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TEARS AND JEWELS.

An Extract from an Unpublished Work Entitled "Solon and Mary," by

CARLYLE PETERSILEA.

Author of "The Discovered Country," "Ocean ides, a Psychical Novel," etc., etc.

CLAVERY of the black man had now long since been abolished. "Father Abraham," as he was often called on earth, had been within the spiritual spheres for many years, and, as all must be as time goes on, was now an angel.

We-"Solon and Mary"-greatly desired to pay a visit to this grand, tender hearted soul; this one who had been a man of sorrow and acquainted with grief in all its various forms; this man who had suffered martyrdom because he believed that all men should be free, and as nearly equal as possible; not only did he believe it, but with all the power of his granite strength had swayed the world in the right direction. Thousands of soldiers had been slain in the great struggle for truth and liberty, to be sure, but not one of them now regretted the loss of his earthly life, for each found on coming here a reward such as he had not dreamed of awaiting him. We cannot now stop to tell of these rewards, for our business is with the great father of liberty

About midway of the United States of America, just above the dense atmosphere, perhaps five miles upward from the earth, we espied an immense dome, or crystalline half-sphere, and from its centre rose a towering golden flag-staff from which floated a large white flag bordered with gold, and on it in golden letters, the ery of woman exists in all lands and countries

Liberty.

The shining rays from this crystalline hemisphere appeared to extend from one part of the Union to the other, piercing every city, village, town and hamlet; ay, the rays seemed to enter the heart of each man, woman and child within this vast area, mingling with and animating their very life-blood until each and every soul felt the desire strong within them for liberty, not only liberty of body, but liberty of soul and spirit; they desired to be free from servitude of all kinds. They desired freedom of thought, freedom of action; they wished to throw off bondage, whatever its nature might be.

Ah! but how were they to do this? The black man was free, to be sure—that is, so far as his mortal body was concerned-but how, now, was it with the white man?

Sorrowful, indeed, was the outlook; for we had entered this great crystalline dome, and were soon near to where the angel, Abraham Lincoln, was standing, which was directly under the golden staff and flag. Here a singular sight was presented to our view. Each ray from the electric sphere, as we now discovered it to be, was revolving, like an endless chain, through some heart belonging to some one of the people, and as the rays revolved, they brought hither and deposited the groans, sighs and tears of all those who were suffering from bondage of any kind.

Abraham Lincoln had been the father of liberty to the United States. His mission and work had not ended with the assassination of his body, but his sphere of action was enlarged a thousandfold. He, himself, was now set free from all bondage, and nothing could thwart or hinder him. We approached him. Dear reader, please to remember he was an angel, united to his own other self or female half; otherwise he would not have been an angel; but, of course, the union constituted the perfect whole or oneness, therefore we shall speak of the angel as him, for earth has no other word which we can use. He stood sublimely grand, sublimely tender; a supreme storehouse of love and wisdom, loving all mankind, desiring wisdom that he might best know how to benefit them. He clasped our hands, and his smile was joyous and benign.

"So, my Solon," he said, "you are come to

rob us. Welcome most welcome."
"Yes, Father abraham," we replied, with an answering smile," we wish to rob you of a large portion of your wealth, knowing that the more we take the more there will be to

give." "We greatly fear," he replied, "that your treasures are already greater and far more valuable than ours. You have been in this world much longer than we have."

'Yes; but there are those who have been here hundreds of years that might sit at your feet and catch the crumbs which fall from your table—the table of your wisdom and love, Father Abraham."

Thereupon the angel Abraham stretched | degrading licenses and liberties which her | treated, there are two the interest and importance of forth his hands, and from each finger-tip fell pellucid drops, like tears; and as the tears fell they became jewels of untold value, and lay in glittering heaps beneath his outstretched

"Solon." he said, "will you accept a few of our tears? for the bondage and grief of many souls come up to us in sighs, groans and tears wherefore we are often surcharged and must rid ourselves in this way. How many of these jewels will you take? Each one of these tears represents some wrong which must be righted. and each jewel is a talisman to lead you to the one who shed it in grief and bondage of some kind."

"But first, Father Abraham, we must have wisdom enough to know just how best to help the sufferer."

"Certainly," he replied. "We have so many jewels-such heaps of them-we wish we had armies of soldiers to gather them up and go forth with them to the four quarters of the earth until every tear was traced to its owner. These tears, as you see, have been transformed, by a natural law of wisdom, into bright jewels of truth, and can, in this form, be dropped back into the souls of those who shed them. But this work can only be done by bright angels of love and wisdom. Solon, knowing that thou art one of these angels, we greatly desire that thou shalt join our army and work with us in the cause of freedom and liberty Take as many of these jewels as you can carry -load yourselves well with them, and return for more when you have expended these."

Thereupon we obeyed, and took as many as we could carry, then bade farewell to the angel, Abraham Lincoln.

We now returned to one of our angelic abodes to rest and examine our treasures. After we had refreshed and strengthened ourselves by the interchanging of love and wisdom, we commenced our task, for the jewels must be assorted. We found, as we assorted and laid them in heaps, that by far the greater number were from women, or the females of the earth; therefore, females were under greater bondage than males. Until a strict balance is struck, justice, truth and liberty cannot appear. The black man may be free, but woman is not; and while she is in bondage, her tears. sighs and groans must arise, as did the black man's, to heaven for deliverance from her slavery. Man is her master at present, and the master and his slave cannot stand on equal ground. Of course, this applies to the masses, and not to particular cases. Many masters were exceedingly kind to their slaves, but this did not alter the fact that slavery was a horrible crime and stain on the nation or nations wherein it existed (or still exists); but the slavon the face of the earth; and spiritual or spirituality is trodden under foot. Love and wisdom do not meet on earth and clasp hands. Woman is a slave so long as she is compelled to obey laws made entirely by man-laws in which she has no voice whatever. Therefore is she not a slave to man by the laws which he alone has enacted? Has she had an equal voice in making the laws by which she is bound? The slave had no voice in the law which made him a slave; but now the black man may have a voice in making the laws by which the most intelligent, refined and gifted white lady shall be bound. The most degraded and vicious of men may have a voice in constructing laws whereby the most pure, intelligent and beautiful woman must be governed. Truly, it is horrible to contemplate.

Man, as the earth stands to-day, first makes woman his slave, and naturally thereafter his lawful prey. The laws which he makes he does not himself obey; they are really made for her, not himself. She must be strictly pure; he is not expected to be. Woe-woe unutterable to her if she sins against the laws which he has made for her, while he himself drags her down into those very sins, because. otherwise, she must starve, thus becoming his prey, to be thrown aside as worthless, the most wretched of wretched beings, when he tires of her. She had no voice in the making of the laws whereby she is thus hounded to her destruction and death. Were ever black men half so miserable as an equal number of white women? But the men who cause all this sorsow and misery-where are they? Sitting in chairs of state, my lords and gentlemen, and ministering the laws which they have made.

Say you, "Oh, no; it is only low, bad men who do these things."

Is there a man in the United States who can look a pure woman in the face and tell her truly that he is as pure as she is? If you can find him put him in the Presidential chair!

Now, who should make the laws by which the world is governed-the pure or the impure? If woman's goodness and purity naturally predominate over man's, why should she not have an equal voice in making the laws by which the world is governed? Your answer may be that she represents love and not wisdom. Our answer is, that love and wisdom must go hand in hand, equally balanced; love must not predominate, wisdom must not predominate; one must not weigh a jot more than the other, or truth and justice are lost.

Do you think there are any outcasts among the angels? No, not one; and why? Because none can be angels until the male half is as pure and spotless as the female half. If this were the case on earth, there would be no wretched, weeping, outcast women, bound in awful bondage to man-made laws. Man himself would be a thousand times happier if woman had an equal voice in making the laws whereby he and she are governed. In woman's bondage man is degraded; he allows himself

voice would at once expunge. How many wives and mothers who have suffered from the degrading drunkenness of their husbands, fathers and brothers would vote in favor of the sale of intoxicating liquors by license? We believe not one. And thus of many other laws too numerous to mention here.

SPIRITUALISM IN FRANCE.

Apres La Mort-"After Death"-By Leon Denis.

BY W. N. EAYRS.

He who would follow philosophy must be a free man in nind.—Ptolemy.

M. Denis is evidently one of those to whom the an cient philosopher referred, and he has given us a book which will engage the serious attention of all who care enough about the truth to seek for it, and have freedom of mind sufficient to enable them to follow the truth when found, to its consequences. This volume is a remarkable one. It is distinguished by all the qualities which make success. Scholarly, profound and serious though it is, its pages are nevertheless brilliant with the light of true genius, and warm with a glowing eloquence. As its title indicates, It deals with the mighty problem of human destiny, and offers a solution of the vexed question of the ages the meaning of life. Difficult problems indeed; but treated with such a charm of style and diction, that there is not one dull or uninteresting page in the

M. Denis writes with admirable clearness and simplicity; with the strength of a profound conviction of the truthfulness of what he says, and with an enthusiasm inspired by a genuine love of humanity. On the strong, swift tide of this enthusiasm the reader is carried irresistibly forward. Many, no doubt, will hesitate before the conclusions in which his rigorous and uncompromising logic ends, but no one will be able to escape them. In the lofty flights of his thought to those heights of contemplation whence he looks down upon the vast procession of life, emerging in humble forms out of the obscurfty of the distant past, and climbing with slow and painful steps the steep ascent of progress to that magnificent future, the prospect of which arouses him to fervid eloquence, few can accompany him; but those who can, he invites to a majestic spectacle—the grand march of humanity, ever ascending under the guidance of wise, helpful and immutable law, out of this darkness of sin, ignorance and materiality, to the supernal light of purity, wisdom and spirituality.

It is a refreshment to the courage and an inspiration to the hopes to read M. Denis; for, though no one sees more clearly or feels more keenly the terrible evils under the weight of which the structure of modern society is tottering, he is grandly optimistic. His confidence in the future of his race is inspiring and contagious. "The present hour is one of moral crisis and renewal; the world is in a state of restless anxlety and ferment; the tide of corruption is steadily rising, and threatens to engulf our social institutions within its destructive floods; the shadows deepen; the peril is great; but behind the shadows we see the light; behind the peril we see the safety. A society of decay, it also bears the germ of transformation and renewal. Decay is the prelude to death, but it is also the prophecy of a re-birth. Whence will this light. this safety, this transformation and renewal come? Not from the church. The church is powerless to re generate the human spirit; not from science, occupied not with character or with conscience, but with that only which strikes the senses. All that constitutes the moral life; all that makes great hearts and strong societies; devotion, virtue, the passion for the good and the true, falls not within its ken."

The source whence M. Denis derives his noble en thusiasm and his strong confidence is the teaching of the modern Spiritual Philosophy, which he in this volume sets forth in its clearest and most effective light. And what a noble philosophy it is which he thus discovers to his readers. Equipped with the absolute facts for a strict induction, and the ideas for as strict a deduction, it meets every requirement of a rigorous experimental science of life. Regarded merely as one more added to the many attempts of the human mind to account for life, and to solve life's many perplexing problems, it surpasses all that have preceded it by the breadth of its views, the grandeur of its aim, the naturainess and logical coherence of its tenets, and, most of all, by this: that unlike other systems, this is founded upon palpable, demonstrable fact. It embraces in its scope all life; from the monad, progressing by the slow process of evolution through countless ages, up to man; and, reaching into the future, it follows man in his majestic career until he attains the splendid estate of purified spirit. It gives us the highest, best and most rational conception of the future life, and the most powerful incentives to moral and mental advancement. It presents the noblest idea of God and creation; places before us the loftiest standard of duty, and satisfies both the mind and the heart by the conclusions which it reaches.

When to this is added the source whence it is derived, the experimental proofs of its origin take it out of the category of human systems. The fact that it is in no sense a speculation of man or a hypothesis of is devising, but the result of the direct teaching of high, supersensual intelligences, raises it to the dignity and importance of a new revealment of the Divine laws and purposes—the lineal successor of the revelations of Moses and of the Christ. It becomes then the only foundation for a true philosophy and a

The advent of this philosophy in this nineteenth century is the grandest and most momentous event in human history. Eighteen centuries ago, out of the midst of a debased and degrading paganism, came the Christ, bringing to the world a new morality and a new faith, and the revelation of two principles until then unrecognized by the masses: the principles of charity and human brotherhood in one God, the Father. In like manner, in this present age, when the influence of religion is waning; when a brutal materialism is extending its malign power over the souls of men; when earthly interests obscure the perception of spiritual realities; when selfishness and pride, unholy ambition and corruption, supplant self-denial and high moral consecration to duty; when faith grows timid and skepticism stalks abroad, there suddenly appears a rational philosophy, bearing the germs of social regeneration. It comes in the fullness of time to offer to faith a solid basis; to morality a new sanction; to virtue a new stimulus.

Such is the character with which M. Denis invests the philosophy which he develops in a way at once original, agreeable and convincing, Of the five divisions under which his subject is

which demand the reader's special attention. We refer to the historical account of the great religious of antiquity with which the volume opens; and the discussion of the moral results which will ensue for the regeneration of man and society as soon as the teachings of this philosophy shall be generally accepted.

In the historical sketch, M. Denis has done for those who have no access to original sources of investigation, a service of great value. The ancient religious systems of India, Egypt, Greece and Gaul have until recently been misunderstood and consequently underestimated by the majority of students. And there has been good reason for this. All the great religious systems have had two sides or faces: one, external and visible; the other, concealed; and, unable to penetrate into the interior of the temple, examiners have formed their judgment from its external appearance. It will be admitted that the crude superstitions, the pompous and strange ceremonials, the material forms which met this superficial examination, were not fitted to win the respect of the outside world. But thanks to the labors of Eastern scholars, a more just and worthy account can now be given of those ancient systems, and it is found that to judge them by their external and popular aspect is as if one were to decide upon the moral value of a man from his clothing. We know now the reasons of their great supremacy and the causes of their decline and fall.

Behind the brilliant veil which hid from the multitude the great mysteries, there was concealed a body of truth and a system of philosophy equal in value to any which the world has seen; at once grave, pure, exalted and scientific. Remove this yell, and the truths are discovered of which all human religlous systems are but imperfect and temporary adaptations to the needs of the time and the locality.

The teaching of the sanctuaries concealed from the masses, lest, being unable to comprehend it, they should be led to harm, had upon great and noble souls a mighty influence. It has inspired to heroic lives of self-sacrifice for the good of men, all the great founders of religions, the reformers, the earnest sowers of ideas, whose names give lustre to the pages of history, from Krishna to the Christ: all who have striven to elevate humanity by placing within its reach the truths to which they owed their own superiority.

The essentials of this pure doctrine were the existence of God, the brotherhood of man, the conscious and immortal life of man after death, the intercourse between the spirits of the departed and the living. the plurality of existences and the remearnation. It also embodied the exercise of clairvoyance, mesmerism and magnetic healing. Upon its adepts it imposed a long and painful preparation, and the obligation of a life of self-renunciation and voluntary poverty. Hostile to personal ambitions and unworthy alms, its presence was a standing and aggressive reproach to those whose motive in life was personal aggrandizement. The conflict between the two was inevitable. When Krishna warned his disciples to conceal the truth from the wicked, lest they should make of it a weapon of destruction, he foresaw the future and its dangers-and his prophecy was realized. Gradually the truth was buried beneath a mass of gross and material interpretations; a corrupted soci ety drove the initiates into retirement, and the power cannot perish. If it bears within itself the elements which the possession of this knowledge gave became, in the hands of the crafty and unscrupulous, an effec tive engine for the degrading and enslaving of the

Just before the Christian era, when the Roman armies had carried Roman vices to all the quarters of the globe, the secret doctrine was well-nigh extinct. The thoughts of men were wholly under the influence of materialism: society was corrupt to its centre moral darkness brooded over the face of the world the true initiates became few in number; supersti tion and idolatry had invaded the temples; the philosophers were proscribed; the oracles were dumb the lamp of truth was extinguished; but not wholly A small group of the faithful kept alive the feeble flame, and, driven from Europe, had fled for refuge to Egypt. Along the banks of the Nile the Essenians planted their colonies, and there in retirement preserved the traditions of the prophets and the secrets of the pure doctrine. Ostensibly to practice the art of healing and to give instruction in medicine, the real purpose was to instruct the few who desired to be initiated into the higher laws of the universe and of life; and so the truth was not left without a wit ness even in that degraded age.

"Out of Egypt have I called my son." Out of this body of inspired teachers came the Christ, the grandest figure in all history. Said Krishna once, speaking to his disciples: "Though I am by my nature no longer subject to birth or death, yet whenever I see in the world virtue declining and vice and injustice triumphant, then I make myself visible to men, and from age to age I reveal myself that justice may be restored, the evil ones punished, and virtue reinstated." So came the Christ, and with a soul so vast in its overflowing love that it embraced all peoples of the earth, he, first of all the great teachers, imparted freely to the multitude that which had been till then the privilege of the few. By him, the hidden doctrine of the sanctuaries became accessible to the humblest, if not through the intellect, at least through the heart. This teaching he presented under forms which the world had not known, with a love so strong, a sweetness so penetrating, a faith so contagious that he melted the ice of skepticism, entranced his hearers, and made them his followers.

The intellectual treasures which the adepts had be fore distributed with caution, the Christ gave freely to the whole human family, who knew nothing of their destiny, and who were waiting for the new word which should warm and console their hearts. He gave to them the consecration of his life, his suffering and his death, and the cross, which was the ancient symbol of the initiates, which is found in all the temples of the East, became, by his sacrifice, the symbol of the elevation of humanity.

But, for a second time, history repeats the same old story. The pure, simple and effective teaching of the Nazarene has been debased and obscured by the traditions and the dogmas of men. Cumbrous and showy ritual has supplanted the spontaneous service of the heart, and priests have usurped in the minds of men the place which he alone should occupy. The truth has again been turned, in the hands of a few, into a means of destruction, and the pure doctrine is again obscured. At this crisis comes Modern Spiritualism, with its

restatement of the truth. A comparison of the secret teachings of antiquity with the doctrines of the Spiritual Philosophy of the present day, reveals the identily of the truth in all ages, and we may say that this long eclipse, in grander, purer and nobler form. Will this, too, suffer the fate which has overtaken its predecessors? The future alone will'tell.

Admirable as is M. Denis in his treatment of the historical part of his subject, it is in his exposition of the moral aspects of the Spiritual Philosophy that he is at his best. Here is he, indeed, inspired. He urges with an irresistible force of argument and illustration the study of this philosophy; for, in the moral consequences to man, and therefore to society, which will inevitably follow its acceptance, he finds the remedy for the evils which now threaten both. He certainly does not overstate the need of this teaching: for the evils which afflict mankind proceed but from one cause, man's ignorance of himself. In spite of the progress of science and the diffusion of knowledge, man is still ignorant of himself. He knows a little of the laws of nature; he knows nothing of the forces which lie within himself. The injunction of the Greek sage, "Man, know thyself," has remained for the vast majority of mankind a barren appeal. He knows now, no better than he did twenty centuries ago, perhaps not so well, whence he came, whither he is going, what is the real purpose of life. No teaching has come to give him the true idea of his place in the world, his duties, and his destiny.

Between two great opposing forces the human mind is tossed in unrest and indecision. On the one side by the religions with their train of errors and superstitions, their spirit of domination and intolerance, but also with the consolations which they offer and the feeble light which they have kept of primitive truth; on the other by science with its materialistic principles, its cold negations. In the midst of the contention of these two powerful forces—religion without proofs and science without ideals—conscience has lost its compass and its way; and, weighed down by the uncertainty which envelopes it, it has lost sight of goodness and of justice. How shall humanity escape from this state of crisis? There is but one way: to find some ground of conciliation on which these two hostile powers-sentiment and reasonmay unite to bless and save mankind. To raise the moral standard, to check the double current of superstition and skepticism which end alike in sterility, man needs a new conception of life; a conception founded on demonstrated facts, on principles of reason, and the study of nature and of conscience; a conception which will supply him with a motive for his personal effort to perfect himself, a moral sanction and a certainty as to the future. And this teaching is now at hand. Spiritualism offers, and it alone can offer, such a ground of reconciliation. Amid the disputes and the hubbub of the schools a voice has made itself heard, the solemn voice of the dead. From beyond the tomb the dead have returned and have revealed themselves to us, more full of life and energy than ever they were before. They come to teach us: and the veil which has hidden from us the future life

And what of that life? What is its character? How is it related to the present life of man upon the earth? What duties and responsibilities does the knowledge of that life impose? In the answer to these questions lie the point and value of this book.

If there is one fact in the history of the human mind more extraordinary than any other, it is the fact that, from whatever source our knowledge is derived, there is in the teachings of the returning intelligences an absolute agreement in their affirmations as to the character and conditions of that life in which they are participants. Whether it be in the wilds of the desert, or in the midst of population and society; whether in the ranks of the ignorant or of the educated, of the orthodox Christian or of the disbeliever in all religious systems, men and women possessed of this strange gift of mediumship, make the same affirmations concerning the future life; affirmations, too, not in conformity with the usual orthodox conception, but totally at variance with it. This concord of teaching cannot be the result of chance or mere coincidence, and we are fully justified in the assertion that we know much about that life toward which all are rapidly going; sufficient, indeed, were this knowledge generally diffused, to change radically the current of thought and act in social, business and political life. The day of uncertainty and of vague hopes is past. It is no longer a question of the dreams of a sickly mysticism, or of myths engendered by superstition. The fact of the future life, with its inspiring and also with its terrible realities, is square-

How this knowledge will change the face of society and of what nature that change will be. M. Denis gives a clear, an encouraging, a convincing account. With a vigorous hand he draws the picture of that life which the Spiritual Philosophy presents, and in the portrayal, the joy and blessedness on the one hand; on the other, the misery and wretchedness of the dwellers in the invisible world, are brought out in vivid colors.

