher things. Thus there came to the earth a code of moral ethics intended to simply reach the inner life and give it an idea of its spiritual power and importance. This was outlined in simple form, that it might reach the understanding without the use of complicated terms; and these ethics you will have in that portion of the Bible called the New Testament, when it is purged of all those ideas, assumptions and interpolations which do not belong to it essentially, but which priest and prophet, writer and thinker and self appointed autocrat have crystallized around it.

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

Report of Public Séance held Jan. 23d, 1891. [Continued from last week.] James Graham.

I don't know much about this, Mr. Chairman, but I've thought if others could come I could come, too. I have been watching how they do, from the spirit-side, and after a while I thought I had got the right notion, and so I am here. I went out—I was knocked out of life very suddenly. I ought not to say that, because I am in life, of course, just as much of a man, with faculties to use, as I was here, and I wish my people could know I get back once in a while, and that I am trying to look after 'em. Oh! they're getting along very well, and I've no way to add to what they have of this world's goods—that's not what I mean; but

world's goods—that's not what I mean; but I'm trying to look after them so as to help 'em in any spiritual way that I can. I do n't know all I wish to of these things and of the spiritlife, but I am learning, and I am getting on very well, all things considered.

I was in Hiram, Portage County, Ohio, the other day, and I saw an old neighbor that seemed to be thinking upon these things. I got pretty close to him, and I really believe it did me good, and helped me to come a little stronger in this way, so that I am much obliged

Mrs. A. E. Rice.

I crave pardon, Mr. Chairman, if I intrude upon you, but I have understood that this is a free and public channel for all to come who can. I have thought it would be a good expea free and public channel for all to come who can. I have thought it would be a good experience for me to come in this way, and so I have watched my opportunity, and now take advantage of it. Oh! I would tell my friends, those who have known me in the past and of my experiences, that, as I look back over the road which I traveled, I would not have one experience changed if I could; for, as I seem to come up in the world of souls, I find that each has had its value and wrought its effect upon my spirit. I am interested in humanity, and I think my friends will bear witness that I did what I could for those whom I felt were suffering; that in the disposal of what I had, the thought was with me to be sure and remember the needy, and those in pain. This feeling deepens with me in the higher life. I find that the sympathies belong essentially to the spirit, and if they are wrought upon in earthly life, much more so are they exercised in the spiritual world. I find that as we had compassion strengthen for these who auffer ar exemption strengthen for the exemption strengthen for these architectures and the advantage and the accompassion strengthen for these architectures and the accompassion strengthen for these architecture compassion for humanity here, so does our compassion strengthen for those who suffer or those who do wrong as we behold life from the

interior side.

Be kind enough, sir, to give my love to my friends, and tell them the avenues to spiritual life are broad and open to all. There is no doubt but that kindred souls shall be unitno doubt but that kindred souls shall be united, and shall gain higher unfoldment in loving association together in worlds beyond. The Judge desires me to mention him also, as sending out kindly regards and thoughts of interest toward those-whom he has known in the past, among the friends whom he delights to reach by his spirit-influence as best he can. He is a student, a thinker in the spirit-world, and lie is also one to dispense what knowledge he has gained toward those who may be benefited by it. I think I shall be recognized, and perhaps pleasantly received; in Augusta, Me. I have friends there; and also there are those who have known me in other parts of that State. Mrs. A. E. Rice.

Richard Collings.

I, too, would be grateful if I could send word to my friends in Milwaukee that I have come here to remember them with my love. I have many beautiful things in the spirit-world, and many kind friends to keep me company there, but I do sometimes like to come back to the old place and see those who are left, and try to help them as they struggle along, for they have burdens to bear, they have hard work to do, and I feel that it is a very little help that I can give. They have my love and my sympathy, and I am trying all I can, with others, to do something that will be indeed helpful to their lives. John and Mary and Hannah send their love with mine, and the news that we are all living in a pleasant world. Fanny Murphy. Fanny Murphy.

Henry W. Bickford.

Henry W. Bickford.

I will give the name of Henry W. Bickford. I claim it now. A good many on our side reject the names they had on earth. I don't know why that it, unless they think the earth-life was so short compared to what the spirit-life will be that it is hardly worth while keeping that which belonged to the body; but so far I don't feel that way; perhaps after my friends and relatives have all got over I will be ready to change my name. Well, I didn't come to talk of that. I came because people I know are asking, crying out in their souls to know something of the future life. Some of them are getting along in years here; they know they can't stay a great while longer in their present state; they know that the things of earth are temporal, and that those belonging to the spirit must be the abiding ones. I feel the agitation and the questioning in the minds of my friends, and it draws me to them more deeply than anything yet has done. Not that I have been unmindful of their material interests, but those don't seem of so much importance to a spirit; after he has passed years out of the flesh of earth, he sees that his earthly affairs were small compared to what he thought them, and he knows that the very hardest of them that ground into his heart and seemed to hurt pretty badly were for a wise purpose, to help him grow; and so he comes to think that them that ground into his heart and seemed to hurt pretty badly were for a wise purpose, to help him grow; and so he comes to think that the material experiences or affairs that come to his friends here are all for some purpose. But I would have helped my friends any time during the past few years that I could; I would have made them easier, happier and more prosperous if I had had the power. Sometimes I have thought I did have an influence on some of them, and at all events I feel that I have gained in coming near to them when I could, of them, and at all events I feel that I have gained in coming near to them when I could, and I hope they have got a little spiritual strength, even if they did not recognize it, by my coming. Now I know of their anxious desire to hear or learn or understand something of the immortal life. One of my friends not long since parted with a beautiful daughter—that is be thinkerbe norted with her read so long since parted with a beautiful daughter—that is, he thinks-he parted with her; and so he did, as far as the external is concerned. He has not believed much in another life, until now he begins to hope it is true, to look for it, and want to know something about the spirit-world where his child has gone. This is a good sign, and shows the spirit is at work, and I am very glad that the awakening is coming while my friend is on this side.

