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### The Spiritual Rostrum.

#### Some of My Personal Experiences in Spirit-Life.

A Discourse by Spirit S. B. Brittan, Deliver through the Mediumship of

MRS. M. T. LONGLEY, Before the Boston Spiritual Temple Society, at Berkeley Hall, Boston, Mass., Sunday Evening, Feb. 7th, 1892.

[Reported for the Banner of Light by Ida L. Spalding.

SPIRIT INVOCATION.

PIRITS of just men, be with us in our fight with opposition and with strife. Ye apostles of freedom and reform, strengthen our hearts, and bring to our arms and to our voices that spiritual power which shall enable us to go forth through any storm battling for the right, and that which is for human weal, despite the contumely and the censure which may be brought down upon our heads.

Angels of love and peace, ye glorious souls who dwell in realms of beauty, bring to our lives your atmosphere of sweetness, that we may be uplifted by its power, and drawn nearer consciously to the Great Life of Divine Tenderness. Ministers of benevolence, ye bright spirits who go forth upon helpful errands to the needy and sad, ye who are consolers in the hour of affliction, ye who pour oil upon the wounded hearts of men, ye who comfort little children when they cry in the darkness and sorrow of night, ye who are sweet and beautiful, and full of all spiritual loveliness, be with us at this hour, make each one here present feel your companionship, and know that ye are their associates even amid the din and turmoil of external life. And oh! ye glorious ones who dwell in worlds above, but whose work is here in the hearts and haunts of mortal men, who go forth upon ministrations of goodness, bring to our lives your influence, bring the stimulation of your example, give unto us a part of your own beings, that we too may be exalted, that we also may grow beautiful in spirit, that we may put forth our best efforts under your instruction to reach the light, the knowledge and the wisdom of eternal life, and that we may, even in our present state, learn what it is from you to be glorifled, individualized, working souls. Amen.

DISCOURSE.

Friends: I come to you this evening not as the mentality of the individual whom you see before you, but as the individualized spirit of S. B. Brittan, and I deem it an honor to myself that I am privileged to stand before an audience in good old Boston to voice my sentiments upon matters pertaining to spiritual truth and experience.

Before entering upon the subject-matter of my discourse, I desire here publicly to state that an error has gone forth in my name through the columns of a spiritualistic journal of California, in which it has been reported that I, as a spirit, manifested at a séance in that section of the country recently, and declared that I could not find a medium pure enough and good enough to control. I wish to say in my own personality that I am thankful that there are many mediums in this glorious country of ours that I am only too glad and too proud to use as my instrumentalities in reaching hungering, thirsting souls who are waiting for the bread of spiritual truth, and I will be glad to have this go out as my asseveration through the columns of the BANNER OF LIGHT.

I have chosen for my theme this evening, 'Some of My Personal Experiences in Spirit-Life." I could not begin, friends, to give you one half of the interesting experiences which have come to me as a spirit-entity in that other life, but some of them I shall endeavor to relate, hoping to lead your minds along the pathway of thought and research, where you may gather stray pearls for the enrichment of your own souls.

There are various phases of life in the spiritual world. No two souls gather the same experiences, or pass under the same discipline. What has been my experience in many ways has been the experience of countless others: but there have also been events in my own life which no other soul can meet, and which belong to no other but myself; and the same is true of every life that passes on from this plane to the great beyond.

I can only touch lightly upon the scenes which opened before me as I closed my eyes upon the things and the friends of external life. Under peculiar and trying circumstances my spirit was summoned to the immortal world. At an hour when it seemed to me that greater opportunities for accomplishing spiritual work were opening before me than I had known in some years; at an hour when experiences in this outward life were coming to me rich and fast, and when I felt that my labor.

came, and I responded, passing to the unseen | care and sin, and oried in anguish for assistshore where the spirits of the so-called dead do congregate.

The experience of that hour was a very pleasing one to my inner sense. Opening my eyes upon a vision of celestial light, I beheld the glorified faces of countless angels that I recognized as friends of yore.

Beautiful ones beamed upon me in loving welcome. The dear children of my home-life that had been taken away from the external scenes and activities of mortality came to bless me with their presence, among them. "Boy Brittan," that patriot son Samuel, shone upon me in what to my soul was more than celestial glory. Jean, the loving and the spirited one, came bounding to give me greeting, that 1 might feel at home; and but a little way in the background I beheld my æsthetic Angelo, over whom my father-heart had yearned in other days. But I will not recount the beautiful ones of my heart who gave me welcome that I might not feel strange in the new land, nor can I mention all the friends of former years who with me had toiled in the field of reform and spiritual action, and who came to my reception in the spirit-life. There were N. P. Willis, George Ripley, Forcythe Willson-my poet friend, Frances Green McDougall-the glorious soul whose spirit ever thrilled at the touch of divine inspiration, and who poured forth her songs of melody to a listening world. There were hosts of others also who gave me greeting and conducted me as a living intelligence to the realms of immortal light.

This was to my spirit the grandest ovation that man could receive. Not the display of brilliant scenes, not the blaze of lights and the blare of trumpets, not the tinkling of cymbals and the ringing of bells, oh, no! but the tender, the loving, the sympathetic, the sweet graciousness of friendly souls that were dear to my heart-that was what made me feel at home.

I would be glad to relate to you something of the home-life of these beautiful spirits, and something of our daily associations in that upper world. I call it an upper world, friends. and yet it is a counterpart of this earth. revolves in space in company with this planet. is its celestial or spiritual attendant, and is swinging to and fro with you hour by hour. but it is real. What struck me most forcibly, as I realized my presence in that living world, was its substantiality, was the sense of firmness and of reality which I had as I rose from the earthly plane with an elasticity that, animated consciousness, even in human form, I never possessed before. Bounding, as it were, upward, and cleaving the air, I still realized how firm, substantial and real all things were. The friends I met and grasped by the hand were, to every sense of my being, as palpable as were the friends of former years on arth, and the surroundings and spiritual life were and are to my comprehension substances, realities, actualities that appealed to my nature through every avenue of my being.

I cannot pause to describe to you this homelife and its associations, for I have other matter to deal with during this hour; but you may be convinced that the consciousness of this ever-present, ever-abiding home-life of spirit intelligences gave me unbounded satisfaction. for it assured me again and again that revelations of spiritual life that had been brought to me when on earth through the avenues of my own mediumship, as well as through the avenues of mediumship in countless ways, were true, were living facts that could not be taken away from me.

Not long after my entrance into the spiritworld, where I had been sojourning with friends and relatives, drinking deeply of the waters of soul-satisfaction and peace, realizing the atmosphere of home as it appeals to the sensitive life of one who has at times felt almost without a home, there came into my atmosphere a majestic personage, a spirit, human soul that has never experienced conlarge-hearted, strong-minded, full of power. with mien and with form to correspond with the internal qualities. This spirit, I learned. had in times past occasionally interested him. and as we approached it he desired me to scruself in my life-work, and directed it in a measure, while I dwelt among men on earth. I shall call the spirit Thermes, for that was the name he had given to me. From this intelligence I gained much information concerning the various forms of life in the spirit-world. His is a scientific mind, dealing particularly with the facts and the truths of the universe, studying its laws, and seeking to reveal them | uous line was composed of independent and to human understanding. It would please me separate bodies, so to speak, of vaporous matcould I relate to you all that I have received from Thermes, the strong intelligence that came | the spark of light of which I have spoken, as a guide to lead me on in my investigations just as the Milky Way to your unaided eye of spiritual law and progress on the other side. seems to be a continuous line of light, but which but this I cannot do, for the narrative would fill a volume.

I had been the recipient of the boundless hospitality of my friends. I had been basking in the glorious light of their love, breathing in the perfume of the flowers that hedged my way, drinking the sweets of morning and feelman; but there was something that stirred my heart beneath all the gladness and the joy, the sweetness of summer and its perfume. It was the thought of suffering human hearts somewhere in the great universe, I knew there

ance. How could I long bask in the sunshine of the peace and love of heaven, forgetting the pains of earth and the sorrows of my fellowbeings?

My instructor came to me on one occasion and said, "My son, wilt thou not go with me to watch the formation of a world?" This was a strange question-to watch the formation of a world! Yes, I would go at once and witness such a wonderful creation. I accompanied my guide far out into the fields of space glowing with orbs of light. Beyond the homes and the limitations of that spiritual world which I had entered we traversed our way. By-and-by we paused upon the confines of a seething, rushing, roaring ball of light, stupendous in its majesty and power.

Mortal language would fail to describe what I then beheld. Unfortunately, spirits in coming into this mortal atmosphere to commune with friends of earth are obliged to make use of your terms by which language conveys meaning to you, and these terms are inadequate for the use of the spirit who desires to relate that which he has experienced in the upper air. I can only picture this scene to you as a great ball of living fire, immense, glorious. full of matchiess energy and activity. So brilliant did it appear that all the other orbs of light seemed pale beside it. Stars and suns rolled along their course in space, performing their stupendous work, and yet like feeble rush-lights to the electric glare were these other bodies of light to this great rushing, roaring globe of which I speak.

We paused upon the outer atmosphere of this ball of light, unable to reach it more closely, and then I beheld, as though coming from the centre of that orb, a stream of fire-brilliant, electrical, full of animated force-sweeping out beyond where we stood many, many miles, and forming itself, or condensing into shape. I know not how long I gazed and gazed upon that phenomenon, but I know that finally this new shape gathered itself together, as if the forces and elements belonging to it had become aggregated in its centre, and then it detached itself from the rushing, roaring sea of which I have spoken and swung out into space. I did not understand this, but my guide said: 'So are worlds formed, and that will eventually become a living planet, filled with activity and power, full of the potentiality of life that shall develop into various forms of consciousness and action, and present opportunities for to dwell upon it."

As I continued to gaze I beheld gigantic beings in human guise hovering afar off, and seemingly directing their attention to this newly-formed ball of light, and Linquired what they might be. The answer was that they vere planetary intelligences sending their forces upon the new life and permeating it with their intelligent power. This as a scientific study was very interesting to me, but it was something that I could not wholly grasp, because it was so far from my comprehension of human beings and their activities. However. I give this to you as one line of my experience in the spiritual world.

I said to my friend: "This is instructive; it reaches the head, but does not especially appeal to the heart. You who are interested in the creation of worlds may find much in such phenomena to claim your attention and to lead your mind: but I must confess that I am more interested in the creation of souls, in the life of humanity that beats and surges and bounds against its prison-bars. Show me something connected with human life in its beginnings, that I may be instructed." My guide then asked: "Would you behold human souls in the aspect which they assume before they have ever possessed an organic form upon the planet earth or upon any other body in space?" I replied: "Yes; I would behold a tact with matter upon an inhabited planet.

I accompanied my guide, then to a point in space toward which he directed my attention tinize closely what seemed to be a long line of atmospheric vapor, scintillating here and there with points or sparks of light. I did not see anything strange in this line of vaporous substance, for I did not in my mind disconnect it from other parts of space that shone with glowing stars. However, as we approached more closely I found that what had seemed a continter, and that in the centre of each scintillated you find, by the assistance of the telescope, is in reality a line of innumerable independent bodies of light, each separate and distinct in itself.

. These forms of vaporous substance appeared to vary in size and density. Some of them were very small, others were of larger size, but each ing refreshed by their dewy cups, lifting my one was lighted from the centre by this spark head to the glorious, boundless heavens be- of light. My guide said to me: "These are yond, and thanking God that I was a living human souls"; and I gazed at him in surprise. Human entities they will become," he said. By and by, when quickened by contact with energized life, each one of these will develop into an individualized mentality in the realm of intellectual life." He continued: "I can were thousands of bleeding hearts orying out show you spirits possessing the form of humanin pain and anguish that attracted my thought lity that may never have dwelt on the planet back to the earth. I knew that countless hu- earth, but have lived in other worlds or upon man beings groaned and trembled beneath the other planets; but these, remember, have had burden of misery and despair. I knew, and no experience upon any plane of active life, well had I known in years past, that human and have been energized by no potential force, souls, bowed down by misrepresentation and for they are souls waiting to be born. "If one and my life were centered here, the summons ostracism, struggled beneath the weight of of these forces is to be born upon the planet most uncultivated and lowly that ever trod the one she had trusted all too well, had cast here

up and sent in the direction that it is to take. These soul-forces, like all things else, are governed by eternal law. They are subjected to the various laws of the universe, but principally to those of psychology and attraction. One of these forces, illuminated by the soullife, will come in contact with the earth and reach some individual there. The feeblest, the small and puny ones, are not likely to remain long upon the planet to which they are attracted, because they have not sufficient potentiality to gain a strong hold; the larger ones will remain, reaping an extended experience in contact with the outward life; but each one will gather to itself an individualized power which will bring it into a state of mentality that will permit of its being called a living spirit. The spark that illuminates these forces from the centre is the flame of life, or the soul, which man form, in the cranial structure. The vaporous mass around that flame of life, or the soul-principle, diffuses itself through the organic form, giving what you would call nerveforce, or aura, to the entire system."

This seemed scientific to me. I certainly could find in that matter of interest for the scientific student and for the medical expert, and as a man interested in the revealments of science, and also as one who had dealt largely in the realm of materia medica, I found here a fascinating and absorbing study.

Further information was vouchsafed to me by my guide concerning these strange and subtle forces that I beheld. He told me that they were in the atmosphere of each planet, but called my attention especially to those which were related to the earth, because I also belonged to this planet. He told me that these soul-forces, as I must term them for want of a better name in your language, were attracted to the atmosphere of this planet, swept along by the law of gravitation, and that they found a lodgment or resting-place in various quarters not at once to be received and sent out into this external life, for perhaps many long years or centuries even of time might elapse before some of them would be given the opportunity for expression in mortal existence; "but here they are," he said, "surging and moving around as they are swept by the currents of law, and exercising a subtle influence upon human life in this atmosphere.'

What did all this reveal to me? Why! it brought to my heart a tender pity and a throb of sympathy more kindly than I had ever experienced before for many human beings walking this earth to-day who are subjected to temptations and solicitations-young girls and women full of sensitiveness, subjected to the psychological power of the members of my own sex in this life, and, at the same time, perchance, these subtle forces seeking for cted upon by expression in external life, undeveloped, uninswayed by eternal law, and seeking an opportunity for manifestation.

So there opened before me a great and a broad field of research and study into the origin of life, into the genesis of humanity, which you may believe appealed to my studious nature with persistency. But I shall not dwell longer upon this branch of my subject. I know very well that but few minds are sufficiently unfolded in a knowledge of spiritual law to comprehend distinctly these strange revealments that I might make to you concerning the great, wondrous, stupendous life and activity of this universe of ours.

Waiting for opportunities to labor in my own chosen and congenial field of work, I began to question the spirits concerning the individual lives that I felt needed assistance, instruction and sympathy. My experiences as a Spiritualist and a medium before I passed from earth had convinced me that there existed in the spirit-life, in so far as they also existed in the physical life as mortals, millions of human beings that were crude and ignorant with excrescences that needed to be sloughed off before they could rise to a state of spiritual

grandeur and peace. I needed to be at work. I was growing rusty through idleness. True, I was a student; true, I made the best use possible of my time in gaining information of the great life around me; true, I sought to dispense to my associates something from my own knowledge and experience that might be instructive, but what could I do in that direction among men and women so much more advanced than myself, so rich in intellectual attainments, so well misery in the spirit-world, even as there are equipped to perform Herculean labors for humanity? How could I be of use to them? I yearned for and I requested the opportunity to go forth to some needy soul that I could assist by a ray of light or with a word of instruction. to some sick and afflicted mind that required the spark of spiritual vitality that perchance I might convey to him. That was my request, tion of the case, he was in prison. I found the and it was answered, for every desire of the

soul in spiritual worlds meets with a response. Soon I was again attracted from that quarter of the spirit-world where I had found heaventhat is, peace and serenity of mind—beautiful surroundings such as the most glorious creat surrounded him that he might find the suntions of the artist's skill, the sculptor's mind and the poet's inspiration, and the most levely to be crushed, literally crushed out of exist. and loving associations with congenial friends full of sympathy and love. I was attracted from that heaven which I had gained, I say, to a quarter of the spirit-world where I found a veritable hell.

We Spiritualists speak of the immortal world as one vast garden of beauty and bloom, as one poesy and art. That is but one side of the pio-

earth it will, by the law of attraction, be caught | earth to the very highest mind that in its exaltation of wisdom and power might even assist in creating worlds, can tell you of the hells of spirit-life, and they are not all within either. The hells of spirit-life are dark in character.

Their atmopshere is dense and turbid. It would seem as if an advanced spirit could not breathe in them, and yet he can, because he can conquer these conditions by the exercise of his own will. To those who dwell within these murky atmospheres all is dark and baleful. No beautiful flowers bloom to deck the wayside; no sweet songsters sing upon the branches of living trees, filling the air with melody; no bright sunlight streams down upon the homes and into the hearts of those who dwell in these places; and why? Not that such a state has been specially provided by any arbitrary power, but because these surroundings, these influences and conditions are centres itself, when it takes possession of a hu- the creations of those turbulent minds that are attracted to them when they pass from the physical life. Nor is it altogether a subjective life, as some spirits claim, because we say that these external conditions of the spirit are the creations of the mind. No; for these very forms and manifestations of life are real and objective. They are as substantial to the spirit as is anything in this mortal life to you; but the spirit provides the material of which they are built, and that material may be crude and dense and dark and altogether unlovely if the spirit within is in a like condition.

> I entered one place where there were many restless souls, with faces forbidding, and with mien that would discourage, if possible, any attempt on the part of others to approach and assist them. These souls would take no notice of me or of such as myself. I desired to know why this condition was theirs in the spiritworld, and I learned that their lives on earth had been filled with selfishness-with the consciousness of self-interest and the desire to bless and to provide for self alone, to reap all the good things of life, that one might have personal power and aggrandizement, social position, honor and all that which makes of a man a positive individuality on this side, irrespective of the claims and qualities of his spiritual nature. These persons had been accustomed to think of themselves only, of that which they wanted most, and of that which they were determined to have; but, passing into spirit-life, they were bereft of all the power and position which had been theirs here, and, stripped of the outward garb, their spirits stood forth in all their deformity. Dwarfed and stunted forms and distorted features were the general rule in that locality, and these individuals passed their time in restless repining over the lot which had come to them, and over the loss of their worldly possessions on this side of life.

It would seem almost impossible for any teacher to reach such lives a isted in this unattractive place, and yet I found dividualized, not conscious entities, but yet benevolent spirits there busily engaged, gentle women of lovely mien, their graceful forms robed in light, passing about on errands of mercy. I found men of wise character calmly moving on their way, magnetizing with their own personal power the various individuals quartered there, and bringing rays of light and strength to those unhappy spirits who unconsciously imbibed something of the personal influence of those benevolent souls, and were helpfully affected thereby.

After a while such ministration achieves a certain result, inasmuch as it begins to stimulate into activity and outreaching the inner spiritual life of the restless, turbulent individual, and when that inner spiritual life is acted upon by this spiritual stimulus, the sorrowing, suffering one rouses to a sense of his own unworthiness, begins to see that it is his own fault that he has found such a condition of life, realizes that he has spent all his energies to enrich the outward husk, while the inner germ of life eternal has been neglected and despised. So the work of regeneration begins, and these souls are assisted to reach outward unto a higher plane and a more beautiful condition.

But this is not a type of all the hells of spiritife. They are infinite, just as the various conditions and phases of human life are infinite. No man has exactly the same experience of his fellows. Each one has his own capacity for enjoyment or for suffering. Each one finds a heaven or happiness in his own way through certain lines of experience, and so each one finds his hell of suffering in his own way through his own line of discipline. Therefore there are various states and stages of various gradations of happiness and of purified peace in the immortal world.

Once I was desired to visit a spirit in prison, one that was sorely afflicted by many, many trials. This spirit was not literally chained and held in constraint by dungeon walls, but to all intents and purposes, in his own realizaman suffering the tortures of hell, crying out in agony of spirit to be released from his condition. And what did he desire? To rise to a higher state? To go out into the pleasant fields? To break away from the walls that shine and air beyond? Not at all. He desired ence, to know nothing more of life, of sensation, of consciousness of any kind. His prayer from day to day was for death, or aunihilation.

The cause of all this suffering proved to be that this man many years ago had, in the full pride of his youthful life and power on earth. betrayed a helpless maid, and until he passed great home of music and song, as one field of to the spirit-world he had felt no compunctions of conscience, even though that beautiture. We spirits who return to you, from the ful young being, shamed at her betrayal by

self out of this mortal existence into the arms of the tender spiritual world. On earth the man had lived a life of energy, had made his mark in the world as a business man, had formed family ties and associations, and had become respected in his community. The day came when he was called to the spirit life, and at first he did not realize much of any change in his condition. He seemed to walk the same streets that he had trod before, and to enter the same homes and business offices that he had known. He would speak to the people he had associated with, and think it strange that they did not respond cordially to his greeting as in days past. It took the man some time to realize that he had become a decarnated spirit, and then he began to question what life had brought to him; but, as conscience became awakened on the spiritual side, there came rolling up and around him these turbid magnetic forces that he had generated, which environed him like an impenetrable wall. The spirit began to cry out and to rebel at his condition. Finding himself a living man, he demanded that he should have association and the home enjoyments that he craved; and, byand-by, in answer to his call, there came a beautiful face peering through the shadows that environed him, the face of the angel whom he had betrayed, neglected and forgotten. Then memory and conscience awoke to living activity, and he cried out in agony that he might be relieved of this angelic presence, for he did not believe it was the maiden herself who had kept her youthful beauty in the land of bloom, but he imagined he was haunted by a ghostly appearance that would never leave his sight. The spirit who had come wishing to do him good retired, and thus I found the man environed by his own prison walls, and praying for relief from memory and conscience. He did not wish to face himself: he would rather be obliterated from life altogether than meet the consequences of his own deeds; and this was his hell, greater than any torture that fire and brimstone could bring to a human being.

I cannot dwell upon these scenes that I have witnessed in spirit-life, but I wished to give you an idea of that which the eternal world holds for humanity. Those who have defrauded their neighbors and deprived their brothers and sisters of the rights that belonged to them, those who have been unjust, who have in any way injured a fellow-creature, have injured humanity at large, have injured life itself, and life will be avenged; not that there is any vindictive, arbitrary power or personality in the universe, a gigantic God wreaking vengeance upon human beings, but there is an unerring law within the human heart that will manifest itself, and he who does an injury to his fellow-creatures, wantonly and knowingly, that he may derive some advantage, some momentary pleasure or worldly affluence for himself by the act, will suffer the penalty when he comes to face himself and meet his awakened conscience on the spirit-side of life. Not only will the interior condition be that of unrest, rebellion and unhappiness, great and tortuous to the sensibilities of the spiritual nature, but the surroundings and the associations of the outward life will be of a corresponding character. They will be unlovely to the sight, crude and unformed. No beautiful objects meet his eye, no creations of art does he behold, and no song of melody greets his ear, for he is not in a condition to understand or to appreciate anything of the

from the earthly plane according to its aspirations and desires. He who has trod the earthly path may have fallen sometimes by the wayside in the hour of weakness or temptation; he who has gained many experiences through years of toil must have many times known that his strength was futile to overcome all evil: but if he has tried to do his best to injure no man, or if he has injured any soul to atone for the wrong that has been done, and in all ways has endeavored as far as possible to be of use and to do good, he will not be tortured in any such hell of spirit-life as I have described. He will find within himself an impulse and ability to rise above the limitations of this physical plane, beyond the realms where earth bound spirits dwell, and spurning the air with his own spiritual power, gain the immortal heights where the workers and the good abide.

Heaven also comes to the spirit as it arises

There is a power within that enables every one of us, you and I, to go onward and upward higher and higher in aspiration, thought and effort, reaching the land where spirits made strong through suffering dwell, and gaining the knowledge and ability to attempt and to achieve for ourselves that which shall be useful to humanity at large. We suffer and groan on earth; we meet our toilsome experiences and faint by the way; and all the while the spirit may be unfolding its pinions of strength, all the while the songster within may be tuning its notes for lofty strains, all the while the heart may be gaining new life and activity to bound with great sympathetic throbs for humanity that is in pain. Through toil, and effort. and suffering, and despair we may, if we will by sending out our aspirations for more light. more spiritual helpfulness, more power to put the things of earth beneath our feet, and to rise to the heights of soul-conquest and worth, be fitting ourselves for the mansions of peace where angels dwell.

BENEDICTION. May the infinite love of the angel world, and the peace and blessing that our spirit friends can convey to each one, be an abiding presence in our lives now and forever. Amen.

In Memoriam.

To the Editor of the Banner of Light : At a meeting of the officers and trustees of the First Liberal Spiritualist Society of Williamsport, Pa., the following resolutions were accepted as the expression

of the whole:

Wherea, The Angel of Death has drawn the veil between the spirit of LENA HIBLE and this our mundane world and its work; be it

Resolved, That we as a new and struggling society most deeply seel the loss to the Cause produced by the transition of our able and efficient co-worker and leader, and ask the sympathy of all to whom these words shall come.

Resolved, That we as friends and admirers of the departed, to whom we had become much attached during her short stay with us, feel a sense of personal loss in her removal from this our present sphere of usefulness.

Resolved, That we, to whom the loss is as nothing compared to that sustained by the devoted mother, whose every earthly hope was centered in her daughter and her work, do hereby extend to her our most sincere and heartfelt sympathy.

Resolved. That we desire to express the mad to the world.

pathy.