The theologians are fond of exhorting their hearers to prepare to meet their God; the Spiritual Philosophy comes to man with a more solemn injunction: "Man, prepare to meet thyself." While it points with one hand to the magnificent future to which all souls will at last arrive, it shows us with the other the way by which alone we must go to reach that high estate, and the remorseless Nemesis who vindicates the moral law. We know now explicitly the conditions under which the future life shall be an eternal and immediate satisfaction or a long and painful explation. Into the very texture of our spiritual body are woven, day by day, our thoughts, our deeds, our inclinations, our desires. As they are, so shall our future be. In that day of the soul when man is compelled to sit alone with his conscience, what shall be the verdict? This is the momentous question; for from that verdict there is no appeal.

Knowing this, will any one deem M. Denis overearnest if, when urging the claims of this new philosophy of life, he is led at times to an appeal to his read-

ers, which is almost pathetic?

If to the individual the knowledge of this truth will bring such mighty incentives to personal effort toward his own perfection, to society the results will be not less grand and beneficent. The cause of the evils which disturb the social life, and the remedy for them, are not where they are most frequently sought. In vain does man weary himself in creating ingenious combinations. Systems succeed systems, and institutions give way to others, but man remains unhappy. Institutions may change their form; they cannot deliver us from the evils which are inherent in our untaught nature. The well-being of man does not depend upon political changes, revolutions, nor any external modification of society. So long as this shall be corrupt, its institutions will be so likewise, whatever may be the changes which events may bring to them. The only remedy is in that moral transformation of which the teachings of these high intelligences give us the means.

It was asked by one of old, "Am I my brother's keeper?" To this question the Spiritual Philosophy philosophy is the old faith, again emerging from its has an emphatic answer, "Yes!", Coming from the same source, all souls are fellow-travelers on the highway of life to the same glorious destiny; as such the obligation of mutual helpfulness and support is im-

perative, and not to be evaded without penalty. The strong are to bear the burdens of the weak. Is there no need of such teaching in a civilization, nominally Obristian, but the conduct of whose social system ignores every law of conduct engloned by the Christian. But the conduct of whose social system ignores every law of conduct engloned by the Christian. The person who, with an unprejudiced mind, shall read this book, will fall to come to the conclusion that, as compared with the system of rewards and punishments, bestowed by an act of God, because of stated beliefs or deeds, on which system all degrate theory is founded, the doctrine of the natural and inevitable reward and retribution which is the essence of this philosophy, is immeasurably more rational and use the correct of the philosophy, is immeasurably more rational and struct of the correct is no possible to that order which is displayed everywhere in Nature; the latter is in strict accord with it.

M. Denis, with a mighty confidence in the truth, foresees the day when the truth will make me free; free from the trational and mischlevous degrass which have blunted the moral sense, obscured the reason and chilled the heart; when they will be as sure of their conscious life after the death of the body as they are of their present existence; we have the work of this lecture.

This a pleasure to speak to Mrs. Richmond's purished and spiritual advancement. Knowing that indugence of their lower passions, the yielding to the allurements of vice and sensuality, prepares for them a misery from which there is no escape except by explain and and atonement, they will be deterred from retires while the clear present either the resonance of their lower passions, the yielding to the salurements of vice and sensuality, prepares for them a misery from which there is no escape except by explain and and atonement, they will be deterred from extracted that their independent of the resoluent of the resol plation and atonement, they will be deterred from crime; while the clear prospect of the resplendent destiny which awaits them will effectually stimulate them to virtuous lives. The knowledge of the closeness of the bond which binds them to their fellow-men and the responsibility which devolves on each to secure the well-being of all, will put an end to selfishness and personal pride. No longer will they be content to lead lives of luxurious ease; the spirit of fraternity will descend from the lip into the heart and become a reality; each will feel another's life as his own; rejoicing in his joys and suffering with his pain; every sob will find an echo in the hearts of all; every grief will find a consolation. Reason will have convinced the heart that the only way to realize those joys of which the fabled heaven of theology has been the seat, is not by religious enthusiasms or sentiment; not by monkish seclusion from the world; not by vicarious atonement or justification by faith; but by the consistent, practical, self sacrificing application to the duties and relations of life, of the divine

Then, as M. Denis exultingly exclaims: "The grand family of man-strong, peaceable, united-will advance with firmer and more rapid steps toward its magnificent destiny. For if a few faint gleams of the truth, obscured by absurd and incomprehensible dogmas, have been sufficient in the past to arouse men to so many noble and generous deeds, what may not be expected when its full light shall shine in upon the soul? Such a conception of life as Spiritualism affords will warm all hearts, rouse them to enthusiasm, and bring forth over all the world works of self sacrifice, devotion, fraternity and love, which, while contributing to the upbuilding of a new social life, will far outshine the sublimest deeds of autiquity."

law which the Christ revealed in the Sermon on the

Such is the spirit and the scope of this admirable book. An English translation is much to be desired: for it has not been our lot to meet with any other book so well adapted as this to instruct the masses in the all important truths with which it deals.

Boston, Jan 23d, 1892.

Mount.

Letter from Dr. Willis.

To the Editor of the Banner of Light:

My recent visit to Boston was an exceedingly enjoyable one. My engagement with the Berkeley Hall Society was a delight and a surprise to me. I was received so cordially, and my lectures were apparently so thoroughly enjoyed, and the expressions of interest and appreciation were so numerous, and so earnest and sincere, that it made it indeed a season of refreshing to my soul.

Boston is the city of my love and pride; for many long years my home, toward which my heart ever turns yearningly. I have wandered up and down the length and breadth of myown country, and visited many foreign lands, but there is but one Boston, the best city in the

rapid growth that everywhere meet my eye. It is literally a city of magnificent distances. One treads its streets lined with stately edifices with sensations of wonder and surprise. for the eye travels up the dizzy heights of massive structures twelve, fourteen, sixteen, eighteen, and even twenty stories in height. Hotels are built from twelve to sixteen stories high, and it is impossible to escape a shuddering conviction of the awful possibilities in volved in case of a midnight fire; and should an earthquake start in here what a lively toppling there would be of these immense piles of stone, brick and iron.

MY SUNDAY WORK IN CHICAGO.

I came here to address the First Society of Spiritualists, so long ministered unto regularly by my friend of long years, Mrs. Cora L. V. Richmond, to enable her to carry her ministrations to the First Society in New York.

I remain here through this month. I have just closed my second Sunday's work. I came to this Society a stranger, finding among my hearers only one or two familiar faces. I have been greeted by exceedingly intelligent, re-sponsive audiences, to whom it is a pleasure to

Indeed, it could not be otherwise with audiences that have so long listened to the inspired utterances of Mrs. Richmond.

Last Sunday morning I spoke upon the "Laws of Matter," demonstrating that as matter is eternal, and passes through progressive changes, spirit must also be eternal, and sub-

ject to the law of eternal progress.

Having once admitted the fact of the eternity of life in matter, we are driven to accept the law of growth or progress, and having accepted it we are compelled to recognize it as a the law of growth or progress, and having accepted it we are compelled to recognize it as a universal, eternal principle, hence even matter lives not only eternally in forms, but eternally in spirit, and through its progressive changes is constantly evolving those higher and finer elements not yet named which perpetually arise from matter, and obedient to their own law flow beyond, above earth's atmosphere, and there form the substance which produces the elements of the spiritual world. In the evening my subject was Mediumship. I endeavored to make as thorough an analysis as possible of all the different phases of this wonderful condition of development in the human organization, with illustrations from my own marvelous experience in the past, claiming it to be no exceptional gift, but inherent in every human being, its acute development only being exceptional.

I affirmed it to have necessarily no connection whatever with the moral nature, but to be purely a matter of physical organization—some peculiar blending of the odyllio, magnetic and electric forces of the system, and that while undoubtedly it was affected by the moral status of the individual, it was by no means determined by it. This position is sustained by the facts of history throughout the ages.

MY SECOND SUNDAY.

MY SECOND SUNDAY.

audiences have been most satisfactory, and attimes their interest has been manifested by such intensity of listening, such breathless stillness, as to be almost embarrassing to me. This I regard as the highest applause that can be beginned upon a specific be bestowed upon a speaker.

SPIRIT JOHN PIERPONT.

SPIRIT JOHN PIERPONT.

I read with deepest interest Spirit John Pierpont's words in regard to platform speakers. They were most forcible words, most fitly spoken. They showed an intimate knowledge on the part of the spirit of the exact state of affairs in regard to our platform workers, and the condition of things in our societies all over the country.

He says: "Some of our best speakers have been obliged to abandon the field of public labor, being unable to gain a comfortable livelihood from its fruits; and unless one has other means of paying for his or her food and raiment than that secured from the exercise of their medial gifts upon the platform, a lecturer finds himself at times in a very precarious con-

their medial gifts upon the platform, a lecturer finds himself at times in a very precarious condition financially."

This is as true as truth can be. Many a speaker can bear witness unto its truth from his own sad experience. I was myself driven from the Spiritualist rostrum years ago by just this condition of things. It was simply impossible for me to support myself and those dependent upon me for support by my platform services, and I was compelled for eight or ten years to abandon work in which I had a heart and soul interest, and devote myself to professional work as a physician, in order to live. There is nothing in life I enjoy more than I do presenting the grand and beautiful principles of our philosophy from the rostrum, but I am kept from it excepting at intervals by the stern fact that I cannot live by it.

that I cannot live by it.

Very many of our speakers out of the inadequate compensation received for their Sunday services have to defray their own traveling ex-penses, which is a very heavy tax upon their

slender resources.

I was forcibly struck, too, by another point made by Mr. Plerpont. Speaking of the large class of indifferent Spiritualists who remain away from the lecture-room, or who, if they occasionally visit it, dole out a dime at the collection taken to aid in defraying the necessarily heavy running expenses of the meetings, he says they do this "muttering in their hearts the complaint that Spiritualism costs too much."

Nothing could be truer. It is to me a

strange, sad and wholly unaccountable fact that men and women who have come out from churches where they have been in the habit of churches where they have been in the habit of paying all the way from twenty-five to three hundred and more dollars a year for "the support of the gospel," will actually grumble at the hardship of paying ten cents admission fee to a Spiritualist lecture, and these very persons, in societies where there is no admission fee, but an appeal is made by means of the contribution boy for said in paking up the the contribution-box for aid in making up the necessary expenses, heavy even when as economically managed as possible, will drop a five-cent nickel into the box. Men and women do this thing who are worth their thousands. Do there is but one Boston, the best city in the world in which to find a home.

I came directly from Boston to Chicago, perhaps the most wonderfulcity, as regards growth and progress, on the American continent. Since 1862 I have been in the habit of visiting this remarkable city at intervals, and am invariably struck with wonder at the evidences of rapid growth, that everywhere meet my average which are compatible with money-grasping. which are compatible with money-grasping

Every great moral and religious teacher, every exemplar of the eternal Christ principle
-Buddha, Confucius, Jesus-has made this a most important point in his teachings, and most important point in his teachings, and has declared that the most poignant sufferings in the other life accrue to those unhappy souls who in this life possessed riches, and held on to them with the sordid grasp of selfishness. I earnestly hope, for the sake of my numerous co-laborers in our grand Cause, that this communication from the noble spirit of Father Pierpont, together with your own editorial

Pierpont, together with your own editorial comments thereon, may be the means of compelling thought upon this subject, and bringing about a change for the better. Such a change can be so easily accomplished. A great change can be so easily accomplished. A great many persons attend our lectures who can just as easily put twenty-five cents into the contribution box, when passed, as they can put in five or ten; and if every man or woman who has come out of a church where they have been in the habit of paying monthly or quarterly or yearly a certain sum for the support of that church in the way of pew-rent or subscription, would pay that sum into the treasury of the Spiritualist society whose privileges they enjoy, the entire question would be met, the problem solved and our speakers receive just compensation for their services.

the problem solved and our speakers receive just compensation for their services.

It matters little to me. My platform work is about over. I put this in as a plea for my brothers and sisters who have no other means of subsistence, and who are doing a grand work throughout the length and breadth of our land, devoting their whole time to its service.

MRS. EMMA HARDINGE BRITTEN. I have already trespassed to too great an extent upon your space, but must crave a little further indulgence just to say that my heart responded fully to every word you said in your issue of Feb. 6th with regard to the above tal-ented worker in our Cause.

I think I have heard from her lips the most

powerful and most eloquent lectures that ever fell from the lips of a mortal. She did a grand fell from the lips of a mortal. She did a grand work in this country for the cause of Modern Spiritualism when it was in its infancy. Unprotected save by the power of her own true womanhood, she traveled this broad country over, from Maine to Oregon, from the Atlantic to the Pacific, carrying to thousands of souls the glorious truths of Spiritualism, presenting them with telling force and unequalled brilliancy. Her lectures were rich with historical lore, profoundly scientific and philosophical, brilliant in rhetoric, and delivered with a power of oratory that held her audiences spellbound.

or of oratory that field her audiences spell-bound.

I shall never forget a visit she paid to my little home in Coldwater, Mich., more than thirty years ago, when I was toling there against the united opposition of all the churches to build up a society of Spiritualists. She was on one of her Western tours, and stopped off to see what I was doing at that point. It was just as I had reached a period in my work when I most needed encouragement and help. I was weary contending against the bitter, determined hostility to my efforts manifested by the clergy and their flocks. She gave one of her splendid orations. I can apply to it no more fitting term. The announcement that she was to speak filled the large hall in which we held our meetings to overflowing. She traced the history of Spiritualism down through the ages from the earliest dawn of civilization to its modern advent, with marvelous power This morning I carried the subject of my last Sunday morning lecture into the higher realm of the spiritual, and spoke upon the Progressive Law of Spiritual Life, showing that spirit is not separate from matter as a distinct order of life; but spirit being above matter, includes every law of matter, and also laws that matter does not and cannot hold. Spirit can never contradict matter, but must

zation of spirit-forms through the mediumship of Mrs. E. M. Gilman of Los Angeles, Cal., these spirits to appear under strict test condi-

tions.

The medium was first examined by a committee of three ladies as to her wearing ap-

Upon the return of the medium and ladies to the scance room, it was reported that not a particle of white clothing was on the medium. A committee of gertlemen then examined the fastenings of a wire screen which was stretched across a corner of the room, this screen being six feet six inches in height, and fastened to the floor. Each end of the screen rastened to the floor. Each end of the screen was fastened to uprights of wood two inches wide, and these screwed to the sides of the room, thus forming a triangular prison apartment, to get out of which one must either break the fastenings or, if attempting to climb over, would certainly cause something to give

way. Behind this screen the medium sat with her

hands pinioned.
Outside the screen hung two dark curtains, one side of each touching the walls where the screen was attached, the other two sides of the curtain reaching out toward the sitters, and meeting in a peak, thus forming a cabinet of four sides, diagonally across which was the wire screen.

A light was in the room sufficient for the

A light was in the room sufficient for the

A light was in the room sufficient for the sitters, arranged in close compact along the walls, to recognize each other's faces.

With these explanations we, the undersigned, who composed all the sitters (excepting the medium's husband, who sat at the furthest point from the cabinet,) feel and declare with gladness unspeakable that another link to the long chain of evidences of the truth of material phenomena is welded when we state that twenty-five spirit forms appeared, many of whom were recognized by some one

many of whom were recognized by some one of our circle.

On two different occasions two forms, four or five feet from each other, were presented to us at one and the same time.

us at one and the same time.

Nearly all the forms appeared in white.

We sense coming down to us along all the avenues of thought reaching from many of the readers of this testament, this question:

"Why was the medium subjected to this humiliating ordeal?"

We reply:

"It was to vindicate the medium for the readers."

"It was to vindicate the medium from the foul stigma or mark of infamy attempted to be cast upon her by enemies in the guise of Spiritualists, who were shouting out 'Fraud, fraud'"

fraud."

We also feel that an injury done to one honest medium is thinjury done to all honest mediums. Therefore, while fighting the good fight for this medium, we stand, knowing that we are weaving another thread in the mantle which is so necessary to shield our mediums from the chilling blasts of inhumanity.

To we our siter endeared to we through

To you, our sister, endeared to us through hallowed scenes, we urge you to dwell upon these words

"Truth forever on the scaffold,
Wrong forever on the throne,
Yet the scaffold sways the future,
And behind the dim unknown
Standeth Justice in the darkness,
Keeping watch above her own."

C. W. GARLAND, John W. Marshall, P. H. Trask, A. D. Campbell, D. L. Newcomb, Wm. H. Rice, Mrs. Jane Goldring, John Goldring, R. W. Taylor. H. W. Gould, Mrs. R. C. Clark, Annie E. Phillipps, Mrs. S. M. Brisco, H. Phillipps, Miss H. Davis, Mrs. W. E. Davis.

State of California, \ San Diego County. \ \ \ 88. \ Subseribed and affirmed to this 20th day of January. \ 1D. 1892. T. R. GAY, Notary Public. \ [SEAL]

At Mrs. Stafford's Sounces. To the Editor of the Banner of Light:

Have you ever attended one of Hattie C. Stafford's séances? She is an excellent woman and a remarkable medium. All the manifestations are so refined that no one can take exception to them. Wednesday evening, Feb. 10th, her parlor was filled with visitors, over thirty being present, and eight, unable to obtain seats, were obliged to leave. Some forty forms appeared during the evening.

The most astonishing manifestation to me is materializing outside of the cabinet. Myself and two others sat on a sofa, and a gentleman sat next me, in a chair close up to the end of the sofa. After a few forms had appeared, there came a white spot on the arm of the sofa about as large as the palm of my hand. This gradually grew larger until a lady stood there, a friend of those sitting next to me. One gentleman who went there quite skeptical as regards materialization, had his mother materialize back of the chair of a lady sitting next to him, so he could see the operation. Then she took him by the hand and led him to the cabinet, six or eight feet distant. She talked to him in such a way, of family affairs, giving names, dates, etc., that he was not only thoroughly convinced, but was so affected he sobbed like a child. That man was honest, and ready to accept the truth. It is not only the materializations that are so convincing, but the many names and tests that are given at these scances make them doubly pleasing and convincing. I regret to learn that Mrs. Fay is too ill to attend to her work. We need every faithful instrument. The most astonishing manifestation to me is to her work. We need every faithful instru-ment. Fraternally yours, ANNIE LORD CHAMBERLAIN.

A Scance with Mrs. Fay. To the Editor of the Banner of Light:

An exceptionally brilliant scance was held by Mrs. H. B. Fay, Sunday evening, Feb. 14th. at which some forty-five spirit-forms appeared

in the course of one hour.

Mrs. Fay is recovering from a severe indisposition, and is not holding public scances, but the harmony prevailing in a circle of a half dozen friends afforded beautiful conditions, and a rare treat was enjoyed by all. J. P. C.

Are You Weak and Tired?

Are You Weak and Tired?

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 perrous and chronic diseases, Dr. Greene, of 34 Temple Place, Boston, Mass., known everywhere as the discoverer of Dr. Greene's Neryura, 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 charge.

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.

Written for the Banner of Light. AT FIFTY.

BY LYDIA R. CHASE.

You ask me how life seems to one Who, having climbed its topmost height, Looks eastward, where the morning sun First flashed upon the wondering sight; And westward, where the horizon Foreshadows night.

You ask me, could I now retrace That eastbound pathway, would I go And try again the toilsome race-Perchance redeem its failures so? Full sunsetward I turn my face, And answer No!

I would not change aught, if I could, Of all the long and devious trail-The searching through a trackless wood The presence of the "Holy Grail"; Nor dreamed that stooping where I stood It could not fail.

You ask me, have I no regret For vanished loves, and hopes, and dreams, And that full tide of life, when set My life-boat out to broader streams? All these are with me, even yet, Or so it seems.

My past is mine, a poet wrote, And so it seems is mine, my dear; Of all my love songs not a note But sings within my atmosphere; And every sweet word love can quote Speaks in mine ear.

All that the past has brought to me

Of joy or sorrow, good or ill, But makes the being that you see, Its good and evil-if you will-And all that has been, or could be, ls with mo still.

Through countless forms of struggling life The ego that you recognize As mother, sister, friend and wife, Has slowly learned the way to rise, And gain through toil, and pain, and strife, Its present size.

" I would I were again a child!" Runs an old ballad of my youth. Not for the golden treasure piled On California's shore! In truth The tooth cut with most pain is styled The wisdom-tooth:

And wisdom, surely, far outweighs All time, and youth, and earthly dross, Since 't is the only thing that stays Inviolate to wear and loss, While with life's sands old "Ancient Days" Plays "pitch and toss."