Now, sir, I think by coming here, and getting hold of your medium, it will give me an understanding of how to get hold of some medium nearer my friends, and how to work after I have got hold. That is my principal reason in coming.

coming.

One who knew me very well reads your paper, and I happened round about this place through that friend taking your paper, so I think he may show my message to others whom I hope to meet.

Col. Thomas Weston.

I was in Hiram, Portage County, Ohio, the other day, and I saw an old neighbor that seemed to be thinking upon these things. I got pretty close to him, and I really believe it did me good, and helped me to come a little stronger in this way, so that I am much obliged for it.

I am interested, sir, in the farming interests of this country, and of the great West. I am interested in the yield of the Scio Valley, and I want to see the whole land yield up its fruitfulness. I shall just watch and see what the farmers are doing. I hope the grangers, and farmers generally, will unite, and turn their strength all in together, and make it appear for their own good, and for the good of the country generally. I think it can be done. I have been studying these questions from the other side of life for a while back, and it seems to me that a good deal can be accomplished by uniting forces. I don't come here to make a speech, so I will just stop right there.

My name is James Graham. I've got a family out there in Ohio, and I want to send them my greeting. Tell them I've got along this way, and I am glad to do it. I come from Mahoning County. I went out by a strange kind of an accident, but my head is all right, and I think I am not doing so bad in using another head as I might do, for the first time, so I feel with the spirit is the immortal part that shall not period.

Mrs. A. E. Rice.

and its demands, and try to understand its nature, for it is the immortal part that shall not perish. The things of this world are temporal and fleeting; those belonging to the soul-world are abiding, and such as you need to comprehend. There is social life, there is harmonious feeling, there is a beautiful existence beyond the grave, the reunion of kindred and friends, opportunity for the 'development of the mental nature, and for the expression of the energies and activities of the mind and spirit. These things you need to study; and I hope you will all study them well, so as to get what information you can concerning them while you dwell on earth.

We are not worn, we are not aged in that kingdom we have entered, but are full of strength, of vigor, and of matured life, thrilling us with new power from day to day.

I think the friends at Middleboro' will learn of my coming. I hope, they will take the greeting of my wife and myself as sent with all love and sincerity from our hearts.

Controlling Spirit.

We thank the friends for their contributions of flowers to-day. These beautiful blossoms have been truly a sight of beauty and a blessing to the spirits who have crowded this platform.

INDIVIDUAL SPIRIT MESSAGES TO BE PUBLISHED NEXT WEEK.

Jon. 80.—Lotela, for G. G. Dyer, Sarah Wheeler, George Dillingham, Isaac Newhall, Amos Smiley, Androw Cheever, Sarah Harris, Dr. John W. Hutchins, John Rosite, David Wilder, Herbert W. Peck, William Foster, Elizabeth Carroll, Caroline Blake, Hattle Hosca and sisters, Belle Walker, A. P. Lord, E. B. Phelps, Henry Adams, Mary Morley, William Strong, Maria A. Jackson, Thomas Martin, Lovey, Dalsy, Abigail Cook, John Loring.

Cleveland's Cleveland's Cleveland's Cleveland's Cleveland's **Cleveland's**

Baking Powder absolutely the best.

TWO LIVES.

Two youths from a village set out together set to seek their fortune the wide world through; One cried, "I furra for the autumn weather!" The other sighted, "Winter is almost due!" One failed, they said, for he never was thrifty, Returned to the village, and laughed and loved. The other succeeded, and when he was fity Had millions and fame, and the world approved.

But the failure was happy, his smile was a blessing— The dogs and the children remped at his feet; While from him who succeeded, though much possess

The little ones shrank when they chanced to meet.
One purchased respect by his lordly giving;
The other won love by his loving ways;
And if either had doubts of his way of living,
It was n't the one with the humble days.

They never knew it, but both were teachers
Of deep life-secrets, these village youths—
The one of a school where Facts are preachers—
The other of a world that worships Traths.
—John Boyle O'Reilly.

HOW THE SUN HEATS THE EARTH WITHOUT HEATING ALL THE AIR BETWEEN.

AN INSPIRATIONAL ESSAY BY MRS. M. H. BAKER.

The sun shines by polarized light, and heats by its power to send that light to a focus. There is no heat so great as that of focused light. The sun is so located among the heavenly bodies as to receive, at all times, the light of 153 planets that polarize on different parts of her salted waters; and this light is thrown off again in direct lines of reflection to whatever planets come in the way to cut the lines. The earth receives at its minimum the light of three planets, interfered with by the cloud system, as in long, cold winters, and from seven to thirteen at its maximum, as in intensely hot summers. The light that gives summer to one planet, by its absence leaves winter on another. As many planets as polarize their rays at any one point on the sun's waters, assist in giving warmth to another planet that receives the charge of reflection, although that other may be entirely concealed from them by objects that intervene in a direct line.

The earth's photosphere, or crystalline cover, acts as a potent lense to receive the charge of reflected light that comes to it, in whatsoever volume, and bring it to a focus below; and the height of this focus will depend upon the altitude of the sun at the time. If the focus is high, a meteoric rock may be cemented, a cloud burned away, or an ore fused. A planet travels with its headlight at right angles to its direction of motion, but in a line with magnetic polarization. Light springs as the result of the dynamo of motion, and flows out at the north polar opening or blow end, which acts as a flue to carry off redundant force, and both heat and light. This flue is typified in the blow end of a pear, and commences at the depression within the arctic circle.

The south pole of every planet is always ice, and is its stem end. This ice is the direct result of polarization. The central division is a battery that swings on a pivot, and generates cold as the residuum of departed forces, or pure electrical action divested of magnetism. All assimilation produces both heat and cold, and side currents that curve and fall below. In the charge of cold electrical light that enters earth's atmosphere at the break of day no disturbance occurs until its caloric is reached; then assimilation occurs, and the blaze of friction springs endornic heat; but now a battery is formed; the heat spreads and rises while cold that fills the vacuum falls below. As earth's motion brings the rays of light more direct, this cold falls also until the earth is reached. This is the early morning chill that is most intense just before sunrise.