Resolved, That we desire to express to her and to the world our appreciation of the fact that LENA BIBLE passed to a higher life a martyr to a noble but too great effort for her fall body to endure, to extend the higher education to sufg humanity. clived, That we ask the earnest sympathy of every pro-

gressive soul for the dear mother, ourselves as a society, and the Cause; which has lost to its visible work so faithful and able a teacher and representative. Williamsport, Pa. LYDIA R. CHASE, Sec'y.

av Bor Over Fifty Yours; shing ! MRS. WINSLOW'S SOOTHING SYRUP; has been used for children teething. . It spothes the child, softens the

-117.5

### Original Essay.

### SPIRITUALISM IN THE POPULAR MONTHLIES.

BY EBEN COBB.

Upon re-perusing the pithy editorial in THE BANNER for Jan. 16th, headed "Quixotle Attack on Spiritualism," it occurred to me that those of its readers who are not familiar with the Frank Leslie publications might infer that the article so justly criticised voices the sentiments of the management of said publications. A brief examination of a few recent issues may show that such is not the fact.

It was my pleasure to hold intimate relation, through many years, with a novelist of wide repute. Hundreds of thousands from week to week read the yieldings of his prolific pen. I always received a warm welcome from him, but I was nevertheless cautious at all times in my approach to his quiet retirement, for fear of interrupting the flow of some intricate scheme of plotting.

"He says you are just in the nick of time: come right up."

Such was the servant's message to me on occasion of a neighborly call, and I at once wended my way up to the author's sanctum. "Sit down one minute, and then I am with

ou," was his salutation as I entered. He was hurriedly writing. At his left was a bulky pile of finished manuscript. One or two peculiarly expressive dashes of his pen, and then he threw up both hands, exclaiming with

hearty emphasis, "There!'

"There what?"

"That ends this novelette;" and the sheet apon which he had penned the finale was carefully laid upon the pile by his side.

'Good! I am just in time for a social chat. "That you are. But, I tell you," and he struck a series of pantomimic beats upon the top of the manuscript with his open hand. 'Well, tell."

"Yes; but oh! how I have suffered through the whole of this long story." " How?"

"Well, it is just here: by heavens! it came poking into my mind when I was first weaving logether my plot, and at every turn up it would front itself. Gracious! if I could only have done it this story would have been far, far the best of any I have as yet written."

"What's up? Out with it."

"I will tell you, my boy, just how it is. If I could only have taken your Spiritualism-mark you, in both its phenomenal and rich ethical phases-and made it the leading factor in working the plot to its consummation, what a different thing I could have made of it. Oh!

"Well, why in the name of all that is holy lid you not do it?"

"What! Do you suppose, --- (calling his publisher by name) would print a word that even savored of a leaning toward recognizing the claims of Spiritualism? No!"

'Is he so terribly opposed to it?" "That is not it. His personal like or dislike has nothing to do in the matter. He keeps his fingers carefully upon the public pulse, and its beating is the index to his procedure. But mark me! the time will come, and not so very long ahead, when this rich field will be open to the general ideal secular writer."

Well, but I thought ghost stories were always in order. Could n't you so weave in

"Bah! I've written ghost stories, scores of them; but here I must lay out a series of causes and effects based upon an assumption that the spring from which all the seeming wonders emanate is a fountain of absolute truth, and every seeming violation of the natural order of things, however marvelous, must, in the end, be made consonant to eternal law. My whole soul must, of necessity, grasp strongly to that mainstay of my work and guard it jealously from every encroachment of falsification. No! no! Those are but babbling fools who imagine that the writer of fiction can have no righteous predilection toward a treasured theme to trifle with which is to his own heart as a self-inflicted dagger-thrust." [\*]

As I refer to my diary I find that the above recorded interview occurred just twenty years and four months ago. Now let us examine and ascertain what position Spiritualism holds in the literary publications of to-day. Does the spirit of that silly piece of ignorance and stupidity introduced into Frank Leslie's Monthly. under the sanctioning cognomen of "Agassiz in Cambridge," by Clara Conant Gilson, bespeak the true attitude of that publication toward Spiritualism at the present time? Most assuredly it does not.

Open Frank Leslie's Pleasant Hours for October, 1891, and you will find a nine-page story, finely illustrated, entitled "The Herald of Fate. Mr. Clark Rogers received a letter, and "The strange thing concerning this letter," the writer says, "which had come regularly through the post, was that it came from a dead man.'

This letter had been sent by a "medium." and subsequently the medium visits Mr. Rogers. Mr. Rogers asks him why he has called. The medium's answer is: "Because I was compelled to come. For several days I have been haunted by a spirit that would give me no rest until I had communicated his message to you.' Later on-after the writer has given a very graphic and purely respectful description of the medium's going "under control"—the narration continues: "All at once he [the medium] turned his great eyes upon Rogers and began to speak, and at the first word the merchant started as if he had received a painful shock, for he heard again the sound of a voice stilled for many years in death."

This spirit, which the merchant recognizes, goes on and warns him of a calamity which is soon to come upon him. The spirit-visitor also details a number of test-incidents that will intervene before the final consummation of the main subject of communication.

Although the writer archly introduces the typical "Psychic Investigator," who pompously explains to Mr. Rogers how the silly aberration of his brain may be set at rights, nevertheless, true to his or her own soul interests, the "medium" and "spirit," are vindicated, and all ends as the supermundane visitant foretold.

Not satisfied with the foregoing for one issue, the very next story in this number bears the following title: "The Sound of a Voice that is Still." The author of this piece did not make a happy selection of words in framing its heading. The idea of the sound of a voice

remedy for Diarrhea. Twenty-five cents a bottle. [\* Undoubtedly Mr. Cobb refers in this account to his brother, Sylvanus, Jr.—ED.]

that is still is rather ambiguous, to say the least; and, in this case, the soribe gives us full assurance that the particular voice under prominent notice is absolutely resonant with articulation,

Dr. Barrington learns that his old acquaintance, Stephen Solls, has returned from South America, and rented a villa at Newport. Mr. Solis shows himself in company. There is something strange at times in his actions. He

stops, even in the midst of a dance, and listens. "He looks as though he saw a ghost," remarked some one to Dr. Barrington, respecting this odd expression, one day. "To me he appears rather like a person who hears one," was the doctor's

Stephen Solis appoints a private interview with Dr. Barrington. They meet. He [Sto phen] turned away, and again paced the floor with hurried steps. Then he paused once more and threw himself into the chair. Ever since that day, doctor,' he continued, leaning forward, and fixing his wild, wide open eyes on his companion's face, 'I have heard her [his wife, who some time previous had passed from this life under peculiar circumstances] calling me by name. At home, in gay assemblages, by day, by night, anywhere, everywhere, that cry of Stephen! Stephen! Stephen! rings out suddenly and unexpectedly. No one hears it save me-and the dogs hear it. I never keep a dog for that reason. But you-you are her kinsman. Do you not hear her voice even now? and rising, Mr. Solis unbarred the great win dow fronting the ocean, and flung it wide open.

"Above the sound of the sea and the storm. the plunging breakers and the rushing winds, Dr. Barrington heard, or fancied he heard, the agonized shriek of 'Stephen! Stephen! Ste-

"'Ah! you heard it! I see by your face that you did; and you can do nothing for me. thought as much."

To the end the writer's aim in this case is to present, as a fact, the working of the gift of clairaudience. The allusion to dogs hearing the voice shows that the person so narrating is no novice in the investigation of spiritual phenomena.

In the January number of this same publication is a story-the most artistically illustrated of any in the work-entitled, Woman in a Sun-Bonnet." It says: "We had spent three weeks in our new abode, when one morning my nurse, Bridget, came to tell me of a singular and unusual disturbance of Charles's slumbers, from which the child had suffered for some nights past.

"'Charles,' (asks his mother,) 'what's this about your dreaming of a woman in a sunbonnet?

'Indeed, mamma,' he sobbed, 'I'm not dreaming when I see her, I'm wide awake."

After this they all see her at different times. and often in and about the cellar. Finally James Loring visits the house. The woman in the sun-bonnet appears to him at his bedside. He had the nerve to speak to her. He asks: 'From whence do you come?" Her answer is: "You must look for me in the cellar." He asked why she wore a sun-bonnet, and her reply was: " Because the lime has spoiled my

The gardeners were set at digging in the cellar, and the corroded remains of a human skeleton were discovered imbedded in lime.

Now we open Frank Leslie's Popular Monthly for January, 1892, and we find two as matterof fact and earnestly told spiritual stories as can be written. We are favored here with the names of the writers, and it is pleasing to see that they are both women, as their bold as well as accurate handling of the spritual phenomena shows to such glowing advantage by the side of the delusive coggery of Mrs or Miss. Gilson.

The stories are: "Who Came to the Wedding," by Nellie Hart Woodworth; and "Dick Truck's Wife," by Mary A. Denison. In these pieces the phenomena of materialization, and tangible spirit intercourse between the two worlds or spheres of life, are introduced as the pivotal points of interest, and treated to the end as sober, undeniable truths. They so make the working of their heidents bear wit-

Now the significant feature that presents itself as one after another of the previouslymentioned magazine articles are critically analyzed is, that-maybe unawares to themselves-the different writers have betrayed a fixed determination, from first to last, that the reader should not be possessed of the false idea that they were striving to write merely for ghost sensation. There is none of the spookhobgoblin about any of them. The spirit-visitants are all perfectly natural, and bear themselves in the same line of physical and psychic action as they, were wont to do in earth-life. The different phases of phenomena mentioned are handled in a way which shows the writers to be well versed as sincere students of the spiritual science.

Question: Would the editors of these periodicals admit between their covers an article that was directly based upon any creedal or sectarian dogma? Most assuredly not. Then why admit these out and out spiritualistic pieces? Because - these publishers, too, have their fingers on the great Public Pulse! By shrewd diagnosis they discover that the broad, general assumptions of Modern Spiritualism have nothing to do with creeds nor dogmas, but that, like all distinct and palpable revelations of Nature, they are fast being absorbed and held dear by the Universal Heart. Too jealous of their own interest to let prejudice or dogmatism stand in their way, they throw off all petty hindrances and plunge into the onward "swim" that psychic evolution is throwing over the fossilized beds of the now receding Past

True, it is in most part the phenomenal that makes up the current form for acceptance in these secular, literary quarters. But not that alone. In every one of the cases cited in this review, direct, intelligent communica tion between those of earth and the denizens of the life beyond is argued, and to the brunt maintained.

Hearts once fired by this glowing revelation will not long rest with the mere penning of the outward gleams, but anon its scintillating Ethics will bud out in full glory amid their enrapt effusions.

Think not too lightly of fiction, you who ponder and write with profound and logical precision. You have your sphere, and the romancers have theirs. Fancy's bright dreams, running hand-in hand with Truth, may, in the end, bring to the soul the fullest meed of

All my control little a little for at

### Timely Suggestions.

### À Cure for Pacumonia.

To the Editor of the Banner of Light: It was my good fortune to make the acquaintance of Dr. W. H. Vosburgh at Lake Pleasant last summer. I soon learned to love and respect him, and I deeply grieve at his death. It appears that Dr. Vosburgh and myself were seized with pneumonia at about the same time. Although I am seven years his senior I live to tell how I was oured, which I do for the benefit of others:

Several weeks ago I had a lame shoulder, and, as it was the right one, I could not draw out the disease with the right hand. Knowing the nature of rheumatism, and the beneficial effects of heat in such cases, I bought half a yard of ticking, costing nine cents, which made two bags. Each of these I filled, each about half full of dry sand, and they fitted nicely to any part of my body. I laid a paper on the stove learth and the sand bag on that till it became as house my hand could bear. I applied one to the shoulder on going to bed for several nights, and there was a gradual improvement. The shoulder was almost cured, when, in consequence of exposure to a cold wind, I was taken with pneumonia. The pain was in my right side where I could not get at it to draw it out. Coughing caused very severe pain.

I took to my bed and applied a sand bag to the worst spot. In about an hour the warmth spread all over me, bringing the natural moisture to the skin. I felt relieved, and knew the work of cure had commenced. I used the sand bag most of the time for several days, gradually improving, and in a short time was able to resume work.

I ate acid oranges to subdue the fever, remove the fur from the tongue, and keep the heart from beating too violently; but took no medicine, and had no doctor's bill to pay.

So long as the doctors persist in remaining ignorant of the nature of rheumatic diseases. including pneumonia, and hence are incompetent to treat them. I see no use in employing them in such cases.

### A Correction.

To the Editor of the Banner of Light: I notice in your issue for Jan. 16th a communication from Bro. Sharp, commending the recently-published compilation of wise sayings of the Seer-called "Starnos"-and closing with a quotation, which he says he committed to memory forty years ago, viz. :

"Death is but a kind and gentle servant. Who unlocks with noiseless hand life's

Flower-encircled door to show us those we love.'

The inference is that this exquisite "aphorism" originated with A. J. Davis, and was taken from his writings. In the Herald of Progress, some twenty eight years ago, this quotation headed the column of "Apotheosis," or death notices, but it was not Mr. Davis's language. The inspired author was Mrs. Julia Scott, who wrote for the Universalists fifty years ago; and this beautiful conception of death appeared in her book of poems before the advent of Modern Spiritualism. She was sister to Hon. O. H. P. Kinney of Waverly, N. Y., and widely known, honored and loved for her sweetness of spirit, poetic inspirations, and progressive ideas. It was she who brought the first evidence of spirit-return to her gifted brother, some forty years ago, in Binghamton, N. Y., by rapping out her name, age, and date of death, and characteristic messages, while the boy medium sat at the opposite side of the table, and the alphabet by which the communications were spelled out was out of sight and reach of the medium. I think the paper most favored with her contributions while in the flesh was "The Rose of Sharon."

The whole Kinney family were a progressive people, and naturally accepted Spiritualism when its beauties and rational religion were presented to their minds.

Grand Rapid, Mich.

#### Spiritualists' Funerals. To the Editor of the Banner of Light:

In THE BANNER of Jan. 16th Jacob Edson, Esq., in his address before the Veteran Spiritualists' Union, strikes the keynote to a subject of vital interest and importance; and I hope the agitation will continue until some

good and permanent results are attained. It is very much to be regretted that so many -I think a very large majority-of the funerals of Spiritualists are attended by ministers of the gospel of superstition, instead of the Spiritual Philosophy.

It is a burning shame that the convictions of Spiritualists are thus ignored; that after a lifetime, it may be, of devotion to the Cause, when the change of death furnishes the best occasion possible for the presentation of the spiritualistic philosophy—an occasion also when we most need its strengthening and comforting assurances - it should be perverted into a golden opportunity for the clergy to traduce or ignore our convictions and knowledge of things spiritual.

We are doing the spirit-world and ourselves great injustice if we suffer this condition of things to continue, for it is as little as we can do, in appreciation of the knowledge they have given us, to be true to them, true to our religion, true to ourselves.

If we would have the respect of others, we must respect ourselves.

Fashionable funerals and Spiritualism are inconsistent; instead of following in the old ruts, let us inaugurate a new system; there certainly is room for improvement upon the years. present one, and it is equally true that up to the present time Spiritualists have not made any great change.

Mr. Edson suggests Dr. H. B. Storer and Mrs. H. S. Lake as suitable persons to prepare a funeral service for Spiritualists—a most excellent suggestion; but I would 'make an amendment to it by inviting all. Spiritualists who are willing to forward such a movement to prepare a sultable form of service for such occasions, and send such to THE BANNER with a view toward publication. If a sufficient number should be sent, it might be advisable to have them put in book form, thus securing a work which is very much needed.

While such a project will in nowise intergrace; and Spiritualism can have no stronger ally than imagination's fertile coinage.

fere with our speakers, whose personal services from Everett, Neb., Jan. 22d, 1892. Mrs. Emina P. Header, who imagination's fertile coinage.

fere with our speakers, whose personal services from Everett, Neb., Jan. 22d, 1892. Mrs. Emina P. Header, work in the light and varied; it will prove a great convenience to a large number of Spiritualists who find it inconvenient or impossible to scoure such service.

C. A. D. Header, who is interested in Everett, Neb., Jan. 22d, 1892. Mrs. Emina P. Header, She was an intelligent and real one she will known in Central and Western New York.

Cobinary Motices of Spiritualists who find it inconvenient or impossible to scoure such service.

C. A. D. Header, who is the instance of the interest of the services of the services of the interest of the services of the services of the interest of the services of th

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### A SONG FOR TO-DAY

Come raise we here this song of today;
Sing of keen war with the dayl's lifrongs
Of envy and hate and the myriad wrongs
That blacken the earth with their dense array;
Tell of the cause of the poor who slink,
Urushed grapes in the press, while rich men drink
And barter the trodden wine, and pray.

Tell of the women and men grown gray
With lonely labor and scant delight,
Of tears that fall in the bitter night,
Of hopes that wane as the years decay,
Till hearts are ashes that once were fire,
And the full-salled vision of youth's desire
A sunken wreck ere the close of day.

Tell of the children that swarm and die In loathsome dens where despair is king, The blackened buds of a frosty spring That wither sunless. Remote they lie From the love that should nurture each quickening

sense, While vice and hunger and pestilence, Breast-poisoned nurses, the babes drain dry.

Tell of the sword that is sharp to slay,
Raise loud the note of unwearled strife;
Beyond the tangle and toll waits life
And bids us hasten to her away.
Tell of the death that is mammon's dower,
Of darkness dashed from its height of power
As out of the cloud-coil breaks the day. Tell of the doom that shall smite away

Tell of the doom that shall smite away
The crown of gain from the spoller's head,
From the cruel thief of the poor man's bread,
And the law that blesses the theft for pay;
Of love set free from the curse of gold,
Of youth renewed for a world grown old
With kings and robbers and men of prey.

Of the joy of living, of man made one,
Of growing knowledge through ages stored
Made free to all men, scattered abroad
Wide and free as the light of the sun;
While the world's soul, loosened from night at last,
Sweeps, strong winged, out of the woful past,
To the undreamed joy that shall yet be won.

—Fred Henderson, in "By the Sea and other Poems."

PAMPHLETS RECEIVED .- Hints to Enquirers into Spiritualism, with Rules for the Formation of Spirit Circles. By J. J. Morse. 16mo, pp. 48. Liverpool, Eng.: 80 Needham

Reasons for the Hope that Is In Me; or, Wonderful and Irrefutable Evidence of a Future Life. By Hugh Junor Brown, of Melbourne, Australia, author of "Rational Christianity," The Grand Reality," etc. Appended to which is a Lecture by the same author upon The Doctrines of the Popular Faith Contrasted with the Teachings of Modern Spiritualism. 16mo. pp. 60. Manchester, Eng.: Wm. Britten.

Heavenly Messenger; or, Immortality Demonstrated. Appeals to the Methodists by Spirit Gilbert Haven, late Bishop of the Methodist Church. With Additional Spirit Message 8vo, pp. 38. Washington, D. C.: S. M. Baldwin.

The Indianapolis Letters on Theorophy. By Alexander Fullerton, F. T. S. 16mo, pp. 40. New Yorks. The Path. Philosophy of Evil in a New Gospel Lesson from the Apple Trees. By Caleb S. Weeks. 16mo, pp. 12. New York: By-

Ington & Co. After the superintendent of a New York Sunday school had impressed a reporter with the Chinese pupils' great desire to absorb religion in large quantities-says a Boston paper-one of the Celestials told the scribe that he came there just to learn English,

### This is for You.

and to see the pretty." 'Melican gals." The China-

man is incorrigible.

This is for You.

If you are sick, and have not been helped, why do you not write a full description of your case to the great specialist in curing nervous and chronic diseases, Dr. Greene, of 34 Temple Place, Boston, Mass., known everywhere as the discoverer of Dr. Greene's Nervura, and who is without doubt the most successful physician in the cure of all long standing complaints?

Consultation in all cases is entirely free, personally or by mail. Thousands consult him by letter, and he returns an answer to all perfectly explaining their diseases, giving advice, etc., without charm.

His success in curing diseases by his marvelous vegetable remedies is simply wonderful, and he has made a specialty of the cure of persons at a distance through letter correspondence and treatment. In this manner thousands of people have been and thousands more are being cured, and we should advise you, if you desire a sure cure from your disease, to immediately write him all about your case. It will cost you nothing to get his very valuable advice.

### In Memoriam.

From his home, No. 3 Lincoln street, Portland, Me., Feb.

From his home, No. 3 Lincoln street, Portland, Me., Feb. 7th, GEORGE F. CAREY, agod 52 years and 3 months.

Bro. Carey was always patient and cheerful during the many hours of pain that attended his last sickness, and was a great help to his family in many ways. He was a man of sterling integrity, an advanced thinker, and a firm Spiritualist. His knowledge of Spiritualism was a great confort to him, and he looked forward to the hour of his release from this mortal form as a happy emancipation from the bondage of the flesh. To him death was but a new birth, a perfectly natural event, that would release him from his crippled and worn-out body. May the pure spirit of our brother, chastened by many years of suffering, find in the realms of spirit life that calm peace and joy that passeth all human understanding.

He leaves a widow and four children—three sons and a daughter—who mourn the physical decease of a kind and indulgent husband and father; but they are comforted by the knowledge that what seemingly is their loss is his gain.

The funeral services were conducted (at his request) by the officers of "Ancient Bro.'s Lodge 1, O. F.," of which he had long been a member, assisted by the Rev. Mr. Keirn, of the India street Universalist Church, on Wednesday afternoon, Feb. 16th, at 2 o'clock a month, requests of meaning the services were that the second of the services were the conducted on the services were the conducted of the services were the conducted of the services were the conducted on the services were the conducted of the services were that the services were the conducted of the services were the conducted on the services were the service

Bro. Sharp may not have intended to convey the idea that the verse quoted was original with A. J. Davis, but the way he presents it makes it so appear, at least to

LYMAN C. HOWE.

Of the India street Universalist Church, on Wednesday antermoon, Feb. 10th, at 2 o'clock.

Thus were laid to rest the mortal remains of one of the orightest, most genial and lovable men that it has been my lot to meet. May his arisen spirit be near and guide his mit they, too, shall hear and obey the call to "come up higher."

Portland, Mc., Feb. 11th, 1892.

### Passed to Spirit-Life,

From her home in East Boston, Mass., Jan. 26th, 1892, Mrs. Marilla Pickering, aged 78 years and 3 months.

Marilla Pickering, aged 78 years and 3 months.

She was a devoted wife and mother, and while attending to her daily duties was suddenly stricken with heart disease. She leaves her husband of 53 years, Mr. Leonard Pickering, and two daughter—Mrs. Juliette M. Shurtleff of Revere, and Mrs. Jo-ephene S. Hamphrey of East Boston—both of whom are fine mediums. Her son, Arthur Pickering, passed away fourteen years ago.

Rece tly a test seance was held in her parlors, and many inquiring friends enjoyed what to her was a reality. In her early years she united with the Methodist Church; in later life embraced the truths of the Spiritual Philosophy. Being a subscriber for the BANNER OF LIGHT, she welcomed its weekly visits, and read its paces with interest.

Rev. Mr. Gardiner of the Central Square Baptist Church, East Boston, officiated at the funoral. Floral offerings from the children were choice and claborate. Her material body was taken to Woodlawn Cemetery for interment. Com.

From Mesopotamia, O., on the morning of Jan. 3ist, Mrs. Olive S. Wilcox-wife of Joseph E. Wilcox, and daughter of James and Eliza Lepper-aged 47 years.

James and Eliza Lepper—aged 47 years.

Herself and her husband wore life-long Spiritualists, and during her protracted suffering with dropsy, carried out those principles, and found comfort in them, and in the ministrations of the angels. La Grippe at last set in, and four days finished the work.

On the morning of Feb. ist her brother, Edwin J. Lepper, aged 33 years, succumbed to La Grippe, and joined his sister in the journey to the home beyond.

Both funerals were attended in one on Feb. 2d. The father and mother, quite aged; were unable to be present, but found consolation in the knowledge that Spiritualism brings. Services were conducted by the writer. MYRA F. PAINE.

Painesville, O., Feb. 7th, 1892.

From his home in Little Falls, N. Y., Major Henry Link, aged 80 years.

aged 80 years.

He was one of the oldest and most highly esteemed residents of Little Falls. As a lawyer he was honorable, painstaking and conscientions; he had the reputation of being one of the best read in this section, and his practice was extensive and varied.

He was a man of firm convictions, ever ready to give his opinions, but never pressed his ideas upon others. He had been a decided Spiritualist over forty years, and was long a subscribor for The Hanner. He was a great reader, a deep thinker, a profound reasoner. He was thoroughly histructed in Spiritual Philosophy, and passed to the other side of life in full faith of its reality, and of a happy retuin with those goine before. He leaves a wife and many friends, who mourn his departure from this life.

From the home of her daughter, Mrs. Judge Langley, Seattle, Wash., Dec. 19th, 1891, Mrs. Elizabeth Young, aged 83

years.

Her remains were taken to Champaign, Ill.—her home for more than thirty-years—and laid beside those of her husband.

Bhe was a devoted Spiritualist for more than a quarter of a century, and had a deep and abiding interest in all progressive works. As a citizen she was just, a friend to the poor and unfortunate, and the world has been made better by her pure and carnest life.

B.

From San Francisco, Cal., Nov. 24th, 1891, Henrietta H.

From San Fibilizeo, Only Nov. 24th, 1921, 1921, After much suffering from asthma and heart trouble, she has passed into rest. She was a remarkable seeing medium from infancy—describing hundreds from spirit-life forfiends and strangers—and was one of the first to investigate Spiritualism when it made its advent. She prized and road the BANNER OF LIGHT from its first issue. She has carned a home in the better land. Her only sister, A. O. FARKER.

From Richmond, Me., Jan. 29th, Capt, Isaac P. Davis, aged

's years.

He was an esteemed citizen, a sincere, life-long Spiritual-ist, and a reader of and subscriber for The BANNER since its first issue,

O. A. D.

From Everett, Neb., Jan. 22d, 1897, Mrs. Elmina P, Header.

stringulating with lands the interior priors of the solution.

For the Banner of Light. INTO THE YOU.

BY MYRON II. GOODWIN. 'T was when the day was dawning Her spirit took its flight Beyond this world of shadows To one of love and light.