So let the shifting sands run through Life's glass, to mark the time that files. Rather than any hours renew Which sure must hold much sacrifice, And tasks twice learned; let me, in lieu, Grow old and wise.

Yea! old and wise, with tender heart For all who walk along the road Who may not have so fair a start, And have to bear a heavier load: May such pluck flowers-when I depart-From seeds I sowed. Parkland, Pa., Oct. 25th, 1891.

Verifications of Spirit-Messages.

JOHN R. FRENCH. I should be remiss in duty should I not state to your readers that the communication in THE BANNER of Jan. 2d, from John R. FRENCH, was from my brother of that name, who passed to the higher life in October, 1890, (I think Oct. 3d) from Boise City, Idaho. At (I think Oct. 3d) from Boise City, Idaho. At the time he was editing a republican paper there. He had addressed an audience in the open air the evening previous, and took cold, but went to his office, and wrote all day for the paper. Took a carriage and rode to his home toward evening completely exhausted. In a few hours the brave, loving spirit passed to the higher life, leaving the feeble, worn form that had never been equal to the activity of his mind. of his mind.

of his mind.

He was born in Gilmanton, N. H., May 28th, 1818. He was a precocious child, very early taking great interest in political affairs. At the time of the nomination for the Presidency of Adams and Jackson, my brother and a neighbor's son, Wm. C. Prescott, on declamation days were sure to entertain us with speeches in favor of their chosen candidate. speeches in favor of their chosen candidate. My brother's choice was Adams, Prescott's choice was Jackson. They were neither of them over ten years of age at that time. While in his teens my brother published and edited a very interesting sheet known as The White Mountain Torrent, a temperance paper. He became interested in the anti-slavery movement in its earliest days, and went from town to town, through the old Granite State, pleading for the immediate emancipation of one-sixth of our population from the most degrading bondage, speaking in schoolhouses in ing bondage, speaking in schoolhouses in winter, when they could be obtained, often in the large kitchen of the farmer, in summer in groves and new barns. In time he published The Herald of Freedom, devoted to the eman-The Herald of Freedom, devoted to the emancipation movement, and edited by N. P. Rogers. This paper had no uncertain sound. Its tone was clear as a bell. Rogers, a most vigorous writer, intuitive far beyond his age, soathed the enemy at every blow. The bright galaxy of brave and noble souls had Church and State to contend with, for both had interests in the perpetuation of slavery; the Abolitionists only truth and justice, their indomitable wills and brave hearts.

The struggle was severe and long. My

itable wills and brave hearts.

The struggle was severe and long. My brother had a family dependent upon him, and was forced back to politics. He published a republican paper at Painesville, O., another at Cleveland. Had some office in Washington under government. Was sent to North Carolina to collect the income tax. Was sent to Congress as Representative from that State. Afterward he was for many years Sergeant at Arms of the Senate. Finally went to that far away city of Bolse, Idaho, where he had a son recity of Bolse, Idaho, where he had a son residing.
M. A. FRENCH-HILLES.
Dixon, Ill., Jan. 5th, 1892.

ROBERT N. GEER.

THE BANNER of the 16th of January has a communication purporting to come from the spirit of Robert N. Geer, Syracuse, N. Y., and although this Spiritualism is something new to me, I desire to testify to the fact that there was such a person in Syracuse, and also that he was a man of prominence in that city. He was connected with the Syracuse Iron Works, and to the best of my recollection was President of that concern. I have not been in Syracuse for a number of years, and was not personally acquainted with him, his station in life being far higher than has fallen to my lot.

St. Louis, Mo., Jan. 17th, 1892.

I wish to verify a message published in the BANNER OF LIGHT, Jan. 16th, 1892, from Robert N. Geer, of Syracuse, N. Y. Having been acquainted with him all my life, I would say the message is very characteristic of the man. He had been a member of the Assembly, and connected with several lines of manufacturing, also contractor on public works, and it would be a wonder if he made no mistakes in his long and active life.

Amboy, N. Y., Jan, 17th, 1892. spirit of ROBERT N. GEEB, Syracuse, N. Y.

JUDGE CHARLES H. WOOD. I take great pleasure in acknowledging to you the correctness, so far as I am able to iudge, of the spirit-message of JUDGE CHAS. H. Wood, as published in your issue of Dec. 19th, 1891. I knew him years ago, and his fami-ly, in Onarga, Ill. I have sent to friends for information concerning him in later life, and I flud that; in accordance with his communication, his wife preceded him to the spirit world from their later home in Chicago. Also, that

they were for several years provious to their transition avowed Spiritualists. Speed the good work of the Bannen of Light Message Department! Miss. Ellia Luuy Menyain.

127 So. Spring street, Los Angeles, Cal.

WILLIAM L. CONVERSE.

In the BANNER OF LIGHT of Dec. 12th is a communication purporting to come from WM. L. Converse of Longmendow. As it may be L. Convense of Longmendow. As it may be lie has no acquaintance except myself interested in Spiritualism, and therefore no one to verify the correctness of the message, I write to say that Wm. L. Converse did pass into spirit-life from East Longmendow, Mass., not far from a year ago. The statements in his message regarding his earth-life are all correct. The Mr. Gaylord to whom he referred was his pastor, Mr. Converse being an active member of the Methodist Church, known by all in the town. His zeal in his spirit-life, as expressed in his message, reminds me of his zealous work here after conversion.

It seems wrong to let these messages pass without acknowledgment, and therefore I write you.

CARRIE B. SMITH.

Springfield, Mass., Dec. 29th, 1801.

J. P. C. COTTERILL.

In THE BANNER of Jan. 9th was a communication from J. P. C. COTTERILL from our city. I was well acquainted with him. He was a prominent lawyer; also prominent in Masonic circles, and referred to being so in his communication. The whole message was very characteristic of him. I do not think he knew much about Spiritualism in this life.

Yours fraternally,

PROF. A. B. SEVERANCE.

Milwaukee, Wis., Jan. 15th, 1892.

Brittan Hall.

Psychic Philosophy and Music Combined.

Prof. Carlyle Petersilea, of the Steinert Hall Music School, Boston, was the speaker yesterday before the Brittan Hall Spiritualists, combining with the exercises several sonatas from Mozart and Beethoven, together with songs by Schubert.

gether with songs by Schubert.

In connection with the presentation of sonatas from Mozart, the speaker remarked that the compositions of that great author were given with all the ease of inspiration, being able to give his compositions with no other efforts than recording the notes. The work of that great composer was finished before he reached the age of thirty years, his musical inspiration being so powerful as to exhaust his physical life,

Franz Petersilea, the father of Carlyle, was a native of Germany, and originally intended for the ministry, but his educational course finally turned entirely to music, and his early religious opinions gave place to materialistic views, which he retained during his life. Since then the Professor believes he has been psychically controlled to write by his father, now in spiritife, the result of which has been two books, one "The Discovered Country," in which immortal life, instead of materialism, is presented. The other book is entitled "Oceanides," a psychie nove. From these two books, created under these described relations, readings were given, accompanied by explanations, constituting the substance of the addresses.

The musical numbers brought out many persons thus attracted, the consequence of which was very large audiences, both afternoon and evening. The numbers, afternoon and evening, consisted of Sonata.

Mozart Song—The Nun.

Mozart

SonataMozart
Song—The Nun Schubert
Selection-The BrookSchubert
Sonata Mozart
Sonata
Song - Barcarolle, The ErlkingSchubert
Song - Barcarone, The Eriking Schubert
Moonlight Sonata
The Brook. Repeated by requestSchubert
All the exercises commanded the closest attention
of the audience and the model of the civiles
of the audience, and the musical numbers were re-
ceived with much favor by the listeners Haverhill
(Many) Constitution of the district of the list cheers.— Have fill
(Mass.,) Gazette, Feb. 8th, 1892.

February Magazines.

OUR LITTLE ONES .- " My Valentine" is the subject of a dainty little poem and of the frontispiece. A pleasing sketch and picture are descriptive of "New Year's Day in India." "Ten Little Pigs," "In the Old Garrett" and "A Naughty Barn" are included in the remaining contents. Boston: Russell Pub. Co. THE GLOBE.—The number for the present quarter s entirely occupied by "Cosmotheism; The Religion of the Future," in eleven chapters, by W. H. Thorne, author of "Modern Idols," etc. Philadelphia: 112 North 12th street.

THE QUIVER .- A story in three chapters that will interest young ladies is entitled, "The Same Sweet Tune." Another, complete in this number, one of special note, is "The Snow Twins." "Tools and Workmen Among the Woods" will find its readers among young men. New York: Cassell Pub. Co.

PHRENOLOGICAL JOURNAL.-The Speaker of the House of Representatives, Charles S. Crisp, is the subject of the opening article. Following are papers upon phrenology, child-culture, health and anthropology. New York: Fowler & Wells Co.

VAN HOUTEN'S COCOA-Perfectly pure, instantaneous

NEW MUSIC.-We have received from White Smith Publishing Company, 62 and 64 Stanhope street, Boston. Mass. the following: Vocal-" Life's Good Angels," song, baritone or contraito, by C. C. Stearns: "Gavotte Song-' Mother Dear,' " (La Cigale) music. E. Audran, words, Gilbert a Beckett; "A Job Lot," Charles Brighton, arranged by John S. Baker, addi-Charles Brighton, arranged by John S. Baker, additional verses by Walter Hastings: "He is Irish," comic character song, and "Little Maggle Magee," song and chorus, Loren Bragden; "Bong of the Nightingale," music, Carl Zeller, words, Ambrose Davenport, arranged by B. M. Davison; "Monody on the Death of Parnell," by Prof. J. W. Glover; "The Heart's Sorrow," contraite or baritone, by Will. C. King; "De Double Weddin'," Frank Addis Kent; "The Same Old Story," song, words, Clifton Bingham, music, Annie Armstroug, Instrumental—"World of Bong," waltzes, planoforte, "Christmas Roses" waltzes, C. A. White; "On to Glory," "Storm Galop," "Jolly Youth Galop," "Good Night," reverie, "Japanese March," "Manola," waltz brilliante, "Rest and Dreams," serenade, "Belle Croquette," gavotte, Paul Keller; "La Serenata," Italian waltz, planoforte, H. L. D'Arcy Jaxone; "Pelican Schottische," Albert Blitz; "Miss Helyett Potpourri," B. M. Davison; "C. B. & Q." waltz, J. N. Goolman; "Chapples Polka," "Innamorata," waltz, Florence Fare; "Don Quixofe," a quaint dance, planoforte, Michael Watsen; "La Cigale, Selection," "La Cigale Waltzes," Audran, for planoforte, B. M. Davison; "La Cigale, Selection," "La Cigale Waltzes," "La Cigale Polka," Charles Coote; C. A. White's "Funeral March," for plano, by his nephew, F. E. White.

For Over Fifty Years

MRS. WINSLOW'S SOOTHING SYRUP has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhœa Twenty-five cents a bottle.

Passed to Spirit-Life,

From Dover, N. H., Dec. 2d, 1891, John M. Bradford, aged He was a true, consistent Spiritualist, a devoted husband, a kind parent and faithful friend. His visible presence will be asaly missed. He was indeed a veteran Spiritualist—sis his dear wife; over thirty years ago I held musical scances at their home, and he was a stanch devocate of the Cause then, doing all in his power to advance its interests. His only son went to his spirit-home some three years since, and it was a blow from which Mr. Bradford never recovered.

ored. While we sympathize deeply with the beloved wife and daughter, we feel to congratulate him upon his release from the worn-out body. He will soon make his presence felt and known, for he will continue to be an earnest, active worker.

ANNIE LORD CHAMBERLAIN.

From his residence in Montville, Conn., Feb. 14th, George

From his residence in Montville, Conn., Feb. 14th, George Woodworth, aged 69 years.

Bro. Woodworth in his early life was a school-teacher, but of late years devoted his time to farming, and was well known in this pursuit, as well as in his devotion to Spiritualism. Of late his health has been poor, and culminated in La Grippe, which closed his martal journey. A wife and two daughters are left.

Willard J. Hull spoke words of cheer and consolation st the funeral, and at the request of the widow outlined briefly the essential principles of the Spiritual Philosophy—the audience, which completely filled the house, being composed largely of the "elect" according to orthodoxy. Valuable assistance was rendered by the choir of the Norwich Spiritual Union.

Mrs. J. A. Chapman.

From South Canaan, Pa., Nov. 20th, 1891, Abraham Hobbs, aged 81 years 1 month and 26 days. He was for many years a believer in the truths of Modern Spiritualism. He was ill but a few days with dropsy of the heart.

From Iola, Kan., at 4 o'clock A. M. Sunday, Feb. 7th, 1892, James Howe, in the 63d year of his age.

He died as he lived, in the strong belief of a higher and immortal existence. J. S. GRISWOLD.

(Obituary Notices not exceeding twenty lines published gra-tuliously. When they exceed that number, twenty cents for each additional line will be charged. The words on an awarge mass a line. No space for poetry under the above heading.)

Bunner Correspondence.

FORT WORTH.-J. H. Bean writes, Feb. 8th; "We mot and formed a small society in October last, and have been holding regular meetings since that time, sometimes having

meetings since that time, sometimes having outside talent, at others our own home talent, and closing our meetings by a short experience meeting. We have slowly gained in numbers, until from seventy-five to one hundred people attend our meetings—rivaling the best church attendance here.

For the past two Sundays our rostrum has been occupied by Dr. W. H. Bach of St. Paul, Minn., who is filling a short engagement here. On two occasions he took subjects from the audiences, and on another selected his own subject. Our people were very much pleased with the plain and instructive way in which the subject matter was handled, and at the close a vote of thanks was tendered the speaker and his guides for the benefit derived from his discourses. No small feature of the work done by Dr. Bach are the psychometric delineations which are given at the close of each lecture; every one which has been given during his stay with us has been acknowledged as correct."

Our correspondent states that at his own home—where the doctor is stopping—he has received direct proof of the verity of this medium's powers in the above-mentioned direction; he closes as follows:

"Dr. Bach is also sitting for the development of the psychic telegraph, and on one or two occasions it has operated fully ten feet away from any living person. He has given a number of private sittings, all of which have afforded the receivers unqualified satisfaction. I would advise any who wish the services of a true worker to assist them in the effort to spread our doctrine, to correspond with him, either addressing in my care or at St. Paul,

The wave of reform has reached our city, and its echoes are blended with the spiritualistic and liberal work; good substantial organizations will be the result, as the Cause is rapidly spreading all over our State."

Colorado.

COLORADO SPRINGS .- Mr. G. D. James writes: "I am much gratified in being able to say that a society has been organized here, trustees appointed, and the following officers chosen: Mrs. Jeanette W. Crawford, President; Dr. Kimball, Vice-President; G. D. James, Secretary and Treasurer. Several meetings had previously been held, at which Mrs. Crawford presided, and on Wednesdays there have been gatherings for the purpose of research into spiritual truths, topics having been introduced which have been productive of much thought and interest. The last subject was that of 'Possession and Obsession,' which has been continued for further study.

On Thursday afternoons Mrs. Crawford, at her residence, holds classes for the study of various subjects representing the ethics of thought. They have been very instructive, full of inspiration and beauty. trustees appointed, and the following officers

thought. They have been very instructive, full of inspiration and beauty.

The Sunday discourses are presented by the President; there has been a good attendance. On Sunday, Feb. 7th, the subjects were as follows: 'Is the Biblical Account of the Creation Allegorical?' 'The Power of Silence,' and 'The Life Beyond.' These were treated in a masterly manner, and at the close a poem treating upon 'The Song of Creation' and the subjects above-named was given, blending the whole in purity and truth.

purity and truth.

There is much interest manifested in our city, and the truths of the higher spheres are being brought with force and conviction. The discourses are inspirational, and the services marked by reverence and interest. Under the leadership of so gifted a President, encouraged onward by the directions of the angel-world, we are anticipating great results, for the truth has only to be made known to fill our place of service. We shall be glad of a word of encouragement from other friends interested in the great cause of the rapidly advancing truths of the Spiritual Philosophy."

Massachusetts.

SPRINGFIELD.-Mr. E. J. Bowtell writes: SPRINGFIELD.—Mr. E. J. Bowtell writes:
"On the evening of Thursday, Feb. 11th, a turkey-supper at the Ladies' Aid Parlors brought good results, financially and otherwise. An entertaining programme, with several short speeches, followed, and a letter of congratulation from the First Spiritualist Ladies' Aid of Boston was read by the Secretary, Mrs. Wood. On Sunday, Feb. 7th, the afternoon and evening meetings were addressed by Mr. A. E. Tisdale, who spoke with great eloquence and

and evening meetings were addressed by Mr. A. E. Tisdale, who spoke with great eloquence and spirit-power on the subjects, 'Religion' and 'Our Spirit-Homes.' Both meetings were well attended. Feb. 14th I again had the pleasure of speaking twice before the Spiritualists of Springfield. It is expected that Mr. Tisdale will address the Society on Sunday, 21st. Mr. Carlyle Petersilea is engaged for the following Sunday, and Mrs. Carrie E. S. Twing for the last three Sundays of March.

Our good old Spiritualist friend and active worker, Mr. J. S. Hart, who has most generously extended his hospitality to me during the greater portion of my stay in this city, recently met with a severe accident, one which came near transporting him from his Springfield residence to that he has by his good works purchased for himself in a higher sphere. In stepping from an elevator suddenly lowered, he was thrown backward, and the elevator descending upon him was only stopped in time to prevent a fatal result. He is recovering more rapidly than might have been expected, and, after nearly three weeks' confinement to the house, was enabled to attend the meetings of the 14th."

California.

NATIONAL CITY.—Mary I. Dimock, Secretary, writes: "We have a fine growing society of Spiritualists in this place. It has a membership of fifty, and is constantly growing in numbers and influence. It owns the furnishings of the hall it occupies, and has had one lot given it by a Spiritualist lady who passed to the life beyond a short time ago. The Society has bought another lot adjoining the one given it, and is talking of erecting a building for its own occupancy. The Society sustains a Lyceum that is doing much good. Through the month of January Dr. J. M. Temple and wife have been with us, and he finishes his engagement Feb. 14th. He is a fine test-medium, and has had good audiences considering the fact that it is the rainy season with us. He takes well with the public, and his wife has been a great help to us by playing the organ and assisting in our singing. Dr. Temple has been of great benefit to our mediums, developing their spiritual gifts and giving them confidence to appear before the public. We have many mediums who will stand among the first when more fully developed, and several that are young. We cannot but grow spiritually here in this lovely climate and beautiful sunshine and flowers all about us. There is an increasing reaching out for more of these great truths by all classes. The mediums are full of business, especially test and healing mediums. May the great work go on, and success attend the BANNER OF LIGHT in the future as it has in the past." ciety of Spiritualists in this place. It has a

Maine.

AUGUSTA -A correspondent writes: "I was very much interested in the article in

was very much interested in the article in The Banner of Feb. 13th. Notes from Bos ton from an Observer. May the noble men and women who are engaged in the work of publishing the Banner of Light long remain on this side to carry on the work they have so nobly done in the past.

Our organization, which had for a time such marked success, has, on account of the sickness of many of its members, and cold and stormy weather, given up its meetings in G. A. R. Hall, and is holding meetings in parlors. We miss Mrs. Bigelow, whose earnest words always carried weight, and, in most cases, conviction. She has gone to visit her daughter in Dakota. We hope she may return to help u

on in our work in the spring. We are reading Abby Judson's, lectures and other matter till we can open up meetings again with speakers from a distance. In the meantime we are cheered by the BANNER OF LIGHT every week, and are kept in touch with the progressive movement of the day by that and other means. Mrs. Lealle, who was with us a number of weeks, has returned to her home in Boston."

Connecticut.

NIANTIC.—James M. Rogers sends us the following as "Notes from a Winter Camp": following as "Notes from a Winter Camp":

"A few of us elected to pass the winter in our cottages at the Niantic Camp ground. We have found it very pleasant, if not profitable. First, one of our veteran mediums—Mrs. Mary Roath—although in her seventy-eighth year, has enjoyed excellent health, and is always in the best of spirits. One seldom calls upon her without obtaining interesting information. Dr. G. M. Barrett and wife have papered and fitted up their cottage almost as comfortably as a house. I understand that the doctor has given several satisfactory treatments in the village, with his well-known success. By joining a Magazine Club I have availed myself of a fund of valuable reading.

As for abstract thought and composition this solitude of man and neighborhood of nature is, par excellence, the spot above all others one would choose for mental training."

HARTFORD.—W. L. Jack, M. D., writes:

HARTFORD.-W. L. Jack, M. D., writes: It is worthy of a second perusal, the message of Charles Partridge, in the BANNER OF LIGHT of Feb. 13th, so replete is it with the spirit of truth and of vital importance to all. Of Spiritualism he says, 'I claim it to be a creative force.' A force that creates new hopes, new thoughts, new sentiments and new relations.

new thoughts, new sentiments and new relations.

How practically and satisfactorily we see this demonstrated continually in our midst. It is this that permeates the literature of our day, causing it to be all aglow with the truth that reveals to a positive knowledge of 'The Discovered Country,' the fact of a life beyond. The author of the book, 'There is no Death,' is a bold, fearless and truthful writer, knowing full well of what she speaks. It should be read by every mortal.