Planets travel in concessions of 1 3 5 8, 2 7 9 4 7.9.3.2, 4.7.9.13, etc., and throw their light in negative and positive orders. This gives variety to the seasons, to the years, and to the sections in the helos. No three years combine alike in the whole helos, although the sections

Opposed to Vaccination.

I was spoken to on the street by a citizen who asked me if I had read the report of the Board of Health for Bath. I replied "Yes." "Well," he said, "I am strongly opposed, as a father of a family, to the expression recommending that teachers must demand of the children a certifiteachers must demand of the children a certifi-cate proving that they had been vaccinated; if not, they must not be allowed to go to school." He said: "My reasons for opposing such a measure are as follows: First, that a large per centage of the parents and guardians are op-posed to vaccination, believing it injurious to the general health of the child for life, intro-ducing disease and humors into the blood that cause misery for life, all to try to prevent the contracting of a disease that they may never be exposed to."

exposed to."
And then how can the doctors show us any advantage from vaccination when we have the report printed of the London, Eng., Hospital Board, stating that of two hundred persons, one hundred of whom were vaccinated and one hundred not, the deaths were sixty per cent. among the vaccinated patients, and only five per cent. among those not vaccinated? Let our new citygovernment not vote heedlessly on such an important matter, and let the School Committee go slow.—Dr. Rouse, in the Bath (Me.)

We do hope that the Massachusetts Legislature will consider this fact, and repeal the obnoxious vaccination law.

Verifications of Spirit Messages. AMBROSE BEALE.

AMBROSE BEALE.

I gladly verify the spirit-message of Ambrose Brale, published in the Banner of Light of Feb. 28th. He passed to the higher life one year ago, being about seventy years of age. He was a genial, social man, widely known, filled many offices in town, and had a large circle of friends. To do good was his religion. I was intimately acquainted with him thirty years, and consider the test perfect. The communication contains special points of identification. He has two sons in Boston, one a lawyer. He was postmaster, and kept a variety store several years at Monmouth Centre, assisted by a son, who is now a resident of that place. I have been a reader of your estimable paper ten years. May the Message Department of The Banner long live to bless others as it does me every week, is the earnest wish of Yours fraternally,

Mrs. J. W. Witherell.

Monmouth, Me.

Monmouth, Me.

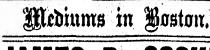
I notice a communication in THE BANNER I notice a communication in The Banner from my spirit son Lloyd. It was a great satisfaction to myself and others to know that he was able to communicate to those dear to him in earth-life. I thank you, Mr. Editor, also the Controlling Intelligence and the Medium, for affording him that opportunity.

S. N. Aspinwall.

Minneapolis, Minn., 1891.

Thront Affections.

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HERBA-VITA REMEDY CO., Mar. 21. Up-town office 340 West 59th street, New York. Mrs. Stoddard-Gray and Son, DeWitt C. Hough,

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M RS. WEBB will remain at her home, 367 West 23d street, New York, until May 4th: Boston, May 5th till June 27th. Ask your druggist for Mrs Webb's "MAGIC TEA." or send for sample package, 433 Canal street, New York City.

DR. DUMONT C. DAKE,

Heaven and Hell, 416 pages, paper, BIVINE LOVE AND WINDOM, 383 pages, paper, By EMANUEL SWEDENBORG. Matted, prepaid, for 14 cents each 107 both for 25 cents by the American Swedenborg P, and P. Society, 20 Cooper Union, N.Y. Feb. 21.

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

DR. F. L. H. WILLIS

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

18. WILLIS may be addressed as above. From this point he can attend to the diagnosing of disease psychonetrically. He claims that his powers in this line are unrivaled, combining, as he does, accurate setentific knowledge with keen and searching psychometric power.

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

10. Willis is permitted to refer to immerous parties who have been curied 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.

13m. 3.

MARY C. MORRELL, Business, Prophetic and Developing Medium. Circles every Thursday evening. Bit Lexington Avenue, Brooklyn, N. Y. 8w*

RUPTURE POSITIVE CURE. By mail. Scaled Book free. Address W. S. RICE. Box 3 Dec. 20

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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. Price \$1.50. Sold by every Druggist in the United States and Canada.

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A GOOD OFFER. SEND 62 ct. stamps, full name, sex, hair, date of birth, one leading symptom, will tell your disease, give three treatments at home free.—SOLAR BIOLOGY, Will give test for 25c.. Biographical and Predictive Letters 81. DR. F. THAYER, Mental Magnetic Healer, Jacksonville, Florida, BOX 853.

Mar, 21.

ASTONISHING OFFER. SEND three 2-cent stamps, look of hair, name, age, sex, one leading symptom, and your disease will be diagnosed free by spirit power. DR. A. B. DOBSON, Maquoketa, Iowa. Jan. 10.

Mrs. Eliza A. Martin. SEALED LETTERS answered. Terms \$1.00. Lock Box 1577, Fitchburg, Mass. 5w* Mar. 21.

Banner of Pight.

BOSTON, SATURDAY, MARCH 98, 1891.

Meetings in Boston.

Spiritual Meetings are held at the Banner of Light Hall, 9 Resworth street, every Tucaday and Friday after-noon, Mrs. M. T. Longley occupying the platform; J. A.; Shelhamer, Chairman. These interesting meetings are free

First Spiritual Temple, corner Newbury and Exeter Streets.—Spiritual Fraternity Society: Sunday, "Temple Fraternity School for Ohlidren" at 11 A. M.; Lecture at 24 F. M., by Mrs. H. S. Lake. Tuesday, Industrial Union at 7; F. M. Wednesday, Sociable at 7; F. M. E. A. C. Sanger. Secretary.