Upon her brow there rested No trace of earthly pain. Which gives a sweet assurance That death to her was gain.

Her life was like a poem, So smooth it ran and clear. Can she be less in heaven Who was an angel here?

When life was in its morning, And earth was more than dear, She winged her onward journey Into a brighter sphere.

The noblest, purest beings That gladden mortal eyes, Are those that pass through early The gates of Paradise!

They rustle gently by us, But on your life and mine They leave a lasting impress— An influence divine. West Newbury, Mass.

### Banner Correspondence.

**Pennsylvania.**PITTSBURGH.--J.-H. Lohmeyer, Secretary, writes: "Mrs. Carrie E. S. Twing of Westfield, N. Y., has closed a very successful month with the First Church of Spiritualists. We have had very large audiences attending our meetings; so great a number came they could not gain admission and were obliged to leave. Mrs. Twing is well thought of by the Pittsburgh Spiritualists, and her departure leaves a void with many that cannot easily be filled by any other speaker. We have noticed during nearly all her talks eyes filled with tears when she would relate some of her own life-experiences on the spiritual rostrum; and the audiences would listen with the greatest attention, and seemed to be sorry when she closed. I know of different persons who came to me after meeting and said very candidly: 'We have been church-members a number of years, and have heard sermons preached every Sunday, but we were never taught to see things in the same light as we hear them here. Everything seems to be so plain and easy to comprehend, it opens a new life unknown to us before.' N. Y., has closed a very successful month with

comprehend, it opens a new life unknown to us before.

But I must not forget 'Ikabod,' Mrs. Twing's guide, as he is a particular favorite with our people. He always objects to long lectures, as he thinks people care more for him than they do for his medium. Ikabod gives general satisfaction, always says true things, and does not allow any one to leave him without being satisfied. A number of people have expressed themselves about the tests they have received through Mrs. Twing from Ikabod. In a conversation with a lady who has been a constant attendant at our meetings during the last month, I learned her reasons for doing so. Her youngest son, hearing of Mrs. Twing's coming to Pittsburgh, thought he would attend one of the meetings. He was so well pleased with the knowledge he gained he came home and asked his mother to go with him to the next meeting. She consented to do so, and at this meeting Ikabod gave her a message which she thought wonderful. Coming home, she told her husband everything that occurred, and pleaded with him to come with her the following Sunday. He came, heard Mrs. Twing speak on Spiritualism taken from the Bible, and also received a message from a brother and other spirit friends, and he has been a speak on Spiritualism taken from the Bible, and also received a message from a brother and other spirit-friends, and he has been a constant attendant—not missing a meeting. This gentleman is the son of a Methodist clergyman, and has been a member of that church nearly all his life, but he and his family are now on a good road to become Spiritualists, and all this was brought about through the plain talks of a well-meaning woman. God bless her for the good she has wrought here. She has done all in her power to make her en gagement with our society a successful one, pecuniarily as well as otherwise, and has succeeded beyond all expectations. Mrs. Twing ceeded beyond all expectations. Mrs. Twing has made many warm friends here who will ever be anxious to meet her again in the not far distant future."

### New Jersey.

VINELAND.—Riley M. Adams writes: "I have just read in THE BANNER of Dec. 5th It is announced that The Atlantic for March will conyour remarks upon the burning of coffins at | tain a paper by Maj. Gen. Jacob D Cox, as to "Why Harvard street cemetery, and that it would be a good idea to do away with coffins altogether, and cremate all corpses, and you invite discussion

New England Magazine.—Jean Ba

good idea to do away with coffins altogether, and cremate all corpses, and you invite discussion on the important subject pro and con.

It was many years ago that I read in The Liberator an article from Francis Jackson, President of the American Anti-Slavery Society, concerning provisions made in his will in regard to the disposition of his body. They were indicative of good sense in a man free from vain pride. He said:

'At my decease and burial I desire all forms and ceremonies be avoided, especially emblems of mourning and procession to the grave. Such irrational customs rest on fashion and superstition—certainly not on reason and common sense; the dead body is of no more consequence than the old clothes that covered it, and nothing should be wasted on the dead when there is so much suffering among the living.

The plea has always been for fashionable funerals that they help undertakers to get a living. Must we keep these men in their business, by encouraging vain pride and the waste of property which belongs to the poor, to give them employment? This argument is not sound, and should never be used when there are so many occupations for them to be engaged in by which they would do good to the race instead of fostering pride and superstition. How much better it would be for our world if a rule were established, free from self-ishness, for the rich and poor alike, by which

tion. How much better it would be for our world if a rule were established, free from self-ishness, for the rich and poor alike, by which could be avoided the expensive show, fashion and waste of time and money that is used up to the discredit and damage of the people."

Our correspondent objects to cremation on the ground that "it seems the world is not ready for it." He proposes the State establish places of burial at points remote from large cities, conduct all funerals at a moderate cost, dealing with all, rich and poor alike, with a studied avoidance of needless display and expenditure.

### Oregon.

EAST PORTLAND.—Under date of Feb. 1st, M. F. Moore writes: "We shall have Mrs. Maud Lord Drake with us on Sunday, Feb. 7th, Maud Lord Drake with us on Sunday, Feb. 7th, at Caledonia Hall. There are now three Societies in this city: two of them are in a very prosperous condition. Mrs. Flora A. Brown has charge and is the medium at the Caledonia Hall Society. She has been a great help to the Grand Army Hall Society. She is an ordained minister, a slate-writing and platform test medium, and glves a lecture each Sunday night, and tests. Mrs. Fimacen is the test medium at Grand Army Hall. Mr. Belue Hendy is their trance speaker. His mother, who passed to spirit-life a number of years ago, was a medium. We have also in the line of phenomena a little girl, eleven years old. Two slates are fastened tightly together by a committee from the audience, with a plece of money between them. She holds them a few minutes. The committee separate the slates, and find that the plece of money has disappeared. This is done in a public hall, in the presence of two hundred people. Can science or any Psychical Research Society account for this? Then the slates are again screwed together. I will park a good sum to one that would come. I hear that arrangements are being made for a camp-meeting in:

\*\*With this strangd, weird prelication in the result of interesting experience which, for want of space, we much the sum of the committee experience which, for want of space, we much the sum of the committee experience which, for want of space, we much the sum of the sum of the committee experience which, for want of space, we much the sum of the at Caledonia Hall. There are now three Socie-

June. We liope to see a materializing medium Annual Convention of the Vermont liere then,"

#### Massachusotts.

QUINCY.-M. A. Strickland writes: "Mrs. Burbeck of Plymouth occupied our platform Sunday evening, Feb. 7th. A short discourse, 'Is Spiritualism a Religion or a Humbug?'
was treated in an able manner, after which the
Spirit, Lydia M. S. Prescott, a former resident
of this place, and a worker in spiritualistic
ranks while in mortal form, took control. She
expressed her interest in the workings of Spiritualism in this city, and brought kindly greetings to friends and associates of thirteen years
ago.

She was followed by the little Indian control for giving tests, which were very direct, and for the most part recognized at once. Some very good psychometric readings closed the

evening's work.

We feel that we had a very interesting meeting, and hope to meet Mrs. Burbeck again before long."

SOUTH ROYALSTON .- J. Holden writes: I would announce the transition of Mr. and Mrs. Otis Bruce, in January-at their home in this place—within a few hours of each other. They will be remembered by their many friends at Lake Pleasant as campers for a number of years, on Owasso street."

#### Illinois.

CHICAGO .- Mrs. F. M. Eddy writes: "Seeng an account of the badge-pin of the sunflower recently, I can but express my estimate of the most noble and grand, yet humble of all flowers. It should have been our national flower, instead of the golden-rod.

What beautiful lessons of faith and hope and

What beautiful lessons of faith and hope and ever-confiding trust in the great sun-god of day bath the sunflower. Not a complaint as to position or place of growth, but it sets its face to the east to welcome that power of all growth at dawn, and follows it unswervingly through the long day; and when the darkness overshadows it it turns not to the right or left, but moves on, knowing that the light will come again; and there it stands, all bathed in its dewy tears, with bowed head, ready to follow that guiding power that never varies from Wis-

dewy tears, with bowed head, ready to follow that guiding power that never varies from Wisdom's course.

I have watched this flower from childhood, and I have learned well the lesson it has taught me, that is, faith and trust in our heavenly father—although the clouds come ever so near us they all pass by. Let us all try to follow the example of unchanging faith, humility and devotion of the beautiful and stately sunflower." sunflower.'

#### California.

SAN BERNARDINO.—Ella Wilson Mar-chant writes: "The Spiritualist Society of San Bernardino held its annual meeting for the Bernardino field its annual meeting for the election of officers in Liberal Hall, on Satururday, Jan. 30th, at which time the following officers were elected: President, Ella Wilson Marchant; Vice-President, Elizabeth Keller, daughter of William Heap, the deceased President of the Society; Secretary, N. H. Barton, the former incumbent; and Treasurer, Joseph Marchant Marchant.

Marchant.

We hope to be able to do good work for the cause of Spiritualism during the coming year, and to rally our forces, which have been considerably scattered for some years past. We respectfully invite speakers and mediums who may visit Southern California to give us a call. We cannot make any glowing promises concerning pecuniary remuneration, but offer a free hall, and the collections for their work."

### February Magazines.

THE ATLANTIC MONTHLY .- The opening number in the table of contents is titled "The Pageant at Rome in the Year 17 B. C.," and in it much information is conveyed to the general public by Prof. Rodolfo Lanciani, regarding Roman antiquities and the solemn religio political rites that attended the course of the national life of the then "Mistress of the World"; F. Marion Crawford contributes IV. and V. of "Don Orsino"; "The Nearness of Animals to Men," is an exeedingly interesting and valuable article by E. P. Evans: Horatio F. Brown writes interestingly concerning the life and doings of "A Venetian Printer-Publisher in the Sixteenth Century"; "What French Girls Study," is a faithful treatise by Henrietta Channing Dana on the line suggested by its title; An Echo of Battle," by A. M. Ewell, is a dramatic sketch of humble life as transfused by the light of our late internecine struggle; Prof. N. S. Shaler has a strong article on "The Border State Men of the Civil lar departments make out a firm and solid number. the Men of '61 Fought for the Union." Houghton,

NEW ENGLAND MAGAZINE .- Jean Baptiste Camille Corot, le bon Corot as he has been called, the famous French painter, is the subject of the frontispiece and of the leading paper, in which his life, character and works are interestingly described by his godson, Camille Thurwanger, illustrated by reproductions of nine of his paintings and a portrait. "Stories of Salem Witchcraft" are continued, with seven illustrations, including the house of Rebecea Nourse and her monument, erected a few years since. A fac-simile of a letter of Wendell Phillips and an excellent portrait are given in connection with letters from him to Lydia Maria Child. Of the remaining contents are "The Prairies and Coteaus of Dakota," "The Granite Industry in New England," "The Churches of Worcester," three stories: "A Witch of Shawshine," "John Parmenter's Protegé," and "A Country Boy's Recollections of the War." Boston: 86 Federal street.

THE ARENA.—A portrait of Herbert Spencer is the frontispiece, followed by a biographical sketch by W. H. Hudson. Robert 8. Taylor sounds an alarm of 'Danger Ahead" as the outcome of methods adopted in our presidential elections. Hon. L. A. Sheldon discusses "The Railroad Problem," Henry Wood "The Solidarity of the Race," and the editor, B. O. Flower, gives consideration to "Hypnotism and Its Relation to Psychical Research." The remaining articles, all of which are worthy of thoughtful perusal, are: "Inspiration and Heresy." "The Sub-Treasury Plan," "The Atonement," "The Last American Monarch," and Part II. of Hamlin Garland's novel, "A Spoil of Office." Boston: Arena Pub. Co., Copley Square.

### New Publication.

DREAMS OF THE DEAD. By Edward Stanton. 12mo, cloth, pp. 268. Boston: Lee & Shepard. This is a new addition to a rapidly-increasing number of books that have of late appeared treating upon occult themes. Its author relates that on a certain night he awoke from a deep sleep, and realized being in a condition he had twice before experienced-freed. apparently, from the limitations of physical sense, and from the encasement of an earthly body. Having on the two previous occasions become safely reinstated as a habitant of a mortal body, he determined to use the freedom he on the night referred to possessed, and transport himself in thought to a distant place. For a moment he hesitated, but just as his courage came he felt there were spiritual forms about him, and suddenly he heard his name spoken. He was startled, but ventured to inquire who it was addressing him. The reply came:

"Do not ask who we are, nor who it is that especially speaks to you. We are friends who have come to warn. We are forms generated from living braincells still active in decomposing, disintegrating bodies laid away in consecrated earth. We are dreams of the dead clothed in attenuated material shape."

To this our author responded:

To this our author responded:

"Dreams of the dead? Then I must be, in my present airy figure, merely a dream of my poor body sleeping so peacefully on the bed below me."

"You say truly," the voice replied, "but when your dream is finished you can return to your body, and take your place with living men, whereas we must return to our horrible abode in yonder city of graves; nor can we be freed to join our spiritual selves in higher realms until the last atom of brain-tissue of our earthly shells has gone to dust. May a redeeming fate speed that hour."

With this strange, waird prelude as its basis the

With this strange, weird prelude as its basis, the book proceeds through eighteen chapters with a re-cital of interesting experiences, of the nature of which, for want of space, we must refer our readers

### State Spiritualist Association at Waterbury, Jan. 15th, 16th and

To the Editor of the Banner of Light: Friday, Jan. 15th.-Convention opened in hotel parlors at 7:30 P. M., President E. A. Smith in the chair. After singing by Mr. Wiggin and Mrs. Gillett, and invocation by Lucius Colburn, (of Manchester, Vt.,) the evening was spent in a very enjoyable conference, participated in by Abble W. Crossett, F. A. Wigglin, Dr. S. N. Gould, Lucius Colburn, Fred Hackett, Dr. E. A. Smith and E. B. Clement, Adjourned until 0:30

Dr. S. N. Gould, Lucius Colburn, Fred Hackett, Dr. E. A. Smith and E. B. Clement. Adjourned until 9:30 A. M. Saturday, Morning.—Called to order as per adjournment, President Smith in the chair. After singing by the choir, opened in conference by A. F. Hubbard of Tyson, followed by W. B. Parish, Dr. E. A. Smith, Mr. Sallais (of Stowe), Mrs. Ablie W. Crossett. Singing by the choir. Lucius Colburn gave the regular address of the morning, after which Rev. Mr. Booth of Northfield, Vt., made some very interesting remarks. Adjourned until 2 o'clock P. M.

Afternoon.—Met agreeable to adjournment, President Smith in the chair. After singing, by request, Rev. Mr. Booth made a short address, and impressed upon the audience the universal love of God, and the spiritual importance of love to one another. His remarks were highly appreciated. A. F. Hubbard (of Tyson, Vt.,) gave the regular lecture of the afternoon. Mr. Wiggin followed Mr. Hubbard, and gave a few tests. Adjourned to meet at 7:30 P. M.

A Business Meeting was now held by the members of the Association present for the purpose of electing officers for the ensuing year—with the following result: President, Dr. E. A. Smith. Brandon; Secretary, Janus Crossett, Waterbury, Vice Presidents, A. F. Hubbard, Tyson, Mrs. Sarah A. Wiley, Rockingham, A. F. Hubbard, Tyson, Abbie W. Crossett, Waterbury, Mrs. John Stafford, Stowe, Lucius Colburn, Manchester, Mrs. E. L. Paui, Morrisville, Wm. B. Parish, Stowe, E. B. Clement, Barnet, B. F. Rugg, St. Albans; Treasurer, Janus Crossett, Waterbury, Mrs. John Stafford, Stowe, Lucius Colburn, Manchester, Mrs. E. L. Paui, Morrisville, Wm. B. Parish, Stowe, E. B. Clement, Barnet, B. F. Rugg, St. Albans; Treasurer, Janus Crossett, Waterbury; Auditor, George W. Ripley, Montpeller. The business meeting being completed, voted to adjourn.

Moirisville, Wm. B. Farish, Stowe, E. B. Clement, Barnet, B. F. Rugg, St. Albains; Treasurer, Janus Crossett, Waterbury; Auditor, George W. Ripley, Montpeller. The business meeting being completed, voted to adjourn.

Saturday Evening.—Met at 7:30 o'clock, President Smith in the chair. F. A. Wiggin gave the evening lecture, followed by tests, which were mostly recognized. Adjourned until 10 o'clock Sunday A. M.

Sunday Morning.—Met agreeable to adjournment, Vice President Parish in the chair. After singing by the choir, opened in conference; A. F. Hubbard first speaker, followed by Wm. B. Parish, Mrs. John A. Stafford, Dr. E. A. Smith, Dr. S. N. Gould; after singing, Mrs. Abbie W. Crossett gave the regular address of the forenoon. Adjourned until two o'clock P. M.

Sunday P. M.—Met agreeable to adjournment, President Smith in the chair. After singing, F. A. Wiggin occupied the platform in the afternoon by reading a poem and giving a fine lecture, followed by giving tests, which were attentively listened to by a large audience. Adjourned fill 7:30 P. M.

Sunday Evening, 7:30.—President Smith in the chair. After singing, Mrs. Helen Ambler of Waterbury was called on, and gave an invocation and made some very fine remarks, followed by Lucius Colburn, S. N. Gould and A. F. Hubbard. Mr. Wiggin then gave a few fine tests.

The usual vote of thanks was tendered to all who had in any way assisted in making this one of our most harmonious and best conventions.

Mrs. Fanny Davis Smith was present at every session. Though not able to participate in the exercises, her presence gave a cheering influence to the other speakers, which added greatly to the success of the meetings.

We all very much missed the presence of Mrs. Sarah A. Wiley, who is a good and faithful worker in our conventions—she being detained at home by the serious illness of her husband. We also missed the presence of Mrs. E. L. Paul, who had litended to be present, but was called away to attend a funeral.

Mr. Wignin filled hits part of the bill so well that

rainty, which has been friends.

The Secretary's only apology for not getting this report out earlier is La Grippe, with which he has been afflicted since the close of the Convention.

JANUS CROSSETT, Sec'y.

Waterbury, Vt., Feb. 6th, 1892.

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In the Spring there are great and important changes going on in the body. Perfect health cannot be maintained when the nerves are weak, the system clogged and the organs sluggish. There will be a weak, tired, languid and nervous condition, with sleepless and restless nights, a tired waking in the morning, no appetite for breakfast, a bad taste in the mouth, dull head, billousness, constipation and a general displifted feeling.

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In quoting from THE BANNER care should be taken to distinguish between editorial articles and correspondence. Our columns are open for the expression of impersenal free thought, but we do not endorse the varied shades of opinion to which correspondents give utterance. We notice will be taken of any letter or communication which does not come authenticated by the name and address of the writer.

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

# Banner of Pight.

BOSTON, SATURDAY, FEBRUARY 20, 1892.

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

#### Sustain the Speakers.

We gave in a late issue of THE BANNER the very plain and positive views of Spirit John Pierpont (and other spirit-friends) in relation to the practical indifference with which platform speakers for the cause of Spiritualism are too often treated.

It is a subject, we hardly need say, of vital importance to Spiritualists as individuals everywhere. They can ill afford to allow their organizations in all localities to fall into a condition of decay from a lack of energy which they alone have it in their power to supply. The question of phenomena aside for the present, if Spiritualism as a revelation to the family of man is to become established in the common knowledge and belief, it is to be done by this very method of interpreting the phenomena, of evolving the spiritual philosophy for which the phenomena furnish the needed facts, and of impressing the lessons which the unseen intelligences are ready to teach upon the receptive and reverent public mind.

As human affairs are arranged, this manifestly can be accomplished only through human instrumentality. The speaker, inspired to make utterance, is the prophet of the time. To dispense with him or her would virtually be the abandonment of all desire to hear the welcome tidings of the new truth, or to spread them for the enlightenment and blessing of tinual exposition of it to the congregated public. Nor, indeed, could it become known to others without a manifestation of ardor and faith and joy on the part of its believers that ought to exceed anything yet exhibited in human history. Lukewarmness in the presence of this great and steady light ought to be impossible to any one who has ever come within the deep power of its illumination. The creedists, whose example Spiritualists need follow in no other respect, instruct them in this regard in the most effective manner. They understand the necessity of working upon humanity through the agency of human means, and so must we. They guarantee the physical and social support of the means thus employed, and we must not neglect or reluct to do the

While Spirit Pierpont counsels very plainly on this matter, he likewise insists and warns. He warns Spiritualists against the longer continuance of indifference and apathy. He tells us Spiritualists that the fact of having once come into possession of this only satisfying knowledge for ourselves is a sufficient reason for a desire on our part to proclaim it everywhere and all the time as the greatest of gifts yet made to man. Not to do so would discredit our professions of a knowledge of it. Not to proclaim and expound, advocate and defend it, would argue a state of mind wholly inconsistent with the priceless value of that knowledge. To search continually for the true interpretation of such knowledge, of its deepest and highest meaning, of its inestimable service in the uplifting of humanity, should be the absorbing desire and unceasing practice of all those who accept it joyfully and therefore

Now all this practically means, in the sight of men, the instant and constant, the cordial and upholding support of those inspired speakers who go out before the public to preach "the living gospel of truth." The standard of inspirational speaking will take care of itself. The unseen intelligences will surely take care that incompetent agencies are not, as a rule, employed in the performance of 'the duties which they seek to discharge.

Very truly says Spirit Pierpont at the close of the article to which we revert: "The possibilities and destiny of the soul may be unfolded to man by wise thinkers, who will lead him step by step from out the darkened cell of ignorance into the clear light of discernment and knowledge. And such intelligences stand ready to give instruction. They only ask that the instruments they have fitted for the work be properly cared for and protected materially

by those who receive the light." Ordinarily the laborer is worthy of his hire"; in matters of such moment as those which immediately concern our being's end and aim, and its highest welfare here and hereafter, he (or she) is worthy of more than any hire—deserving of the constant and cordial materialization.

help and sympathy of all those on whose best behalf he labors with body and spirit - and should be generously and gladly sustained in both.

#### One of Our Spiritual Experiences.

To show the reader—especially the theological one—the condition in spirit-life (for at least a time) of those who have gone to their long home deeply imbued with the idea that the "Holy Bible" was the all-in-all which was to save them in the eternal world, we here narrate one of many of our experiences with unique characters in spirit-life-the evidence being given through our then medium, Mrs. J.

H. Conant. It was on a Sunday evening that we visited the medium's home, in company with her physician, Dr. Pike, when an apparently old lady, by her voice and gestures, controlled. After looking at him intently for a while, she said:

"Aint this Dr. Pike?"

"Yes," he replied.

"Well, I'm surprised. Didn't you practice medicine in Taunton some years ago?

"Yes."

"Well, I thought you were the man. You were our family physician, I remember." 'What is your name?" queried the doctor.

The name was duly given, when he said: "I knew you well. You were a very plous woman, if my memory serves me."

"Yes, I was, doctor, and I am just as pious now. But what troubles me the most is I have n't yet seen Jesus. Do n't you think, doctor, he was the only begotten Son of God?'

'No," was the laconic response. "Why, Dr. Pike! I am astonished! This is rank blasphemy!

'Oh! no, dear madam; he was simply a good man, and taught many great truths, as he was a medium—as is the lady you are in control of at this time.

'Well, I declare! But, doctor, one thing more I want to say that is strongly on my mind. and that is, ever since I have been an inhabitant of the spirit-world—as you know I was very pious-I have been carrying the old family Bible strapped on my back, or one just like it, I don't know which; and I have it with me now! But it is getting to be too heavy, almost more than I can bear."

"Why don't you lay it aside then?" we remarked.

"Oh! I can't. I would be lost if I did." "No you would n't," said the doctor. "Drop

it at once, right here, and you will soon see how much better you feel."

"Well, I don't know but I will. Something tells me that I had better do so." And the old lady left, thanking us for allow-

ing her to come en rapport with our medium. Some months afterward she returned, saying she was happy in mind, and brought us her blessing for opening her eyes to the true condition of the soul in the spirit-land.

### The Virginia Doctors.

The bill providing for female physicians in the female wards of the insane asylums in Virginia, which was passed almost unanimously in the House of Representatives, was defeated in the Senate by a vote of 12 to 24. The defeat is ascribed to the bitter opposition of male physicians, who lobbied against its passage in a most virulent spirit. Some shameful scandals are said to have transpired in the State asylums within recent years, which inspired the introduction of the present measure-a measure that is earnestly championed by women all over the State.

The lobbying doctors who finally succeeded in defeating the bill argued that women are morally, physically and mentally unfit to practice medicine; that a woman-doctor's sympathies would lead her to help her unfortunate patients in certain cases involving malpractice; that no first-class female medical others. Very little progress could be made for | field being too limited to draw from; that the | her path she says: bill meant the importation of "short-haired Yankee" women-doctors to Virginia; and that the presence of female physicians in the asylums would cause scandals. On grounds like these the measure was defeated in the Virginia Senate by the vote above given.

The doctors, then, want insane female patients to deal with, rather than sane female physicians to deal with such patients for them. The advocates of the measure have shown that there are now no less than twenty-three Southern women who are medical college graduates. and that many more are studying, Gen. Wade Hampton's daughter among them. The leading papers of the State supported the measure, with three exceptions, and the greatest public indignation was aroused by the defeat of the bill.

### Usury by Statute.

A bill has been introduced in the Massachusetts Legislature limiting the rate of interest taken on chattel mortgages to eighteen per cent. per annum. If that is not legalizing usury by statute, it would be hard to tell what is. In the Boston Record of the 10th inst. is an account in detail of a man in Melrose who has been stripped of everything he had in the shape of a home and completely ruined in his life, by the permitted exaction of only fifteen per cent. per annum. It is a truly pitiful story to read. Wanting some money years ago, he borrowed it from one of these money-sharks. the amount being about one hundred dollars. It finally cost him seven hundred odd dollars to pay back this one hundred dollars, and rendered him penniless. He lay dead last week on a bed of straw in his old white farmhouse.