There is no death is more than proved by her experience. She speaks of materialization—which is a fact not to be gainsaid—to which I can testify, having enjoyed such an experience myself, and let the truth be known that there is no death. 'The Discovered Country' is meeting with success, and I trust the author may be blest in his efforts to make known the glories of that country. Its author should be employed by all our societies.

The Bannerhere is found more than acceptable, and is the anchor of hope to many. Its columns of spirit-communications are the joy of many throughout the land. Heaven's choicest blessing upon The Banner and its medium, Mrs. Longley."

Rhode Island.

NEWPORT.-William Peckham writes propounding a question to the clergy. He says: "I pounding a question to the clergy. He says: "I refer the ministers of the gospel to the Bible as my authority for demanding of them a reasonable answer to my question, for that book declares if they are qualified by the Holy Spirit to teach others, they can do so; if they cannot give this proof of their authority to teach, let them no longer assume to do so. My question is, In what manner will heaven and earth pass away and a new heaven and a new earth take their place?"

PROVIDENCE. - Mrs. F. A. Parmelee, Secretary, 1592 Broad street, states that the Progressive Aid Society met, Feb. 2d, with Mrs. B. K. Ames, 53 Daboll street. This society meets every week in the parlors of some mem-ber for work and social and spiritual improve-ment. A supper is served to which the gentlemen are invited.

We have manifestations of a varied nature proving conclusively the truths of spirit-re-

proving conclusively the truths of spirit-return.

Master Ashley M. Parmelce (aged 14 years) was securely tied to a chair by Mr. Ames (Pres. Prov. Spiritual Association) and Mr. Anderson; in a short time he was released by his guides, the knots being still in the strings, which were strips of strong cotton cloth.

Mrs. Martin, Mrs. Goodrich, Mr. Parmelee and Mrs. S. E. Hanson also took part in the exercises. Feb. 10th the society met with Mrs. S. B. Spinning, 592 Broad street, Mrs. Goodrich, Messrs. Carroll, Ames, Fales, Bliss, Hanson, Mrs. Hunes and Mrs. Lawton participating in the services.

JANUARY 20th, 1737-1892.

Over a century ago, Old Superstition said, With heart of hatred all aglow: "Thank God, Tom Paine is dead."

Quickly the churches spread the news,

As with one mighty voice, They turned the hero to abuse, And bid the world rejoice.

Old Ignorance with stern, set face, And Error grimly said: "He sinned away his day of grace, Thank God, Tom Paine is dead.

Gray, wrinked Malice smiled at Grief.

Down bowed each priestly head, As Faith intoned with great relief, "Amen! Tom Paine is dead.

But Justice cries from o'er his grave, What Thomas Paine has done Ranks him where Freedom's flag shall wave Beside our Washington.

For, in the times that tried men's souls. His pen, inspired by right, Sent forward as Atlantic rolls, The freemen in their might.

Pale Cowardice shrank from his frown, Then fled his righteous ban. And England's king bowed England's crown Before the "Rights of Man."

And history yet will tell the world, Without a Thomas Paine Our flag of Independence furled Still longer would have lain.

For, to his pen the freeman dates These fadeless words of light, "The free and independent States" Our nation's crown of right:

"The Crisis," with its patriot zeal, Swept through the camps like fire, His "Common Sense," like sword of steel, Bade Tyranny expire.

Like Banquo's ghost that would not "down," The "Age of Reason" came; Serene in right, it faced each frown, Till Falsehood blushed for shame.

Though force can make or break a chain,
The prophet Paine could see
A kingless land would be in vain,
Till thought itself was free. For this he braved the Christians' hate, Their persecuting lies, Weil knowing though a truth might wait, Its deathless power would rise.

He triumphed-Bibles are revised.

Creeds change, and faiths decay The facts his bitter foes despised, Their children prize to day. Then let America re-write Her struggle to be free, And place in golden lines of light His work for liberty.

And on his lowly camp stool placed, In silent power to reign; Let Byston Common then be graced By patriot Thomas Paine.

Hall! to our red and white and blue; Haili mighty heroes slain,
Haili Justice, Love and Freedom true
That gave us Thomas Paine!

—C. Fannic Allyn, in Boston Investigator.

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

Miss Emma L. Chawrond, daughter of Mrs. J. W. Crawford, passed to the higher life Dec. 4th, 1891, at 10:30 P. M., from Colorado Springs, Col.

Crawford, passed to the higher life Dec. 4th, 1891, at 10:30 p. M., from Colorado Springs, Col.

There was that in her life here in friend has said]—as well as in her adicu to this Bind departure to the next spiere of existence—which was passing strange; a life which knew not death nor feared its slafts, a tranquil trust, a faith in the infinite, unknown—the spirit-life, which men sometimes deride, but which exacts their awe.

The funeral services over the remains of the departed were held at the family residence on Ute Avenue on the afternoon of Dec. 8th, and the attendants comprised, principally, intimate friends and those whose faith was piedged to Spiritualism. Rev. A. R. Kleffer of Colorado Springs conducted the exercises. The entire service was unusual, but very impressive, and partook not of the customary sadness of such scenes. There was no suggestion of the presence of death. Included in the services was a plane selection of masterful expression, peculiarly sweet melody and woird harmony, performed by Mrs. J. W. Crawford, mother of the deceased. Mrs. F. J. French of Niles, Mich., and Miss Alice Crawford, member of Augustin Daly's Company of New York, sisters of the deceased, wore present; also Mr. Wilhelm Hildenbrand of New York, an intimate friend of the departed. To this gentleman Miss Crawford had confided a wish to be burled near the crest of Red Chief Mountain, which overlooks Manitou from the South. To that lone and wind-swept eyrle her remains were borne on the following day.

Miss Emma L. Crawford was possessed of rare gifts and talents, and of such distinguished character as to deserve more than a passing notice.

She was born March 2th, 1863, at South Royalston, Mass., but received her education in Boston. At a very early age she showed a decided talent for music, which was nourished and developed by her mother, who, herself, is an accomplished planist and music teacher. At the age of twelve she commenced to give plane lessons and public recitals, and with liteen years she was obliged to live

nomenal. Her play was distinguished by a most deli-cate touch, a soulful expression, and a power which seemed almost incredible by hands so tender and delicate—a writer in the Colorado Springs Journal remarking that many have "listened to her with a yague feeling that some uncarthly power isopired the keys."

vague feeling that some unearthly power impired the keys."

Next to music she loved nothing more than nature, and she was deeply impressed with the graudeur of the mountains around Manitou, on which her slender figure, clad in a red dress, could be seen on every warm day. Her favored spot was Red Mountain (her place of sepulture,) which she named "Red Chief," in honor of the red aborigines, whose ardent friend and advocate she has been.

Thus has passed to the larger opportunities of the higher life a talented young musician, who left this life too soon—not only for her intimate friends, but for the world at large.

New Publications.

SPIRITISM BY EDELWEISS. 16mo, paper, pp. 135. New York: United States Book Company.

A record of experiments with the early forms of spirit manifestations and later experiences of one whose attention was first attracted to the subject in her youth by the introduction into Sweden of what was then termed "A novel amusement called table-turning." The inquiring nature of the writer led her to investigation, and subsequently to an adoption of a truth that proved to be of far greater import than a simple amusement could possibly be. The book is of a pronounced religious cast.

A DEAD MAN'S SECRET. Written after his decease. With a preface by G. T. Bettany, M. A. 12mo, paper, pp. 142. New York: W. D. Rowland.

This narrative is put forth as the actual experience of its author during a lengthy absence from the body. during which he was believed to be dead. His special desire is that it may be read in a candid spirit. "For myself," says Mr. Bettany, "I can but say that the moral of the author's teachings is worthy of the most serious attention."

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land.

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No notice will be taken of any letter or communication which does not come authenticated by the name and address of the writer.

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

Banner of Pight.

BOSTON, SATURDAY, FEBRUARY 27, 1892.

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

Matter and Spirit.

Swedenborg asserts that God creates the world through man; signifying that the act of creation is perpetual, and that the work represents man always at his present point and acts upon and affects him rightly in his present state. In this way, as Dr. Bushnell observes in his "Nature and the Supernatural," the represent him to himself. The external world at best but reflects to us our own inward states, as our changing moods from gladness to grief sufficiently testify. At one time all nature smiles to us and wears a cheerful aspect; at another it assumes a sombre and even gloomy hue, and all things seem to be overcast with sadness and melancholy. This is a fair interpretation of the familiar saying that the world is just what we make it; and it is in this true sense that we continually create the world we live in, and shape and color it harmoniously with our interior condition.

If this be but measurably true in this world, it will be wholly and distinctly so in the world for which as spirits we are destined. The actual and absolute existence of matter has long been a subject of profound speculation with the foremost philosophers. Sir William Hamilton admits that, independently of the universal belief in the unknown reality of an external world outside of the sphere of consciousness, the existence of matter can be vindicated by no known reasoning. He confesses that the logic of the idealist on the subject is unassailable. Berkeley, as we all well know, maintained the doctrine that all we know of an external world we know in ourselves; in other words, that outside of mind, or consciousness. matter as such cannot be known. So that the external world really has no existence independent of mind. The objects of creation are in reality the thoughts of God, much as a house or a ship is really and only the thought of its builder. All which goes to show that thoughts are the inmost reality of things; that time and space are in ourselves.

All the objects of nature are therefore phenomena, or appearances. This the idealists all affirm. Not that these appearances are no more than a vain and fleeting show, but that they are forms of manifestation which have their being in something besides themselves. The world as we know it is the phenomenon or manifestation of God. who is the Universal Life. So is the human body only the phenomenon or manifestation of spirit; it is an appearance whose underlying reality is the soul: it is included in the being of spirit. Matter is only a phenomenal manifestation of spirit. As the philosophers feel compelled to say, beauty does not exist in objects independently of the mind which perceives them. It is not permanent. as we think the objects to be in which it exists. But it is an emotion of the spirit, varying like all other emotions, according to the varying tendencies of the mind under different circumstances. It is an affection of the mind rather than a quality residing in anything external.

And the same of all other properties and qualities of matter. It is we who project our mental states outward, making things external which are not so in reality. In our sensations themselves we are conscious only of the sensations and of ideas, both of which exist in the mind. We may believe what we will, but we can be conscious only of what transpires within our minds. Berkeley says some truths are so near and obvious to the mind that to merely open the eyes is to see them. Such a one is this truth, that all those bodies which compose the mighty frame of the world have no subsistence without a mind: in other words. that their being is to be perceived or known; and consequently, so long as they are not perceived by us, or do not exist in our minds, or in those of any other individual spirits, they must have no existence at all or else subsist in the mind of some eternal spirit. We cannot separate in our thoughts the being of a sensible thing from the fact of its being perceived. The esse is percipi-their being is to be perceived. Matter may properly be regarded as a mode of thought.

Mrs. S. M. Ingraham, Windsor, Vt., will please accept our thanks for a floral donation for our Free Circle table. "Lotela" also thanks Miss Ida Spalding for a beautiful bouquet of pansies.

Theology for Children.

Little Helen Keller, a deaf and dumb girl in the Perkins Institution of Boston, has put difflouit questions to her teacher, Miss Sullivan, concerning life, death, God, soul, immortality, sin and pain, putting over and over again those questions which perplex the wisest heads and confound the warmest hearts. "Where is God?" and "How do we know that the soul exists?" are samples of them. These questions were embodied in a circular and sent by The Globe to a number of the leading ministers of Boston, and the answers published in a recent issue of that paper. We quote the more interesting and characteristic passages from among them:

Rev. Edward A. Horton says we simply do not know whether God could have created a world without sin and suffering, and even if he could there is no proof that it is wrong as it is. What we call evil is the result of the working out of character-forces leading up through the struggles to perfected will. A great poet, Browning, believed that evil was good in the making. The all-life we call God. God is everywhere. He made the universe out of thought. A soul is something that thinks, and feels, and hopes, and loves.

Rabbi Schindler does not think a child would ask such questions without having previously heard people talk about such matters. The least we can do is to allow the mind to mature before we approach it with our individual notions of theology. He holds that the progress ive collapses of creeds and religions tend mere ly to allow a much loftier structure of religion to rise from the ruins.

Dr. Miner says nobody made God, and there is no place where he is not. A soul is something that can ask questions, and it is known by these questions. Sin and suffering are means in the hands of God for promoting the ends of love. He made the conditions out of which evil springs, and overrules that evil for good. Bodily form God has not, unless all nature be that form; personality that wills and acts he has. The Christian religion was not born of total depravity, although some forms of it might seem to be. It is not developed from that doctrine.

Rev. Dr. Meredith says there is no fact more fundamental, comprehensive and comforting than the fact of God's Fatherhood. When Helen Keller hears Christ say that he that hath seen Him hath seen the Father, she will have no erroneous conception of the attri butes of God.

Rev. Reuen Thomas answers that the soul is the self. The body changes, but something remains to tell us we are the same persons. He repudiates the idea that God is not in eternal antagonism to evil. The normal man is seen in Christ. He is toward God a child, toward man a brother.

Editor Washburn of The Investigator thinks it is profitless to discuss what God ought to world is linked to man and constantly made to have done, when we do not know that there is a God.

Rev. George A. Gordon declares that the questions propounded are not for any single mind to answer. The final answer is to be found by humanity in the whole result of its intellectual exertion, in the whole history of its endeavor.

Rev. Joseph Cook answers the thirteen questions seriatim. He says, among many more things, that God has permitted sin because he could not have prevented it wisely, for, if he could, he would have done so. Sin originates in man's abuse of the gift of freewill. Total depravity does not mean total corruption, but that state of the soul in which the will refuses to obey the conscience in all things

The Sun as a Water-Carrier.

The Paris Figaro gives an interesting account of spirit manifestations in the French capital. Upon this the New York Sun rubs its hands in affected glee, and works up the details into the ridiculous forms that so delight it when it makes any descriptive allusions to Spiritualism. It is even kind enough to say that "some men of science, too, watch the phenomena." It considers "the great danger" from the practice of mediumship is that it tends to inspire those who believe themselves favored by the spirits with an extraordinary conceit which leads to insanity." The Sun is still harping on the old string. It thinks that the "high delight" that many persons find in conversation with the dead explains the success of certain mediums who are presented in society just like famous tenors, and paid just as highly. And then it goes on to decry mediums as "virtuosos of the magnetic fluid," and slashingly charges that "they never hesitate to resort to tricks rather than compromise the success of an evening.'

Nevertheless, in spite of the freely alleged 'tricks" of the mediums, The Sun feels obliged to admit that some of the clergy are also 'becoming interested in the thing" as well as 'the doctors and scientific men." For instance, it refers to the Abbé de Meissas, who, at the last Catholic Scientific Congress in Paris, obtained permission to study the matter; and says that he brought over Cardinal Richard to the opinion that a priest may, without wounding his conscience, "investigate and study the mystic arts." And it adds that the same Abbé, at the recent conference at the Cercle Catholique du Luxembourg, offended the convictions of many Catholics in an address upon the existence and the effects of psychic forces, and the mode of union of the soul with the body. At all events, concludes The Sun, "the spirits seem to be gaining

ground, at least in Paris." If that is so in fact, why, as an upright and unbought secular journal, not say so and have done with it? But that is not the way. The great majority of the papers think it pleases what they are pleased to term the religious, and therefore the respectable, class of people, to see Spiritualism ridiculed when it can no longer be openly attacked; and so they improve every opportunity to work off their own superfluous spirits on the spirits whose coming is so well attested. They see present popularity for themselves in it. While pompously professing to lead and fashion public opinion by the force of their assumed superior intelligence, and all that, they only fawn and craw at the feet of creedal institutions, and dethrone reason and common sense together for the sake of "the thrift that follows fawning." Does The Sun feel at all flattered at seeing its own bright and shining likeness in this gallery of self-convicted servitors and water-carriers for the denominational church?

Hear J. Frank Baxter at Tremont Temple. March 31st-Children's Progressive Lyceum.

Twenty-five hundred women in the United States possess medical diplomas.

Hell to a Certainty.

During a recent revival, in Monongahela County, West Virginia, a well known "mountain evangelist" related a most remarkable story, and one calculated to have a great revival effect. He said that one of the most intelligent young men in the county, a skeptic, seemingly expired, and was pronounced dead, while another preacher and himself were endeavoring to bring him to Christ. In this state he remained some time, when suddenly he began breathing heavily, and then to struggle as with some powerful monster. His strength was supernatural, and it required a number of men to hold him. After an hour he grew calm, and on regaining his senses, requested them to sing and pray with him. Then he narrated that on becoming insensible to earth he found himself on the brink of a yawning chasm, lurid fires burning a great distance below, and unearthly shrieks greeting his ears. He seized hold of a thread, and a mighty wind dashed him down into the mouth of the pit, where he swayed and hung by the attenuated line. He felt that he was doomed forever if the thread should break, he realized his peril, and after a time the wind ceased, and he knew nothing more until he asked the ministers to pray with him. He "made his peace with God" without delay, and soon after died in reality, giving full directions respecting his burial, and requesting one of the ministers to relate his remarkable experience at the funeral for the benefit of others.

It is a pretty story as told—with its mixture of the patient's fever-delirium and the ministry's theological "I told you so" in equal parts -and it is not at all surprising that meetings are being held in the locality day and night since the time of the young man's funeral. He is "said" to have requested at the last that a report of his experience be published widely. so that people might know there was a hell. Now we are all expected to accept it as a certainty. Some people might perhaps call it glorious news! -on the principle of that good old 'mother in the [Orthodox] Israel " who thus 'dressed down" the early disciples of Murray: The Universalists believe that all mankind will be saved, but we hope for better things."

Truth-Every Word!

No reader of THE BANNER should fail to peruse the eloquent and fact-laden letter from Dr. F. L. H. Willis, which will be found on the second page, in which he endorses the views recently expressed in these columns by Spirit John Pierpont-and our own editorial in the same direction - regarding the necessity of more fully and adequately supporting our Spiritualist speakers.

Dr. Willis, himself a veteran worker for the Cause, also speaks with no uncertain utterance concerning the duty of the great mass of Spiritualists to do incomparably more than they are now bringing to pass to strengthen the hands of the brave men and women who as managers and supporters of local meetings are doing their best in widespread localities to advance a knowledge of spirit-return and communion-so that these worthy friends of the Cause shall find it in their power (which in many cases it is not now) to appreciatively remunerate the speakers and mediums they employ on their platforms.

What Dr. Willis says in commendation of Mrs. Cora L. V. Richmond and Mrs. Emma Hardinge Britten is also preëminently truth-

We note, however, by the latest number of The Two Worlds received, (Feb. 12th,) that Mrs. Britten, after four years of untiring effort for the upbuilding of that paper, has cancelled her engagement with the Publishing Company, as its editor, "for good and sufficient reasons." as she states in her valedictory. She adds: "My voice will not be hushed, nor my pen idle when a fitting opportunity occurs for me to serve the cause of Spiritualism." She can be addressed, The Lindens, Humphrey street, Cheetham Hill, Manchester, Eng.]

"Disentangling the Scriptures."

Rev. Dr. Philip Schaff, in the January number of The Forum, observes (while defending Dr. Briggs against the assaults of the "Scriptural inerrants") that Christian scholars who combine faith with learning and critical ability are rare, and are needed now more than ever to disentangle the Scriptures from traditional embarrassments: such, for instance, as the theory of a literal inspiration or dictation, and the absolute inerrancy of the original autographs, which nobody has ever seen or will see, for, he says, they are irretrievably lost.

These, he asserts, are human fictions, contradicted by undoubted facts, and make it impossible to defend the Bible against the objections of critics, historians and scientists. The Bible, says Dr. Schaff, is not a manual of geology, or biology, or astronomy, or chronology, or history, or science. Even the Pope of Rome does not claim infallibility in any of these departments. The Bible is a book of religion, a rule of faith and duty-no more and no less; and as such he claims from his clerical standpoint it can and will maintain its authority and power to the end of time.

The vital point, to our view, in these utterances of Dr. Schaff is that which acknowledges that the Bible, like any other collection of sacred writing, shall be judged by the same rules and interpreted after the same methods as any other, and especially any similar, class of writings. Its spiritual significance and force can certainly never be lost in any process of investigation to which it may be subjected.

The Banner in Foreign Parts.

Of our foreign exchanges received in Janu ary, seven of the thirteen numbers examined contained extracts from the BANNER OF LIGHT -but there were found no excerpts from any other American publication on Spiritualism. The publications containing these extracts are:

1. Annali dello Spiritismo, Torino, Italy, January, 1892, "Mrs. Bliss's Séances"; 2. Moniteur, Paris, France, January, 1892, "Festival of the Spirits in Japan"; 3. Revista Estudios Psicologicos, Barcelona, Spain; 4. La Fraternidad, Buenos Ayres, "Mrs. Etta Roberts"; 5. La Nueva Alianza, Cienfuegos, Cuba, December, 1891, "Mrs. Allen's Séances"; 6. La Nueva Alianza, Cienfuegos, Cuba, January, "Dr. Stansbury"; 7. Constancia, Buenos Ayres, Dec. 15th, 1891, "Photograph Spirit of S. Bret, East Thompson."