The Boston Spiritual Temple Society, Berkeley
Mail.—Services at 10% a.m. and 7 p. m. Social Conference at 3 p. m. Seats free; public cordially invited. William Boyce, President; George S. McCrillis, Treasurer.

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

First Spiritualist Ladies' Aid Society.—Organized 1857; Incorporated 1852. Parlors 1031 Washington street.

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

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

P.M. Mrs. E. Barnes, Pres.; Mrs. A. L. Woodbury, Sec'y.

America Hall, 724 Washington Street.—Echo

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

Thursdays at 3 p. M. Dr. W. A. Hald; Chairman.—Chairen's

Progressive Lyceum meets Sundays at 10½ A. M.

Bwight Hall, 514 Trement Street, opposite

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

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

Avenue, Boston.

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

Whitock, President.

Twilight Hall, 789 Washington Street.—Sundays, at 10% A.M., 2% and 7% P.M. Eben Cobb, Conductor.

Eagle Hall, 616 Washington Street.—Sundays at 10% A.M., 2% and 7% P.M.; also Wednesdays at 3 P.M. F. W. Mathews, Conductor.

Independent Spiritual Club, 789 Washington Street, Twilight Hall, meets every Tuesday. Circle at 4 P.M. supper at 6 P.M. entertainment at 8 P.M. H. F. Ad wers, President. I. G. Wellington, Secretary.

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

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

Berkeley Hall .- The services last Sunday morning, afternoon and evening were of unusual interest. The subject of discourse for the morning was Show me the way that I may walk therein."

The subject of discourse for the morning was:

"Show me the way that I may walk therein."

In the afternoon a conference was held which was well attended, and apparently enjoyed by all. The opening address was by Mrs. Shehamer Longley. Subject. "Spirit Identity; or, How are we to know that we see a Disembodied Spirit?" which was ably handled by Mrs. Longley in a brief address, followed by remarks by the Chairman, Mr. Chaapel, L. L. Whitlock, Prof. Carpenter and others. One of the audience, who had made, as he claimed, investigations for twenty years, and found, as he averred, the manifestations alleged to be made by spirits, suspiciously near the medium, received rather a sharp rejoinder from Mrs. W. S. Butler, in which those who knew the medium best and could readily discern a spirit, saw more of the Indian "Mosco" than of Maggie. An honest doubt by an investigator is expected, and is easily overcome; but an unworthy suspicion that all mediums are false is quite another thing, and should be deservedly rebuked.

In the evening the subject of the afternoon was taken up by the guides of Mrs. Lillie and dealt with in an interesting and effective manner, the large audience evincing its interest and appreciation by frequent marks of hearty approval. A lady presented Mrs. Lillie with a beautiful basket of violets, and this was made the subject of a closing improvisation by a poetical influence.

was made the subject of a closing improvisation by a poetical influence.

Next Sunday, in the place of the afternoon conference, Edgar W. Emerson will hold a public test scance. Come early. An admission fee of ten cents will be charged at the door for the scance. Morning and evening services at the usual hours.

Analyersary exercises will be held in this hall Tuesday, the 31st, the entire day, with an excellent programme.

First Spiritual Temple, corner Exeter and

Newbury Streets.-Last Sunday afternoon, March 22d, a discourse was given through the organism of

22d, a discourse was given through the organism of Mrs. H. S. Lake upon "The Grandeur of Selfhood." [We shall print an abstract of this address next week.] Mrs. Jennie H. Bowker sang selections which harmonized with the sentiments of the discourse. Next Sunday the services will be appropriate to a recognition of the Anniversary of Modern Spiritualism. Mrs. Lake will give an address upon: "The Message of Spiritualism to Mankind," and will be followed by Mrs. M. T. Shelhamer-Longley, who will furnish such opportunity as may be possible for the spirits of the arisen members of the "Fraternity" to express their views and sentiments.

spirits of the arisen members of the "Fraternity" to express their views and sentiments.

The School for Children will, at 11 A. M., take up the subject of Modern Spiritualism.

On Wednesday evening, April 1st, there will be still other exercises commemorative of the Cause. A "Spiritual Tree, bearing its fruits," will be illuminated and decorated with presents. A programme will be presented, consisting of music, vocal and instrumental; recitations and speeches will be given, and it is hoped that a pleasant and profitable evening may be passed. All who choose to attend are cordially invited.

This week the leature to make the content of the con

This week the lecture to women, in the Library Room, will be upon "The Soul."

Wednesday, March 18th, the usual conference and test meeting was opened with a song by Mme. Bayard; Miss Simpson invoked the divine blessing and made remarks; Dr. Coombs made remarks and gave readings. The other speakers were Mrs. Dillinghamstorrs, Mrs. Chandier Bailey, Mr. Riddell, Mrs. Wilkinson, Mrs. Dr. Bell, Dr. Fuller, Mrs. Dowd and the Chairman, Dr. Mathews, who severally offered remarks, and gave readings by psychometry and clair-voyance, with good music interspersed.

Sunday morning, March 22d, the customary developing and healing circle was held with large numbers in attendance, the results being very satisfactory to all who participated. The healing process by magnetic forces was demonstrated by Drs. Mathews, Kingsbury, Willis, Blackden and Mrs. Chandier-Bailey, Atternoon.—Services opened with a song by Mme. Bayard. Remarks, tests and psychometric readings were made and given by Dr. McKenzie, Mrs. Dr. Bell, Mrs. Chandier-Bailey, Mrs. Stratton, Dr. Toothacker, Miss Knox, Mr. Wright and the Chairman, Dr. Mathews. test meeting was opened with a song by Mme. Bay-

Mathews.

Eventng.—Services opened with music, as usual. Dr. Willis made the opening remarks; Mr. Wright made remarks and gave readings clairvoyantly; Mrs. Chaudlar-Balley, Mrs. Wilkinson and Mr. Anderson each gave psychometric readings and tests, all remarkable fol accuracy, good selections of music being interspersed by Mme. Bayard of the "Jubilee Singers"; the several sessions being attended by large numbers of earnest seekers after truth in the philosophy and phenomena of Spiritualism.