This man served his country in the navy in the war of the rebellion, and came home to settle down with his wife to a peaceful farmlife. He possessed everything that renders such a home comfortable. Now all is gone from barn and house, furniture and all, swept away from the owner's grasp by a mortgage process.

Here is a case that has its parallel all around us. It is that of an honest and industrious man who paid but fifteen per cent. a year, and was ruined at that. Now a bill is brought before the Legislature limiting the rate of interest that may be exacted in such cases to eighteen per cent.!—sure ruin to any one, under a provision of the statutes! And this is but a part of our boasted civilization.

The Rights of Woman.-We have on file, and shall print as soon as space will permit, the full text of a discourse titled as above, which was recently delivered by WILLARD J. HULL before the Woman's Progressive Union | the earth-life that he is one in sympathy with of Philadelphia.

The widow of the late Prof. Henry Kiddle furnishes on our fifth page some conclusive evidence in favor of the phenomenon of

#### Benjamin Franklin and the Spiritual Philosophy.

The following letter may be familiar to our readers, but its publication in our columns needs no apology, since the words of the wise should be often placed before us, that we may be familiar with their thought:

ON THE DEATH OF HIS BROTHER, JOHN FRANKLIN To Miss E. Hubbard: PHILADELPHIA, FEB. 23D, 1756.

I condole with you. We have lost a most dear and valuable relation. But it is the will of God and na-ture that these mortal bodies be laid aside when the soul is to enter into real life. This is rather an embryo state-preparation for living. A man is not completely born until he is dead. Why, then, should we grieve that a new child is born among the immortalsa new member added to their happy society.

We are spirits. That bodies should be lent us while they can afford us pleasure—assist us in acquiring knowledge, or in doing good to our fellow creatures, is a kind and benevolent act of God. When they be come unfit for their purposes, and afford us pain in-stead of pleasure—instead of an aid become an incumbrance, and answer none of the intentions for which they were given—it is equally kind and benevo-lent that a way is provided by which we may get rid of them. Death is that way. We ourselves, in some cases, prudently choose a partial death. A mangled, painful limb which cannot be restored, we willingly cut off. He who plucks out a tooth parts with it free ly, since the pain goes with it; and he who quits the whole body parts at once with all pains and diseases which it is liable to, or capable of making him suffer Our friend and we were invited abroad on a party of pleasure which is to last forever. His chalse is ready first, and he has gone before us. We could not all conveniently start together; and why should you and

I be grieved at this, since we are soon to follow, and know, where to find him? Adieu. B. FRANKLIN. In 1851 Franklin gives the following communication through the mediumship of the Fox sisters, spelling it by the alphabet.:

"Spirit is the great positive element of being; matter the negative. There is an elemental difference between matter and spirit. Electricity and magnetism are intimately connected with matter, and belong to it. There is a dividing link between matter and mind, compounded of electricity and magnetism, yet finer than either, called vitality or life. There are various degrees of refinement in magnetism; chemical affinities, cohesion and gravitation are properties of electricity and magnetism. Repulsion is caused by stronger attraction. The ascension of a balloon from the earth is an illustration of this principle.

Everything in the universe takes its place by virtue of elemental amnities, and can. occupy no other place without changing the relation of itself and every other atom in existence. The earth, and every other body in space, moves in its orbit by the united action of every other body, the combining influence of all and each separately and conjointly acting upon each other. Thought is mental motion, and is converged from one mind to another by an intermediate medium. which is put into action by the mind. This medium lies between nervous fluid and spirit, and exists in various degrees of refinement in the element of vitality or life."

We are often confronted with the assertion that the spiritual communications from distinguished individuals are not equal to their utterances when living.

Let us take into consideration the difficulty of spelling a long message letter by letter by means of sounds, and then compare these two communications. Does not the one from the spiritual side do justice to a student of the laws of the universe? We copy the one that our eye happened to fall on, and have not selected it with any discrimination. No doubt many more learned or philosophic could have been found by search in the sparsely kept records of spiritual communication.

### Poems by Edith Willis Linn.\*

This volume from the pen of the gifted daughter of Dr. F. L. H. Willis, will meet with a warm welcome in the homes and from the hearts of every admirer of lofty spiritual thoughts charmingly expressed. The writer, aspiring to her loftiest ideal, is rewarded with an inspiration of excellence that is seldom surtalent could be had in the United States, the passed, if indeed equalled. Of a shadow above

A little cloud passed slowly overhead Like a white butterfly that stayed its flight Above a bed of larkspur flowers, then spread Its gleaming wings and drifted out of sight." And of "Transient Joys":

The lake is diamond decked by beams of morn; And scintillant each ripple's rounding crest; Joys thus in momentary beauty rest-Then flee the heart that others may be born.'

Mrs. Linn's muse finds in every place and object something to embalm in fitting verse; alike in the ruins of the past and the glories and wonders and the most familiar things of the present. She sympathizes with the sorrowing, revels with those who rejoice, and holds companionship with the thoughtful and the studious. Hence it is unavoidable that her book shall find appreciative readers among all classes.

\* 16mo, cloth, pp. 167, with portrait. Buffalo, N.Y.: Charles Wells Moulton.

### Mr. Carlyle Petersilea

Will give a free series of Readings from his books, combined with piano and vocal music, at the First Spiritual Temple, Newbury street, Boston, on Friday evenings, at 7:45-Feb. 19th and 26th, March 4th, 11th, 18th and 25th, 1892.

THE BANNER has had occasion to give its views several times in the past regarding physical mediumship. Much discussion and criticism still continues upon the subject pro and con. by Spiritualists and honest investigators. The fact is that mediums for materialization and other phenomena have offered their services to the public for a stipulated fee, arranged their own scance-rooms to suit themselves, and managed the scances, either personally or through an employed agent, admitting or rejecting whomsoever they saw fit-in some cases, perhaps, asking the aid of spiritfriends in making a selection of applicants. All this, of course, they have had a perfect right to do, and perhaps it has been the best that, under all the circumstances, could be done. But much is still needed to be learned on the subject before critical and hypercritical people will be satisfactorily convinced. Under all circumstances the law of harmony should be strictly adhered to in every scance, thus giving the spirit-chemists the proper condition to exhibit their power: No person should be admitted in any circle who is unwilling to conform to this rule.

Spirit Lewis B. Wilson-former Chairman at the Banner of Light Public Free Circles-has a message on our sixth page, in which he assures his friends and co-workers in them in all efforts to advance the interests of the Spiritualist cause among men:

A memorial sketch of Miss Emma L. Crawford (deceased at Colorado Springs, Col.) will appear in our next issue.

#### Tribute in Memory of Theodore Parker.

It was very fitting that the date of New England's last Thanksgiving Day was selected upon which to unveil the new monument erected by the friends of Theodore Parker over the spot of ground in the old historical Protestant Cemetery of Florence, where all that was mortal of that stanch advocate and defender of human rights was deposited in 1860. That able monthly the Magazine of American History, gives in its February issue, from the pen of the orator at the unveiling, Hon. Charles K. Tuckerman, an interesting account of the proceedings, from which we learn that the monument is of white marble, embellished with a medallion portrait of Parker and an inscription in letters of red bronze, the voluntary work of the celebrated poet-artist, W. W. Story. This medallion was much admired, as was the grave covered with flowers and planted with tvy taken from the walls of the late James Freeman Clarke's church in this city.

Beneath the medallion is the following inscription THEODORE PARKER. The Great American Preacher, Born at Lexington, Massachusetts, August 24th, 1810. Died at Florence, Italy, May 10th, 1860. His Name is Engraved in Marble, His Virtues in the Hearts of Those He

Helped to Free from Slavery and Superstition. The ceremony was unsectarian in character. The ssemblage embraced clergymen of all denominations, tourists from this country, including a few from Lexington, Mr. Parker's birthplace, and many Florentine citizens. The United States Consul presided. The monument, concealed by an American flag, was unveiled by Miss Grace Ellery Channing, granddaughter of Dr. William Ellery Channing. Mr. Tuckerman's eloquent oration, worthy of the man whose grand character it rehearsed, closed with these words:

grand character it rehearsed, closed with these words:

"Friends, it is fitting that the body of such a man should repose in such a spot as this, and in the company of other illustrious foreigners of the same race as himself. Here Walter Savage Landor, one of the loftlest exponents of the English tongue, and Elizabeth Barrett Browning, one of the noblest singers of freedom and the claims of humanity, sleep under the sunlight and the starlight of a land which, like his own, rejoices in the blessings of liberty and union acquired by the herole efforts of its people. This visit of ours to his grave, this memorial stone, these brief and imperfect words, are but evidences that the lapse of years has not impaired the respect his countrymen owe to the memory of a truly great man. But above and beyond these simple tributes extend the moral influences of his life and teachings, which neither monument, nor epitaph, nor spoken words can exemplify or enhance."

The oration was followed by a poem written for the

The oration was followed by a poem written for the occasion by W. W. Story, of which this is the closing verse:

" Let us have faith that, though no longer here, He still is going on beyond this life, Beyond its ignorant struggles, doubts and strife, In some far region, in some higher sphere, With loftier duties and with loftier life, Where all that here is dark at last is clear.'

It is a somewhat curious, at the same time a pleasing coincidence, that tributes in grateful recognition of the service Theodore Parker rendered humanity should occur nearly simultaneously at where he began his earth mission and where he closed it: the placing of a memorial window by the society of which he was pastor in West Roxbury, a monument over the grave of his remains in Florence. The latter is completed; contributions in aid of the former have come in freely, and those wishing to aid in rendering it in every way worthy of its object can do so by ad dressing Henry Manley, West Roxbury, Mass.

### Belgium vs. Hypnotism.

An extremely curious bill has been passed by the Belgian Parliament, making hypnotism a legal offense. It punishes by fine and imprisonment any person who shall exhibit an individual hypnotized by himself or by another; and even when the hypnotized subject has not been publicly exhibited, if he be under twenty-one years of age, or not in full possession of his mental powers, the hypnotizer, if not a physician, shall be punished by a similar fine, without imprisonment. And every person who, with fraudulent intent, causes a hypnotized individual to sign a paper containing a contract, disposition, obligation, release or declaration of intention, shall be punished with imprisonment. And the person deriving benefit from such a paper is to receive the same punishment. If this kind of sporadic legislation against hypnotism is attempted with a view to confound all exercise of mental power over others with fraudulent intent and criminal design, then a struggle is coming on which it will be worth while to live to witness and share in.

Cremation in Massachusetts.-Noting the fact (which we chronicled recently) that Mr. Hobson of owell had introduced into the lature a bill authorizing the formation of corporations for advocating cremation and the cremation of such of their members as shall choose this disposition of their remains, the Lowell Citizen remarks that the subject of cremation is one which deserves to be con sidered in all seriousness. It expects that it will excite hostility, but burial reform should keep abreast with the other vital reforms of the age. It admits that the idea that cremation is the most desirable method of disposing of the dead is certainly making rapid progress in public sentiment. And it adds that the suggestion that the crematory will yet supplant the cemetery in the most thickly settled portions of all civilized countries, is not at all a hazardous one to

The Medical Tribune for January recites the case of the prosecution of Dr. Shaffer of Somerset, in Pennsylvania, a student of the late Dr. L. T. Bean, for the crime of practicing medicine. Being a gradu ate of the Eclectic Medical Institute, the statute requires the indorsement of his diploma by a college of the State. This the colleges refuse to grant in favor of individuals not belonging to their particular medical practice. They mean to maintain their own exclusive dogmas. The Tribune says the prosecuted doctor is disposed to carry the matter to the Supreme Court of the State, but feels obliged to regret on this account that he is not wealthy. A county judge is quoted as saying that if a physician so proceeded against were to carry the case to the higher court, it would not hesitate to declare the law uncon stitutional. " St. Blasius Fenst."-But few Spiritualists, and

a less number of Protestants, comprehend what this Feast means, the anniversary of which came on Jan. 3d It is said that for many centuries it has been honored by "the faithful," as St. Blasius has been honored as the patron saint whose favor secures the recipients against the affliction of sore throat. An especial bless ing of the throat on this day is usually given in the Catholic church "through," it is said, "the intercession of the saint, and experience has shown that the faithful who apply to this intercession are proserved from the danger of diseases of the throat." very much doubt this statement, from the fact that many of "the faithful" in this city have had diseases of the throat which still exist, especially those who have been afflicted with La Grippe. Mr. John C. Peckham, an earnest Spiritualist

whose name in the past has been familiar to the readers of THE BANNER, entered spirit-life from Newport, R. I., on the 26th ult. Seated in his son's house, he was relating the sudden decease of an aged friend. While doing so, the breath left his body as quietly as the expiring of a candle. His age was within a few days of eighty four years.

Bro. Eben Cobb has an exceedingly interesting ketch on our second page, setting forth the triumph ant course of "Spiritualism [whether recognized or not] in the Popular Monthlies." Read it.

Materializing mediums are invited to read the all made by M. F. Moore, East Portland, Ore., in Banner Correspondence. 44At Wifey?"—a sterling poem, contributed to THE

BANNER by Lydia R, Chase-will appear next week. See third page for report of proceedings at Ver mont Spiritualist Convention. 42 1 Hours to

"Niantic Notes" next week (1971 900)

The Evening News of San José, Cal., dated Feb. 3d, 1802, tells a very interesting story in regard to the discovery of a rich silver lode in Alum Rock Caffon. The statement runs that a number of months ago when the noted Spiritualist Mr. John Slater was in San José considerable interest and speculation was manifested by the announcement that through his mediumistic powers he had discovered a mine of valuable ore near by. Mr. Slater was careful not to give definite information as to the exact locality of his mine; but some particulars have recently come to light concerning its whereabouts, and that it is a silver and not a gold mine, as was first supposed. The News further informs us that among the believers in Spiritualism in San José there are several intimate friends of Mr. Slater who have much confidence in the value of the discovery, and they eagerly look forward to its development. They refer to a similar discovery through the aid of Spiritualism of the great Hayes-Chynoweth iron mines in Michigan, (an incidental account of which THE BANNER recently published) whose operation has made that lady, who is now also a resident of Santa Clara County, many times a millioniare. They expect similar results from what in the future will undoubtedly be known as the Slater Silver Mine.

The Berliner Lokal-Anzeiger (Germany) states that the "Banner of Light, published in Boston, Mass., U.S. A., is the most influential and best-known of the publications devoted to the advocacy of Modern Spiritualism."

#### NEWSY NOTES AND PITHY POINTS.

IN SEASON. Lee nice. Ho! Snow! Lue nice
Boy,
Joy!
Slide,
Glide!
Thi-Coast, Boast! Race, Chaset Bump! hump! mash, rash! Crack! Wheeze, Sneeze! Groans,
Moans! Squills,
Pills! Lint, Splint!
Doctor fee, One V!
—Ed Mott, in New York Sun.

To Lady Brooke, the noted English beauty, is due the founding of a school of needlework for poor girls near Easton, in the midst of a poor agricultural district. The school has been very successful.

It [the printing-press] has made presidents, killed poets, furnished bustles for beauties and punished genius with criticism. It has curtailed the power of kings and graced the pantry shelves. It has converted bankers into paupers and made lawyers out of college presidents. It has educated the homeless and robbed the philosopher of his reason. It smiles and cries and dies, but it can't be run to suit everybody, and the man is a fool who tries it,—Port Huron, Mich., Tribune.

By "vital statistics" recently appearing in a Paris journal concerning the respective mortality of various trades and professions during the year 1891, it seems that the most dangerous trade is that of a saloonkeeper, the deaths in which amount to twenty per thousand. Compositors show a better record than authors or journalists; but the most favored classes are priests, butter merchants and cheese factors, their average being only five per thousand. Architects live almost as long as the clergy and the butter men; and female clerks in telegraph, telephone and savings bank departments all average well.

een built at Des Moines, Ia., capable of carrying twelve people, and making fourteen miles an hour. It is supplied by storage batteries, which are placed under the seats. Fresh proof that there is nothing new under the sun:

An electric carriage for use on common roads has

It is now discovered that Thucydides had the grip. which raged violently in Greece five hundred years before Christ.

The average man breathes about eighteen pints of air in a minute, or upward of seven hogsheads in a

"THE GRIP." Oh the grip, the horrible grip!
That comes along with an impudent nip,
In head or stomach, with sneaking stealth,
And lays a chap, though in excellent health,
Quite surreptitiously out on his back,
With all of his energy gone, alack!—
Sneezing.
Coughing,
Groaning—a sip
Of the terrible malady known as the grip.—Ex.

A warm bread and milk poultice, with a heaping tablespoonful of pulverized charcoal, will cure carbuncles. Apply warm, and when cold apply another.

Prisoner (in jail, looking at the sky through the bars of his cell)—"What irightful weather! I think I won't go out to day!"—Dorfbarbler. The deadly Russian Typhus has been brought to America by fleeing refugees, and is now spreading in

Massachusetts, New York and New Jersey. Magistrate—"Have you anything to say before sentence is passed?" Prisoner—"Nothin', only I wouldn't be here if it was n't for ignorance of the law." Magistrate—"Your ignorance of the law is no excuse." Prisoner—"'T aint my ignorance I'm talkin' about. It's yours."—Ex.

A writer in St. Nicholas Magazine thus gives points to American youth when visiting Uncle Sam's navee: "All boys should remember, when visiting a man-of-war, that the proper thing to do when you go on board is to turn toward the stern of the ship, where the ensign always files at the taffrall staff, and raise the hat. If the officer of the deck sees you he will return the salute; but whether any one is on the quarter deck or not, always raise your hat when you go aboard. The salute is to the flag, not to any per-son, and surely every American boy ought to be proud to lift his hat to the flag of his country."

DISTINGUISHED VISITOR.—The Prince of Wales expects to visit this country in May.

She-"So we are married and settled in our own home at last." He-"Yes, my dear. It is a condition which now confronts us, and not a theory."—Washington Star.

If, says an exchange, New York's gigantic cake walk, that is to take place very soon, is a success, Boston's colored "400" will have a "bakery perambulation " too.

It is again asserted that the party of the nobility in Russia is exerting its strongest pressure on the Czar to induce him to reimpose the awful conditions of seridom upon the common people.

Washington ladies must be blessed with remarkable powers of argument, says the Boston News, since the request of the Washington Women's Suffrage Soclety, that: some congressmen opposed to their cause appear before them and state his objections, has not found a single reply.

The English Tile Calendars, which Jones, McDuffee & Stratton originated some twelve years ago with picturesque Boston views, they liave now developed Into Souvenir Trays and other pieces in the Wurtemberg Falence.

All impostute weakens confidence and chills benevolence

The world uses 8,500,000 steel pens every day.

"The church seems to be packed," said the man on the outside, as he paused to look in at the door. "Are they taking a lot of new converts into membership?" "Converts nuthin!" whispered the sexton. "We don't have any converts at this church. "We're trying a man for heresy."—Ex.

Use what talent you possess. The woods would be very silent if no bird sung there but those which can sing best comprants a consolution of red

#### Special Notice to Advertisers.

As Monday, Feb. 22d, will be observed as a national holiday, THE BANNER forms for the inside pages will go to press one day in advance, and the office will remain closed that day.

Those having advertisements which they wish to renew on the seventh page of our issue for Feb. 27th, must make application at our Counting-Room on Friday, Feb. 10th, instead of Saturday, 20th.

#### Cincinnati, 0.

To the Editor of the Banner of Light: Sunday, Feb. 7th, we were again favored with fine weather, and in the morning with an unusually large congregation. The music was also of the finest order, calculated to prepare the way for the inspiring intelligences. Questions were propounded, as is customary-quite a number of them-and some of the answers were apparently particularly interesting to

the majority of those present.
One, "What is your view of Reïncarnation?" was answered by the controlling spirit saying: "This is one of the things upon which spirits differ, as do mortals; one of the problems over which we speculate and theorize, as we do upon the God-idea. That the soul is eternal all agree; that progression is the law is agreed upon also; but what are nature's processes for the progressive unfoldment of the soul is a point upon which we differ, and must according to each soul's experience.

Ancient forms of religions contain the doctrine of repeated embodiments as a necessary part of the soul's progress; and exalted intelligences, through modern media, have advanced circles, through modern media, have advanced similar ideas. For myself I must speak from my individual standpoint of observation, research and experience. I am, that I know. I was, and shall continue to be, throughout eternity, I am compelled to believe. I know also hity, I am compelled to believe. I know also that I am continually passing through changes. I believe it required all that portion of eternity which lies back of me to bring me to my present, or to make of me what I now am. I believe it will require the eternal future to fulfill man's highest destiny. What nature's processes have been, and what she may hold in the store I do not know for recovery leaves as store, I do not know, for memory leaves me as a soul no record—that is, I have no knowledge of any former state of conscious or intelligent

The universe is vast; there are many worlds and systems; they are ours to enjoy when the soul is freed by death. I expect to visit many of them; I expect to revisit the earth unnumbered times, each of which I shall reincarnate in a degree, as just now I am, incarnate in the in a degree, as just now I am, incarnate in the atmosphere of earth, in that of this room and of my medium. This I lay off at will, returning to my purely spiritual conditions, and I would not willingly be otherwise. And if I am ever caught or found taking on an earthly body now that I am once free you will catch me napping."

So you see, Mr. Editor, that this spirit does not teach the destripe of reëmbediments upon

not teach the doctrine of reembodiments upon the earth as a necessity.

The evening discourse was continued from

the Sunday evening before, and was upon "The Spiritual Spheres"—the spirit controlling giving descriptions of scenes, cities, homes, etc. closing the evening with an improvisation upon the word "Shadows."

I don't know as it is out of place for we mediums to speak sometimes of these spirit productions through our own organisms, for we are fully aware of the fact that they are not our own. Sometimes we enjoy and additionally applied to the specific or the s mire; again would criticise our utterances as would an outsider. In this case I would have given much for the poem in a tangible form, but, like a good many words spoken in kind-ness or unkindness, it had gone never to re-

turn.

The Ladies' Aid Society, on Wednesday evening, Feb. 3d, gave a supper and dance, serving two hundred with supper; and too much praise could not be given of their efforts in this direction. About three hundred were present at the dance, giving very satisfactory financial results to the Society.

Mrs. Ivey of Georgia, a slate-writing medium, is in the city, intending to remain a couple of months. She tells me she is the mother of Mrs. Gillette, the slate writing medium who was in Boston of late. Slate writing medium who was in Boston of late. Slate writing medium who was in Boston of late. Slate writing

dium, who was in Boston of late. Slate writing I believe to be one of the finest phases for convincing the skeptic.

R. S. LILLIE.

### Philadelphia, Pa.

To the Editor of the Baimer of Light;

We are now filling our first engagement with the First Association of this city, and must say it has always been a society that appreciates and compensates its speakers. Its managers do not trust alone to the platform work to pay all expenses. The members subscribe liberally, beside contributing to the Sunday collections. Door fees are not exacted. They have weekly a supper, exhibition, dance, séance, lecture, or something by which to obtain funds. There is also a separate Aid Society and a Woman's Union. The Lyceum adds much zest and interest to the general work. And then they manage a yearly camp at Parkland. Only a few are active workers, but they work with a will.

Pittsburgh has another society of workers and willing payers. There are quite a number of such in our fair country; but there are many who seek no other associated effort than to obtain lectures and tests—grinding mediums too much as machines.

much as machines.
Your recent words, editorially, as also the timely remarks of Spirit Father Pierpont, are expressions of value to both society and platform workers. The selfishness is not all on the society side—nor is it extra large with the mediums. mediums.

mediums.

It is true that the field of labor does not warrant a support for all that are gifted. The monthly tramp of States is expensive to society and speaker. The failure of engagement one or two months per year adds expense to consume the year's surplus. Hence our spiritual speakers have never earned common hire, although seemingly well-paid by many societies. It is true that many have been driven to other labors to earn a livelihood for families. Much more can be done by societies and speakers—but the first necessity is to better apportion the work, and utilize the laborer than is now the condition. Some means for society and speakers to cooperate is needed. Less expense, surer engagements of means for society and speakers to cooperate is needed. Less expense, surer engagements of a continuous character will reduce the necessity for a large salary. But no spiritual speaker gets a large salary (scarcely ever more than one hundred dollars per month). There are few ministers who fare worse. Lecture Bureaus are free to pay one hundred dollars per lecture, and often much more for brilliant talent. Surely Spiritualism is represented by much brilliant talent, and offers themes of most vital interest!

There is a hue and ory against mediums working for money. There is no class who earn money with a greater exhaust of vital earn money with a greater exhaust of vital force, nor suffer more acute anxiety with less hope of glory. None of us should complain; but when a grand spirit-mind and you, our long-cherished friend and editor, speak such words of justice to the laborers and exhortation to the participators, it is but courtesy for all of us to express our thanks, and pledge ourselves to do the best we can.

Fraternally, G. W. KATES.

It is said that the railroad managers of Holland have found it impossible to man the switches with men who can be depended upon to let liquor alone, and have accordingly substituted women. Not an accident, it is said has occurred since as a result of carelessness at the switch. Things are reaching a pretty pass when drink has rendered the men of a nation incapable of sustaining civilization, and has to call on the women to take charge of such work. It is aloohol against civilization the world over; which are you for?—The Voice, New York.

#### A Seance with Mrs. Williams. To the Editor of the Banner of Light:

It is with great pleasure I send to your paper a brief account of a most satisfactory materializing scance given last Wednesday ovening by Mrs. M. E. Williams of 232 West 46th street: And what makes it the more so, it was strictly private, given in my own home exclusively for my own family. And why it is particularly worthy of an honorable mention is the fact that while the medium had never been in my house but for a call a short time previous, and had nothing whatever to do with arranging the cabinet, merely a covered clotheshorse, and which she entered almost immediately after arriving at the house the manifest

arranging the cabinet, merely a covered clotheshorse, and which she entered almost immediately after arriving at the house, the manifestations soon began, very many forms appearing, frequently two at a time, walking about the room, occasionally enveloping some of us with their gauzy covering.