It is truly said that "a stitch in time saves nine." So it is a fact that Dr. Shelhamer's Specific for the prevention and cure of the grip is the best article on the market, and should be in the hands of everybody, ready for use at all times. It is an invaluable medicine, we know, hence we recommend it. Sent by is one dollar per bottle.

The Living Present and the Dead Past.

The above was the subject of a recent discourse of Dean Clarke in Napa City, Cal., of which the Daily Journal of that place gave the | following points:

which the Dally Journal of that place gave the following points:

"By force of habit and by bias of education, mankind are prone to look backward instead of around and above them for religious truth and light. Nationality, heredity and environment bend the twig by which the tree of individual life is inclined, and as the only light to creed imprisoned souls comes to them from the Orient, while the march of progress is 'Westward Hol' they are prone, like shaded plants, to turn to the only light allowed them, and hence their eager eyes are backward turned.

The reason the world to-day is peopled by so many specimens of 'arrested development,' spiritually as well as intellectually speaking, is because so many, like Lot's wife, have looked backward till they have become fossilized, and having looked toward 'the flesh-pots of Egypt' and of 'Falestine till they have lost their savor, 'wherewith shall they now be saited'? The spiritual stagnation, so widespread to-day, is largely due to the fact that the religious teachers have not dared to be 'wise above what was written' two thousand years ago. Unlike St. Paul, they have not 'put away childish things.'

They have not had the wisdom or the courage to comply with Paul's injunction, 'Let us have the principles of the doctrines of Christ and go on unto perfection.' Nay, they even 'have made the truths of God of none effect by clinging to traditions of men,' like Moses and the prophets, who were never meant to be the teachers of this age!

The great lesson needed to be learned is, that Divine Revelation, like all things natural, is progressive, and that God inspires men (and women) to-day as much as ever, and that those 'greater things' which Jesus promised, and which they 'could not bear' at his time even, are coming to this more enlightened age, and those who truly follow the examples of Jesus and Paul, and not that of the Beribes and Pharisees and Eadluces, will, while conserving the good of all the past, remember that the past is only our schoolmaster to bring us unt

Vaccination Going out of Favor.

The American Anti-Vaccination League is actively engaged in spreading the truth. New evidence continually accumulates to confirm the failure of vaccination to protect against smallpox. In Newark, N. J., during last December, smallpox had prevailed for some time been vaccinated as recent emigrants before being permitted to land. The Italians dreaded the hospital, feeling sure of going to their death if they went there. One of the officers of the hospital, who removed patients and disinfected the premises, it is reported, caught the disease and died. He had been as thoroughly protected by vaccination as any one could be. Upon his death a number of his associates refused to have anything more to do with smallpox patients, and resigned. The vaccinators tried to compel the children in the public schools to undergo the baneful operation. Many submitted reluctantly, and the school superintendent interfered and put a stop to the business, his course being approved by city officials and by citizens.

Smallpox has broken out in several localities in New York City, but the health officials say nothing about the fact that the patients have been vaccinated. Those suffering with the disease are at once taken to the smallpox hospital, the premises are fumigated and disinfected, and then they are all vaccinated, and vaccination is given the credit of controlling the disease.

Hudson Tuttle's prolific pen is continually in motion. We find in the California Summerland journal an article by this gentleman, in which he criticises the action of the organization known as "The National Reformers," in convention, which passed resolutions to the effect that the seventh day of the week should be kept "as a perpetual memorial of the resurrection as confirmed by apostolic precept and example." To this Mr. Tuttle replies:

"Admitting that the command to keep the Sabbath is obligatory, where is the evidence that it should be kept after the manner these self-constituted moral arbiters seek to enforce? According to them Christ came to inaugurate a new dispensation. He changed the old order which made man for the Sabbath and the old order which made man for the Sabbath and said it was made for man, and when in the fields of grain he broke the heads, to show his deflance of and contempt of the old usages. If the Bible is the 'foundation of law,' as these 'Reformers' hold, why not keep the Sabbath, as it commands, and not Sunday?

... That a body of clergymen, supposed to be well read in history, and to have made especial study of the Bible and theological systems, should have to publicly endorse such resolutions, and declare that Sunday was substituted either by Jesus, the apostles or church fathers for Saturday or the Jewish Sabbath, is one of the strangest anomalies of modern times."

These "God-in-the-Constitution" bigots, who demand the enactment of laws for the protection of the "Christian Sabbath," thus debarring the masses from enjoying Sundays in a rational way, do not seem to comprehend the trend of the public in the least degree. But their efforts in this direction will prove futile. as the people are to-day too well educated and too liberal in their views to be debarred their rights, on Sunday or any other day.

The Louisiana Lottery is being gradually wound up, in consequence of the General Government prohibiting it the use of the mails. Nicaraugua is said to be willing to harbor it, hereafter In order to enlighten those who have for many years lost their money by this concern, it is only necessary to show by the figures exactly how the matter stands. There is a drawing once a monthtwelve a year. The face value of tickets sold represents \$28,000,000, while the prizes count up to feed some of the starving people of that country! \$14,767,200. Therefore the gross profits amount to the enormous sum of \$13,232,800 each year. To furnish, as it were, an object lesson, it is only necessary to quote the words of a young man in New Orleans who had been in the habit of buying these tickets regularly, till on one unlucky day for the Lottery management he attended an official drawing, and saw "an omnibus full of tickets, and a silk hat full of prizes." as he expressed it, when he withdrew his patronage at once.

The BANNER OF LIGHT Spirit Message Department looms up the world over as a palpable demonstration of the immortality of the human soul. Even from the East, where THE BANNER is perused—among the so-called 'heathen"—we have been in receipt of letters extolling our Message Department. A Buddhist priest wrote to us several years ago that he saw a copy of our paper in Calcutta, and, being a good English scholar, he was astonished to find that the North Americans, as well as other nationalities, had come of late to a services in the interest of Truth, they will be knowledge of what they, at home, had taught fully compensated in the world beyond; of for hundreds of years. He begged of us to put him on our free list, which we, of course, did

Get tickets early for the Anniversary at mail from this office on receipt of price, which | Tremont Temple by the Children's Progressive Lyceum.

Two Hundredth Anniversary of Salem Witcheraft.

The two hundredth anniversary of the witchcraft delusion of 1992 was observed with appropriate exercises by the Danvers Historical Society on the afternoon of Wednesday, Feb. 17th, in the First Church. located within a short distance of the site of the old Salem village church, in which the first examinations were held, and just across the street from the site of Lieut. Ingersoli's tavern, to which those charged as witches were ordered to be brought. Several New England Historical Societies were represented. Rev. Dr. A. P. Putnam of Concord, President of the Danvers Society, presided.

The President of the New England Historical Genealogical Society, Almer C. Goodell, read a paper reviewing the events of 1692, and speaking at some length of the character of the people of the country previous to the outbreak-defending them on the grounds of their physical, sociological and theological condition. To them "giving up witchcraft was like giving up the Bible."

Other speakers added their thought, during the meeting, but we see nothing in the press reports to indicate that any of them referred to the dramatic after-scene in the Old South Church, when, with bowed head, the venerable judge through whom the accused found their condemnation publicly acknowledged his error.

A Serious Matter.

It is said that the late exposé of the condition of Chicago's water supply by Prof. Sedgwick appears to have aroused the inhabitants to a sense of their danger, and the local papers are now giving as much space to the discussion of the question of its purification and the prevalence of typhold fever there as to the reports about the progress of the preparations for the World's Fair. Meanwhile the health authorities have advised the people to boil the water before drinking, or to procure it from other sources than the regular water supply. A first-class article in drinking-water now sells on the streets of Chicago at from eight to fifteen cents a gallon. This is considered a rather stiff price for the liquid, but it is considerably cheaper than typhoid fever. What has become of the medium James's artesian well that was considered a 'bonanza" of pure water, and flowed in abundance. enough to supply the whole city? That's what we would like to know.

Dr. F. L. H. Willis

Is to address the Norwich, Ct., Society of Spiritualists among the Italian population, all of whom had in March—not the First Society of Chicago, as previously announced.

> The "Dark Ages" in England.-The municipality of Cambridge, Eng., is, and always has been, under university jurisdiction; that is to say, it is governed by the university located there. The citizens of that famous university town have of late been intensely excited (so says a special dispatch to the daily press, which we have not seen contradicted) over the arrest by the college authorities, under an old and musty law emanating from the dark ages, of a young lady of perfect respectability for walking on the public streets with a college student. The University claims to have jurisdiction over all citizens. The young woman was not only arrested, but confined in one of the college buildings by order of the pro-proctor-a Reverend quite of course. There was such a burst of indignation throughout Great Britain in consequence, that he concluded it was wiser to release his fair prisoner. A popular subscription has been raised to defray the expenses of a suit for damages which she will bring against the proctor for assault, false imprisonment and malicious persecution. The member of Parliament from Cambridge will bring in a bill abolishing university jurisdiction over citizens. One would think it was about time! England has also other dormant and forgotten laws-operant only when special ends are sought-which should be brushed from her statute books by the present generation of Englishmen: notably that survival of a bypast age which is used on occasion, as far as the authorities dare in the face of a more enlightened public opinion, to visit upon nineteenth century spiritual mediums the penalties laid upon old-time "witches and wizards."

> Woman Suffrage Hearing .- On the morning of Feb. 19th the Green Room at the Massachusetts State House was filled with the advocates of universal suffrage in this Commonwealth. Mrs. Lucy Stone and Dr. Henry B. Blackwell were the first speakers, the latter referring to the recommendation made by President Harrison, that the power of granting municipal suffrage should be taken from the States, and given to Congress. Fearing that possibly such a thing might take place, he asked for early legislation. L. Edwin Dudley was in favor of giving to women equal voting privileges with men. Mrs. Julia Ward Howe spoke of the barriers which women had already overcome, and said they were fast reaching the level of men in the business of the world. Mrs. Eliza Trask Hill, Hon. George S. Hale, Senator Gilman, Mrs. Susan S. Fessenden and Mrs. Adelaide Claffin of Quincy, also made favorable remarks. There were no remonstrants, and the hearing was closed.

Wants the World's Fair Closed on Sundays. - A member of the Massachusetts Legislature has been found who was bigoted enough to introduce, Feb. 19th, the petition of a number of other bigots that the Bay State's appropriation for the world's Fair be accompanied with the request that the exhibits be not opened on Sunday.

Such narrow-minded zealots-who are so ready to force their creedal halter upon the necks of their fellowmen-will do well to look at this clear-cut penportraiture of their ilk, as drawn by the Oakland (Cal.) Times:

"They try to compel the observance of their Sabbath at an Exposition to which the whole world is invited, in spite of the fact that this Sabbath is recognized only by a minority of the world's inhabitants and religions."

Aid for Destitute Russians. - Curious things often happen through the whirligig of time. Not long since the fine American steamer Indiana was chartered by the general government and sent to the Charlestown navy-yard to be fitted out for Chili, in case of war with that country. Now this same steamer has been chartered by Philadelphians, loaded with flour and other cereals, and is on her way to Russia She goes out in the interest of peace instead of that of war!

Read what the Haverhill Gazette says regarding Prof. Carlyle Petersilea and his new mission — on our second page. Spiritualist societies everywhere should secure the valuable and unique services of the Professor; he can be addressed for engagements at 62 Boylston street, Boston, Mass.

Mr. W. J. Colville will conduct an advanced class in Mental Science—so we are informed—giving the theory and practice in consecutive lessons at The Copley, 18 Huntington Avenue, Boston, Feb. 25th and 26th, inclusive, at 2:30 P. M. His usual Monday lecture was given on the 22d at 2:30.

No better people or more earnest workers are upon the spiritualistic platform than Mr. and Mrs. G. W. Kates-the former a vigorous thinker and eloquent orator, the latter a platform test medium of remarkable power. They should be constantly employed and well paid. By saying this, we do not wish to pluck a single feather from other platform speakers -they are all grand workers; and if they do not get fully remunerated for their arduous this we have not the least doubt.

Watch this paper for Anniversary Programme of Children's Progressive Lyceum at Tremont Temple.

After eating, does your food distress you? Albro's Regulating Cordial gives instant relief.

NEWSY NOTES AND PITHY POINTS.

PESSIMISM. Who weaves his soul among his words At woman's feet to lay, But dips his pen into his heart To write his life away,

Who trusts in her fidelity
Will find that one by one
Her promises will melt away
Like snowfiakes in the sun.

If a landlord will not put his property in decent repair and make it suitable for the occupancy of human beings, he should not be allowed to derive any income from the rookeries.

Naples is alarmed by a threatened eruption of Mt. Vesuvius. Lava has already issued from the base of the volcano and flowed into the Atrio del Cavallo.

Notes and Quebies.—Of the general contents for February are "Translations of Quotations," "Laugh-ing and Weeping Philosophers," "Negative Squares," "Astronomical and Biblical Questions," etc., the closing pages giving a paper read before the Societas Rosicruciana last January by S. C. Gould, VIII. C. Manchester, N. H.: S. C. & L. M. Gould. For sale by Colby & Rich.

"THE GRIP." "THE GRIP."

Once I was well as the healthlest man,
With every disease that was known under ban,
Rollicking, jolly and happy, indeed,
As a man with nover an earthly need;
But now I shiver whenever I hark,
And growl in a sort of Peruvian bark—
Muttering,
Grumbling,
Swallowing a nip
So bitter, to drive off the horrible grip.

[Ex.

The Florence News says the man or woman who gets mad at what the newspapers say about them, should return thanks three or four times a day for what the newspaper knows about them but keeps in the background.

Mr. Borely Bore-Bore (pausing at the door)—"Ah, beg pardon, you have your hat and cane, I see. I will call again." Busy Editor (eaperly)—"No, indeed, my dear fellow, do n't think of it. Do come in and sit down; I am just going out."—Brooklyn Eagle.

The world is full of work for each of us to do, and the more happiness we bestow on others the more we shall be blessed ourselves. And if we cheerfully perform the work which Jehovah has assigned us, our re-ward of "well done" will more than repay us for all our efforts in the cause of Truth.

"Algernon," she said, dramatically, "is a man after my heart." "No he is n't, my dear," replied her practical father, "he is after your pocketbook."

A teacher writes: "What will you charge to publish an advertisement of a high school four inches long?" A high school four inches long must be such a curiosity that people will go and see it without any advertising.—Exchange.

If the sun were a hollow air-ball, it would take 1,331,000 globes the size of the earth to fill it.

When Mammon ceases to be god, there will be no longer a fancied hell. Theologians are just beginning to find this fact out.

To use the Bible as a means of spiritual awakening and nurture is possible for the spiritually-minded only. The State is utterly void of this spiritual-mindedness, and hence is utterly unit to use the Bible for religious instruction.—Rev. Owen James.

No choice is left but to enforce with vigor all laws intended to secure to the citizen his constitutional

A man's credit is low down when he cannot obtain money under false pretenses.—New Orleans Picayune.

Theodore Tilton seems to have found oblivion in Paris. He ought not to be disturbed.

The love of order and obedience to the laws which so remarkably characterize the citizens of the United States, are sure pledges of internal tranquility; and the elective franchise, if guarded as the ark of our safety, will peaceably dissipate all combinations to subvert a constitution dictated by the wisdom and resting on the will of the people.—Ex.

-Lowell Courier.

The man who does Not advertise.

And when he finds, And when he finds, And when he finds, And when he finds and Too latte, a fall in the form That to his store.

That to his store That to his store. The finds at not flock, And hell his goods And hell his goods And hell his goods and hell his formsell, And trade, like this, And hell his finds this, And hell help was a still on shell. goob дре шви мро We loathe, abhor, Deteat, desplae

THE VACCINATION INQUIRER - for February urges, with the force of argument and the potency of facts, a demand for the repeal of compulsory vaccination laws. London, Eng.: E. W. Allen.

FROM THE FAR WEST come the following appreciative words, written by a kind patron when renewing his subscription:

Please continue to come over the mountains to us. In our home you are called the best paper in America; the first one read. Enclosed please find \$2.50 to defray your expenses.

Elk City, Idaho, Feb. 8th, 1892.

Congress cannot reënact the laws of God .- Webster. Certain bodies of church-members and their strikers who are calling on Congress to do something for "religion," etc.—as they understand the matters mooted—can profitably peruse the above words of the god-like Daniel." Even that august body, they should understand, has its limitations.

To folks for whom the word check is synonymous with at least a respectable sum of dollars, the sight of one for three cents which was offered at a certain bank this morning would have been depressing.—Boston Transcript, Feb. 19th.

VICK'S MAGAZINE.—This monthly has changed its form to a small quarto of sixteen three-column pages. and reduced its price to fifty cents a year; at the same time increasing the quantity and variety of its contents, rendering it of greater value to professional and amateur florists. Rochester, N. Y.: James Vick.

Everything depends upon the weather, says an exchange, quite truthfully. Some days the tide of life comes in "shouting, foaming, advancing," and overbrims the smallest inlet and estuary of our natures. Everybody is happy and works under high pressure, and works well. A turn of the weather gauge, and next day it is all ebb, and we are scrambling in the mud with "the creatures of the low tide."

A whining grumbler is a moth that eats into the vitals of home and society, and is always prompted by extreme selfishness.

Read the advertisement of Dr. Bridgman's Electro-Magnetic Belt in this issue. In it Dr. Bridgman offers to send two pairs of his "No Cold Feet" Electro-Magnetic highest attainable power Insoles free to each of our readers who remits him \$5 for one of his full power Electro-Magnetic Belts-the "Clincher."

THE MEDICAL TRIBUNE, Issued at 124 West 47th street, New York, and edited by Robert A. Gunn, M. D., is full (as to its latest received number) with strong words for medical freedom and progress. The subjoined "snip" will show the keen animus of this fearless publication:

"At a medical society lately convened in the Quaker City, the subject of cystitis was under discussion. One of the physicians said he had experienced good results from the use of oil of sandal-wood, but the best preparation he knew of 'was objectionable on account of the fact that it is largely advertised, and the name of the manufacturer is stamped on the capsules, thus giving to a certain class of patients a clue to their treatment, which is an advantage neither to them nor us.' Bigoted and unfortunate 'us!' that are not willing to render unto Casar the things that are

New Orleans, La., was visited, Feb. 17th, by one of

THE WEST.

CINCINNATI, O., NOTES.

BY R. SHEPARD LILLIE.

To the Editor of the Banner of Light: Sunday, Feb. 14th, the rain came in torrents. which is not an agreeable circumstance for the church or lecture-going part of a community. Of course it had the effect of keeping some away from the hall. Still, good audiences greeted us, both morning and evening.

some away from the hall. Still, good audiences greeted us, both morning and evening. The violinist, Mr. Cook, was detained on account of sickness, but those who were present furnished most excellent music. Mr. Lillie's solos are highly appreciated by the people of Cincinnati.

The morning service was devoted as usual to the consideration of questions from the audience, and in the evening the subject chosen by the guides was: "The Radicalism of To-day the Conservatism of To-morrow." They directed attention to the three especial lines of Radicalism—Religion, Politics, or Government, and Medicine—saying all we have of advancement in any direction is because of some radical innovator upon past customs. They spoke of Jesus as a radical in each of these respects, as he spoke boldly against existing errors in Church and State, at the same time performing wonders as a healer; which was opposed to the customs of the time in which he lived, and caused them to look upon him as one possessed of a devil. In time this movement crystallized, and form, ceremonial, creed and ritual took the place of the daring and radical utterances which once characterized it. Then came the long "Dark Ages," in which the gloom of ignorance and superstition held almost complete sway, and a conservative acquiescence in error was the rule: Nearly sixteen centuries of this before the appearance of the radical monk, Luther, who with his sincere protest headed one of the most radical religious reforms the world has ever known, yet which has in its turn become the conservation. protest headed one of the most radical religious reforms the world has ever known, yet which has in its turn become the conservatism of the present age. The Wesley brothers, Ballou and others were referred to as radical reformers, leaders in movements which hadeach in its turn—become stationary or fixed in a conservatism entirely unlike its original leader or founder. Such is human history.

And we are now in an age marked by a forcible radicalism in every direction, when minds are at work upon problems of the greatest import. Far-seeing ones are prophesying radical changes which must be brought about for the good of the greater number.

Spiritualism stands as one of the most radical movements of the present time. It has been started on the part of spirits for the very purpose of assisting in carrying forward radical measures for the good of mankind; not for the building up of another great sect, but for

cal measures for the good of mankind; not for the building up of another great sect, but for the benefit of the race. Its work has necessarily been a radical one—a destroyer as well as a builder. From the first questions addressed to spirits in regard to the state of the soul after death up to the present time, the replies made by spirits have made radical inroads upon the belief in the fundamental doctrines of the Church; but who shall say that history in this case shall not repeat itself, and that the most radical or advanced thought given by spirits will not (in the not far away future) be accepted by the masses, as in fact many of spirits will not that the not tar away future; be accepted by the masses, as in fact many of them are already? So much has been done in this direction to change the thought and to remove prejudice that thousands will flock to hear what but a comparatively short time ago would have been considered rankest heresy, and the advocate would have been branded or estracied if not put to death

accepted by the masses, as in fact many of them are already? So much has been done it them are already? So much has been done it the are already? So much has been done it the direction to change the thought and to remove prejudice that thousands will flock to hear what but a comparatively short time ago would have been considered rankest heresy, and the advocate would have been branded or ostracised, if not put to death.