Meetings will be held in this hall every Wednesday at 3. P. M., and Sunday developing and healing circles at 11 A. M., and usual services at 2:30 and 7:20 P. M.

F. W. MATHEWS, Cond'r.

The First Spiritualist Ladies' Aid Society, Parlors 1931 Washington Street.—Two well attended sessions were held last Friday. Two propositended sessions were held last Friday. Two propositions for membership were received, and two persons
were admitted to membership. Arrangements were
completed for interesting services on Friday, 27th,
morning, atternoon and evening. The talent engaged
is the best, and the occasion will be a noted one in the
history of the Society.

The evening exercises at the last gathering consist
ed of addresses by Dr. Byron Haskell, Mrs. Kate R.
Stiles, Mrs. M. F. Butler. Inspirational plano solo,
Mrs. E., S. Wheeler. Mrs. Whittemore select readings, Mrs. Shackley tests, Miss Amanda Bailey vocal
selections.

A. L. W.

The Ladies' Industrial Society met on Wednes The Ladies' Industrial Society met on Wednes day evening, March 18th. Circle at four; supper at six. Mrs. Whitlock opened the meeting with some fine remarks, followed by the Damon Family, four young ladies, playing on different instruments, their work being well received. Tests by Mrs. Lesile and Mrs. Chandler; recitations by Mrs. Stiles and Mrs. Haffeld; readings of articles by Mrs. Davis and Mrs. Dowd of Lynn.

Our Society, with Mr. Cobb's and the Independent Club, will join in celebrating the Forty-Third Anniversary at Twilight Hall, March 31st.

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

America Hall, 724 Washington Street.— The Echo Spiritualists' Society held its regular services Sunday, 22d inst. Good audiences were in at-

vices Sunday, 22d inst. Good audiences were in attendance both afternoon and evening.

The afternoon services were opened with an invocation and a few appropriate remarks by the Chairman, Dr. W. A. Hale. Mrs. Kate R. Stiles gave a number of tests and readings, which were nearly all recognized. Mrs. H. W. Cushman, after making some remarks of encouragement, gave several communications which were correct. Mrs. Dr. Nellie F. Thomas-Burbeck made a short address of much interest, also gave good tests. "Starlight," through Mrs. Chandler-Balley, presented tests and readings, which were recognized in full. Mrs. Thomas of Plymouth and the Chairman gave clearly-recognized tests.

Evening services were opened with an invocation by the Chairman, followed with a thirty-five minute acidress upon the "Power of Language," It was a production full of practical thought. Following, a

tost scance of marked interest and accuracy was held by the guides of Mrs. I. E. Downing and Mrs. A. Wilkins, many spirits recognizedly communicating through their organisms. Mrs. P. Stratton gave soveral readings.

Interesting and well attended services were held here Thursday afternoon. Remarks and tests were participated in by the Chairman, Miss D. B. Mimpson. Mrs. A. Burnham, Miss Knox, and others.

Usual services every Thursday at 30 chock, and every Sunday at 2:30 and 7:30 r. M. Good test and speaking mediums always participate. M. M. Holt, Sect.

THE CHILDREN'S PROGRESSIVE LYCEUM.-A large

attendance of children and friends was present last Sunday morning. The exercises opened with singing by the school, an invocation by Mrs. Longley, singing and Silver-Chain recitation by the school. After ten minutes spent by the leaders and their children in conversation upon the lesson of the morning, came the March, with fitty seven children participating. The calisthenics were led by Miss Mabel Waite. These were followed by a song by Josle Smith; recitations by Gladys French. Lottle Glies, Gracie Scales, Sadie Stevens, and Master Willie Shedon, our little four-year-old pet; violin solo by Mr. Louis Poole. Mr. Wm. D. Rockwood made a short address, and read an original poem, "What Spiritualism Teaches," written in 1871, and read by him at an Anniversary of that date. Mrs. Butler and Mr. Falls made brief remarks upon the attractions to be offered on the coming Anniversary. Mrs. Longley gave her usual instructive talk, and after this the Lyceum was closed with singing. Sunday morning. The exercises opened with singing

Dwight Hall, 514 Tremont Street. - Last Sunday a developing circle was held at 11 A. M. in charge of Mr. and Mrs. Dr. Hall.

charge of Mr. and Mrs. Dr. Hall.

Afternoon.—Session opened with music led by Prof. Peak, and an invocation by the Chairman, Mr. Heath, who spoke upon "Spirit Communion."

Mrs. Dr. Loomis Hall made remarks and gave several fine readings. Dr. A. D. Haynes of Charlestown spoke of the presence of many spirits. anxious to give something that shall convince us of the reality of spirit-communion. Mrs. A. Forrester said that we are ever learning, and yet unable to come to a full knowledge of the truth. Prof. Peak described several visions presented to him, one of them being an altar upon which was inscribed the word "Loyalty," surrounded by American flags. The name of George Baker, who was a soldier in the late war, was given in connection with this vision and recognized.

Mr. Jackson-Hall related some of his early experience as proof positive that spirits return. Mr. David Brown spoke upon the religion of Spiritualism, and its power to purify and elevate humanity.

Evening session opened with singing by Prof. Peak, and an invocation by the Chairman.

Mrs. M. W. Lesile followed in the same line of thought.

Mr. Wilkinson advised that we study the general laws that govern spirit-control.

Mrs. Josephine R. Stone said that there is no possi-

Mr. Wilkinson advised that we study the general laws that govern spirit-control.

Mrs. Josephine R. Stone said that there is no possibility of escape from the result of every wrong action. Excellent psycliometric readings were given by her, being recognized as such by those receiving them.

Dr. C. D. Fuller gave tests with names, among them Joseph Johnson, a soldier, Aunt Chioe, a Southern colored woman, and several others, which were recognized.