The familiar names of many of my husband's spirit-friends were also announced as being present by his invitation. Mr. Kiddle himself appeared several times, calling his children by name and addressing some remarks to each. My spirit-son and daughter were here also, and we seemed once more a united family.

There were given us, too, some wonderful tests of the knowledge spirits possess of our human thoughts and feelings.

All the various manifestations were highly gratifying to the family; but a further enumeration of them might not prove interesting to the general reader; suffice it to say we were all made very happy by such positive assurances that "there is no death," and that we are all to "meet to part no more."

Now while these phenomena are stubborn facts, still they are deemed by stubborn knowall-people only silly hallucinations; but to those of us not so all-wise, they are known as heavenly the serious attention of all-wise, they are known as heavenly the serious attention of all-wise, they are known as heavenly the serious attention of all-wise, they are known as heavenly the serious attention of all-wise, they are known as heavenly the serious attention of all-wise, they are known as heavenly the serious attention of all-wise, they are known as heavenly the serious attention of all-wise, they are known as heavenly the serious attention of all-wise, they are known as heavenly the serious attention of all-wise, they are known as heavenly the serious attention of all-wise, they are known as heavenly the serious attention of all-wise, they are known as heavenly the serious attention of all-wise, they are the serious attention of all-wise, they are the serious attention of all-wise, they are the serious attention of

of us not so all-wise, they are known as heaven-ly truths, worthy the serious attention of all serious-minded persons. Why will so many go hungry on chaff when they might be nour-ished on wheat? Yours respectfully, New York, Feb. 12th, 1892. JANE KIDDLE.

Experience proves that nothing else so surely de stroys scrofula as Aver's Sarsaparilla.

### Appeal to Spiritualists.

The "BANNER OF LIGHT" makes an appeal to Spiritualists and spiritual societies to be more generous with their platform lecturers and mediums, to allow them better compensation for their labors, and thus make life more comfortable and pleasant for them. The Better Way has always advocated this principle; but some people think Spiritualism ought to be free throughout. Yes, it might be, if there were no hall rent to pay, no board bills presented to mediums or lecturers for entertainment, and no fare charged by railroad companies. Even societies have expenses which are difficult to meet, and, with few exceptions, have a hard struggle in the attempt. The masses must pay, and if every individual would feel it a bounden duty, as the Catholics do, to give his share, not one would feel the least strain on his purse string. But, in a large measure, the minority are bearing the brunt of the burden, and should not be censured for dereliction. This minority constitute the active members and officers of the societies, and if the societies are expected to do better, they, too, must be better supported. Every dollar handed to the treasurer or president of a spiritual society is a day's board paid to entertain a lecturer; and if Spiritualists have any love for their Cause, and desire to see it sustained, they must pay for it. Spiritualism per se will never die out, for it will always be continued in private circles; but if it wants representation in the world as a Cause-a religion, a philosophy, or a science-it must have a moneyed basis. There is no other alternative .- The Better Way.

Mr. David Duguid, the well-known and muchrespected Glasgow painting medium, was in town 
last week to attend the funeral of his daughter. We 
had a very pleasant interview with him. He has 
passed through all phases of mediumship, and after 
thirty years of it is well and hearty, and ready for 
more spiritual work. When we showed him the fine 
painting, his masterpiece at that time, which we acquired at a distribution sale about twenty five years 
ago, he incidentally remarked that he had a vast 
accumulation of better "bits" than that. What a 
pity the public cannot have access to these treasures! 
Thousands would be glad to see them; and many 
would be pleased if they could become possessed of 
specimens of such work.—Medium and Daybreak, 
London, Jan. 29th.

It may be of interest to our readers to know that

It may be of interest to our readers to know that when Mr. Andrew Cross was in Glasgow last summer. Mr. Duguld held a special séance for the purpose of obtaining paintings for the Museum of the Veteran Spiritualists' Union, and that the results of that séance will ere long be exhibited in this city with other productions of a similar nature. In the meanime an opportunity is given for all who are willing to contribute to the collection to do so

THE THEOSOPHIST for January opens with a lengthy review giving all the evidence relative to "The Pickett Tragedy," at Colombo, some having considered it attributable to suicide, others to accident. Mr. Olcott, who furnishes this account, holds to the lather. Miss Pickett was about to assume the position of Lady Principal of the Sarghamitta Girls' School in Colombo. Following this is an account of "A Visit to an Indian 'Cunning Man' (Soothsayer)," "Mantras: Their Nature and Uses," "Influence of Music in Psychic Development," etc. Appended to this number is a report of the Convention and Anniversary of the Theosophical Society at Adyar last December, occupying eighty pages. For sale by Colby & Rich, 9 Bosworth street.

A MUSICAL AND LITERABY ENTERTAINMENT by members of the Boston Progressive Lyceum, assisted by Prof. R. M. Plaisted, Mrs. C. May French, and the talented Damon Sisters, will, it is announced, be held in Steinert Hall, 62 Boylston street, corner of Tremont, Boston, on Tuesday evening, Feb. 23d, 1892, under the auspices of Mrs. Wm. S. Butler. The young elocutionist, Carl Hatfield, and the child wonders, Willie Sheldon and Baby Lou, will appear. Doors open at 7. Performance commences at 8. Tickets 25 cents.

We are in receipt from the inventor and patentee of a Daestu, a device similar in its purpose and service to Planchette, for which the donor will accept our thanks.

The Cassadaga Camp, N. Y., annual picnic will take place June 12th. Mrs. R. S. Lillie will be the speaker. The Summer Camp at this place begins July 22d.

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

Mrs. Judge Ivey of Dahlonega, Ga., Independent slate-writing medium, is in Olnolnuati, at 433 West Righth street. W. L. Jack, M. D., will be at 149 State street, Springhold, Mass., for a brief period, beginning on the lat inst.

21st inst.

G. W. Kates and wife have April and May disengaged. Would like to receive any reasonable offer.
They give the services of two for the usual fee of one.
Address them 2234 Frankford Avenue, Philadelphia,

at 19 South Ann street, Chicago, Ill.

Mrs. Carrie E. S. Twing is engaged for the month of February at Wastertown, N. Y. the last three Sundays in March at Springfield, Mass.; the first three Sunday afternoons in April at Berkeley Hall, Boston, and Wednesday evenings at Brockton, Mass. Ske would like Sunday evening engagements for April in the near vicinity of Boston. Address for month, 20 Main street, Watertown, N. Y.

Mr. J. Frank Baxter appeared in Williamantic and East Hartford, Conn., respectively, on the evenings of Monday and Tuesday, Feb. 15th and 16th. On Sunday next, the 21st, and also on the Sunday following, he will lecture, forenoon and evening, in Berkeley Hall, under the auspices of the Boston Spiritual Temple. Hear him.

Prof. J. W. Kenven lectured at Brockton, Mass.

Willard J. Hull is engaged to speak in Haverhill, Mass., Sunday, May 1st; Lynn, May 8th and 15th; New Bedford, May 29th; May 22d still open; also June, 1892. He serves the Norwich Spiritual Union the Sundays of February, and will answer calls for week evening lectures while there. Address 7 Thames street.

Frank T. Ripley will start for Boston, Mass., June 1st, 1892. He can be engaged for camp-meetings and grove-meetings to lecture and give platform tests. Address 123 West 4th street, St. Paul, Minn., until April. "Oscar A. Edgerly is engaged for the month of February to speak for the First Society of Spiritualists of Buffalo, N. Y."—writes "Wm. F. P."—who further states that Mr. Edgerly's guides have given most excellent discourses at each meeting, and his tests have been recognized by all to whom they were given.

Some Facts About the Knabe Piano.

Norwich .- Sunday, Feb. 14th, Willard J. Hull of

cises, that in a city where there were so many churches in proportion to its inhabitants, the audience assembled in Grand Army Hall was extremely complimentary. "Our Church," the subject announced for the discourse, was prefaced by reading "Uncle Nate's Funeral," by Will Carleton.

Mr. Hull presented marked comparisons between theology and the religion of "Our Church," whose members are men and women who hold duty to principle as their guiding star, and seal the compact with lives of self sacrifice. And, thanks to the angels, woman stands side by side with man as coëqual and co-worker in "Our Church."

The address was a most remarkable effort.

The evening lecture, upon "Faith, Folly and Facts," was given to an enthusiastic audience.

Mr. Hull unites clear-cut, logical deductions with an aptness of presentation that wins his hearers at once, and holds their close attention until the last word is spoken, which always tomes too soon.

MRS. J. A. CHAPMAN, Sec'y.

Willimantic.—Sunday, the 14th inst., Mr. J. Frank Baxter continued his work in this city, which concluded also his present season's engagement here. On the forenoon of that day he offered a lecture on "The Education of Children," which was replete with excellent advice. He considered, respectively, their psychological, moral, intellectual, religious and man ual training, criticising many detrimental systems yet in vogue, and offering several grand suggestions. The psychological training pertained particularly to prenatal preparation, and influences during babyhood. He enfered the home, and spoke as a parent to parents; the school-room, and suggested as a teacher to teachers. He advocated the Lyceum, and its intended methods, and as a Sunday school presented the merits of the Children's Progressive Lyceum. He severely criticised the custom many Spiritualists had of sending their children to the evangelical Sunday school, and showed even why preference should be given to the Lyceum rather than to Unitarian or Universalist schools. The lecture was presented to a good audience. The teacher of Manual Training from the Williamatic Normal School was present.

In the evening a grand audience assembled. Mr. Baxter, too, was at his best, whether viewed as lecturer, medium or singer. The notorious Starr had held forth during the week, and had been very denunciatory of Spiritualism. Mr. Baxter's lecture subject on Sunday evening was: "The Imposition of Much Alleged Exposure of Medlumship." It was sharp and critical. It was argumentative and convincing. It was fair and just. It proved effective, and has left an influence for much good.

The scance which closed the day's exercises was over one hour in duration, and is to be ranked as equal to the best, if not the best, that Mr. Baxter ever gave in this place, and he has given many. Excellent were all the spirit-descriptions, and some tests of unsual power were given.

The singing of the day was a great feature. Not only fine opening pleces by the choir were rendered, but Mr. Baxter, accompanied by Mr. C. W. Sullivan, sang v Baxter continued his work in this city, which concluded also his present season's engagement here. On

The man who

Mr. H. A. McGindley will accept calls to lecture in Illinois, Indiana and Michigan. He can be addressed at 10 South Ann street, Chicago, Ill.

Hear him.

Prof. J. W. Kenyon lectured at Brockton, Mass., the 14th inst. After several months of La Grippe he is now restored, and will answer calls for March and May. He lectures at Haverhill, Mass., Feb. 20th, 27th 22th. Mrs. Kenyon will also give tests there. The Professor will speak in Saratoga Springs, N. Y., the Sundays of April. He gives tests and readings at close of lectures. Address him 163 Pleasant street, New Bedford, Mass.

William J. Will is angaged to apsak in Hayerhill.

been recognized by all to whom they were given.

Mrs. Kate R. Stiles spoke in Salem, Jan. 31st, to good audiences; was in Westboro Feb. 7th and 14th. Will be in Troy, N. Y., the last two Sundays of February; in Brooklyn, N. Y., the last two Sundays of February; in Brooklyn, N. Y., the last two Sundays in March; in Attleboro, Mass., April 17th and the last two Sundays in May. May 1st and 7th she will speak in Somersville, Conn.; the month of June in Washington, N. H. The first two Sundays in March and the Sundays in April, except the 17th, remain open for engagements. Address 43 Dwight street, Boston.

Mrs. E. Cutler, trance medium and psychometric reader, spoke for the Woman's Progressive Union, Philadelphia, Feb. 14th. Will officiate again for them on the 21st; Trenton, N. J., 28th. Would like to make engagements with societies. Address 1025 Spring Garden street, Philadelphia, Pa.

Mr. J. W. Storrs writes from Hartford, Ct., that on the second and third Sundays of March Mrs. Clara Banks is to speak in that city.

These planes have established their excellence in every community where they have been introduced, and the most eminent performers have given them the most unqualified approval. Their appreciation, however, is not confined to the class known as professional artists, but they are as highly prized in the parlor as in the school-room or upon the stage.

### CONNECTICUT.

Buffalo, N. Y., said, in opening the afternoon exercises, that in a city where there were so many church-

ing.

Meetings were announced for the next two Sundays, speakers to be named through the local press.

Prof. J. W. Cadwell, psychologist, is soon to visit

Willimantic to lecture and to hold developing classes.

The Willimantic Children's Lyceum meets every

Sunday, as it has for the last twenty-five or more

# SOUVENIR TRAYS IN

We have recently landed another lot of the Wurtemberg Card and Trinket Trays, with the new pottery method of imprinting Photographic Views effectively (under the glaze) in low tone colors.

The following Boston views may now be seen (on Table No. 9, main floor), viz.:

Public Garden. Fancuil Hall. Old South Church. Trinity Church.

Also Massachusetts Hall, Harvard College; Longfellow's Home, Cam-

The exhibit of China Engagement Cups and Saucers, also Wedding and Complimentary Gifts in the Art Pottery Department (8d floor), contains many attractive novelties.

# Jones, McDuffee & Stratton,

CHINA, GLASS AND LAMPS, 120 FRANKLIN STREET, BOSTON.

### Laconics

DY TYPHO.

It is said that in the long run injustice never pays. How about our new unfinished court-house?

"Crooks the pregnant hinges of the knee That thrift may follow fawning,"

is an unreliable character. But we meet with such very often.

When common sense, instead of parsimony, is exercised in building hotels, they will cease to be tinder-boxes, and the worst kind of death-traps, as many of them are.

With intelligent and wide-awake motor-men to run them, the electric cars would be just as safe as the horse-cars. The only question is, Are men who possess these requisites employed?

The man who is always in good humor was never vaccinated to prevent the small pox.

Is a person reliable who only lies twice?

#### To Correspondents.

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

MRS. C. W. C., PAWTUCKET, R. I .- We received, in good faith, the letter you speak of, and promised it for this issue; but since you utterly disclaim its authorship, it will not be published in these columns.

E. s.. EUREKA, KAN,-The spirits doubtless make their presence known in this way because they cannot give communications. This is a sort of prophetic mediumship. E. S. V., LOWELL, MASS.-Answer to letter received, for

Horsford's Acid Phosphate, for Wakefulness, Hysteria, and other diseases of the nervous system.

#### Gold Dust.

"Out of the fullness of the heart, the mouth speaketh," so I want to speak of "Gold Dust." I have proved it to be so good that I want every woman who has to work to know how much easier it will make her work. I have found it to be better than the best soap I ever used. When washing dishes it makes the water soft for the hands; silverware washed with it keeps brighter; tinware requires only about half the work to keep it shining. I had some stove zincs which were all specked from ashes or some other cause; I had tried everything on them that I knew of, but one cleaning with Gold Dust was worth more than all the rest.

And now a word about washing with it: I sort over the clothes and put them to soak in warm water, to which I have added a level tablespoonful of Gold Dust Washing Powder for each pail of water; then I finish my wash, by rubbing, boiling, sudsing and rinsing, as usual. It does not hurt my hands, so I will risk the clothes. Try it, sisters, and be convinced.

Mas. Eva Gaillard, Box 209, Girard, Pa.

#### SPIRITUALIST MEETINGS.

Chicage, III.—The First Society of Spiritualists meets at Washington Hall, Washington Boulevard, corner Ogden Avenue, every Sunday at 10% A. M. and 7% P. M. Speaker, Mrs. Cora L. V. Richmond. —The First South Side Spiritual Society meets at 71 Thirty-first street every Sunday at 3 P. M. Speaker, Mrs. Emma Nickerson-Warne.

Buffalo, N. Y.—First Spiritualist Society meets Sundays in A. O. U. W. Hall, corner Court and Main streets, at 2% and 7% P. M. Wm. F. Phiefer, President; H. Eaton (238 Franklin street), Secretary.

Battimore, Md. – The Religio-Philosophical Society meets overy Sunday at Il A. M. and 8 P. M. at Wurtzburger's Hall, North Exeter street, near Gay. Chas. A. Zipp, Secre-tary, 1403 East Madison street.

Grand Rapids, Mich.—Progressive Spiritualists' Society, Elka: Hall, Ionia street. Meetings Sundays, 10% A. M. and 7% P. M.; Thursdays, 3 P. M. and 8 P. M. Mrs. Effle F. Josselyn, President.

Colorado City, Col.-Meetings are held in Woodman Hall, Sundays, at 2 o'clock. Springfield, III.—The Social Wheel of Progression, or First Spiritualistic Society, will hold public worship every Sunday at 2½ P.M. at 512 South 5th street. D.N. Lepper, President; Miss H. A. Thayer, Secretary.

# Oakland, Cal.—Mission Spiritualists meet every Sunday at 2 and 7% P. M. at Native Sons' Hall, 918 Washington street.

MEETINGS IN BROOKLYN. The Progressive Spiritualists hold their weekly Conference at Bradbury Hall, 290-392 Fulton street, every Saturday evening, at 8 o'clock. Good speakers and mediums always present. Seats free. All cordially invited. Samuel Bogert, President.

Spiritual Union, Fraternity Rooms, corner Bedford Avenue and South Second street. Meetings Sunday evening at 7½ 5'clock. Good speakers and mediums always present. Services held under the auspices of the Ladies' Aid. Mrs. M. Evans, President.

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

Rand, Secretary.

The People's Spiritual Conference; held every Monday evening at so'clock in the Parlors is Lexington Avenue, three doors above Franklin Avenue L Station. Interesting speakers, good music, questions answered, tests given. Aumission free; all are cordially invited. Also meeting every Friday at 3 P. M. Mrs. Mary 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 invited. S. A. McCutcheon, President.

### MEETINGS IN PHILADELPHIA.

The First Association of Spiritualists meets at its hall, 810 Spring Garden street, Sundays, at 10½ A.M. and 7 P.M. Lyceum at 2½ P.M. Joseph Wood, President; Benj. P. Bonner, Secretary.

A. Donner, Secretary.

Keystone Spiritual Conference every Sunday at 2½
P. M., southeast corner loth and Suring Gardenstreets. Wil-llam Rowbottom, Chairman.

### SPECIAL NOTICES.

Dr. F. L. II. Willis may be addressed at lo Avenue B, Vick Park, Rochester, N. Y. Jan. 2.

A.J. Davis, in his office, 63 Warren Avenue, Boston, every Tuesday, Thursday, Saturday. Treatment of new cases by mail discontinued. Jan. 2.

Dr. G. C. B. Ewell, Magnetic Specialist reminent in Deafness, Paralysis and Insan-ty, 124 Dartmouth street, Boston. ty. 12. Feb. 13. 1m

James Burns, 15 Southampton Row, London, Eng., is agent for the Banner of Light and keeps for sale the publications of Colby

Send for our Free Catalogue of

Spiritual Books—it contains the finest

assortment of spiritualistic works in the world.

To Foreign Subscribers the subscription price of the BANNER of LIGHT is \$3.00 per year, or \$1.50 per six months, to any foreign country embraced in the *Universal Postal Union*. To countries outside of the Union the price will be \$3.50 per year, or \$1.75 for six months.

### ADVERTISEMENTS.

The Water of the Tree of Life;

TRUTH MATERIALIZED.

A CERTAIN Cure for La Grippe and Coughs, from Spirit Power. Address ANTI-BRONCHIAL CHEMICAL CO., Peb. 20. 260 West 28d street, New York City.

Mrs. H. L. Woodhouse, TRANCE and Business Medium, No. 980 Sixth Avenue New York. Consultation on Business with accuracy an adelity. Those in trouble or affliction can communicate wit their spirit-friends through her power of mediumship. Clair yoyant Examination of Disease. Magnetic Treatment gives Accommodation of patients with board.

### Mary E. Leonard,

MAGNETIC TREATMENT. At home Mondays, Wednesdays and Fridays. Hours 10 A.M. to 4 P. M. 289 Sumner street, East Boston. Top boll. Pattents treated at their homes.

MRS. DR. DILL, Medical, Business Medium. Vapor Baths and Massage. Suite 2, 218 Tremont st. Feb. 20.

PRANCE Medium wanted—first-class references. Attend an once. GEO. VINING, 823 Washington street, Boston.

### That Bearing-Down

Feeling

Thousands of delicate women and girls doing housework, or employed in stores, milis, facto-ries, etc., where they are continually on their feet, suffer terribly with different forms of female diseases, especially

"that bearing down feeling," backache, faintness, dizziness, etc. Lydia E. Pinkham's Vegetable Compound will relieve all this quickly and permanently. It has per-

manently cured countless cases of Female Complaints, Ovarian troubles, Organic Diseases of the Uterus or Womb, Leucorrhoea, Inflammation, Kidney Complaints, etc. Its

success is world-famed. All Druggists sell it, or sent by mail, in form of Pills or Lorange, on receipt of \$1.00.
Liver Pills, 25cs. Correspondence freely answered pondence freely answered produces in confidence, LYDIA E PHKHAM MED. Co., LYNIA, MASS.



### THE MIRACLES OF

Or, The Modern Marvels in the History of Missionary Enterprise, by A. T. Pierson, D. D., Ed. "Missionary Review of the World," is now ready. Here are some of the titles of chapters of the book;

"The Land of the White Elephant;" "Among the Wynds of Glasgow;" "The Syrian Martyr;" "Mission to the Half Million of Blind in China;" "The Wid Men of Burnah;" "The Converts and Martyrs of Uganda;" "The Wonderful Story of Madagascar;" "The Apostle of the South Seas;" "The Light of the Cape of Good Hope," etc.

"It is a record of marvelous achievements, and in a world of heroism by the side of which the Napoleonic valor pales .- Christian Leader, Boston. "In reading it one is intensely interested and perfectly amazed." Christian Nation, N. Y. The book is a 12mo, 193 pp. Price, cloth, \$1.00; paper, 35 cents, post free. Funk & Wagnalls Company, Publishers, 18-20 Astor Place, New York. Iw Feb. 20.

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ON TUESDAYS AND FRIDAYS Of each week Spiritual Meetings will be held at the Hall of the Hanner of Light Establishment, free to the public, commoncing at 8 o'clock P. M. J. A. Shel-hamer, Chairman.

MERAGUE, will occur on the SAME DAY, and the results be consecutively published in this D. partment of THE BAN-

consecutively published in this 2-partition.

NRR.
At these Scances the spiritual guides of Mus. M. T. Long.
LEY occupy the platform for the purpose of answering
questions propounded by inquirors, having practical bearing
upon human life in its departments of thought or labor.
Questions forwarded to this office by mail, or anded to the
Chairman, will be presented to the presiding spirit for consideration.

sideration.
Mrs. LONGLEY, under the influence of her guides, siso gives excarnated individuals anxious to send messages to bein relatives and friends in the earth-life an opportunity to do so.

Their relatives and ittends in the earth-ine an opportunit of 0.80.

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

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

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

Letters of inquiry in regard to this Department ust be addressed to COLBY & RIGH.

Questions Answered and Spirit Messages GIVEN THROUGH THE TRANCE MEDIUMSHIP OF Mrs. M. T. Longley.

Report of Public Séance held Dec. 4th, 1891. Spirit Invocation.

Oh! ye bright and beautiful angels; ye tender members of our households, who understand our needs, and because of the experiences through which ye have passed, realize the necessities and demands of human nature; our fathers and mothers, our brothers and sister-, our dear companions who have ascended to the higher life; ye sweet little ones who have been lifted out of the shadows of mortality into the glorious Summer-Land of spiritual being; oh! ye wise ones of the eternal world, who have fought hattles for good works, who have done well, and have bravely borne your burdens, pressing on step by step to higher conquests; ye glorious souls struggling for human freedom and progress, we desire your influence and your presence at this hour. Oh! may we be estimulated by your example; may we, in spirit and thought, be permeated by your atmosphere of purity and peace; may we become receptive to your teachings, and gain knowledge of your beautiful lives beyond the shadowy vale.

pointry and peace; may we become receptive to your teachings, and gain knowledge of your beautiful lives beyond the shadowy vale.

We teel that we can truly be blest by receiving the ministrations of pure and bright spirits from the heavenly world. We feel that our own minds may be quickened in the understanding and perception of divine law and of the eternal world through these influences brought to us from the higher life. So do we crave the companionship of the true and good, and so do we ask to be fitted for association with these bright ones from heavenly worlds.

To this end may we, as individual spirits now treading the mortal way, desire and aspire for good and useful gifts of the spirit. May we reach out in aspiration for that which is of the soul-life. May we seek to unfold the higher qualities of human nature, which are displayed by the unselfish consideration of our kind, and may we endeavor to live pure and true lives from day to day, following the Golden Rule, which teaches us to do unto all men as we would be done by. We ask the blessing of all pure and holy ones to be with us now and forever.

#### Questions and Answers.

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

Ques.—[By Inquirer.] If Jesus knew that he would be crucified, and if he was all powerful, as theologians claim, why did he pray for the cup to pass from him in the hour of his trial?

ful, as theologians claim, why did he pray for the cup to pass from him in the hour of his trial?

Ans.—As the world advances in the unfoldment of human intelligence and spiritual knowledge, it comes to realize more and more that no man has ever trod this earth who has been essentially, in every part of his being, all powerful and divine. Each member of the human family is a child of God, springing in his soulnature from the Supreme Spiritual Life itself, gaining its endowment of intelligence from the Supreme First Cause, and as such must, in a measure, partake of the Divine nature, although that nature may be enveloped in and environed by material or physical conditions and elements, so that, for a time, the spiritual is well nigh swallowed up by the preponderance of the physical. Some natures, according to circumstances and conditions in life, are able to unfold the spiritual qualities, and to express them through the external life more fully than others can do.