Robert G. Ingersoll has attacked every vulnerable point in Christianity, has held up to keenest criticism the Bible—once considered, and now held by the strictly orthodox, to be the infallible word of God. He has laughed, and compelled the public to laugh with him over every story, from Jehovah in the Garden of Eden to John on the isle of Patmos; and poper House, Cincinnati, by an audience of so-called Christians, all born in the church, and many of them tacity subscribing to its tenest to-day—an audience which paoks that great building until standing-room is at a premium; and every one of these have paid for desirable seats one dollar, infer of hearing this noted "infidel" talk! Surely the world is moving. Go on, Robert, for certainly you are a Moses leading out of a wilderness of superstition; but, when out of this wilderness, or superstition; but, when out of the wilderness, or superstition

refusing to listen to the Puritan preachers of those times." I will close this article by saying that the Ladies' Aid Society gives this week a mask party or dance for the financial benefit of the Society; and the usual services will be held on next Sunday morning and evening.

Springfield, Ill .-- A correspondent writes: Mrs. Anna Blanchard Lepper has been legally ordained and licensed "a minister of the Gospel of Spiritism." she is now ready to answer any and all calls as a public platform lecturer and test medium; she will also attend to calls for funerals, and perform marriage ceremonies. Her lectures are all very interesting, plain and to the point. Her address for the present is 512 South 9th street, Springfield, Ill.

As a Society we are working under a charter granted to us by the State of Illinois.

A Limited Ged .- Mr. John W. Chadwick, Unitarian minister, having recently brought a direct charge against Dr. Lyman Abbott's orthodoxy as the pastor of Plymouth Church in Brooklyn, the latter referred in a subsequent sermon to the charge, in which it was asserted that he was more Unitarian than the Unitarians themselves. He said he did not propose to dissect and analyze Christ. He did not want to see what Christ was philosophically, but to see what he was to men. Christ-he defined-was the picture of what man was in the ideal of God. While he would not say that Christ was God, which he found nowhere stated in the New Testament, he would say that he was under limitations; that is, God put himself under the limitations of humanity to reveal himself to man. So that if Christ was not God, God nevertheless subjected himself to limitations in Christ.

Moses Hull & Co. announce to appear next May the first number of a new monthly magazine of fortyeight pages. The publication is to be a "remcarnation" of Mr. Hull's former New Thought, in better form and under improved auspices, and is to bear the same name. Each number is to contain a sermon by Mr. Hull, poems and inspirational thoughts by Mrs. Hull, and contributions of high literary merit by other writers, with occasionally a portrait of some one of the foremost workers in the fields of Spiritualism and general reform. The price is to be one dollar a year. Specimen copies ten cents each. Moses Hull & Co., publishers, 29 Chicago Terrace, Chicago, Ill.

Vineland, N. J .- The Children's Progressive Lyceum of this place celebrated its twenty-seventh anniversary Feb. 11th, at Cosmopolitan Hall. A report of proceedings from the Corresponding Secretary will appear next week.

Good Cooking

New Orleans, La., was visited, Feb. 17th, by one of the greatest conflagrations ever known there. Some of the chief blessings of every home. To always insure good outstards, puddings, sauces, cto., use Gait the largest dry goods establishments in the South were burned. Loss about \$2,000,000.

Laconies. , NO. V. BY TYPHO.

The egotist is always boasting; But sometimes he gets an awful roseting.

The man who talks morality on the public rostrum. and practices immorality in private life, is a dangerous individual to have anything to do with.

Charity honestly bestowed is a heavenly attribute. But when it is given solely to gain the applause of the multitude, it becomes a sordid affair, because the giver does not stop to consider whether it is well bestowed or not.

The slugger makes money hand over fist.

An honest man's the noblest work of good, But not as yet exactly understood.

Chicago has been christened by the public press all over the country "Windy City." Judging from the tone of its newspapers of late the statement seems to be correct in many particulars.

> The star-spangled Banner In glory doth shine, While the despots of earth Are in their decline.

Misrepresentation seldom pays in the long run. People who rather have war than peace are stereotyped croakers.

The mutability of human affairs is a great studyespecially among Spiritualists. I have watched the course of these people for many years. They vacillate dreadfully. Those who have been aided pecuniarily by devoted Spiritualists of means, when the donations cease to materialize, turn the cold shoulder upon their benefactors, and do all they can to make It appear that they are not what they ought to be

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

This is rather too long a "Laconic," but it is war-

ranted, notwithstanding.

P. C. Mills spoke in Seattle, Washington, Feb. 21st, at the Masonic Hall, University Square. He will make engagements to speak anywhere in Washington during March on reasonable terms. Address Postoffice Box 5, Edmonds, Snohomish County, Washington

Edgar W. Emerson has the following engagements for March: 6th, 13th, 20th, Berkeley Hall, Boston, afternoons, and Cambrigeport, evenings; 27th, Providence, R. I.; 31st, Boston Spiritual Temple Society, Berkeley Hall.

Helen Stuart-Richings is filling a three months' engagement with the Progressive Spiritualists' Society of Grand Rapids, Mich., where she may be addressed until May 1st at "The Warwick." Her engagements are made up to January, 1893, and societies desiring her services for later dates should correspond with her now. Her camp engagements include Parkland, Pa., Onset, Mass., and Clinton, Ia.

Mrs. Add Roya Inspirational lecturer and platform

Mrs. Ada Foye, inspirational lecturer and platform test-medium, has decided to make another Eastern tour the coming fall and winter of 1892-3. Spiritual societies desiring her services next season will please write as soon as possible and secure dates. Her address is P. O. Box 517, Chicago, Ill.

E. J. Bowtell spoke for the Spiritualists of Spring-field, Mass., Sunday, Feb. 21st, he having been em-ployed there, with the exception of one Sunday, since the early part of January. He is now in Boston, and can be addressed for engagements in care BANNER of Light.

Rdwards tests at the same sessions. Music and singing by Miss Chase of Swampscott, assisted by her mother. Next Sunday afternoon and evening Mrs. Chase of Swampscott, Mrs. Atherton and Mrs. Prentiss of Lynn will take part.

Fair at Onset.

Encouraged by their success of last season, the ladies of Onset propose to hold another Fair, in August of the present year, for the still further improvement of the place, and would thus early bespeak the aid and coöperation of all who are interested in the welfare of Onset—whether visitors or residents. The committee hope all friends will interest themselves, that we may meet with even grander success than last year. Success than last year.

MRS. HELEN M. WOOD, Sec'y, Onset, Mass.

MISS H. C. BERRY, Chairman, Philadelphia.

MRS. A. M. BROWN, Treasurer, Philadelphia.

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, ati7:45-Feb. 26th. March 4th, 11th, 18th and 25th, 1892.

As a Nerve Tonic, use Horsford's Acid Phosphate. Dr. S. L. Williams, Clarence, Iowa, says: "I have used it to grand effect in a case of neuralgic fever, and in uterine difficulties. Also in cases where a general tonic was needed. For a nerve tonic I think it is the best I have ever used, and can recommend it most confidently." most confidently.'

SPIRITUALIST MEETINGS.

Obleage, III.—The First Society of Spiritualists meets at Washington Hall, Washington Boulevard, corner Ogden Avenue, every Sinday at 10% A. M. and Ty. P. M. Speaker, Dr. Fred. L. H. Willis.—The First South Side Spiritual Society meets at 77 Intry-first street every Sunday at 3 P. M. Speaker, Mrs. Emma Nickerson-Warne. F. M. Speaker, Mrs. Emma Nickerson-Warne.

Buffale, N. W.—First Spiritualist Society meets Sundays in A. O. U. W. Hall, corner Court and Main streets, at 2½ and 7½ F. M. Wm. F. Pfleffer, President; H. Eaton (225 Franklin street), Secretary.

Baltimore, Md.—The Religio-Philosophical Society meets every Sunday at 11 A. M. and 8 F. M. at Wurtsburger's Hall, North Exeter street, near Gay. Chas. A. Zipp, Secretary, 1405 East Madison street.

Grand Rapids, Mich.—Progressive Spiritualists' Society, Elke' Hall, Ionia street. Meetings Sundays, 1014 A.M. and 18 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, Ill.—The Social Wheel of Progression, or First Spiritualistic Society, will hold public worship every Sunday at 2 of P. M. at 512 South 9th atreet. D. N. Lepper, President; Miss H. A. Thayer, Secretary.

Springfield, Ili.—Meetings are held in the G. A. R. Hall on 5th street, every Sunday at 7% P. M. Mrs. A. B. Lepper, speaker. Oakland, Cal.—Mission Spiritualists meet every Sunday at 2 and 7% P. M. at Native Sons' Hall, 918 Washington Street.



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1892 March. |Su. | Mo. | Tu. | We. | Th. | Fri. |Sat. 3 | 4 |7 | 8 | 9 | 10 | 11 | 12 13 | 14 | 15 | 16 | 17 | 18 | 19 20 | 21 | 22 | 23 | 24 | 25 | 26 **27** | **28** | **29** | **30** | **31**

MEETINGS IN BROOKLYN.

The Progressive Spiritualists hold their weekly Conference at Bradbury Hall, 290-292 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 even-ing at 7% o'clock. Good speakers and mediums always present. Services held under the auspices of the Ladies' Ald. Mrs. M. Evans, President.

Conservatory Hall, Bedford Avenue, corner of Fulton Street.—Sundays 10% A. M. and 7% P. M. W. J Rand, Secretary. The People's Spiritual Conference; held every Monday evening at 8 o'clock in the Parlors isl Lexington Avenue, three doors above Franklin Avenue L Station. Interesting speakers, good music, questions answered, tests given. Admission free; all are cordially invited. Also meet ing every Friday at 3 P. M. Mrs. Mary C. Morrell, Conductor. The Woman's Spiritual Conference meets at par-lors 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, 816 Spring Garden street, Sundays, at 10½ A. M. and 7 P. M. Lyceum at 2½ P. M. Joseph Wood, President; Benj. P. Benner, Secretary. Keystone Spiritual Conference every Sunday at 2% P. M., southeast corner lith and Spring Gardenstreets. William Rowbottom, Chairman.

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and they are to appear.

The BANNER OF LIGHT cannot well undertake to vouch for The BARRE OF Life tennow we a water take to which or the honesty of its many advertisers. Advertisements which appear fair and honorable upon their face are accepted, and whenever it is made known that dishonest or improper persons are using our advertising columns, they are at once interdicted. We request patrons to notify us promptly in case they discover in our columns advertisements of parties whom they have proved to be dishonorable or unworthy of confidence.

SPECIAL NOTICES.

Dr. F. L. H. Willis may be addressed at 46 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. Preëminent in Deafness, Paralysis and Insan-124 Dartmouth street, Boston. ty. 124 D Feb. 13. 1m

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

James Burns, 18 Southampton Row, London, Eng., is agent for the Banner of Light and keeps for sale the publications of Colby & Rich.

Send for our Free Catalogue of Spiritual Books-it contains the fluest 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.

Special Inducement for Purchasers. A LL purchasers of C. P. Longiey's book of beautifulsengs,
A "Echoes from an Angel's Lyre," will receive
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sheet music, bearing lithographic title-page, with portraits of Mr. and Mrs. Longiey. Also a copy of grand
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Marching Away." Purchasers may select the premium
they desire from the list of songs in our advertising columns. Price of book postpaid, \$1.00.

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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 bell. Patients treated at their homes. Feb. 27.

A STROLOGY.—Most fortunate dates for all purposes, life writings, advice, etc.; full descriptions free. Send date and hour of birth with stamp. T. A. BEARSE, Astrologer, 172 Washington Street, Rooms, 12 and 14, Boston Mass.

A STROLOGY.—Would You Know the
A Future? Accurate descriptions, important changes,
and advice /rec. Send date and hour of birth, with stamp.
No callers.
Feb. 27. lw* 67 Revere street, Boston.

M. Vapor Baths and Massage. Suite2, 218 Tremont street. Circles Sunday and Wednesday, 7:30 P. M. 1 W Feb. 27.

1892 DR. G. A. PEIRCE, Healing Medium,

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Will mail this Treatment of Diagnosis, Prescriptions of needed advice and remedies, Magnetic Healing Papers, &c., to order By Letter Correspondence, upon receipt of a lock the patient's hair or recent writing, statement of sex, age, full name, residence, description of illness, and \$1.00 for a trial; or \$2.00 or more, as fuller services are required. Letter Address, P. O. Bex 903, Lewiston, Maine. Isowif Dec. 18.

Mrs. Dr. Ripley, SPECIALIST. Heals the sick by Massage and Magnetic Treatment. Acknowledged by medical experts of the world to be one of the most powerful agents ever discovered for the cure of Nervous, Chronic, Paralytic and Rheumatic Diseases. Office 8% Bosworth street, Room 6, Boston, Mass. Hours 10 A. M. to 5 P. M. Sundays excepted. 4w* Feb. 27.

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FOR Dr. Stansbury's Specific Remedies. Send for Circulars, Testimonials, Terms, etc., to DORNBURGH & WASHBURNE, Olmstedville, N. Y.
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Jan. 2. Dr. and Mrs. W. A. Towne,

MAGNETIC, Mind and Massage Treatments, also remediate dies furnished. Now located at Hotel Aldrich, 98 Berke ley street, Boston. Hours 10 to 7. School of Sensitives.

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J. K. D. Conant,
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SITTINGS daily from 10 A. M. to 4 P. M. Séances every
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No. 11 Union Park, Boston, Mass., between Shawmut Ave.
and Tremont street. Will hold Public or Private Séances.
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R EADINGS 52.00. Office hours 10 A.M. to 5 P.M., Sundays excepted. 8% Bosworth street, Room 6, Boston. MRS. DR. RIPLEY. Feb. 27. Mrs. H. Dean Chapman,

NSPIRATIONAL and Healing Medium, 31 Common st., Boston. Hours 9 to 7. lw Feb. 27. IF YOU WISH The Best Paper In the World. TAKE THE BANNER OF LIGHT.

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Cloth, 12mo, pp. 354, price \$1.25; paper, 50 cents.
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The Symbolical Language of Ancient Art and Mythology. An Inquiry. By Richard Payne Knight, author of "Worship of Priapus." A new edition, with Introduction, Notes translated into English, and a new and complete Index. By Alexander Wilder, M.D. With 348 Illustrations (many full page) from Ancient Gems, Coins, Medals, Bronkes, Sculpture, Egyptian Figures, Antique Statues, Monuments, etc.

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PRICE REDUCED. Proof Palpable of Immortality.

Being an Account of the Materialization Phenomena of Modern Spiritualism, with Remarks on the Relations of the Facts to Theology, Morals and Religion. By EFES SAR-GENT. The work contains a wood-out of the materialized spirit of Katle King, from a photograph taken in London, spirit of Katle King, Irom a processing the England.
Cloth, reduced from \$1.00 to 50 cents; paper reduced from 75 cents to 25 cents.
For sale by COLBY & RICH.

The New Ideal of the Christ,

By W. J. COLVILLE, is now issued in a neat pamphlet, and is a document well worthy of extended circulation, setting forth as it does the spiritual view of the Christ, in distinction from the orthodox supernatural conception on the one hand, and the negative, agnostic theory on the other, Pamphlet, pp. 23. Price 5 cents; 6 copies for 25 cents.

For sale by COLBY & RICH.

Message Department.

ON TUESDAYS AND FRIDAYS Of each week Spiritual Meetings will be held at the Mali of the Manner of Light Establishment, free to the public, commencing at Bo'clock P. M. J. A. Shel-hamer, Chairman.

Answers to Questions, and the giving of Spirit Mesages, will occur on the same day, and the results be consecutively published in this Department of The Ban-

consecutively published in this population.

At these Sances the spiritual guides of MRS. M. T. LONG-LAY occupy the platform for the purpose of answering questions propounded by inquirers, having practical bearing upon human life in its departments of thought or labor. Questions forwarded to this office by mail, or handed to the Chairman, will be presented to the presiding spirit for con-sideration.

sideration.

MRB. LongLey, under the influence of her guides, also
gives excarnated individuals anxious to send messages to
their relatives and friends in the earth-life an opportunity

their relatives and friends in the extrained an opportunity to do so.

It should be distinctly understood that the Messages published in this Department indicate that spirits carry with them to the life beyond the characteristics of their earthly lives—whether 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 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 vorify them by informing us of the fact for publication.

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

Letters of inquiry in regard to this Departmen must be addressed to COLBY & RICH.

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

Report of Public Séance held Dec. 11th, 1891.

Report of Public Séance held Dec. 11th, 1891.

Spirit Invocation.

Oh! thou Blessed Spirit, whose tenderest name is Love, thou Divine Presence permeating the universe with light and power, thou Supreme Intelligence in whom all thought springs, whence all animation and consciousness flow outward through all space, thou art the infinite Being whom man calls God, but whom we recognize as spirit, and spirit only, knowing that thou must be diffusive and permeate all matter, all objects, all points in this vust universe. We in thought would draw near unto thee this hour and become receptive to the inspirations that flow from thy great courts of knowledge and of truth. We would receive a quickening of the spirit, that our inner natures may become better unfolded, and that our perceptions may onlarge so that we may comprehend something of thy great laws and realize the truths which thou hast set before mankind.

We would come into communion with pure and beautiful beings from the spiritual world; we desire to learn of them, to be instructed, that our higher natures may be developed, and that we may become better fitted to press forward and undertake the works of the life. We desire to be prepared for their companionship, that our association and theirs may be useful unto each one, and that from their influence we may send out unto our kind on earth an atmosphere of peace and of sympathy which shall be helpful to our brothers and sisters below.

We thank thee for every blessing that life contains; we rejoice in the sunshing that streams upon our way; we are grateful, even, when the storms beat upon us, knowing that they, too, are for good ends and will work useful results. We pralse thee for human love and the tender followship that exists between man and man, and we ask that the time may hasten its coming when these attributes of the roul will be more largely exercised in the human family so that there shall be an end of discord and sirife, and only harmony and peace shall abide in the hearts of earth's children foreve

Questions and Answers.

CONTROLLING SPIRIT.—Your queries are now in order, Mr. Chairman.

conditions. From time immemorial man has seemed to feel himself an immortal being. Death has been all about him. He has seen decaying forms, matter changing its various shapes, and he has witnessed this process of dissolution in the animal form at his feet, and even in the human form, touching his own nearest and dearest, and taking them from his home. He has not been satisfied, has man, to accept the fact which nature presents to him in the dissolving forms as the finality for mankind, but has felt within him the glimmerings, not only of a hope, but of a firm belief in immortality, this hope and this belief springing from the spiritual nature, which, being eternal, cannot be quenched in its aspirations and in its intuitive knowledge by any material form or force which may be laid upon it.

The experience on earth of human beings has been one of discipline, one of severe trial. Shadows as well as sunshine have come to humanity. Heavy crosses have been borne. Pain and sickness, as well as death, have visited mankind. Reverses in fortune, disappointment in friends, and all sorts of adverse conditions have seemed to come as a part of human experience. No wonder that sensitive snirit

tions have seemed to come as a part of human experience. No wonder that sensitive spirit shrinks from these trials, and longs for some-thing that is more peaceful, more beautiful and series above and beyond the friction and turmoil of this physical life. Thus has it been borne in upon mankind that in the life beyond borne in upon mankind that in the life beyond there is a cessation from pain and sorrow and care; thus have human beings who have suftered severely hoped and longed for a place of rest, where infinite peace might be found in compensation for the trials of the past. Yet your correspondent, Mr. Chairman, presents a profound thought in the question, Why should one who has passed through a life of pain and sorrow here expect to find an eternity of happiness as compensation, when we remember that an earthly span of human existence is but as a moment compared to the great, endless sea of experience called eternity?

We look upon the matter in this light: If one expects to reach a spiritual world where there is no pain, no sorrow, no sad reflection

there is no pain, no sorrow, no sad reflection coming to humanity, then he will be sadly mistaken and disappointed. We know of no spirit world where human sympathy and love will permit of a life that is always free from spirit world where human sympathy and love will permit of a life that is always free from shadow, pain and sorrow, because, just so long as there are human beings in this or any other world struggling through the great sea of pain and affliction, battling against the strongholds of ignorance and error, crowded down by injustice and wrong, just so long will human hearts in higher worlds beat in sympathy and in tender love with these suffering ones, and just so long will a shadow of pain rest upon the souls of those pure spirits who desire to see mankind uplifted from all affliction. But in the higher spiritual worlds, exalted minds are so busily engaged in the accomplishment of beneficent works for mankind that the shadows do not rest heavily upon them. They find a peace that passeth human understanding in their line of life, and therefore are equipped with strength to go on with their work for the betterment of mankind.

Aside from this cause, there are many in the spirit-world suffering pain and disappointment and corrows and care for they have their tricks.

Aside from this cause, there are many in the spirit-world suffering pain and disappointment and sorrow and care, for they have their trials and perplexities. They are not purified all at once because they have been raised to the higher life; they are not freed from all sorrow in a moment because they have passed from the physical form. By no means. Every department of human existence presents its discipling and experiences to humanity, and ment of human existence presents its discipline and experiences to humanity, and, through this discipline and experience, man may have to meet trial after trial, testing his spiritual strength, and proving to himself, as well as to his associates, what is his depth of character, and just how he has been purified by the course which he has pursued.