Mrs. Kate R. Stiles said that all Spiritualists know that the so-called dead do communicate with us, but it is difficult to clearly identify a spirit in the earthly body from a spirit out it. Dr. J. T. Coombs gave tests and readings.

A friend in need is Johnson's Anodyne Liniment; more families should know it and use it.

Meetings in New York.

Adelphi Hall, corner of 52d Street and Broadway.—The First Society of Spiritualists holds meetings every Sunday at 104 A. M. and 73 F. M. Meeting for manifestations and general conference at 23 F. M.—Friday enemings, at 8 o'clock, meetings devoted to lectures, tests, psychometry and psychical phenomena, are held in this hall, Mrs. M. E. Williams presiding.

Union Square Hall, S Union Square, near 14th Street and Broadway.—W. J. Colville lectures every Sunday at II A. M. and 3 P. M. All seats free. Voluntary offerings. BANNER OF LIGHT and other literature on sale in vestibule.

Arcanum Hall, 57 West 25th Street, N. E. corner 6th Avenue.—The Progressive Spiritualists hold services every Sunday at 3 and 8 p. M. Mediums, Spiritualists and investigators made welcome. G. G. W. Van Horn, Conductive Conference of the conferenc The Psychical Society meets every Wednesday evening at 510 Sixth Avenue, between 30th and 31st streets. Good mediums and speakers always present. Investigators and the public cordially welcomed. J. F. Snipes, President, 26 Broadway.

Knickerbocker Conservatory, 44 West 14th Street.—Meetings every Sunday morning at 19% o'clock, and evening at 13%. Speaker until further notice, Mrs. Helen T. Brigham. Miss B. V. Cushman, 224 East 39th street.

Meetings in Union Square Hall.

On Sunday last, March 22d, W. J. Colville lectured to two large and sympathetic audiences in Union Square Hall, New York. There was extra music in the morning, rendered by Mrs. Geraldine Morris, Wm. T. Baldwin, and other able artists. The lecture on "The Lessons of Palm Sunday for the Present Age" was an unusually graphic portrayal of types of character which appear and resppear under new names and circumstances, but always with the same attributes. Jesus, of course, stands for the hero perfected through suffering, who triumphs through apparent defeat, and makes the heaviest burdens and grossest insuits but stepping-stones to a most wondrous resurrection above the reach of every earthly trial and temptation. Peter is the over-confident enthusiast, in whose breast a sense of superiority to others is the weakest point. Judas is the lover of money, who is bilinded through avarice to the perfidy of a treacher ous course. Pontius Pilate is the one who worships place and power, and sacrifices honor to obtain them. Herod is the sensualist, whose animality has blinded him to justice. Square Hall, New York. There was extra music in

place and power, and sacrifices honor to obtain them Herod is the sensualist, whose animality has blinded him to justice.

The crowd who on Palm Sunday shout "Hosanna filii David," and on Good Friday, "Crucify him," are the rank and file of unthinking satellites who move whithersoever the tide of prevailing sentiment carries them. Whether the gospel history is authentic or not, the lessons of the story are for all time, and as vivid pictures of varied phases of human character and of the inevitable destiny of certain classes of motives and courses of action, they stand perpetually unsurpassed. The discourse closed with a forcible exhortation to fidelity under the most trying provocations to the opposite.

In the afternoon the subject was continued in an equally forcible address on "The True Spiritual Meaning of Atonement." The word sacrifice, it was said literally means exchange, the surrender of one thing for another, the outcome of deliberate choice between courses, aims and objects. We are riways making sacrifices either of the higher to the lower (which is arrant folly,) or of the lower to the higher (which is arrant folly,) or of the lower to the higher (which is arrant folly,) or of the lower to the higher (which is arrant folly,) or of the lower to the higher (which is arrant folly,) or of the lower to the higher (which is arrant folly,) or of the lower to the higher (which is arrant folly,) or of the lower to the higher (which is arrant folly,) or of the lower to the higher (which is arrant folly,) or of the lower to the higher (which is arrant folly,) or of the lower to the higher (which is arrant folly,) or of the lower to the higher (which is arrant folly,) or of the lower to the higher (which is arrant folly,) or of the lower to the higher (which is arrant folly,) or of the lower to the higher (which is arrant folly,) or of the lower to the higher (which is arrant folly,) or of the lower to the higher (which is arrant folly,) or of the lower to the higher (which is arrant folly,) or of the lower to

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ING POWDER. It imparts that peculiar

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in the finest rolls, biscuit, cake, etc.,

and which the most expert pastry cooks

declare is unobtainable by the use of

rendering the food more palatable and

wholesome, is, because of its higher

leavening power, the most economical.

food than any other baking powder

The Royal makes more and better

The ROYAL BAKING POWDER, besides

any other raising agent.

because it is the purest.

hut when a glorious soul conquers every limitation in its own mental organism, and rises superior to all thralidom of sense, that victorious spirit can well exclaim, "I being lifted up will attract all mee unto me." The lesson of atonement through suffering is that of rightful subordination of self to humanity, of private ambitions to general weal, of personal will to universal good. Man cannot think too highly of human mature, but we must distinguish between appreciation of human worth and valu self-glorying. The first of the seven sayings of Jesus on the cross recorded in the gospel according to Luke is, "Father, forgive them, they know not what they do." In these words we have most vividly conveyed to our minds a picture of perfect unselfishness: freedom from all resentment against persecutors, even though they be crucifiers. All sin is to be attributed to ignorance thus we are to obey the golden rule in all its fullness, and at the same time work arduously to overcome ignorance through the blossed dual ministry of intelligence and love.

The mysterious words, "Elot, elot, lama sabaothant," are susceptible of two renderings: "Why hast thou forsaken me?" and "How thou hast glorified me!" When both renderings are united, we begin to see the strength of the saying, which really amounts to "How thou hast glorified me while seem ing to forsake me." And this interpetation harmonizes exquisitely with the deepest experiences of every conquering soul. In hours of bitterest trial and loneliness, when friends have proved cowardly deserters, and enemies crowd our steps, then it is that we begin to see how out of the lowest depth of seeming abandonment we are lifted to heights of courage, and sanctity gained in no other way. "It is finished" marks the period when the need of earthly discipline is over, and then very shortly the sun breaks forth in splendor, and the resurrection to a higher state than aught before imagined is very near.