To our understanding, the Nazarene was essentially spiritual, and highly endowed with those innate qualities which belong to the soul-life, and which, when allowed free expression through the physical form, indicate the possession of a rare, sweet, pure character and nature. This man, however, was by no means all-powerful, although possessing powers and abilities above those of his kind because of his receptivity to spiritual forces and influences of the higher world. He was attended by wise and humanitarian spirits, whose mouthpiece and instrument he was, and who, through his agency, gave utterance to high spiritual truths and ethics for the benefit of a

through his agency, gave utterance to high spiritual truths and ethics for the benefit of a beclouded age, and, in many respects, a degen-

derate people.

Jesus the Nazarene was not understood by his fellows. He was in advance of his age, a character set high above those of his kind who the doods and works of his life. character set high above those of his kind who witnessed the deeds and works of his life. Therefore was he traduced by those high in power, but ignorant of spiritual law; therefore was he ostracised by the populace, who did not understand his mission to the world. But he gathered about him the common people, those who were familiar with suffering and sorrow, and ministered unto them with tender compassion and sympathy, wrought upon as these qualities in his own life were by the pure influence of good spirits.

the pure influence of good spirits.

The hour of his martyrdom came to this man. He sensed its near approach. Being highly susceptible to spiritual influences, it could not be kept from him. He intuitively perceived the tendency of the times, and the intentions of the authorities in regard to his case even before there were never the case aven before there were not sent the case aven before the case avenue avenue avenue avenue. perceived the tendency of the times, and the intentions of the authorities in regard to his case even before there was any outward manifestation of these intentions: but, being human, possessing within himself a sensitive nature, which shrank from physical pain, this good, pure being prayed that the cup of trial might pass him by, that he might not be made to drain it to its dregs, but that some high spiritual power and illumination would be brought to the benighted minds that sought to do him harm, that they might see the error of their ways, recognize the work of the spirit laid upon him, and allow him to pass on in his labors undisturbed by them.

This, however, could not be. The entire influence and condition of the times were against it. The spirit of persecution was abroad. The aristocracy was in power, and would not permit a lowly member of the populace to assume authority in the name of the spirit, or in any other name. The dominant power, the aristocracy, desired to maintain its own authority, exercising it according to its own will and caprice. Therefore the man who was supposed to interfere with the assumed prerogative of this class was selzed and condemned to death.

posed to interiere with the assumed protective of this class was seized and condemned to

Naturally he shrank from the trial, and therefore he prayed that the cup might pass from him. It came, and he was obliged to partake of it through all the hours of his martake

from him. If came, and he was obliged to partake of it through all the hours of his martyrdom until the last moment, when he yielded up his spirit to the life beyond.

We remember that in the moment of extreme agony he cried aloud: "My God, my God, why hast thou forsaken me?" Not that he, as a spiritual being, felt that he was deserted by the Father of all love, but that, through the agony of the moment, he felt that those who should have gone down to the very shadow of the "Valley of Death" had turned allife for the time. But the spirit triumpled, the inner nature burst its material bonds, and passing through its moment of agony, reached the very pinnacle of spiritual exaltation, from which it could view with calmess and screening an example of pure thoughts and noble deeds as a heritage to future ages. We look upon Jesus of Nazareth as a human being, a sensitive medium, a martry to truth; but needs as a sensitive medium, a martry to truth; but never as a son of God different from any other human being. Therefore do we feel more in sympathy with his work than we could were

through instrumentalities, or intermediate agencies.
You have your human mediums upon this earth, through whose organisms intelligence is brought to you from human belings in the spirit-world, with which you have become somewhat familiar through the teachings of Modern Spiritualism. In that spirit-world of which you learn are highly sensitive human beings who are receptive to the influence of spiritual human beings in the celestial world beyond. These beings of the celestial world influence their mediums in this spirit world of which we speak, giving instruction to its inbeyond. These beings of the celestial world influence their mediums in this spirit world of which we speak, giving instruction to its inhabitants. Thus is world linked to world in an endless chain, and in this way much is learned of realms beyond, of the infinite resources of human life, of the powers and abilities of human nature, and of the works that human beings accomplish in worlds that are far remote from this planet earth. Information may thus be transmitted down through gradations of influences, through various instrumentalities, concerning life in the spheres above, even until it comes to you through mediums on earth. You may not get it as those in the higher spheres receive it, at first hand, but you may gain glimpses of high truths in this way, and you may be sure that every sensitive medium who is faithful to the work on earth finds his powers more fully unfolded and more highly stimulated by intelligences beyond, through which useful work is performed, when he passes to the spirit world.

#### Lewis B. Wilson.

Lewis B. Wilson.

[To the Chairman:] Good afternoon, doctor. [Good afternoon.] I am attracted to our platform this afternoon, and desire to speak a few words to my friends and associates.

Somehow there has come to me in the spiritworld a wave of thought, or of accusation, if I may so call it, from a mind or two on earth who have known me, charging me with having deserted the old work, and the old post of duty, with having turned away from the friends I have labored with for many years, and with having lost my interest in those friends and their spiritual work. their spiritual work.

their spiritual work.

I hardly know how this comes to me. The words have not been spoken, I think, and thus traveled out on the air. They have only been as a thought in human minds, but they have reached me as substances, and I come kere today to refute such a charge. I am interested in this glorious work of Spiritualism. Most assuredly I am interested in the labor of mediumship as it is exercised through this channel and through all the medial channels of the world. To my mind it is the only redemptive power that can ever be used in lifting man out of a condition of ignorance and superstition,

of a condition of ignorance and superstition, and as such I feel deeply interested in it.

I have many friends whom I never met per sonally, but who have been friends to me because of my work in connection with this cir. cause of my work in connection with this circle-room, and because of the correspondence
which I carried on with them concerning the
spiritual world and its labor here. I have
many friends who are personally dear to me
through years of association, and I say to them
all this day: I have a fond regard for all the
good spiritual work that can be done in the
world by this establishment, or by any other
institution that desires to bless mankind by
the dissemination of truth and knowledge. I
wish my friends to feel that though I do not wish my friends to feel that though I do not come back, thus taking the place of some spirit who needs this experience and the opportuni-ty of speaking through these lips more than I do, I have by no means deserted the post, but

do, I have by no means deserted the post, but am ready to respond to the call of duty whenever it applies to me.

I want to say that I am satisfied with the spirit-world as I find it. I am with the many dear friends who, in times past, instructed me concerning the spiritual life. Some of them were associated with me in the body in these works, some of them were dear members of my family relations, and some of them I did not know only through spirit-communication; but I have met them and we are happy tobut I have met them and we are happy to

I have, it is true, spent a good part of my time in the spirit-world away from this mor-tal plane, because I have felt the need of so doing and of gathering forces and magnetic elements to myself for future work; but I want all my friends and co-workers here and elsewhere to realize that I am one in sympathy with them. I feel deeply and kindly toward them all, and I bring them good greeting and cheer from the spirit-world. Lewis B. Wilson.

### Paul Wing.

[To the Chairman:] Will you kindly record me as Paul Wing, one who lived beyond the allotted three score years and ten of human experience on earth?

experience on earth?

Mine was a disciplining career for myself and for those who came under my charge, and in the spirit-world I have gravitated to that locality and department of human activity to locality and department of human activity to which I by nature seem adapted. I assimilate with it and feel at home. I am proud to say that I am employed in one of the colleges of the immortal world—and there are many of them. Why! shortly after my passage to the higher life I was introduced into an academy of learning in what is called Harmonial City, and there I was entrusted with an office, much to my surprise. True, I had been identified with such work here, but I did not consider myself competent to take it up in the spiritual with such work here, but I did not consider myself competent to take it up in the spiritual world; and why? Because, while I felt that I was entitled to claim a certain degree of success in my work on earth, yet, as I gazed around me on the spirit-side and beheld so many wise and well-informed minds, not only imparting instruction, but so many of great intellectual attainments seeking instruction from still higher unfolded mentalities, I felt that I was but a pubil in the great spiritual that I was but a pupil in the great spiritual

school of learning.

[To the Chairman:] I do not return, sir, to boast of my success or experience on either side of life, but I cannot refrain from mentioning these things which came to me, trust-ing that my friends who remain in the earth-life will be interested to learn something of

I was well known in Sandwich, this State, and indeed I have friends in other places. Boston is not unfamiliar to me, and I feel at home breathing the atmosphere of the old Bay State. Therefore I come with a thankful heart that the privilege is accorded me to speak, bringing my greeting to friends, and assuring them that age has no power over the immortal mind.

I departed this life from my home at Spring Hill, in Sandwich. Sometimes it seems as if I

Hill, in Sandwich. Sometimes it seems as if I had not really departed this life, so thoroughly

I want to send my love. You'll take it, won't you? [Yes.] I think I can find out lots of things to tell 'em after I've been over a little while, don't you? [Yes.] I'm Josephine Scotto. You tell 'em I've got a new dress. It's white all over; it's nice, too.

#### Horace D. Cornish.

Ilorace D. Cornish.

[To the Chairman:] I will not tax your patience very strongly, sir, but I will take it kindly if you will announce me as coming to your office, seeking avenues to reach my friends in private.

I feel as if I have something to say that will be useful to the members of my household who live on earth. I have relatives here who ought certainly to know something of this great spirit world that I belong to now; and I have people on this side who might be informed concerning matters in the material state that belong to them. It seems to me if I have the right channel through which to come person ally to my friends, I will be able to discuss matters at least fairly intelligently.

This is a great world that I have entered. I find many things to engage my thought, many things to surprise me, such a great business life centre as it is, so different from what the mass of mankind here consider it. Why, talk of the ingenuity and the execution of which the human faculties are capable on this side! They are nothing to what they are in the spirit world, where conditions and environments bring out the energy and possibility of mind in the greatest degree, giving it opportunities for a the energy and possibility of mind in the greatest degree, giving it opportunities for a good, clear manifestation.

[To the Chairman:] Well, sir, I will thank

you if you will announce me as Horace D. Cornish from Malone, York State.

#### Lizzie Bond.

I am Lizzie Bond, and I have been trying a good while to come here. I do not understand why it is that some can come who have only

why it is that some can come who have only just passed away, and others have to keep trying for years before they can manifest.

I do not say this complainingly, but it seems strange to me, and I have been trying to learn why I could not get hold of your medium and say a few words to my friends.

My sister Sarah has needed advice a good many times since I left the body. She has been in trouble, where a few words from the spirit-side might have been helpful to her. It is true she does not know about spirit return, or much about it, and it is also true that she is not in a condition to get communications from the condition to get communications from the other life; but still it seems hard that the way was not opened to me or to some of our friends to come from the other life, and to give what was needed.

what was needed.

Now I come and send my love. I wish our friends to know that we who have passed on are watching and caring for the dear ones here. We try to influence them for their own good. Sometimes we can have a little effect upon them, and sometimes we cannot do anything to make the way easier for them. When the times were such that advice was needed, I could not come, and they have passed now. I think, however, if some of our friends would form a circle, and sit together for spirit manithink, however, it some of our friends would form a circle, and sit together for spirit manifestations, it would not be many months before they would get information from the other side themselves, because there is mediumship among them, and it might be unfolded for useful work. I hope it will be done.

My friends live in Indianapolis, Ind., and I think it will be shown to them that I have come here trying to speak a few words.

his occupation and business qualities.

I desire my friends to know that the mathematical talent, if I may so call it, which belonged to me here, seems to have increased in power since I went to that other life. That inventive faculty which was a part of my nature here, and which led me to experiment and to devise certain apparatus for practical works on earth, is stimulated on the spirit shore so that I can express it in practical ways. I mention this because I feel so proud to think that I, who have passed through the process of death and find myself a conscious intelligence, am not deprived of any power of my being which belonged to me here. Although not expressing these powers in precisely the same manner that I did on earth, I can manifest them in ways truly spiritual, and yet of a substantial kind. I can also exercise them in connection with mortals who are engaged in similar work with mortals who are engaged in similar work to that which occupied my mind when on earth. I was particularly interested in the clock-mak-ing trade, as well as in other business enterprises, which taxed or called upon the powers

of my being. I want\_my friends to know that as a human activity I am alive, and ready to consult with them at any time if they wish to call upon me. I shall do my part to convince them of the truths of continued life after the death of the body, if they will take the pains to investigate and to seek knowledge for themselves.

[To the Chairman:] Call me, if you please, Charles Fassolett.

### Mary L. Brintnall.

[The medium spoke very low, and seemed to breathe with difficulty.] It is over now! The step behind the veil is taken, and I have found the true life. Oh, how beautiful! There is nothing dark, nothing sad in the heavenly land. I have come quick, and it hurts me to get my breath as it did a little while before I left, but I am not tired on the other side. I only went a few days ago, but they told me if I wanted to be clear of all the conditions that belong to the old life to come right back here and talk, if I could, and it would help me. I have tried to get to other mediums, and to learn of these things. Yesterday and to-day I have listened to words that have done me good.

My husband and many dear friends have met

to words that have done me good.

My husband and many dear friends have met me and have shown me the true life. I see now that Spiritualism is true. Tell A— I will do all I can to make him see it, too.

I want to thank my friends for all their kindness. I seemed to suffer more than I did. Sally comes and helps me to speak. Mary L. Brint-

the sole purpose of having the spirit world corroborate their own belief or trend of thought

roborate their own belief or trend of thought. If the spirits visiting them gave that concerning the stter's life or qualities which is in opposition to that which the sitters believe or desire to have expressed, they did not accept it, but went away and said that such and such a medium was of no account, while the medium through whom these same spirits gave flattery and strong asseveration concerning the high qualities of their sitters has been praised and looked upon as a veritable oracle.

We do not say that this is the case with your correspondent, for we do not think it is, but we have known of such instances. It is always well to try the spirits, and to learn whence they come; and it is always well, too, for a sitter to study himself, that he may understand his own possibilities, his own qualities of mental and spiritual life, and try, if possible, to comprehend what the spirits strive to teach him in this department as well as in all others.

Q.—[By "An Old Subscriber."] Will Mr. Pierpont please explain the condition of a person on entering the spirit land who has lost all affection and respect for his earthly parents? A.—The condition of an intelligent human being who has lost all affection and respect for

being who has lost all affection and respect for his earthly parents may be a very sad one, or it may not. That depends entirely upon the circumstances of the case.

If the loss of affection and respect is due to a misunderstanding on the part of the child, then, when he goes to the spirit world and gets free from the physical environments of this earthly life, he will be able to unravel that which has been mysterious to him, and to have the misunderstanding made plain, so that he which has been mysterious to him, and to have the misunderstanding made plain, so that he can comprehend that which before was strange to him. In such a case the individual may perhaps come to see that the loss of respect and affection for his parents was only because of his own clouded mental condition, his own warped judgment and lack of information. Therefore, if there is a degree of sympathy and of spiritual affinity between himself and those parents whom perhaps he learned to despise, the spiritual love will gain the ascendency, and he will be attracted to the parental life with the desire to be reconciled and restored to favor, and to receive the same measure of

and he will be attracted to the parental life with the desire to be reconciled and restored to favor, and to receive the same measure of affection that he bestows upon his parents.

Perhaps the loss of respect and affection has occurred because the child has lived a selfish life, and has been denied by the parents those opportunities or possessions which he craved of them. Perhaps he thinks himself dwarfed and limited in his life and its manner of expression because of their denial, and therefore he comes to despise them; but, in the larger life of the spirit, in the light of the eternal world, he may come to understand these things better than he did when on earth, and, consequently, the abhorrence in which he has held his earthly parents may be removed, the natural love of his spirit for them may return and flow forth to those to whom it belongs.

We have known of cases where there was no spiritual affinity whatever between certain parents and their offspring. The conditions of physical life, the environments of the individuals, the circumstances antedating the birth of the offspring, have all been such as to create only the physical ties in the household, and to prevent the cultivation and the unfoldment of those spiritual, magnetic qualities and affections which bind soul to soul.

It does not follow that, because a child on earth is born of certain parents, they are to be

Charles Fassolett.

The Empire State seems to have been well represented here this afternoon, Mr. President, but I must be permission to speak in my own name as coming from the spirit world, yet as one who passed out from Albany, and who has been known in that city principally because of his occupation and business qualities.

I desire my friends to know that the mathematical talent, if I may so call it, which belonged to me here, seems to have increased in oversince I went to that other life. That inventive faculty which was a part of my not a family, continue in the social ties between the mortal members of a family, and, therefore, those who are brothers and sisters here, parents and children in the other world, the sympathy, the affection, the social ties between the mortal members of a family, continue in the same relationship in the other world, the sympathy, the affection, the social ties between the mortal members of a family, continue in the same relationship in the other world, the sympathy, the affection, the social ties between them only gaining average experience.

I mention this because I feel so proud to think that I, who have passed through the processed in the other world. There are instances where this is not the case. Generally speaking, is not often the case. Generally speaking, there is a law of consanguinity of the spirit as a law of consanguinity of the spirit

strength and impetus for expression in the other life.

There are instances where this is not the case, where two brothers, born of the same parents, reared in the same household, environed by the same circumstances, are as far apart in aspiration, in tendency, in thought and desire, as if they were at opposite poles. There is no spiritual kinship between them, even though they bear to each other the relation of brother on earth; and when they pass to the spirit-world one will gravitate to his own plane of unfoldment and the other will be attracted to his. They will not associate with each other; their line of life will be in accord ance with their own aspirations and desires, and they will not be obliged to dwell in the same household, or even the same neighborhood, if they do not wish.

So with the child who has lost all affection and respect for his parents, whom your correspondent mentions. If this loss, or indifference we would say, which exists in the spirit toward his earthly parents continues in the other life, proving itself to be really of the spirit and not an outgrowth of material conditions and misunderstandings, then the spirit will not be attracted to those for whom he has no respect. He will be drawn to his own sphere of unfoldment, will find his own associations, will enter upon his own pursuits as if he had never known them, and they will do likewise.

There need be no bitterness between such

There need be no bitterness between such spirits, no animosity, nothing but the purest indifference; for there is room enough in the great spiritual world for all souls, and each can find the opportunity of unfolding its own best qualities, reaping its own experiences

In lifted above the common race as a child alone of the heavers.

Q.—[ily DeLoss Wood, Danielsonville, Conn.]

Are there spirit-necliums in spirit and converted the relative spirit-necliums in spirit and converted by spirits of higher spheres?

A.—There are mediums in the spirit world. You are not to suppose that this earth alone possesses instrumentalities for receiving in thrunction, illumination, and communication from higher spheres. There are worlds upon worlds peopled by spirit intolligences of greater or less spiritual unfoldment, growth and power, the convergence of the world next boyond it titrough instrumentalities, or intermediate agencies.

There are world when he world next boyond it titrough instrumentalities, or intermediate agencies.

In the spirit world, with which you have become somewhat familiar through the teachings of Modern Spiritualium in that spirit-world of Modern Spiritualium in that spirit-world of a political poli

Ing that each is as much a part of the Infinite Parent as it is itself.

S. B. Brittan.

I greet vou once again, Mr. Chairman and friends. The pleasant faces that I see before me are full of sunshine to my spirit, for I find upou them the reliection of human sympathy and a desire for truth from the spiritual world. There are, doubtless, those here who understand but little of the great, individual, beating life of that world of spirit to which we rise on leaving the mortal plane. I can perceive that there are minds here ignorant of the truths of spirit communion, and doubtful of the power of intelligent mind to manifest itself through mundane agencies after it has departed from the physical form.

This is an age of enlightenment, and it is an era of inquiry. I am glad that it is so. Inquiry and enlightenment go hand in-hand; for no man can be enlightened concerning the questions and the great humanitarian subjects that affect his life until the spirit of inquiry is awakened within him. The child sitting dumbly upon the floor, playing with a handful of pebbles, might never learn their history—whence they came, and how they have been wrought upon by the infinite hand of Nature for thousands of years—unless he begins to examine them, and to question concerning them. The spirit of inquiry, or the desire to know for himself, causes the little one in his play to ask innumerable questions concerning all things that he beholds around him. Thus is his mind formed and trained to grasp ideas and to generate thought. We behold the little one pondering and puzzling over the problems which seem so hard to him, and we know that there is an unfolding intelligence which is by and by to increase and to manifest power. So, friends, I feel gratified at the spirit of the present age, which is one of thought, question and illumination, springing up in the hearts and minds of men and women on earth, the illumination coming in answer to the questions from the great universe of intelligence beyond.

To the Chairman: I am most happy to

who have already earned their reward.

you will not long require the services of those who have already earned their reward.

I can see that there are in the homes of Spiritualists, not to speak of the homes of unbelievers, mediums all over this land who only need proper encouragement and association to bring forth high qualities of medial unfoldment; and it rests with you Spiritualists whether our ranks of mediumship shall be fully supplied in the years to come with brave, strong workers or not: There are thousands of young souls in this country alone, in your own homes, that may be made the mouthpieces of the angel intelligences of the higher life; and I wonder that you do not as of old form your family circles, bring your young people into them, erect an altar to truth for family devotions in your midst, so that the angels may come to you from their homes of light, bringing instruction and helpfulness to your very hearts! I wonder that you do not come into reverent communion with the intelligences of the higher life seeking to

I send this out to the Spiritualists of the country, because I do wish to see an awakening, a return to the pentecostal season of communication with the spirit-world in the home circle. I know there are many private circles held in our land, and I know there are also thousands of Spiritualists who do not think of sitting in their family and with their friends for the purpose of gaining instruction and mental illumination from the spirit-world. Many of them have mediums in their own families, who, with a little encouragement, a little spiritual advice, and a sympathetic influence extended to them by parents and friends, would be brought into a condition suited to the unfoldment of beautiful qualities of mediumship which would be a

by parents and friends, would be brought into a condition suited to the unfoldment of beautiful qualities of mediumship which would be a blessing to mankind.

Just here, Mr. Chairman, I wish to say a few words concerning the organization of Spiritualists into a nationalistic society. It seems to me, as I ponder over the subject, that it is much better for our Spiritualists to unite in harmony in their own communities, meeting in social communion, and thus measuring their strength before they attempt to form a national organization. If you will form local societies over the country, bringing the avowed Spiritualists together for one evening a week, or month, as the case may be, to discuss questions of importance concerning the welfare of each one, the best means for gaining the highest development of mediumship, the best way for gaining the highest form of instruction from the spiritworld, there will soon be an influence and a power sent forth from these strongholds of Spiritualism that will be felt as a national force all over the country; then will it be very much all over the country; then will it be very much easier for the various societies to come together and unite as a whole, forming a body of workers that may astonish the world.

I am interested in the "Veteran Union"

[Continued on seventh page.]

# LYERY MOTHER

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[Continued from sixth page.] [Continued from sixth page.]
society that Boston Spiritualists have formed.
I am happy to know that some of the old time
defenders of the Cause, those who have worked
early and late in behalf of truth, are coming
together to consolidate their forces and unite
their efforts in the accomplishment of good
work for humanity. I feel that this is a step
in the right direction, and trust that similar
societies will be formed in various parts of the
country, all alming to benefit not alone the
individual, but humanity as a family, that all
may be assisted, enlightened and instructed
according to their needs. S. B. Brittan.

### H. C. Wilson.

H. C. Wilson.

[To the Chairman:] Will you kindly record my name as H. C. Wilson, and state, if you please, that I send my greetings to the good friends of North Troy, Vt.? I do not confine myself, however, to remembrances to friends in North Troy, for I have many friends in different parts of the Green Mountain State.

For many years I formed associations with my kind, which have been valuable to me and full of interest. Many of those bright minds that I met on earth have passed to the spiritworld, and I have been privileged to meet them again in that other country; but many remain, on this side who have been intimate with me, and toward whom I lean in spirit with a kindly feeling of fellowship and regard. I would like them to know that I think of them with affection, and sometimes seek to extend to them a portion of the knowledge which I have gained of life since I went from the material form. I cannot give them my experience, for that belongs to my life alone. Each man must have his own experience, which helps to make up the sum of his individuality. It belongs to him and to no other, and is that which makes up his possessions in the spiritual helps to make up the sum of his individuality. It belongs to him and to no other, and is that which makes up his possessions in the spiritual life. But if an opportunity is afforded me I may be able to extend to my friends something of the knowledge I have gained, for, although it cannot be a part of their experience, it may be useful in stimulating their minds to new thought and inquiry concerning the future life of mankind. life of mankind.

My career on earth was an extended one. My career on earth was an extended one. For many years I was associated with the courts and with the State department of work in the courts, so that I gathered up a great mass of accumulated facts in regard to human life that I have not lost. That information and experience which came to me as a man on earth remains with me as a man in the spirit, and I am satisfied that it is so.

Who was it that has said, "In heaven there is no place for the lawyer or the doctor"? It seems to me that that expression has been

seems to me that that expression has been made, and in one sense I can bear witness to its truth, while in another I feel that it is very wide of the mark. In the eternal world, which to one individual soul may be heaven, glorified wide of the mark. In the eternal world, which to one individual soul may be heaven, glorified and filled with beauty and peace, and to another intelligent entity may be anything but that condition of purity and love, I find there are doctors and there are expounders of the law, but not upon the same plane of thought and action that those professional men occupy on earth. There are those over there ministering to the ills of humanity, for there are human beings in the spirit-world filled with diverse mental diseases, idiosyncrasies, and distorted thoughts, who need the offices of the physician. They are not, however, drugged and powdered and operated upon with a knife and scalpel; they are magnetically supplied with new power and vitality, that they may gain strength to see their condition and work out of it through natural processes. So with the expounders of the law. There are those who teach the true law of the spirit, unfolding it before the eyes of theignorant in such terms as cannot be mistaken, and there they differ from the lawyers of this age of earthy progress. as cannot be mistaken, and there they differ from the lawyers of this age of earth's prog-

I find I have much to learn, and I have been I mu I have much to learn, and I have been trying to put in my time to good account since I went from the body. I am delighted with the new system of life which has come to me, or which I have entered upon, and it seems as if I could not find the days long enough in which to accomplish all that I desire, although there is no limit to time when I are for well. which to accomplish all that I desire, although there is no limit to time where I am, for we do not measure it by days and weeks, we do not have such divisions as hours of light and darkness. I realize that the eternal years are spreading on before me, yet it seems as if there was not time enough, as I said, for me to learn all that there is to be learned. I know that thought is only a reflection of the earth life, where we feel so limited, so eager to grasp all we can, knowing the day is going, and the night is sure to fall; but the human intellect survives the night of death, and rises to the higher morning of life in the eternal world.