There are worlds upon worlds natural tenders are worlds upon worlds.

by the course which he has pursued.

There are worlds upon worlds, natural, tangible, and just as real to their inhabitants who once dwelt upon the earth, and who are known to you as spirits, as is this planet tangible and real to you who now inhabit it; and these worlds present to their occupants, as we have said, experiences and discipline different from what the earth has afforded, because the man who has become freed from ferent from what the earth has allorded, because the man who has become freed from these physical environments and conditions has reaped the experiences incident to them, and he has no more need of them. He has, however, need of other experiences, such as are afforded by other worlds, and these bring to him that which on earth might be called suffering, and even sorrow or trial, because these are always necessary in the unfoldment of the spiritual life. But man, as he rounds of the spiritual life. But man, as he rounds out in wisdom and the attainment of knowl-edge, comes to look upon suffering and sorrow edge, comes to look upon sunering and sorrow in a different light from what he does on earth.

He knows of what utility these are in the life-line of his experience, and he profits by them, so that he rises to greater heights of self-con-quest and schlevement through the very disci-pline.;

Q.-[By the same.] How can any one believing in Spiritualism call himself a Bible Spiritualist? Is such a man honest in his claim?

ing in Spiritualism call himself a lible Spiritualist? Is such a man honest in his claim?

A.—Such a man may be perfectly honest and consistent in his claim. For ourselves we are satisfied with the term "Spiritualism" or "Spiritualist," without any qualification or prefix whatever; but we have no objection to any other man calling himself a "Bible Spiritualist," or claiming that he subscribes to "Bible Spiritualism," if he so desires.

If a man comes to us and claims that in reading the Bible by the light which Spiritualism has brought to his mind he can understand many of its passages and make them of use to himself, we do not wish to deprive him of that experience, or of the knowledge and comfort which he derives from it. If he further informs us that in the Bible he finds recorded many instances of spiritual revelation and manifestation to mankind, showing where ancients have been visited by wise intelligences from the higher life and instructed or given some kind of consolation, we can agree with him; for we affirm that the Bible, from beginning to end, is replete with instances of personal inspiration and revelation from the spirit spheres; that it records manifestations of a phenomenal nature, which must have been produced by decarnated spirits; and that, as a spheres; that it records manifestations of a phenomenal nature, which must have been produced by decarnated spirits; and that, as a whole, it is valuable to Spiritualists of the present day in showing them how these occur-rences, which are claimed to be spiritual, have existed, or appeared through the ages past, and that mediums have lived and suffered and passed from earth doing their work under the instruction of the spirits through all the years of human existence.

Therefore, Mr. Chairman, if a man desires to call himself a "Bible Spiritualist," we have no objection to the term, nor are we prepared to say that he is inconsistent, and that it is impossible for him to accept the Bible, so called possible for him to accept the Bible, so-called, and Spiritualism in its modern aspect. Certainly he cannot accept the Scriptures as an infallible word from the Supreme Spirit, without interpolation or question, but he can accept them as a record of ancient times, the early days in the life of various nations, and as a record of spiritual manifestation and power, just as he may accept many other historical works which are to be found in the present

Nathaniel Barstow.

To the Chairman: I stepped forward, sir, to speak to you at your last meeting, but the way was closed and the entrance barred before I could say a word. So I said to myself, "I will come to the next, and if I can I will report myself." I am kindly given the privilege of speaking first, and you will do me a favor by taking my name as Nathaniel Barstow.

I had friends, and I feel that I must have some now, in Hanover, Mass. I cone to give my word to them and to those in other towns near by who have known me and my wife. She has passed to the spirit-world also, and we both come here from the great eternal world. Abbie wished me to come and speak for her and for myself, because it seemed hard

order, Mr. Chairman.

Ques.—[By "Investigator," Boston.] As the span of human life on earth is but as a day, compared to the great season of eternity, why should not expect to be rewarded with everlasting joy for a lifetime here of pain?

Ans.—It has been the custom of human beings on earth to look forward to a season or time of release from suffering, pain, disappointment, and all the ills with which mind and body are afflicted through these material conditions. From time immemorial man has seemed to feel himself an immortal being. Death has been all about him. He has seen look forward to a season or time immemorial man has seemed to feel himself an immortal being. Death has been all about him. He has seen look forward to a season or time immemorial man has seemed to feel himself an immortal being. Death has been all about him. He has seen look forward to a season or time immemorial man has seemed to feel himself an immortal being. Death has been all about him. He has seen look forward to a season or time immemorial man has seemed to feel himself an immortal being. Death has been all about him. He has seen look forward to a season or time immemorial man has seemed to feel himself an immortal being. Death has been all about him. He has seen look forward to have our friends think we were far away, and to have our friends think we were far away, and to have our friends think we were far away, and to have our friends think we were far away, and to have our friends think we were far away, and to have our friends think we were far away, and to have our friends think we were far away, and to have our friends think we were far away, and to have our friends think we were far away, and to have our friends think we were far away, and to have our friends think we were far away, and to have our friends think we were far away, and to have our friends think we were far away, and to have our friends think we were far away, and to have our friends think we were far away, and to have our friends think we were far away, and to h found women engaged in their home-life, looking after family affairs, cultivating their gardens and talking to the flowers, why, it seemed very much like the old life, only better, more quiet and calm, with a spirit of contentment running through it all that we do not find in human life down here. I do not know whether it is down or not; I do not know whether there is any up or down to life or not. I rather doubt it; I think it is everywhere, but that is the term we come to use, and it gets familiar. This has done me a great deal of good, just This has done me a great deal of good, just to come in here and speak a few words, and I know it will do me good to think of it in years

o come.
If any of our old acquaintances and friends want to hear from us, why, we are quite ready to do our part. We do not want them to think of us as old, worn-out and useless members of society, for we are freshened up and strong in the spirit world and doing our part of the

As far as I can see, no one is really contented and happy over there who is lazy, who does n't want to work, and who wants some one else to take care of him; but the happy ones are those who take care of themselves, as far as they can, and exchange all the blessings and helpful works in life with others. In that way they are all united and happy, and feel that they are really at home. they are really at home.

Henry E. Farrar.

[To the Chairman:] It was early in the year, my friend, that I met with a shock that sent me unprepared and suddenly into the spirit-world, as you call it. It was a shock to me, though I knew there was danger, but I felt my place was there. place was there.
I was attending to my duty as chief of the

fire department when the summons came to me; and I can truly tell you, sir, that for a little time, I hardly know how long, it seemed to me hours, I felt as if I was all in pieces. I could not collect myself and realize what had hap pened, but in a little while it came back to me. I found that I was out of the body, and yet I had a body, whole and sound, and even in bet-ter condition than the one I had slipped out of

or been thrown out of.
Well, I have been studying these things since then, and I feel that I know more now of life then, and I feel that I know more now of life than I had learned in my years of mortal experience. I have wanted to come back in some such public way as this to speak to my family and friends, and to tell all those dear ones that I have been associated with that I sometimes visit them. I have been looking around among the police more than once and recognizing old friends, and I have also visited the office of the street commissioner and other offices where I have known good souls, feeling offices where I have known good souls, feeling that if they could realize my presence and give me a word of old-time greeting, I should be perfectly satisfied—that is, when I come back here. When I am in the spirit-world I am satisfied with taking hold of the new life, and I have been studying up certain lines of mechanics and of engineering, which have given me some new ideas that I never possessed before.

I have a notion that some of my friends will laugh at the thought that there are any such studies, or lines of study, as these in the spiritoffices where I have known good souls, feeling

laugh at the thought that there are any such studies, or lines of study, as these in the spiritworld; but I assure them there are, and there are other scientific lines, too, in addition to these with which you are familiar here.

I want to thank all the good friends for their kind words concerning my life. I do not feel that they have been deserved, but they are appreciated and I have treasured they all life.

that they have been deserved, but they are appreciated, and I have treasured them all like so many prizes in my spirit home.

I come from Jersey City. I have been well known there, and I think my friends will not have forgotten me. In fact, I know they have not, because sometimes I hear them speak of me and of my past and say that it was too bad I went out as I did. I do not know about that: I would have chosen somewhere also to grown I would have chosen somewhere else to go from rather than from a collar, but I am just as well off as if I had gone from the handsomest palace room in the whole world as far as I can tell. I am Henry E. Farrar.

Sarah Callahan.

[To the Chairman:] Do ye think ye can foind me b'y Tim for me? [I do not know. I will try.] Well, he lives somewhere here in the city, an' Oi 've been tryin' to get to him, oh! so long; Oi do n't know how long it is. It's a good bit of time since Oi lost track of him, but Oi know, sir, he's here in the city. Oi fale it, that's how Oi know. We fale these things whin we get to be spirits, an' they stick, an' we know they 're all right.

Now, Oi was only a poor ould woman whin Oi wint out o' the body. Sometimes Oi had an' work of the corrections of its statements, and the clear and characteristic personality it conveyed—saying that she had known to the body. Sometimes Oi had an' side, were well known to her.—ED.

alsy time, an' sometimes Oi did n't; but it's all here an' there. It all counts up on the other side, an', after all, whin ye looks over it, ye foinds it was about what ye ought to have had, oil think.

Ol think.

Ol wint out, an' they said mass for me soul; but whin Oi found how things was on the other side Oisaid to meself, "Oi just wish that they'd take the money an' get a little comfort out of it here, an' not save it for the masses," because we do n't nade 'cen thin, an' it's the comforts they nade here now. Do n't ye see how it is?

Well, now, Oi wanted to get to Tim; he's me b'y, he is. Ohl he's a grown man, but he's allways been me baby, an' Oi just thought if Oi could tell him his ould mother comes back to him from the spiritside, an' wants to hielp him get along in life, it would do me, an' it meight do him, a hape of good. Now Oi come for that purpose; Oi send me love, an' Oi want him to know his father is all right on the other side. Ye see he was protty well bent over whin he was on this side, an' he could n't get on well for a long time; but he's all straightened out on the other side, an' he could n't get on well for a long time; but he's all straightened out on the other side, an' he could n't get on well for a long time; but he's all straightened out on the other side, an' he could n't get on well for a long time; but he's all straightened out on the other side, an' he could n't get on well for a long time; but he's all straightened out on the other side, an' he could n't get on well for a long time; but he's all straightened out on the other side, an' he could n't get on well for a long time; but he's all straightened out on the other side, an' he could n't get on well for a long time; but he's all straightened out on the other side, an' he could n't get on well for a long time; but he's all straightened out on the other side, an' he could n't get on well for he glorious planets which roll many fault to find.

[To the Chairman:] Did ye want to know me name? [Yes.] Well, it's Sarah Callahan.

J

John Mayhew.

[To the Chairman:] I feel proud to stand upon your platform, and to say to my Washington friends that old Father Mayhew has come here to send them his blessing and his love.

I feel identified with the Spiritual Cause, for t was very dear to my soul. It seemed to me that I could find and all human beings could find in Spiritualism more comfort in the hour of pain, more consolation in the time of trouble,

inid in Spiritualism more comfort in the hour of puin, more consolation in the time of trouble, and more instruction when ignorant of human life and its laws, than any department of learning in the whole world could afford; and I took Spiritualism into my life as a guide and a lamp so that it lighted me on my way, and helped me over many a rough spot. It seemed to give me a spirit of cheerfulness that never left me, if I can so express it.

I had a good many friends—I will say I have a good many friends still in the body, and to every one I bring a happy greeting and a spiritual shake of the hand. I feel as if I could clasp them all to me as brothers and sisters, and rejoice with them in all good works.

I have found just as many dear souls on the spirit-side as I left here, precious friends who passed on before me. I knew they would be there. I had no fear that I should miss any of the dear faces, and I was quite ready to receive them when they met me after I went over to that beautiful world. It was just simply stepping out of, or rising from, the body into the spiritual atmosphere, and the experience to me was a very pleasant one indeed.

ply stepping out of, or rising from, the body into the spiritual atmosphere, and the experience to me was a very pleasant one indeed.

My good friend who so lang conducted his meetings in the city, and who was very near to me in thought and opinion, was among the band that gave me welcome when I passed to the beautiful shore, and he is content in his new life. His work is very much like that which he had here, and he finds great enjoyment in disseminating the truth to others, ment in disseminating the truth to others, just as I knew he would. He joins me in greeting to friends here; and other spirit-friends, too, wish all the dear ones on this side to feel their influence and accept their love. John Mayhew.

George N. Allen. [*]

George N. Allen. [*]

[To the Chairman:] Well, sir, do you receive one who is without a home and a country, so to speak? [Anybody.] Well, that's what I've been told, that any one could come, but I rather doubted it. I thought you had to have a special location, and all that sort of thing, to get into this place; but I was told I might come right along, and so I'm here.

I'm George N. Allen, but I don't know as I can hail from any particular place, though I was born in Michigan. I think there are some yet in Detroit who remember me; but, you see, I've been a roving character pretty much

yet in Detroit who remember me; but, you see, I've been a roving character pretty much all my life. I 've been roaming here and there, East and West, sort of unsettled, and I've been roaming since I went out.

I was thrown off in a hurry, not the way that other man spoke of, for it had nothing to do with fires, or explosions, or any tring of that kind; but I went out by accident, as you call it, and it seemed to be just in a line with all the rest of my life. I don't believe in fate, but if ever a man had the right I was that man, for it did seem as if I was destined to move in certain ways, and with a sort of hurricane certain ways, and with a sort of hurricane

throughout the forest fastnesses, beating throughout the waves of the ocean, manifesting its power on every hand, from flower to star, animating all forms of intelligent activity from the earth conditions, and then outside, looking around at spiritual things. I could n't take hold of these spiritual things very well, to tell you the truth. They seemed awfully unsubstantial, though I ve heard other folks say that they were very real and tangible. They did n't seem like what I had known here, so some of the spirits told me I had better come back and stay around these parts until I had got enough of them, and then perhaps I could find out how things were over there. So I just rushed in here after the old fashion to see what was going on. I heard spirits telegraphing where they came from and what they were doing, and I thought to myself: Here's a chance for me to try and see what I can do in this line.

I deal throughout the waves of the ocean, manifest ing its power on every hand, from flower to star, animating all forms of intelligent activity from the minutest infusoria to intelligent and when he can tell us what is God, what is the Infinite, Overruling, Intelligent Principle that we feel must exist because we see the manifestations of that existence throughout the entire universe, then we shall say to him: World with which we are familiar can possibly define life in its broadest, fullest sense, and he who undertakes it will only give to you a partial interpretation as he beholds the manifest attorns of that subtle, potential force through the various forms of being which are around him.

Life to us is something more than specula-

chance for me to try and see what I can do in this line.

I do n't know as I shall accomplish anything. I do n't know as anybody that ever knew me in Michigan, or out in California, or in the Middle States, will hear that I have come back and care anything about it; but I myself have found out that I've got back as a spirit and made a machine talk for me, and that is a good deal of satisfaction to me.

deal of satisfaction to me.

[To the Chairman:] I'm much obliged to you sir.

Eliza G. Walters.

Eliza G. Walters.

[To the Chairman:] I was a very old lady when my time came and the days of my life were numbered on this material plane. I saw many years come and go, and many, many old friends drop away. I have seen, sir, my companion taken from this earth-life, and so many of the dear ones, but they did n't all pass home before I did, and finally the summons came that called me to the higher state.

Now it is strange that I should wish to come back in this way and take on this condition to speak when I had seen so much of this earth-life, but I loved it. There was much to it that was very dear to me. I had pleasant associations, and I have a kindly thought for those who are near to my life on this side. I would

who are near to my life on this side. I would like them to know of the great spiritual country, and how we who are there are free from the burdens and pains of earth-life. I heard the good man talking about the trials that come to the spirit, and it is all true. We have to meet with things that try our souls, but they

meet with things that try our souls, but they are not like the pains and the difficulties of this earth, and we feel free and strong and altogether more uncramped than we do when we are here in this narrow space of ours.

I'd like to say that I've been over to London since I passed away and visited a dear friend who was there; and though I could not walk and talk as they do in the mortal form, I found a good deal that was a bright experience to me. I want also to tell the good folks that we are not hindered in getting about by infirmities, age, weariness and other conditions as you are on this side.

[To the Chairman:] I only just stepped in, kind sir, for a few minutes, to tell them that the old lady is well and strong and happy, that she has kindly sympathy for the dear friends of the past, and is waiting to meet them on the beautiful side of life, where the spirit lives and

beautiful side of life, where the spirit lives and

grows.

I lived in Salem, sir, and I had a good many friends there. I love them all. I want them to know it, too. I am Mrs. Eliza G. Walters. My husband was very well known in his earth-life, but he has gone to the higher world.

your own solar system are very much further advanced in knowledge, in art and science, and in the attainment of power, than are the in-

in the attainment of power, than are the inhabitants of earth.

It may not be possible for you, as mortals, through the aid of your physical senses, to come into intelligent communication with the inhabitants of any other planet, even that which is nearest to the earth; yet we believe the time will come when science will have so for perfected her interpretate the science will have so far perfected her instruments as to be able to afford to man on earth the means by which he

afford to man on earth the means by which he may so clearly scan the heavens as to gain a very definite knowledge of the geography of some of the planets, and also of the manner of life which obtains thereon.

We do think, however, that the only communication the inhabitants of earth can ever hold with the denizens of other planets is through the enlargement or development of the spiritual perceptions and faculties. We believe the time will come when human beings on earth will grow into spiritual nearness to human beings on other planets, so as to be able to gain a knowledge of these other human entities in demonstrative ways.

Your scientists of earth seem to think that there is no possible way so gaining absolute knowledge upon any question or subject save by the aid of the physical senses; that physical law alone can demonstrate these things. But we affirm that there is a higher law than that belonging to the physical universe only.

But we affirm that there is a higher law than that belonging to the physical universe only. There is a psychic law belonging to the spiritual universe which is above and beyond in its operations all law that deals with material things alone; and, through the aid of this psychic law, human beings who have become sufficiently unfolded in their spiritual perceptions may be able to ascertain many things concerning the physical universe which are today hidden from them because of these material limitations and environments.

By-and-by, not in the present age, but in many ages to come, human beings on earth will have grown so spiritually refined, the planet itself having become so finely developed as to be able to support human life upon its surface that is highly spiritualized, that

tis surface that is highly spiritualized, that these individuals, we have no doubt, will be able to ascertain many things concerning plan-etary life which to day are hidden from man-kind

Q.-[By Inquirer.] The question, Mr. President, often occurs to your inquirer, "What is Life?" Whether it is a purely speculative idea, or otherwise, I am at a loss to decide; and therefore would like to know what views spiritual intelligences entertain upon the subject.

telligences entertain upon the subject.

A.—Life, to our mind, is that active, potential principle which animates all things, and which makes it possible for expression or manifestation of any sort throughout the universe. This animating principle you may call God, if you will, intelligence, if you desire, it matters not. Some materialistic individuals call it electric force only, but fail to define this subtle element. We may call it life, the potential power animating and controlling a planet that rolls in space, permeating and infilling the atom upon the seashore, pulsating throughout the forest fastnesses, beating throughout the waves of the ocean, manifesting its power on every hand, from flower to star, animating all forms of intelligent activity from the minutest infusoria to intelligent

him.

Life to us is something more than speculative. It is something absolute, something tangible and real, something which cannot escape either the spiritual or physical senses or sensations of humanity. He who comes to believe that these manifestations of life which he beholds around him, presenting themselves in various forms of matter, are merely speculative and have no real existence, is making a vast mistake; for life, as we understand it, is real, is positive and absolute in every department of sensation. It is real here upon the planet earth, and absolute and positive as it expresses itself through various forms to your human consciousness; and it is real, absolute human consciousness; and it is real, absolute and positive as it presents itself in spiritual worlds to our human consciousness, and as we behold it manifesting in infinite degrees almost and in various forms.

The more we study and reason upon this subject, the more we become lost in admiration at the stupendous plan of existence opention at the stupendous plan of existence opening before us as from an intellectual and intelligent fountain of being. What it is in the absolute, whence it comes, we may not be able to describe, because to do that we should have to possess the knowledge, power, faculty and scope of Infinite Life itself.

Mrs. Sally C. Dow.

Perhaps the folks didn't expect to have me get back. Perhaps they thought I lived long enough before I went away, and they're not looking for me back so soon; but I want to tell them the good news, and the good news to me is that I found a beautiful home. I found love and friendship and strength and comfort in that home on the heavenly shore.

[To the Chairman:] I haven't been gone very long, sir, but I've been looking around since I went out. I don't feel like an old lady—all tired out—but I feel as if I was growing young every day now and getting strength to get around and see things, see what is being done in this great world I've found. I like it. It is n't exactly what I looked for, it ign't just as I thought things would be, but it's all good. I've seen so many of the old folks, and they I've seen so many of the old folks, and they are getting along so well. You see, I buried a good many of my kin, and I felt almost alone, I was left here so long; but I've come to them all again, and I'm just happy and feeling so

an again, and I m just happy and reening so good.