[Mr. Colville is conducting daily meetings in New York and Brooklyn until Friday, on

First Society of Spiritualists. - Mrs. M. E. Williams did not preside over the conference meeting in the afternoon, and the audience missed the fresh

In the afternoon, and the audience missed the fresh and forcible expression of intelligent and advanced thought which brings hither a good many to hear her opening address. Mr. H. J. Newton presided, and after a few formal remarks introduced Mr. J. Clegg Wright, who spoke on "The Limitless Conditions of the Human Mind."

General Bullard commented on the dangers of priest-craft, particularly its attitude on the school system, which would educate the youth of this country in foreign languages without a knowledge of American ideas or laws. There was a presentation of the phenomena, and after some more speaking the conference adjourned.

L. A.

Hall's Hair Renewer is free from alcohol and dyes that injure the skin. It is scientifically prepared, and will restore gray hair to its original color and vigor.

Cleveland (0.) Notes. To the Editor of the Banner of Light :

The mutual benefit derived from Miss Jennie Leys'

six weeks' sojourn in this city is admitted by all. The public work she did on our platform, and the hearty cordiality of all whom she came in contact with, cannot be over-estimated. Though Miss Leys had but little spare time left after her own daily sittings, and sittings for the public, one or two very sociable evenings were spent by the friends with her-notably the reception tendered her by "The Good Samaritan Relief Society" at Mr. and Mrs. Lathrop's, the one tendered by Thos. and Tillie H. Lees, and the birthday party of Mr. F. Muhlhauser. Miss L. seemed highly pleased at having come to Cleveland, and we all felt sorry at her leaving. Public recognition was made, and resolutions passed thanking her for the good work she did while here. public work she did on our platform, and the hearty

Our Convalescent Conductor .- Mr. Pope, who has

Our Convalescent Conductor.—Mr. Pope, who has been confined to his house through a long slege of malarial ferer, has at last recovered sufficiently to attend to his business duties half of each day, and expects to relieve his assistant, Thos. A. Black, next Sunday, who has been ably filling the position of Conductor during Mr. P.'s ten weeks' absence.

A New Psychographer.—At last Cleveland can boast of having developed a medium for independent slatewriting. Harvey E. Chase, the well known photographer, who it appears has several phases of mediumship, is now giving very satisfactory demonstrations of writing and drawing between closed slates. Mr. C. for years was known as an avowed Materialist, and affords one of those singular and rare cases of self-conversion to Spiritualism through his own mediumship.

conversion to Spiritualism through his own mediumship.

Bigotry Denounced.—The Lyceum in open session last Sunday passed a series of resolutions, presented by your correspondent and seconded by Mr. F. Muhlhauser, censuring the Rev. Chas. H. Yatman, who, under the auspices of the Y. M. C. A., has been preparing the way for the coming of the great revivalist Mills. The substance of the bigoted language used by Mr. Mills in his address to women only is that "A moral life outside of Christianity is a crime," and "A woman who does not accept Jesus as her Savior does more harm than a harlot." Several of the secular papers also had editorials on the subject, severely censuring the very un-Christian Christian.

State Legislation Against Mediums.—The following is the bill to prevent mediums from taking pay for sittings:

is the bill to prevent mediums from taking pay for sittings:

"H B. 1476. Section 1. Be it enacted by the Gen eral Assembly of the State of Ohio: That any so-called clairvoyant, medium, or other fortune teller, who shall practice his or her said profession, within this State, and receive money or other consideration therefor, shall be deemed guilty of a misdemeanor, and upon conviction thereof shall for each offense be fined not more than twenty dollars nor less than five dollars, or be imprisoned not more than ten days, or both, as the couft may direct.

Sec. 2. This act shall take effect and be in force from and after its passage."

As yet no public steps have been taken to oppose the passage of such a bill. If passed, it will probably meet the same fate as the similar one of 1883 that upset politics and put Hoadiey in as Governor; and this is just what The Banner at that time was the means of accomplishing.

The Forty-third Anniversary will be duly observed in this city. [For particulars see elsewhere in this paper.]

S. W. Edmunds.—This new aspirant to platform

land. Next Sunday Mrs. Tillie V. Cooke, a resident medium, will make her dibit as a traine speaker, assisted by her son, Edmund J., a rising young elecutionist.

Prased to Spirit Life.—Inc. Haird, aged 60, an earnest and intelligent Spiritualist. The funeral services were performed by the writer at his late residence, 1046 Pearl street, and the remains were taken to Salem, Ohio, for burial.

W. J. Colville Coming.—This distinguished speaker has been engaged to close the Lyceum lecture course in May. His coming is looked for with great interest, and in deference to a very general request. Mr. C. will give two courses in Spiritual Solence during his stay—one in the afternoons and the other in the evenings, running through the entire month. Place and time will be given as soon as some central and agreeable place is secured. The terms for each course are \$2.50. Those wishing to book places in either class are requested to make early application to Miss Tille H. Lees, 105 Cross street, either by mail or calling.

The Good Samaritan Relief Society. (Incorporated.)—Our benevolent organization, auxiliary to the C. P. Lyceum, which has been holding semi-monthly meetings at the residences of its members, will hereafter meet regularly the 1st and 3d Friday afternoon in each month at Memorial Hall, 170 Superior street. It is to be hoped by this change, the interests of the friends of each society will be better served. Mrs. Alice B. Copeland, the president, on behalf of the Good Samaritans, cordially invites all Spiritualists and their irlends to take supper with them at their grand opening in Memorial Hall on Friday, April 3d.