[To the Chairman:] I crave your pardon if I have intruded, or have encroached upon your time, but this is a great opportunity for me.

time, but this is a great opportunity for me.

### Nellie Emerson.

Nellie Emerson.

I am Nellie Emerson, and my home was in Quebec. I know of no way to reach my friends nearer home than this, though I have heard rumors of some circles that are held near Quebec, where spirits try to manifest themselves to their friends on earth; but they are barred to me so far, and so I have come here to send my love to my brothers and sisters, and to tell them all I am happy in the life beyond.

The other world is very sweet, but I can hardly describe it to those here, because I fear they would not understand. The flowers and foliage where I live now are so much more beautiful than what we had here, there is resting upon them a sort of bloom, or haze, that lends an indescribable loveliness. The birds seem to sing more sweetly, as if they did not know weariness or pain, and I am sure they have never been disturbed or molested. We have homes that are to us what your houses are to you. We have family circles that are just as sweet and full of sociability as your home-life is here, and even more so, because we do not have the misunderstandings that people have on this side. We seem to be able to read the spirit, to know just what it means, even though it does not express itself quite clearly.

I was fond of music. I tried to study it all I could, but I did not have the power or the op-

I was fond of music. I tried to study it all I could, but I did not have the power or the opportunity to develop my musical tastes as I wished. I would like my friends to know that I have not lost that talent, but that we have means on the spirit-side to cultivate our tastes, unfold our powers, and give them expression. I belong to a school of music, where I find all that my heart can wish in this line.

I was fond of music. I tried to study it all I Takes hold in this Bowels,

Liver,

Kidneys,

Inside SI

George Hay Stuart.

My name is George Hay Stuart. I belonged in Philadelphia, and I rather think there are people in the "City of Brotherly Love" who remember me and my family.

Changes have taken place among my own since I went from the body. Some have come to the spirit-life, some on this side have made their own changes and gained their own experiences, and I have been gaining mine in the other world; but to day I come here to speak through mortal lips, feeling that it will be a good experience for me, and perchance for some who are yet lingering upon the earthly shore.

shore.

Martha, my companion, has entered the spirit-world. She desires me to give her love to the dear ones here, and to say that she is overjoyed at the spiritual life of peace she has entered upon. We are not old in years and bowed down by care as spirits; time does not affect us in that way. We feel strong and active, and Martha is full of new life since she has cast aside the weakly form of clay and taken up the robe of immortality.

[To the Chairman:] It seems to me a duty, sir, to come and report myself, and I am gratified that I have been allowed so to do.

### Annie Baker.

[Gazing apparently at a bouquet on the table.] Oh, the lovely flowers! They are like friends to me, for I never see them anywhere but that I get strength and cheer from their smiling faces. I loved flowers when I was here, but I seldom had them. In the spirit-world they bloom freely, and we are surrounded by the beautiful things that are so full of life they almost seem to speak.

It used to live in Worcester, Mass. I have been in the spirit-world quite a good while, and have never had any strong desire to come back, only a vague feeling that if I could just tell my friends here how much I continue to

love them and how happy I am in the spiritworld it would be agreat happiness to me.

I used to work in the shop, and sometimes it
seemed very hard and tiresome. I got worn
out, and I suppose that was the cause of my
slokness. It seemed so good to me after I left
the body and could take a long, long breath of
sweet fresh air and feel free.

I did not want to die. I felt that I must get
well, for I did not know what came after death,
and all I could think of was the cold ground
and having to be laid there. Sometimes I
tried to imagine what another life could be to
one who had died. I did not know about Spiritualism and the spirit country, and it seemed
so far off and vague to think of any world where
I should be after death, that I just wanted to
live in this world that I knew about. Still
after all, the change came easily to me. I
went through all the struggle before the time
came to pass away, and when that came I
slinned along quietly and pleasantly, not realwent through all the struggle before the time came to pass away, and when that came I slipped along quietly and pleasantly, not realizing where I was drifting until I opened my eyes in the spirit world, where bright faces smiling kindly gave me welcome. Then, as I said, I felt so glad to take a good long breath that I liave never been sorry since that I passed away.

passed away.

I bring my love to my friends, and tell them if they do have to work hard here, and life does not seem to be as pleasant as they would like to have it, I hope they will live as nearly right as they know how; I hope they will be good to each other and full of love, so that every one will feel kindly toward them; and I am sure by doing the best they can they will be ready to find a beautiful home in the spiritworld, where whatever work they have to do will be more congenial, will be according to their tastes and desires. We are not idle there; we do not want to be. We like to work, and we find plenty to do; but it is not hard and taxing; it just seems to fit into our lives and become a part of us, and we are happy in what we do. I am Annie Baker.

[Delivered Feb. 9th, 1892, and published in advance by request.]

#### Jennie Sprague.

Jennie Sprague.

[To the Chairman:] How do you do? [How do you do?] I know that there are many spirits who ought to have the privilege of coming in place of me, because I have many times manifested through mediums and have come to this one, but to day is my mother's birthday. She has lived eighty-one years in the body, and has known many trying experiences. I thought if I could come and send her a word of love from her spirit-friends it would do her more good than medicine or anything that you could give on the earthly plane. Mr. Pierpont said that I might do so, and that you could advance my few words as early as may be, that my dear mother may have the knowledge that I have come to her full of love and sympathy, knowing that it is her birthday, to say that her spirit-friends, who are so many, are with her this day with loving influences, with peaceful, magnetic forces, with bright flowers and sunshine from their spirit-home to make her heart glad and to have her feel happy that she has lived so long to be of use in the world.

Tell her, please, that Aunt Hattie and Katie, grandpa and grandma and all the rest wish her to feel strongly that she is never alone.

grandpa and grandma and all the rest wish her to feel strongly that she is never alone, but that we are with her in her declining days. When she is summoned to the beautiful spirit-home which her own good deeds have pre-pared for her, she will find us all ready to give her joyful welcome, and she will be so glad that she is once more with her own.

I want to say, too, before I leave, that George Sprague wishes me to remember him to moth er, and to say that he is doing finely in the spirit-world. He has learned many things he could not understand here, and has gained an experience that is of great benefit to him. He has love for Alice, and is glad that she is doing well. He wishes the friends of earth to know it was for the best that he passed on as he did. My mother is Mrs. M. B. Sprague. I am Jen nie Sprague, of Boston.

### INDIVIDUAL SPIRIT MESSAGES

TO BE PUBLISHED NEXT WEEK.

Dec. 11.—Nathaniel Barstow; Henry E. Farrar; Sarah
allahan; John Mayhew; George N. Allen; Eliza G. Wal-

ters.

Dec. 15.—Sally C. Dow; Josiah Lyman; George Francis;
Nancy Clough; Edward H. Purcell; Manuic Rice. Messages here noticed as having been given will appear in due course according to routine date.

Est. 5.—Simon Cameron; Wm. C. Ball; John Wheeler; Lillie Shaw; Jane Marshall; Arthur Barr. Feb. 9.—Florence C. Tuttle; Levi Davis; Sarah Kennedy; Katle A. Kinsey (Spirit Violet); Dr. Thos. Bolton; Samuel Clark.



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Or Psychometrical Delineation of Character. Mrs. A. B. SEVERANCE would respectfully announce to the public that those who wish, and will visit her in person, or send their autograph or lock of hair, she will give an accurate description of their leading traits of character and peculiarities of disposition; marked changes in past and future life; physical disease, with prescription therefor; what business they are best adapted to pursue in order to successful; the physical and mental adaptation of those intending marriage; and hints to the inharmoniously married. Full delineation, \$2.00, and four 2-cent stamps.

MRS. A. B. SEVERANCE,
1300 Main street,
White Water, Walworth Co., Wis.



SMITH tells the FRUTH. Thousands have had and Millions may lave Instant Relief and Speedy Cure from kin, Scalp and Hair troubles by using

Skin, Scalp and Huir troubles by using CACTUS BAIM SKIN CURE.
It is compounded from a Specialists marvelously successful formula, and is so white, send that we will drink it from your beltle, Endorsed by thousands. Solidly Drugguts, 50c. \$1.00. Sent Ex. Paidon receipt of price.

SMITH BROS., Props., 20 and 22 Bromfield at., Boston, Mass.

"Cactus Balm Skin Cure cured my Scalp Troubles, the Falling of my Hsir, and gave me a New Growth in less than a month." Mrs. N. Jaquith, Topeka, Kansas, May 20, 1894.

"By its use, Salt Rheum on my hands, arms and body disappeared within a week after several months of medical treatment had inbed." W. H. Keeden, 21 Hawley St., Boston.

Feb. 13.

### EPILEPSY, OR FITS,

Cured at Trifling Expense. HAVE been led through my mediumistic work to a simple remedy for Epliepsy, or Fits, which has been success fully used in a sufficient number of cases to establish it as reliable. My daughter, who was severely afflicted with Eplieptic Fits for twenty-five years, has been cared with this ample, incarpensive remedy. I will furnish the prescription, which you can have put up by your druggist, and give written directions on diet and other hygienic requirements, on receipt of a lock of the patient's hair and \$2.00 in registered letter. Address MRS. A. B. SEVERANCE, 1300 Main Street, White Water, Walworth Co., Wis. Jan. 30.

"IF YOU WOULD KNOW" YOUR Future Business Prospects, consult FRED A.
HEATH, the Blind Medium. Enclose Postal Note for
50 cents, or registor your letter, with lock of hair and stamp.
Address 146 Abbott street, Detroit, Mich. No stamps taken.
Dec. 5.

# 



Jan 9.•

WHY DON'T YOU SELL us your old-fashioned, worn-out or broken jewelry? also any article containing gold or silver, old stones from rings, diamonds, etc. We pay best cash prices. Call or send by mail or express.

### press. HOWE JEWELRY MANF'G CO., 325 Washington street, Boston. 118w

A LIBERAL OFFER, BY A RELIABLE CLAIRVOYANT AND MAGNETIC HEALBE.

END four 2-ct. stamps, lock of hair, name, age and sex.

we will diagnose your case FREE.

Address DR. J. S. LOUOKS, Shirley, Mass.

Dec. 5.

WALLACE SPOONER.

### FRINTER, 17 Province Street, - - Boston. Spiritualistic Tracts, Circulars and Cards specially attended to. 28toow Sept. 5. Furnished Rooms.

COINS

LEASANT Furnished Rooms may now be obtained in the spacious residence intely occupied by PROF. BU-CHANAN, No. 6 James street, Branklin Square, near East Brookline street, Boston. tr Nov. 21.

The Coin Review tells all about Old Coins, and where to sell them. The only paper of the kind published in the United States. By mail 16 cents, silver or stanped all the coints, silver or stanped all Place, Boston, Mass. Nov. 21.

# FLORIDA. FOR full information enclose a 2-cent stamp for copy of South Florida Messenger, Lock Box 253, Tamps Florida. Feb. 13,

ASTONISHING OFFER.

# END three 2-cent stamps, lock of hair, name, age, sex, one leading symptom, and your disease will be diagnosed free by spirit power. DH, A. B. DOBSON, San José, Cal. Jan. 9.

Jan. 9.

OPIUM Morphine Habit Cured in 10
June 6.

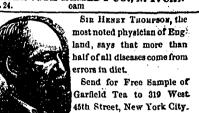
June 6

### Rew Nork Adbertisements.



### The Great Oriental Remedy, **CURES**

Constipation, dyspepsia, sick hondache, corpulency, and all diseases due to deranged liver and kidneys, by cradicating the cause. Acts directly upon the life currents and vital organs. Incomparable as a beautifier of the complexion. Proved in numberless instances. Simple, harmless, cure. Samples, 10c. Small packages, 25c., layer ones, 31. Sent by mall to any address, post paid. HERBA VITA REMEDY CO., N. Y. City.



# ARFIELD TEA Over-comes of bad enting; cures Sick Headache; stores Complexion; cures Constipation. DR. DUMONT C. DAKE,

M AGNETIC Specialist for Norvous and Chronic Diseases. Complicated Cases Cored when other methods fail. Patients at a distance successfully treated. DR. DAKE has no peer in his especial mode of practice. Send for Circular.

TO THE FRIENDS OF SCIENCE. I take pleasure in stating that I regard Dr. Dumont C. Dake as one of the most gifted individuals I have ever met in the way of Psychometric investigation and Diagnosis, as well s Spiritual powers. Feb. 20. PROF. JOSEPH RODES BUCHANAN, M. D.

# Trance Medium,

CIAN be consulted at 258 West 43d street, New York City.
Thurs 9 to 4, and Tuesday evenings. Public Scance
Thursday evenings, admission 50 cents. Mr. Fletcher appears at Adelphi Hall at 3 and 8 P. M., on Sundays.
Letters
Jam. 2.

### DR. HENRY ROGERS, MEDIUM for Independent Slate-Writing, and Spirit Portraits in oil and crayon, is now located at 1556 Broadway, New York, between 46th and 47th streets. Ctrele Wednesday evenings for Development and Tests. Feb. 13.

# Dr. J. R. Newton STILL HEALS THE SICK! Great cures made through Magnetized Letters sent by MRS. NEWTON. Address MRS. J. R. NEWTON, P. O. Station G, N. Y. City. Dec. 5.

Mrs. Webb,

A STROLOGICAL MEDIUM, 367 West 23d street, New York City. Ask your Druggist for Mrs. Webb's Magic Tea. Positive cure for Sick Headache and Constipation. Jan. 2. Mrs. Stoddard-Gray and DeWitt C. Hough HOLD Materializing Seances Sunday, Wednesday and Friday evenings; Tuesday and Saturday, 2 o'clock. 323 West 34th street, New York. 4w Fob. 6.

DSYCHOMETRIC READINGS on Business or Health. Six Questions answered for 50 cents. Full Readings, \$1.00. Lock of Hair preferred for Diagnosis. Cream and sure. Sittings by appointment. ANNA E KINGS-LEY, 109 4th Avenue, New York.

3w Feb. 20.

MRS. SAWYER, Materializing Medium, is bolding circles at 243 West 19th street, New York City. Scances Tuesday, Wednesday and Friday evenings, and Thursday afternoons. Lady manager. 4w\* Jan. 30.

# PILES Remedy Froe. INSTANT RELIEF. Final ours in 10 days. Never returns; no purge; simple oure, which he will mail free to his fellow safforers. Address J. H. REEVES, Box \$200, New York City, N. T. Oct. 10.

DR. F. L. H. WILLIS May be Addressed until further notice. 46 Avenue B, Vick Park, Rochester, N. Y.

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

Dr. Willis claims especial skill in treating all disease 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.

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

Jan. 2.

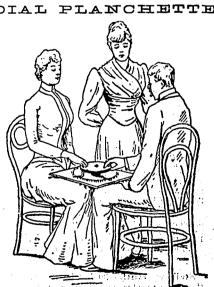
GEORGE COLE, Independent Writing Medistrian for spirits to write in answer to letters to them hiside of blank sealed envelopes, inside of which must be sheets of blank paper. Address GEORGE COLE, in care of C. R. Miller, No. 2481 Atlantic Avenue, Brooklyn, N. Y., enclosing two dollars, and register your letter.

Jan. 30. 5w\*

# RUPTURE du positive radical Cure at home. (Seal ed) Book giving futt particulars Seal Fre. Address Dil. W.S. RICE, Bor BB, Smithville, Jos. Co., N. Y. Sept. 19.

MARY C. MORRELL, Business, Prophetic and Developing Medium. Circles every Thursday even-ing. 161 Lexington Avenue, Brooklyn, N. Y.

The Psychograph, DIAL PLANCHETTE.



This instrument has now been theroughly tested by numerous investigations, and has proven satisfactory as a means of developing mediumablip. Many who were not aware of their mediumistic gift have, after a few sittings, been able to receive astonishing communications from their departed

their meditinistic gut have, and a tew stitute, been attell to receive astonishing communications from their departed friends.

Capt. D. B. Edwards, Orient, N. Y., writes: "I had communications (by the Psychograph) from many friends. They have been highly satisfactory, and proved to me that Spiritualism is indeed true, and the communications have given my heart the greatest comfort in the severe loss I have had of son, daughter and their mether."

Glies B. Stebbins writes:

"Soon after this new and curious instrument for getting spirit messages was made known, I obtained one. Having no gift for its use, I was obliged to wait for the right medium. At last I found a reliable person, under whose couch on a first trial the disk swung to and fro, and the second time was done still more readily.

Price Si.00, scennelly packed in box and sent by mail postpaid. Full directions.

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

For sale by COLBY & BIOH.

SEND PROSECTIONS STATES OF CANADA CONTROL OF STATES CANADA S

Ind. Mo.

Feb. 20.

MISS DAISY WILDER, Readings, Business
Mand Test Medium. Hours 10 to 5 daily, except Sunday.

Mr. W. Anderson evenings. 12 Shurtleff st., Ohelses, Mass.

Nov. 28.

Readings, Business
SEND two 2-ct. stamps, lock of half, name in full, age and yellow and the stamps, lock of half, name in full, age and yellow and the stamps, lock of half, name in full, age and yellow and the stamps, lock of half, name in full, age and yellow and the stamps, lock of half, name in full, age and yellow and the stamps, lock of half, name in full, age and yellow and the stamps, lock of half, name in full, age and yellow and the stamps, lock of half, name in full, age and yellow a

# Banner of Bight.

BOSTON, SATURDAY, FEBRUARY 20, 1899.

#### MEETINGS IN BOSTON.

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

First Spiritual Temple, corner Newbury and Exeter Streets.—Spiritual Fraternity Society: Lecture every Sunday at 24 P. M.; School at 11 A. M. Wednesday evening Social at 74. Other public meetings announced from platform. Mrs. M. S. Lake, speaker. T. H. Dunham, Jr., Secretary, 177 State street, Boston.

Jr., Secretary, 17 State street, Boston.

The Hoston Spiritual Temple, Herkeley Hall,
4 Herkeley Street.—Services 10½ A.M. and 7½ P.M.
Seats free. Fublic cordially invited. William Boyce, President; L. C. Clapp, Secretary.

The Helping Hand to the Boston Spiritual Temple meets
every Wednesday at 2½ at Wm. Parkman Hall, 3 Boylston
Place. Business meeting at 3 o'clock; Supper at 6. Mrs.
John Woods, President; Mrs. L. C. Clapp, Secretary; Mrs.
O. P. Pratt, Treasurer. All are invited.

Steinert Hall, 63 Boylston, corner of Tremont
Street.—Services at 10½ A. M., 3 and 7½ P. M. Speaker,
Wm. J. Colville. Solcit, Mrs. O. May French. Public invited. R. Holmes, President; H. C. Young, Treasurer; O. L.
Kockwood, Secretary.

The Echo Spiritualist Meetings. America Hall.

The Echo Spiritualist Meetings, America Hail, 722 Washington Street.—Services every. Sunday at 10% A. M., 2% and 7% P. M., and every Thursday afternoon at 3 o'clock; also the 2d and 4th Thursday evening of every month services will be held of a religious and social nature. Wm. A. Hale, M. D., Chairman.

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

W. Marlews, conductor.

College Hall, 34 Essex Street.—Sundays, at 10½
A. M., 2½ and 7½ P. M. Eben Cobb, Conductor.

Children's Spiritual Lyceum meets every Sunday at 10½ A. M. in Red Men's Hall, 514 Tremont street, opposite Borkeley. J. A. Shelhamer, President; Wm. F. Falls, Conductor.

ductor.

Veteran Spiritualists' Union.—Public meetings will be held the first Tuesday of every month in the Banner of Light Free Circle-Room, No. 8½ Bosworth street, at 7½ P. M. Dr. H. B. Storer, Freesident; Moses T. Dole, Treasurer; Wm. H. Banks, Clerk, No. 77 State street, Boston; Mrs. M. T. Longley, Corresponding Secretary. All individuals interested in the objects of the Union are invited to attend.

the objects of the Union are invited to attend.

First Spiritualist Ladies' Aid Society.—Parlors 1031 Washington street. Organized 1857; incorporated 1862. Business meetings Fridays at 4 P. M. Public social meetings at 7½ P. M. Mrs. A. E. Barnes, President; Mrs. A. L. Woodbury, Secretary.

Sunday Meetings are held at this place each week. Developing Circle at 11 A. M.; speaking and tests 2½ and 7½ P. M. J. E. and Mrs. Loomis Hall, Conductors.

Meetings every Monday afternoon at 2½. J. Edward Bartlett, Chairman.

Independent Spiritualist Club meets every Tuesday at 6½ P. M. at Irving Hall, Washington street, corner of Dover. Interesting exercises at 8. I. G. Weilington, Prosident; W. W. Russell, D. D. S., Secretary, 9 Park Square, Bos-

Commercial Hall, 694 Washington Street, corner of Kneeland.—Spiritual meetings every Sunday at 1014 A. M., 214 and 73, r. M. Thursday in Rathbone Hall, at 214 F. M. N. P. Smith, Chairman.

Templar Hall, 724 Washington Street.—Every Tuesday, at 2½ P. M., meetings for tests, speaking and psy-chometric readings. Mrs. M. A. Wilkinson, Conductor.

Dwight Hall Meetings, Tremont street, corner of Dwight. Services every Sunday at 11 A. M., 2½ and 7½ P. M. Mrs, M. Adeline Wilkinson, Conductor.

The Ladies' Endustrial Society meets weekly Thursday afternoon and evening, corner Washington and Dover streets (up one flight). Ida P.A. Whitlock, President; Mrs. H. W. Cushman, Secretary, 7 Walker street, Charlestown.

Chelsea, Mass.—The Spiritual Ladies' Aid Society holds cetings in Pilgrim Hall, Hawthorn street, afternoon and bening of the first and third Tuesdays of every month. riends cordially invited. Mrs. M. L. Dodge, Secretary. The Cambridge Spiritual Society holds meetings unday evenings in Old Fellows Hall, 548 Main street. H. . Simons, Secretary.

Beston Spiritual Temple, Berkeley Hall .-Mrs. M. T. Longley occupied the rostrum last Sunday,

Beston Spiritual Temple, Berkeley Hall.—
Mrs. M. T. Longley occupied the rostrum last Sunday, both morning and evening, speaking to good audiences. The subject for the morning discourse was "Matters Pertaining to the Future Usefulness of Spiritualism and of Spiritualists."

This lecture was filled with practical truths which the spirit aimed to send directly home to each mind, and which elicited strong commendation from many who listened. After dealing with the work which Spiritualism had achieved during the last forty years—pointing to the present trend of liberal thought and humanitarian instruction as expressed by public sentiment as the direct outgrowth of the advent of Spiritualism—the speaker outlined the future usefulness of this mighty power, which is not only to deal with the welfare of souls hereafter, but with human weal on earth, and which will find its greatest fields of labor wherever human suffering and misery abound. But to render Spiritualism of the greatest service to man, Spiritualists must be honorable in their conduct, dignified in their bearing, self-respecting and worthy of the respect of others. A Spiritualist must not drive a sharp bargain in the line of trade; nor must he permit a self-seeking, low-minded personal atmosphere to pervade his home, if he would command the good opinion of the world for himself as a Spiritualist and for Spiritualism. The duty of Spiritualists in training their children in a knowledge of spirit-communion and of spirit-guardianship was dwelt upon by the controlling intelligence, and many good words of the beauty and holiness of home associations were also spoken.

In the evening the theme considered was: "Liberty vs. License in Human Conduct from the Standpoint of Spirit Pierpont."

This theme was handled in an able manner. After defining the meaning of the words liberty and license, as applied to human action, the spirit launched upon a broad and comprehensive consideration of our duty toward ourselves and our fellows in claiming the largest liberty for all

crime.

It is not by evading law, not by setting an example of defiance and contempt toward the principles of law and order, that great reforms are established, but rather through the exercise of a wise and pure code of moral ethics which shall win the respect of all exercises.

classes.
Next Sunday, J. Frank Baxter will speak, sing and

classes.

Next Sunday, J. Frank Baxter will speak, sing and give delineations at 10:30 A. M. and 7:30 P. M.

At 2:30 P. M. Joseph D. Stiles will occupy the plat form and hold a test scance. Mr. Stiles needs no introduction to the readers of The Banner. To those seeking phenomena I would say come and listen to his marvelous tests.

The Helping Hand Society convened Wednesday, Feb. 10th. Business meeting called at 3 o'clock. The reports of the several committees were read and accepted. March 30th being the regular meeting day of this society, and the day previous to the anniversary of Modern Spiritualism, it was, on motion of Mrs. Clapp, voted that this society hold an appropriate observance of that day, and extend an invitation to the Veteran Spiritualists' Union to unite in the exercises. The Secretary was instructed to forward the invitation, and request that a committee of three be appointed by the V. S. U. to confer with a like committee of the Helping Hand to make all necessary arrangements. At 6 o'clock a large party partook of a deticious fish chowder. In the evening interesting remarks were listened to from Mrs. Longley, Mr. Eben Cobb and Mrs. Merrifield. Mrs. Lovering and Mr. Baxter furnished the music for the evening.