Frateribally yours,



BAD COMPLEXIONS, WITH PIMPLY, BLOTCHY, OILY Bkin, Red, Itough Hands, with chaps, pathful finger ends and shapeless mails, and shapeless bails, and shapeless halls, and surply an ended and cured by Cuttoura Soar. A marvelous lieuutifer of world-wide celebrity, it is shapely incomparable as a skin Furllying Soap, unequaled for the Toilet, and without a jual for the Nursery. Absolutely pure, delicately medicated, or quisitely perfumed, Cuttoura Soar produces the whitest, clearest skin and softest hands, and produces the whitest, clearest skin and softest hands, and provents infammation and clogging of the pores, the cause of pimples, blackheads, and most complexional disligurations, while it admits of no comparison with the best of other skin soaps, and rivals in delicacy the most noted and expensive of toilet and nursery soaps. Sale greater than the combined sales of all other skin soaps.

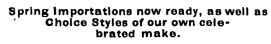
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Sold throughout the world. Price 25c. Send for "How to Cure Skin and Blood Diseases."

Address Potter Drug and Chemical Corporation, Proprietors, Boston, Mass.

Aching sides and back, weak kidneys and rheums-Aching sides and back, weak alune, a manufactured Curtism relieved in one minute by the celebrated Curtisus and Anti-Pain Plaster. 25c.

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- sent on approval, to select from, and the balance returned to us. No. 5. Do not forget that in purchasing by mail you deal directly with the firm, as this branch of our business is attended to by one of the partners.
- No. 6. If you cannot think of an older or more reliable firm, try

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560 Washington Street, Boston.

Haverhill, Mass., Red Men's Hall .- Dr. Roscoe spoke last Sunday afternoon and evening to large and appreciative audiences, as the hand-shakings and good byes plainly testified after the evening lecture.

ings and good-byes plainly testified after the evening lecture.

In the afternoon Brother Roscoe answered questions relative to Spiritualism in a manner satisfactory to all present.

In the evening his subject was "The Forty-Third Anniversary."

Dr. Roscoe and his good companion are among the strongest workers in the spiritual vineyard. As the presiding officer it was my privilege at the close of the evening services—this being the last of Dr. Roscoe's engagement—to address him in behalf of the Society, as follows:

I feel, in behalf of the Society, and all other brothers and sisters as well, to thank Dr. Roscoe for the many instructive lectures he has given us, and for the satisfactory tests we have received from beyond through his instrumentality. As he leaves us he will take with him our best wishes. We believe he and his worthy companion will never tarry by the wayside, but that their feet will keep time to the music from beyond. Wishing them success and a God-speed, we say: Go on, good brother and sister, for we know you will do excellent work toward establishing the Cause and turning the wilderness of Error into a garden of God.

If you covet appetite, flesh, color, vigor, take Ayer's

If you covet appetite, flesh, color, vigor, take Ayer's Sarsaparilla. Sold by druggists,

Plymouth, Mass.—On Sunday evening, March 22d, the platform of the Spiritualist Society was occupied by Rev. S. L. Beal of Brockton. An attentive andience greeted him; and as he proceeded to answer the question: "Why am I a Spiritualist?" he received close and earnest attention. Mr. Beal is an earnest and instructive speaker, and should be kept at work in the field.

in the field.

Sunday next the Society will have exercises commemorative of the Forty-Third Anniversary of Spiritualism—to consist of an address by the President, and the illustration of different phases of mediumphip by Plymouth mediums; Mr. Beal will also take part.

Music, both instrumental and vocal.

NELLIE F. BURDECK, Sec'y.

If the Baby is Cutting Teeth, Be sure and use that old and well-tried remedy, MRS. WINSLOW'S SOOTHING SYRUP, for children teething. It soothes the child, softens the gums, allays all pain,

cures wind colic, and is the best remedy for diarrhæs.

STELLAR SCIENCE. WILL give a test of it to any person who will send m the place and date of their birth (giving sex) and 25 cents

It the place and date of their birth (giving sex) and 25 cents, money or stamps.

I will write Higgraphical and Predictive Letters (from the above data). Also advice upon any matter, in answer to questions, in accordance with my understanding of the science, for a fee of \$1; Consultation fee \$1; at office, 706 Tremontatreet.

Nativities written at prices proportionate to the detail demanded. Address OLIVER AMES GOUI.D. Box 1684, Boston, Mass.

July 18.

Meetings in Brooklyn.

The Progressive Spiritualists hold their weekly Conference at Everett Hall, corner Bridge and Willoughly streets, Brooklyn, every Saturday evening, at 8 o'clock Good speakers and mediums always present. Scats free All cordially invited. Samuel Bogart, President. Spiritual Union, Fraternity Reoms, corner Bedford Avenue and South Second street. Meetings Sunday even-ing at 7½ o'clock. Good speakers and mediums always present. Porter E. Field (39 Powers street), Secretary. Services held under the auspices of the Ladies' Aid. Mrs. M. Evans, President.

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

Rand, Secretary.

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

The Woman's Spiritual Conference meets at parlors No. 231 St. James Place, corner Fulton street, every wednesday evening at 8 o'clock. Seats free; all unvited. S. A. McCutcheon, President.

Meetings in Philadelphia.

The First Association holds meetings every Sunday at 10% A.M. and 7% P.M. in the hall 810 Spring Garden street. Oblidern's Lyceum at 2 P.M. Joseph Wood, President, Blamuel Whoeler, Vice President, 1111 Wallace street; Robert A. Thompson, Secretary, 614 Venango street. The Second Association meets every Sunday afternoon at 2½ in the Church, Thompson street, below Front.
T. J. Ambrosia, President, 1223 North Third street.
Spiritual Meetings are held in Mrs. Dr. Blake's pariors, 224 Franklin Avenue, near Lafayette Avenue, every
Sunday evening at 8 o'clock. Samuel Hogert, Conductor.

Keystone Spiritual Conference every Sunday at 23/2 P. M., Southeast corner 10th and Spring Garden streets. Wil-liam Rowbottom Chairman.