Steiners Hall.-Sunday last. Feb. 14th. W. J. Colville lectured as usual in Steinert Hall to excellent and highly appreciative audiences. The morning address was on "Evolution and Christianity," during which the following thoughts, among others, were clearly expressed:

which the following thoughts, among others, were clearly expressed:

"When Benjamin Disraeli became a professed convert to Christianity he declared himself still a Jew and no apostate from the religion of his forefathers. Though this position may appear a nomalous in the eyes of some, it is strictly in accord with New Testament history, for Jesus is over and over again quoted as declaring that he was the fulfiller, but in no sense the destroyer of Mosaic law. Dr. Lyman Abbott has raised a good deal of inquiry into what he means by saying that a man might keep intact the ten commandments, and yet be an unfit member of civilized society. Such a remark must be regarded as a voice from the tomb of the letter, it is no melody from the sphere where the spiritual sense of Scripture abides. Primitive Ohristianity was reformed Judaism with Gentile additions; its watchword was cosmopolitanism. The beautiful parable of the Good Samaritan would lose all its point if the neighbors were both of one race and religion. Neighboriy affection had always been fostered between compatriots and coreligionists, but it was an entirely new view of brotherhold or represent men of opposite creeds and nationalities befriending each other. Love one another as I have loved you; was really a new command, as it was an entirely novel application of the another as I have loved you; was really a new command, as it was an entirely novel application of the another as I have loved you; was really a new command, as it was an entirely novel application of the another as I have loved you; was really a new command, as it was an entirely novel application of the another as I have loved you; was really a new command, as it was an entirely novel application of the another as I have loved you; was really a new command, as it was an entirely novel application of the another as I have loved you; was really a new command. The profession of the another as I have loved you; was really a new command as it was an entirely novel application of the another as I have

is necessarily progressive, as man constantly improves in ability to discern it. 'Now progressive orthodoxy' differs from old conservative orthodoxy in this, that the former teaches continuous and increasing inspiration, keeping pace with the development of man, while the latter looks entirely to the past, as though man had been able to hear and understand, as well as field to reveal truth finally in days of yere. Evolution touches man's ability to perceive and understand truth; thus it deals entirely with the human side of things; it allows for change in man and in appearances, while admitting the immutability of law.

16W.
Sooner than many think the Christian church will have so far recast its theology that the old thirty-nine articles in the Episcopal prayer book, as well as the Presbyterian Wostminster Confession, will be rehave so far recast its theology that the old thirtynine articles in the Episcopal prayer book, as well as
the Presbyterian Westminster Confession, will be regarded as literary fossils and strange theological relics, to be preserved in an ecclesiastical museum
among other evidences of the advance of religious
thought out of barbarism into civilization. Evolution
does, indeed, undermine the superstructure of erroneous dogma, which has accumulated through centuries as an imposition upon the simple ethics of the
gospel, but it restores religion to its rightful place as
a spiritual or divine science, and in so doing conserves its essence while removing all stumblingblocks in the way of its sure advance in the civilized
world. No controverted dogma has ever contributed
to peace and harmony, or in any way elevated the
moral tone of society.

Three great truths which are essential to a definite
and efficient religious system evolution can never
shake, but only elucidate and confirm. These are:
ist. Faith in one Supreme Power, whose manifest
astributes are Love and Wisdom, and who reveals
Hinself in the universe through the operation of unchanging law. 2d. Individual progressive immortality for every human soul. 3d. A demonstration of
the law of inevitable sequence, revealing the true nature of so-called rewards and pualshments here and
hereafter as necessary and ultimately beneficent effects of the unalterable order of all things."

In the afternoon a variety of questions were answered, to the evident gratification of all present. In
the evening, when there was an unusually good audience, the lecture was on "The True Ideal of Marriage." So replete was this discourse with practical
spiritual teaching that numerous requests were made
for its early publication. The music at all the sessions was excellent. Mrs. French as soloist is a
treasure, and the congregational singing is hearty
and effective.

On Sunday next Mr. Colville's subjects will be, at
10:30 A. M., "Spiritual Cycles; the Law of t

mune with Us in Sleep." Everybody cordinity invited.

Mr. Colville will give five lessons in Spiritual Science at The Copiey, 18 Huntington Avenue, Feb. 22d, 23d, 24th, 25th and 26th, at 2:30 P. M. Course tickets one dollar.

His work in New York and Brooklyn, one term of which has just closed most successfully, will be resumed during the week following Sunday, Feb. 28th. Address all letters, etc., 208 Dartmouth street, Boston, or 52 West Twelfth street, New York.

First Spiritual Temple.-Last Sunday afternoon, Feb. 14th, the services consisted of several solos by Miss Minnie Sears, the reading of a poem by

solos by Miss Minnie Sears, the reading of a poem by Mrs. H. S. Lake, and a discourse through her organism by a member of the Temple Band upon the subject, "Transmigration of Spirit."

The idea advanced was that but a portion of the spiritual wave-presences, emanating from the soulessence, incorporate themselves in the mortal or even spiritual body. The soul knows neither time nor place, does not migrate or move about, but, pivoted in eternal duration and infinity, projects portions of itself in various ways and expressions. These forms correspond to conditions upon which the spirit ual wave-presences impinge. In earth—earth-bodies—transposable under certain circumstances; in spirit, spirit forms, also transposable. "Spirit," said the intelligence, "is elastic; in other words, cohesive, adhesive and diffusive. If can be made to concentrate or pervade. It therefore, at times, changes the forms through which it acts. Interchange of bodies, or transmigration of spirit, takes place in obedience to the consent of operating intelligences. It is a 'voluntary' not an 'involuntary' phenomenon, and is produced for the purpose of fixing attention upon the fact that body is not the ego, but only the assumed expression.

As only fragments, so to speak, of the entire ego

fact that body is not the ego, but only the assumed expression.

As only fragments, so to speak, of the entire ego appear in incarnations, it follows that other power is being expended elsewhere at the same time—perhaps in spheres remote from this, perhaps in other organisms than the one which identifies the individual to its associates." The audience gave close and respectful attention.

Next Sunday the subject will be "Moral Law." School at 11 A. M.

Psychic class Tuesday eve, Feb. 23d; usual Wednesday evening social.

The Children's Progressive Lyceum.-In addition to the regular exercises on Sunday last-exercises in which all the members join—the service of the morning consisted of a beautiful invocation by Mrs. Abby N. Burnham, the platform speaker; remarks by Mr. Falls, the Conductor, and a brilliant plano duet by the Arntzen sisters. The morning lesson was ably explained by Mr. Chas. Woods. A fine reading by Miss Flossie Butler gave enjoyment to all, as did also that of Carl Hadfield: "Cast thy Bread Upon the Waters" being the title of his selection. Willie Sheldon, Carl Leo Root. Eddle Ramson, Gretchen Stripp, Ethel Smith and Ethel May Whitton are all of very tender years, but each one of these little ones delivered a recitation with an ease of bearing and spirit of expression that would do credit to many of older growth. The orchestral selections were as usual of a high order. The collections taken at this school always prove the interest held in its success by those who attend.

Lyceum meets every Sunday at 514 Tremont street at 10:45 A. M.

SCRIBE. cises in which all the members join-the service of

Engle Hall .- Conductor Mathews reports that the Wednesday afternoon (Feb. 10th) meeting at this place was of a highly successful character. On

wednesday atternoon (Feb. 10th) meeting at this place was of a highly successful character. On Wednesday evening a musical and literary entertainment was given complimentary to Dr. and Mrs. F. W. Mathews, which was attended by large numbers of triends of the lately married couple.

Dr. Mathews in well chosen words extended to all a cordial welcome. The exercises opened with a vocal duet by Mrs. Locke and Nellie Carleton. Dr. Huot interested the audience with a description of the "Moonshiners"—their habits, homes, distilleries, mode of selling liquors and their capture. Mrs. Wilson, Mrs. Dr. Bell and Dr. Emerson each gave remarks and tests, Mrs. Collier recited a poem "Midnight"; Miss Campbell sang a song; Mrs. Colby an Italian song; Dr. Crockett rendered a sole on guitar; Mrs. Burt gave readings in psychometry and Dr. Blackden closed the exercises by reading a poem.

A "basket party" is to be held on Friday evening, Feb. 20th, to which all are invited.

Sunday morning, Feb. 14th, a developing and healing circle was held with satisfactory results. In the afternoon and evening Mrs. Locke and Miss Nellie Carleton (singing), Mrs. C. A. Smith, Mr. and Mrs. Burt, David Brown, Mrs. Colby, Miss Jennie Rhind, Mrs. Dr. Bell, Mrs. Charter, Dr. Blackden, Dr. Emerson and the chairman took part in the exercises.

The Ladies' Industrial Society-80 Mrs. H W. Cushman, Sec'y, reports—met at Arlington Hall corner of Dover and Washington streets, Feb. 11th. Circle at 4:30, Mrs. Whitlock being the medium. Supper. In the evening Mr. and Mrs. Whitlock, Dr. Waters, Mrs. Shirley, Mr. Jones, Mr. Paine and others took nor took nor took. ers took part in it.

A number of good singers and test mediums will be present on the 25th of February. All are invited to oin this society.

The Echo Spiritualist Meetings were-we are informed—held in America Hall, as usual, on the 14th inst.—the large and interested audiences indicating the popularity of the management of those services. Some of the most able representatives in the mediumistic fields gave ample proof of the continuity of life beyond the grave. Dr. W. A. Hale, Chairman, and the following talent, with others, occupied the platform: Mrs. W. H. H. Burt, Mrs. Dr. O. E.



liell, Dr. A. J. Hollingsworth, Mr. Osgood F. Billes, Mrs. A. Wilkins, Dr. Thomas, Dr. B. F. Barker, Dr. H. F. Tripp. Upward of seven hundred tests were given, it is stated, and nearly every one was readily responded to. Excellent music by Prof. and Mrs. F. W. Peak and Dr. Halo.

The Thursday afternoon services were interesting and well attended. The management state that "Some current reports of the discontinuance of these meetings are wholly unfounded and unauthorized. The services will be continued the same as heretofore."

First Spiritunlist Ludies' Aid Society. "W." reports that at the business session the former Treasurer, Mrs. Ada Simmons, was invited to serve until the Treasurer recovers from illness. Mrs. Allbe

Treasurer, Mrs. Ada Simmons, was invited to serve until the Treasurer recovers from illness. Mrs. Alibe has the sympathy of the entire Society.

Allusion was also made to the transition of George Foster of Bunker Hill District, and resolutions or dered to be forwarded to our sister, Mrs. Foster, for years a member of our Society. Mr. Foster founded the firm now known as Dean & Foster, Blackstone street, Boston, Mass. He was well and favorably known by the Spiritualists of this city.

One of the Spiritualists of this city.

One of the Paritualists of this city.

One of the best social meetings of the season was held in the evening. A large audience was in attendance. Mrs. M. T. Longley opened the exercises with an invocation, and the sprightly spirit "Lotela" then gave, for about half an hour, truthful and recognized communications. One from Spirit Henry Cook to two of his former co-laborers in the Phenomena Association was a positive test of spirit-return, and also proved that spirits remember deeds done in the body. Mrs. Kate R. Stiles was controlled by a clergyman whose remarks indicated that his spiritual horizon had become broadened since his physical decease. Mrs. Clara-Field Conant delivered a sympathetic farewell speech, leaving as a parting sentiment: "A new commandment give I unto you, that ye love one another." Dr. A. H. Richardson, in behalf of himself and the Ladles' Aid Society, tendered Mrs. Field our sympathy and God-speed, and soul-blessing for herself and family—and especially for her daughter, who is quite ill—he volced the earnest good-will of all.

Mrs. Nellie Thomas gave some good readings, Mrs. Leslie some truthful communications. A quartette consisting of Mr. and Mrs. Penny, Mr. Baxter and Miss Balley, accompanied by Mrs. Cassell, rendered several selections.

A splendid programme is being arranged for Anniversary.

Ladles' Aid Parlor.—J. E. Hall. Conductor.

Ladies' Aid Parlor. - J. E. Hall, Conductor states that the Developing Circle on Feb. 14th was well attended. The afternoon meeting opened with singing by Mr. J. E. Bartlett. The Chairman, Mrs. M. A. Brown, Mrs. E. M. Shirley, Miss L. E. Smith, Mrs. A. Wilkins, Mrs. M. W. Leslie, Mr. J. Edward Bartlett and Mrs. Loomis-Hall, participated in remarks and tests. Congregational singing also—Mr. J. E. Bartlett organist.

J. E. Bartlett organist.

Pound Party.—Mr. and Mrs. Hall will give a party at the Ladies Ald Parlors Feb. 24th. Each person attending is supposed to bring a pound of something to put upon the table, t. a., bread, cake, fruit, etc.; those who do not desire to do so can give twenty-five cents toward helping pay the expenses of hall and music. Short entertainment. Dancing from 10 to 12.

Irving Hall .- A fine audience was present at the Independent Club Tuesday evening, oth inst., President I. G. Wellington in the chair. A poem was read dent I. G. Wellington in the chair. A poem was read by Mrs. M. E. Wellington, with responsive singing by the audience. Mrs. E. M. Shirley gave a message from Achsa W. Sprague; Mrs. Wilkinson and Dr. C. E. Huot, tests; Mrs. Hull recited "Rock me to Sleep, Mother," and Jennie Rhind made the closing remarks. Mr. P. T. Marsh also took part in the speaking.

F. W. JONES.

Dwight Hall .- "Victor" writes that meetings conducted by Mrs. M. A. Wilkinson were largely attended morning, afternoon and evening on the 14th. The subject in the afternoon was "Mesmerism—Its Relation to So-Called Spirit Control." Dr. Thomas, Mr. Marsh, Dr. Newman, Dr. Morris and others gave their thoughts on this subject in a way to interest the audience. This theme will be continued two weeks from last Sunday.

Templar Half .- "Wakhemna" announces that the Indian Peace Council was held in America Hall, the Indian Peace Council was held in America Hall, the regular hall not being large enough to hold the audience. The exercises were opened by a praise service, an invocation by Mrs. Luther, and a solo by Mrs. Louie Gay; Miss Jennie Rhind, Mrs. Etta Hadfield, Mr. L. Baxter, Mrs. Lovering, Mrs. A. Wilkinson, Miss Bannon, Mrs. Hughes, Mrs. Shirley, Mrs. Whitlock and others took part. The afternoon was passed very pleasantly. "Spirit Children's Day" next Tuesday, the 23d.

### MEETINGS IN NEW YORK.

The First Society of Spiritualists has moved from Adolphi Hall, and holds its meetings in a new and spacious hall in the Carnegie Musie Hall Bullding, between 86th and 57th streets, on Seventh Avenue, entrance on 57th street. Services Sundays, 1034 A.M. and 734 P.M. Henry J. Newton, President. Mrs. Cora L. V. Richmond speaker for February and March.

Knickerbocker Conservatory, 44 West 14th Street.—The new Society of Ethical Spiritualists holds meetings every Sunday at 11 A. M. and 8 P. M. Speaker, Mrs. Helen T. Brigham.

Heien T. Brigham.

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, Conductor.

Adelphi Hall, West 53d Street, East of Broadway.—Meetings will be held here regularly on Sundays, J. Wm. Fletcher being the regular speaker.

The Psychical Scilety meets every Wednesday evening, at Speacer Hall, 114 West 14th street. Good speakers and mediums always present. Public cordially welcomed. J. F. Snipes, President, 26 Broadway.

Adelphi Hall .- "What Effect Has Spiritualism Had Upon the Last Fifty Years?" was the subject around which Mr. Fletcher and his guides arranged a around which Mr. Fletcher and his guides arranged a series of thoughts, which served to interest a large and intelligent audience. He sketched the condition of the world fifty years ago, when either blind fath on the one side or blank materialism on the other characterized the status of mentality. There was then not even a hope for the race. Now the law of continued life is a universal law. In literature this thought of a spiritual life has so crept in that without it no ordinary book is readable, just the same as few ministers are endurable who do not embody the same lesson.

few ministers are endurable who do not stated, same lesson.

At the close a long and remarkable seance was given in which many spirit messages were voiced.

In the evening, a goodly number was present, and the last lecture on the "Spirit-World" was given, in which the condition of earth-bound spirits, the suicide and little children were depicted. A clairvoyant seance brought the evening to a close.

Mr. Fletcher will speak upon "Cremation" next Sunday evening. Mr. M. P. Lyon presides and Mr. and Mrs. Ward have charge of the music.

A. E. WILLIS, Sec'y.

### MARYLAND.

Baltimore: LMrs. A. M. Glading continues her ministrations here during February for the Religio-Philosophical Society. Our hall has proven too small

Philosophical Society. Our hall has proven too small for, our audiences on several occasions, so we concluded to take Wurtzburger's Hall for the concluding weeks. We have inaugurated largely-attended weekly socials, which, beside being entertaining, are the means of bringing inquirers.

On Sunday, evening, Jan. 31st, the anniversary of the birth of Thomas Palue was celebrated; we were favored through the courtesy of Mr. — Baldwin, from the National Museum in Washington, with the sight of the only known relies left of Paine, which consisted of the spectacles used by him in writing up his works, alat the shoe-buckles worn by him. The speaker received rounds of applause on this occasion.

CHESAPEAKE.

### RHODE ISLAND.

Providence.-The Spiritualist Association holds meetings every Sunday at Columbia Hall, Broad street, at 2:30 and 7:30 p. M. Progressive School at 1 P. M. Sarah D. C. Ames, Secretary, writes that Mrs. 1ds P. A. Whitlook on Sunday, Feb. 14th, gave two instructive lectures on "Mediumship, and What it Means to the World," "Man and His Palace"—both discourses followed by psychometric readings and descriptions.

The First Spiritualist Ladies' Aid Society, writes Mrs. M. A. Waterman, held its regular meeting in its rooms, 18 and 20 West Blook, 70 Weybosset street, Thursday, Feb. 11th. Supper at 6 o'clock. The exercises consisted of a circle, at which fine physical manifestations and satisfactory tests were given.

A HAUNTED HOUSE IN PARIS is disturbed by the smashing of furniture, and the violent projection of objects. It is built over the catacombs, where such a quantity of human bones remain, and an official suggested that the foul gases emanating therefrom might cause the phenomena. This could only be in a secondary sense: these emanations are a "condition" through which spirits might manifest when certain other conditions were added. Some few years ago we published an account of experiences of travelers who had camped for the night on an old Aborigines' burying ground. In the night sticks were thrown in a violent manner, very much to the annoyance of the travelers. All such conditions, in and out of the body, favor the approach of spirits in keeping therewith,—
Medium and Daybreak, Jan. 29th.

### THE WEST.

Buluth, Minn .- R. C. Mitchell, Secretary of the Buinth, Minn.—it. C. Mitchell, Secretary of the Spiritual and Liberal Research Society, writes: "That the readers of your excellent paper may know what our Society, organized some three months ago in the marvelous young city located at the head of Lake Superior, is doing. I beg leave to say that on Sunday, Jan. 31st, we dedicated our fine new hall, in a new brick block near the heart of the residence portion of the city, and we hope and expect in the near future to have one of the largest and most flourishing societies in this section of our vast country. We intend to employ, from time to time, the best lecturers and the best genuine test mediums that our means will allow. At the close of the services on the 31st ult., the following resolution was unanimously adopted:

Resolved, That the thanks of this Society are due and are

Resolved, That the thanks of this Society are due and are hereby tendered to Mr. Oscar A. Edgerly of Newburyport, Mass., for his very interesting and instructive loctures delivered under the auspices of our Society during the nast month, and that we cordially and heartly recommend him to all similar societies throughout the country desiring to secure the services of an able expounder and exponent of spiritual philosophy."

[Mrs. Geo. W. Sherwood also writes us, endorsing the action of the Society as above set forth.]

St. Paul, Minn .- A large audience filled the A. O. U. W. Hall to listen to Mr. Frank T. Ripley of Boston on "Christian Science and Hypnotism" Sunday evening, Feb. 7th. The lecture was well received, the applause was frequent and the tests were marvelous. Some of the best people of St. Paul attend these meetings—held under the auspices of the Spiritualist Alliance. An exgovernor of this State was present on the evening just noted, and congratulated Mr. Ripley at the close of services.

In regard to the BANNER of Light, Mr. Ripley said that it was the best Spiritualist paper, as well as the oldest; he spoke of its Message Department, of the great good it had done and was doing, and also referred to a recently-published message from Spirit Judge Henry Hale, which has aroused much interest here among the Judge's legal friends.

VINDEX. ton on "Christian Science and Hypnotism" Sunday

Colorado Springs, Col.-A correspondent, whose

letter in full will appear next week, informs us that a Society has been organized in this place, trustees ap pointed and the following officers chosen: Mrs. Jeanette W. Crawford, President; Dr. Kimball, Vice-President; Mr. G. D. James, Secretary and Treas-

Napa, Cal.-A correspondent informs us that Dean Clarke has recently delivered a number of interesting and instructive lectures in this place, to the complete acceptance of the audiences, composed of the most intelligent and thoughtful of its citizens. The local paper, the Daily Journal, opened its columns to extended reports of Mr. Clarke's remarks, for which it is to be commended.

BEECHAM'S PILLS cure Sick Headache.

#### MEETINGS IN MASSACHUSETTS.

Haverhill and Bradford.-Brittan Hall was again favored by the presence of Edgar W. Emerson last Sunday, whose addresses were of much interest, and were followed, as usual, afternoon and evening, with exercises in mediumship, which were specially attractive.

with exercises in mediumship, which were specially attractive.

In the afternoon his address was an answer to the question, "What is the value of Spiritualism to mankind?" In the evening it was a consideration of the relations existing between the power formerly called "mesmerism," but since known by the terms "psychology" and "hypnotism," and that which bears the name of Spiritualism. He gave very interesting and instructive accounts of his mesmeric observations and experiences in different parts of the country, which he contrasted with Spiritualism, showing alike the difference and the relations between the two powers. In the exercise of his gifts of mediumship he was remarkably successful and interesting. The growing interest fiere in listening to Mr. Emerson brought quite a number of strangers before him, several of whom had the fortune to receive remarkable and forcible tests in the descriptions of friends and persons formerly known, who made their presence known. There were spirits present from Hampstead, Rye and Plaistow, N. H.; from Groveland, Bradford, Boxford, Georgetown, Newburyport and Salem, and among them a Dr. Plerson, who claimed to have lost his life in the Norwalk Raliroad disaster, many years ago.

A remarkable presence was that of Alfred Kittridge, formerly a well-known lawyer, a State Senator, and once the proprietor and editor of the Haverhill Gazette. He gave a characteristic and remarkably entertaining communication, which was listened to by many who remembered him in the earth-life, from which he passed away a dozen years or more ago. Robert G. Walker, who was well known here, also made his presence known.

Mr. Emerson remained here a part of the week, and attended a public circle in Brittan Hall Tuesday evening.

Lawrence.—Feb. 14th two able discourses were

Lawrence.-Feb. 14th two able discourses were given in Pythian Hall by the guides of Thos. Grimshaw, after which some interesting characteristic tests were presented, which were really of a new phase to us. Next Sunday he speaks for the Malden Society. F. S. E.

New Bedford.—Mr. Joseph D. Stiles—writes "Sec'y"—spoke for the First Spiritual Society last Sunday, calling out two large audiences, and eliciting frequent applause. At the evening session over two hundred names were given of spirits purporting to be present, nearly all being recognized.—Next Sunday Edgar W. Emerson will be the speaker.

Worcester.—Sunday, Feb. 14th, Dr. Geo. A. Fuller gave for his afternoon and evening discourses Growth," and "Character and Teachings of Jesus." Feb. 21st Rev. S. L. Beal will occupy our platform. Our Fair has been postponed to March 11th, on account of additional time needed for preparation. It will be held in Grange Hall, 242 Main street.

GEORGIA D. FULLER, Cor. Sec'y.

5 Houghton street.

Lynn.-Mrs. H. H. Lewis, Secretary, informs us that Dr. Willis Edwards—a very promising young speaker-lectured afternoon and evening, Feb. 14th. and gave some remarkable tests. His evening dis-course on "The Bible" was much liked. He was fol-lowed by Dr. J. H. Orne, and the meeting was closed with tests by Mrs. L. A. Prentiss. Dr. Drisko will oc-cupy the platform next Sunday. Mr. Churchill's singing was considered very fine.

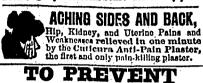
Springfield. - Mr. E. J. Bowtell writes from Springfield that Mr. A. E. Tisdale spoke in that city is to again lecture on the 21st. Mr. Carlyle Petersilea is engaged for the 28th, and Mrs. Carlyle Petersilea is engaged for the 28th, and Mrs. Carrie E. S. Twing for the last three Sundays of March. Mr. Bowtell's letter in full will be given to our readers next week. on the 7th inst., and himself on the 14th. Mr. Tisdale

Cambridgepert.-H. D. Simons, Sec'y, informs us that two very interesting and instructive lectures have been given here by Mrs. Julistice Yeaw, the subject of the first being, "The Impending Crisis"—delivered Feb. 7th; the second, Feb. 14th; "God is Love." Next Sunday, Mrs. Emma Miner of Clinton, Mass., is to be the speaker.

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appealing to our sense perceptions, and which are not only
historically imparted, but are directly presented in the irresistible form of daily demonstration to any fathful investigator, therefore Spiritualism is a natural science, and all
opposition to it, under the ignorant pretence that it is outside of nature, is unscientific and unphilosophical. All this
is clearly shown; and the objections from "scientific," clerical and literary denouncers of Spiritualism, ever since 141,
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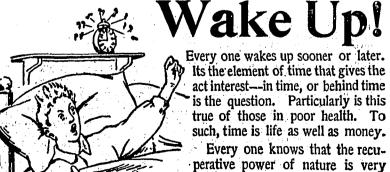
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