I wanted to tell the old friends and neighbors here how it is, and that I'm so pleased and satisfied. I'd like everybody to know of this life and all the comforts it brings to us after we get out of the old, worn-out shell, and I thought I'd better come this way that so many others were coming and speak a few words for myself.

I am not a pensioner on the government or on anybody else. I've got a nice home, and I have a flower-garden with it; and as I look at the posles growing, it seems as if they put new life into my spirit, and I get new strength. Oh! it is a good place, and it is a good story I have to tell.

to tell

[To the Chairman:] I did n't live here. This is Boston? [Yes.] No, I did n't live here. I came from Kensington, N. H.
Father he met me, and he sends his love to

all the folks. He is feeling good, and so are all the good friends on the other side. I am Mrs. Sally C. Dow.

Josials Lyman.

[To the Chairman:] Good-day, sir. I felt highly interested in the remarks of your Spirit President, I suppose you call him, who replied to your questions upon those points which he touched concerning the inhabitants of other planets; and why I was specially interested in these remarks is that I concerned myself in the invention of a telescope adapted to some such purpose as he mentioned. Perhaps this very question attracted me here, I do not know. I am getting accustomed to the study of these psychological laws, and I know they are very subtle, and have much to do with our movements; but whatever prompted me to come, I am pleased to visit your meeting, and to take this opportunity of expressing myself.

I know that the apparatus which I was interested in has served a good purpose, and I now know that I received help from the invisible world in my discovery and invention.

I have seen in the spirit-life an apparatus for sweeping the heavens, delicately constructed, and so marvelously accurate in its work as to bring distant hodies in space close to those Josiah Lyman.

I have seen in the spirit-life an apparatus for sweeping the heavens, delicately constructed, and so marvelously accurate in its work as to bring distant bodies in space close to those who gaze through it into the atmosphere; and it has seemed to me that if I could find a brain on earth just adapted to my intelligence, that was of itself speculative, I should be able to drop ideas into it which could be developed and elaborated into practical results in this line. What I mean is, that now I have far greater knowledge than was mine on this side, I feel that I could improve upon those things which I and others have considered to be almost as perfect as such things can be made.

If my friends will believe that I have the power to return to mortal life and express my thought, they may ask what I find to interest me on the spirit-side. They need not fear that I have no lines of occupation in that other world. Why! the entire universe is open to me, and I find myself in a field of vast research, experiment and discovery. So far beyond all that science affords to us on earth is this great field of investigation, that it seems to me the immortal soul will not lack for labor and the

field of investigation, that it seems to me the immortal soul will not lack for labor and the means of study through all the eternity which

stretches before it.

I do not find myself capable of giving full ex-I do not find myself capable of giving full expression to my thought through your medium. I am unfamiliar with this line of communication. I must study the law of medial control before I shall feel qualified to manifest as I desire to do, and yet it is a privilege for me to be able to speak in this way, to assure my friends that I continue in life, have never left it, and, indeed, as your first speaker said, it seems to me that life permeates all things, and that it is impossible for one to get away from it.

We have no titles of distinction in the spiritual world, as far as I can see. We have no reverence over there for worldly honors, and I do not come bearing any title to mark my name in returning as a humble student from the spiritual school. I come merely as an old-time worker with many others in the field of human life and reform, as one who holds an interest

worker with many others in the field of human life and reform, as one who holds an interest in this world still, but yet who finds an abiding source of power in the spiritual country. I come bearing choicest love to my friends, the dear ones of my home, and those who, in fellowship and fraternity of feeling, have been near to me. I do not feel bowed down by the weight of years but strading event in my new weight of years, but, standing erect in my new spiritual life, I can thank the Heavenly Father for all his goodness.

Much might I say of my long career on earth, for it was an extended one, meeting in early, for it was an extended one, meeting in early life with varied experiences, changing my field of labor as it seemed to me best, a teacher at times, as well as a worker in other ways; but now I come only as a pupil who is not qualified to give extended knowledge to others of this great, supreme existence, but who is learning for himself.

If I should ever come again, I trust to be able to give more of practical knowledge and thought to the world. This is merely a matter of experiment with me to-day. I wish to know for myself what this experience is like,

and, at the same time, to bring my greeting to all those who remember me in this life.

[To the Chairman:] I am from Easthampton, Mass. Call me, if you please, sir, Josiah Lyman. Tell them, at and near Park Hill, that I am at home in the spiritual world.

George Francis.

George Francis.

[To the Chairman:] I have not many words to say, but I will take it very kindly if you will inform my Washington friends that I am here, and that I am a living man, strong of mind, and full of vital energy in the spirit-world.

I look back over my earth-life, and it seems almost vague and weak to me compared to this great experience which I have already found in the other life. Perhaps all your returning visitors from that unseen shore may have the same story to tell. I do not know. But it impresses itself so strongly upon me that I must speak of the great, positive life which confronts me over there. fronts me over there.

fronts me over there.

We come to know ourselves in the other world. We come to look in upon our interior natures and learn to read them as they are. We hardly get time, or take time, for this on the mortal side. We hardly stop to become acquainted with ourselves in the rush and hurry of this world of yours. We are engaged in some deep study, in the pursuance of some business plan which takes up our entire thought, or we are eagerly looking out upon the world and asking success of it, and we do not realize the possibilities and powers that we have within. Ministers, teachers, thinkers, men of business in mercantile or commercial life, are all the same. Each one is so busily enlife, are all the same. Each one is so busily engaged in his own line of worldly thought that he has no time to become familiar with the in-

My friends may be surprised that I speak in My friends may be surprised that I speak in this way, but these things have come home to me, and so, naturally, the most prominent thought which we have in mind will un-fold itself when the power of expression is

Just kindly remember me to the friends. Tell them I am anxious to communicate with them privately concerning some matters of in-terest which I cannot give in public, but which I feel ought to be known; and if those who I think will understand what I want to touch upon will find a private medium for me where [Continued on seventh nage.]



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[Continued from sixth page.] I can come personally, I shall be thankful, and will do what I can in this line. My home was on Massachusetts Avenue, in Washington City. I am George Francis.

Nancy Clough.

Nancy Clough.

Nancy Clough was the name by which I was known for many years in this mortal life, and that by which I shall be recognized if my friends learn of my return.

I have tried many times to speak, for I have seen my friends here in Boston, but they do not visit your spiritual circles. I do not know as they will believe I have come, or that I can come, because they think of me as dead and gone to dust. They have, I presume, a vague notion of some future life somewhere, but it is not a real, tangible idea. They do not think of meeting each other after they go from the body, as men and women meet their friends on this side, and I thought I would like to wake them up if I could in this way, give them a little light on spiritual things, and tell them that they do not begin to dream of what life is or how it extends on after the death of the how it extends on after the death of the

or how it extends on after the death of the body.

In looking back to my earthly life it seems as if it was a narrow experience, and only an entrance way to this larger existence that I now have. I lived over fifty years. My last few years were ones of discomfort and weariness of body, and I was glad when the last came, not that I understood where I was going, but I had a feeling that it would be all right somewhere and somehow. It seemed to me that the Heavenly Father would certainly care for his children and see that they had a home, and so I did not fear death. It came rather as a welcome friend, because I knew I could not have health and strength here, and I was tired of the weakness and pain.

My friends were very kind to me, and I have many times tried to have them understand my gratitude and appreciation for all they did. I would like them to know I think of it often and bless them. I try to have them feel my love, and sometimes I think I have made with the second.

would like them to know I think of it often and bless them. I try to have them feel my love, and sometimes I think I have made my influence felt and have helped them in outward ways so as to make their lives a little brighter and sweeter by my impressions. Of course they did not know, but I understood, and it did me good.

I send my love to them all. I do not wish to come back here to live. I am well satisfied with my spirit-home, and I hope all will find one as good. I have no doubt that all who try to do as well as they can, and not to injure their fellow-creatures in any way, will find a pleasant reception and a happy home on the other side.

Edward H. Purcell.

Edward H. Purcell.

[To the Chairman:] You are a stranger to me, sir; but I hope I do not intrude. [Not at all.] It has been pressing on my consciousness for some little time back that I ought to come here to speak, so that my words could be understood in the mortal life. I have visited your office two or three times with spiritiends who seem to know about it, and have watched proceedings. I have seen other intelligences manifest themselves and go away seeming to be satisfied, and I have seen spirits come and try to speak, but without success, and they have gone away disappointed.

they have gone away disappointed.
It did not occur to me at first that I ought to try this for myself, but after a while it came to my mind and pressed upon it that it was a duty I owed the world to come and speak of this immortal life. I wish I had known about it when I was here. I wish I had understood spirit-return and had had knowledge vouchsafed me of the life beyond, so that I should have known really to what an experience I was going after

really to what an experience I was going after death claimed the body.
[To the Chairman:] If I were back here, sir, with my present knowledge, I should conduct my affairs a little differently from what I did.

To the Chairman: If I were back here, sir, with my present knowledge, I should conduct my affairs a little differently from what I did. I should leave my effects in a different way from what I did. I gave the bulk of my property to the church. That I would not do now. Not but what it may do some good for humanity: I think it will: I certainly hope so; but, you see, I do not find the importance of attending to, such work now as it seemed to me I did before I went out. We get our eyes open on the other side, because we come to know just what life is, not only before but after death, and see that we might have made different arrangements and preparations for that life.

Now, I am not going to make any complaint concerning my own doings, or those of others. We all make mistakes. I have no doubt I made a good many. I see some things clearer than I did here, and I understand some matters that I thought I understood but did not when on earth; but they are of the past, they belong to the experiences of my earthly career, and I shall not take them up now to discuss them.

I have relatives in the body. I left sisters, and I left others. They may not know I have come back, or that I can come back. They may not believe it possible for me to come and speak, or, if they do, they may say, He would not come in that way if he came; but, then, they cannot judge of that, for they do not know what my experiences have been since I went out of the body, and it is very likely I may express myself differently from what I would have done here concerning some things.

I would like very much to come into communication with friends near my home in Pittsfield, in the western part of the State. I think I should be able to accomplish something in a positive manner if I could do this. I am interested in material things more than I might have thought possible, because I have not shut myself away entirely from this earth; but I do not want to come to speak altogether of material matters, I want also to speak concerning spiritual things, and in

Mamie Rice.

Mamie Rice.

[To the Chairman:] Does we have to speak in meetin'? [Yes.] I don't like to. [Why not?] I don't know all these people. Do you have to speak right out in meetin'? [Yes.] What are they lookin' at me for? [They want to hear what you have to say.]

Why! I want my mamma. Do you s'pose you can find my mamma for me? [I will try.] She lives in Toledo. Do you know where that is? [Yes.] What place is this? [Boston.] Oh! I never was here before. I never was in your streets before. They don't look like mine.

Do you want to know my name? [Yes.] It's Mamie Rice, an' my mamma's name is jus' like mine, 'cause I was named after her. I want to find her lots, lots; an' do you think you can find her for me? [I will see what I can do.] Oh! you're a real nice man, aint you?

My mamma cried an' cried so much I got wet with her tears, I did, all as if I was out in a shower. I did n't like it.

1 reckon'I was about four—most five—I think I was most five when I went away. I stayed with mamma a long time; but she kep' cryin' an' cryin' in the mornin', an' in the night, too,

an' I did feel as if I was all—what do you call it?—damp; an' I could n't see good, only jus' a little. Then my grandmamma in the spirit world come an' took me away. She sald it was no use; Mary grieved so much' it made the child unhappy; that's what she sald; an' she must break the 'traction an' take baby to the Summer-Land. She did take me away to a lovely, lovely garden, where the flowers grow all the time, an' there's lots of little girls an' little boys, an' we have such a nice time.

But I want my mamma, do n't I? I want to tell her not to cry any more, but perhaps she's stopped it now, perhaps she has, 'cause it's a good while ago since I went away. I want to tell her not to cry or feel bad, 'cause I did n't go to sleep in the box, did I? [No.] She thought I did, 'cause I see her put her fingers on my eyes, so, [placing the medium's fingers upon the eyes of the latter.] Then she let a man put me in a box, an' she thought I was asleep all the time, but I was n't, I see everything. Then another man come, an' he sald: "Suffer little children to come unto me," an' then he sald something about little lambs drinkin' from the brook of life, an' I didn't know what it was, but I heard him.

I do n't know what they did after that; I did n't, see any more; but after a while I saw my mamma cryin' all the time, not every minute, but a long time. Then my grandmamma, that is my mamma's mamma, in the Summer-Land, took me away where I live. She plays with me jus' like a little girl, an' we have lots of fun, an' I guess she won't cry then.

I want to see Georgie. I used to play with Georgie, an' I want to see him, too. I bring my love, an' tell 'em all sometime they're goin' to come to the spirit-world, where the beautiful flowers grow, an' be happy like the children an' the flowers.

I'm a bigger girl now in the spirit-world than I was when I was here, but I feel now jus' as I did before I went away. I do n't want my mamma an' the rest to think I'm always goin' to be little, 'cause I aint. I keep growin', an' sometime I'

INDIVIDUAL SPIRIT MESSAGES

TO BE PUBLISHED NEXT WEEK.

Dec. 18.—Kittle Brown; Stillman B. Allen; George W.
Young; J. B. Lord; Daniel Murphy; Roxle, to her medium.

Dec. 22.—H. G. O. Morrison; William Bolmer; Susan
Penn; John Murray Spear; Louisa Marston; N. B. Starr.

Messages here noticed as having been given will appear in due course according to routine date. The 12.—Oliver F. Morton; Mrs. Ida F. McNeil; Julia Johnson; John T. Cox; Clara Stetson; Bryon Hooker. Feb. 18.—Isaac Taber; Edward Silas Lacy; Carrie Stacey; Sarah Carter; Col. Charles Summer Cotter; Controlling Spirit for Margaret Ann Anderton, D. Ambrose Davis, Elia Jackson.



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Mrs. A. E. Cunningham, M EDICAL, Business and Tests, 247 Columbus Avenue Suite 8, Hotel Waquoit, Boston. Will answer calls for platform tests. 4w* Feb. 13.

Mrs. M. E. Johnson,

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Adelaide E. Crane, TEST and Business Medium. Magnetic Treatments. Bosworth street, Room 4, Boston. Hours 9 to 5. Feb. 6. 4w

Mrs. C. T. Crockett,

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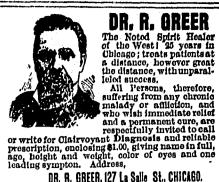
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Dec. 5. Furnished Rooms.

PLEASANT Furnished Rooms may now be obtained in the spacious residence lately occupied by PROF. BU-CHANAN, No. 6 James street, Franklin Square, near East Brockline street, Boston. tf Nov. 21. FLORIDA. FOR full information enclose a 2-cent stamp for copy of South Florida Messenger, Lock Box 253. Tampa Florida. Feb. 13.

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SEND three 3-cevt stamps, lock of hair, name, age, sex, one leading symptom, and your disease will be disgnosed free by spirit power. DR. A. B. DOBSON, San José, Cal.

Jau. 9.

OPIUM Morphine Habit Cured in 10 to 20 days. No pay till cured. June 6.

June 6.

MRS. JENNIE OROSSE, Business, Test and Medical Medium. Six questions answered by mail, 50 cents and stamp, Whole Life Reading 51.00. Magnetic Remedies prepared by spirit-direction. Address West Garland, Mo. Feb: 20. DIAGNOSIS FREE.

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Complicated Cases Oured when other methods fail,
Patients at a distance successfully treated. DR. DAKE has
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TO THE FRIENDS OF SCIENCE. 1 take pleasure in stating that I regard Dr. Dumont O. Dake as one of the most office individuals I have ever met in the way of Psychometric investigation and Diagnosis, as well as Spiritual powers.

Feb. 20. PROF. JOSEPH RODES BUCHAWAR, M. D.

J. W. FLETCHER,
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(AN be consulted at 288 West 43d street, New York City.
Chours 9 to 4, and Tuesday evenings. Public Senuce
Thursday evenings, admission 50 cents. Mr. Fietcher appears at Adelphi Hall at 3 and 8 P. M., on Sundays. Letters
answered.

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TRUTH MATERIALIZED. A CERTAIN Cure for La Grippe and Coughs, from Bronchial Affections or from any other source, through Spirit Power. Address ANTI-BRONCHIAL CHEMICAL CO., 260 West 23d street, New York City. (w)

Health, Vigor, Happiness. BY mutual Spirit Telegraphy and Vitalized Articles, I restore physical, mental and spiritual Equilibrium. Disease and trouble remedied in any part of the world by Nature's greatest force. Send accurate description particulars and \$1.00. A. B. ANGELO, Box I, 152 Sixth Avenue, New York.

Feb. 27.

DR. HENRY ROGERS, MEDIUM for Independent Slate-Writing, and Spirit Porturalts in oil and crayon, is now located at 1856 Broad way. New York, between 46th and 47th streets.

Circle Wednesday evenings for Development and Tests Feb. 13.

Mrs. H. L. Woodhouse, TRANCE and Business Medium, No. 980 Sixth Avenue. New York. Consultation on Business with necuracy and idelity. Those in trouble or affliction can communicate with their spirit-friends through her power of mediumship. Chirry oyant Examination of Disease. Magnotic Treatment given. Accommodation of patients with board. 2w Feb. 20.

Dr. J. R. Newton
STILL HEALS THE SIOK! 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 Constitution. 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.

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

3w* Feb. 20.

PILES Remedy Free. INSTANT RELIEF. Final ours in 10 days. Never returns: no purge; no salve: no suppository. A victim tried in vain every remedy has discovered a simple ours, which he will mail free to his fellow sufferers. Address J.H. REEVES, Box 1990, New York City, N.Y. Oct. 10.

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

A6 Avenue B, Viok Park, Rochester, N. Y.

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

Dr. Willis claims especial skill in treating all diseases of the blood and nervous system. Cancers, Scrofuia in all its forms, Epilepsy, Paralysis, and all the most delicate and complicated diseases of beth 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.

Psychometric and Planetary

ENPOSITION of your life and future changes. Lock of Lair, date and hour of birth, secures sample reading. 25 cents; complete, \$1.00; with special chairyoy ant advice in trouble or health, \$2.00. GUIDE MARZZO, 163 57th street, Brooklyn, N. Y.

GEORGE COLE, Independent Writing Melinside 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.

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

ASTHMA DR. TAFT'S ASTHMALENE address, we will mail trial CURED never fails; send us your THEDR. TAFT SROS. M. CO., ROCHESTER, M.Y. FREE Jan. 16. 61cow

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PIANO CLASSICS NO. 1. A tremendous success; 44 gems by the great masters. YOUNG PEOPLE'S CLASSICS.

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SEND two 2-ct. stamps, lock of hair, name in full, age and Sex, and I will give you a CLAIRVOYANT DIAGNOSIS OF TOUR AILMENTS. Address J. C. BATDORF, M. D., Principal, Magnetic Institute. Grand Rapids, Mich. 1m* Feb. 8.

Banner of Bight.

BOSTON, SATURDAY, FEBRUARY 27, 1892.

TREATMENT OF CRIMINALS.

BY WILLIAM FOSTER, JR.

NO. 111.

I have had two papers on this subject, and hope to be able to indite a third which shall prove of interest, and provoke in the readers of the BANNER OF LIGHT that interest which

the subject demands. Quite early in life I began the study of social. moral and political questions, and up to the present time my interest has not abated. When a lad the title of a book attracted my attention, and I purchased it. It was, "Human RIGHTS AND THEIR GUARANTEES," by E. P. Hurlburt, of Albany. I read it thoroughly, and was set to thinking intensely on various

Hurlburt, of Albany. I read it thoroughly, and was set to thinking intensely on various points, one being the functions of government, and its rights as to punishments. I could not find a basis for the claimed right to inflict punishment. My boy-mind, in its analysis of human conduct, could not see that, under any phase it might present itself, society possessed a right to step in, and assume to weigh and measure it with a view to meteing out punishment; that is, inflict pain of body and mind or subject a supposed wrong-doer to a money penalty as a liquidation of an act defined in law as a crime. And this, because no man could enter the so-called criminal, and examine the hidden mental and moral machinery which produced a given course of action. I saw, too, that society, to a greater or less extent, was a determining and directing force, and hence the government, as the agent of society, must have a care lest it visited upon the culprit the sins of its principal. The reader of my previous articles will note that these conclusions of my boyhood were the deliberate opinions of Ex-Rénan of France, both of whom were men of sound judgment and wide observation.

I had an object-lesson when a lad, which forcibly impressed itself upon my mind, and strongly tended to color, nay more, solidify my opinions as to the propriety and scope of punishment. It was the execution of Oliver Watkins the first Friday in August, 1831, at Brooklyn, Conn., where I then resided. That day I never shall forget; its lesson is ineffaceable. I saw him come from the jail, mount his coffin, accompanied by a "minister of the gospel," the procession form and move to the place of execution, a mile or more away. That was enough for me; if the wealth of the world had been offered me, conditioned that I should have gone to the gallows and witnessed the choking away of his life, I would have spurned it and indignantly denounced the man endeavoring to seduce me to look upon the awful tragedy. There were probably 20,000 people choking away of his life, I would have spurned it and indignantly denounced the man endeavoring to seduce me to look upon the awful tragedy. There were probably 20,000 people ranged on the hill-sides surrounding the gallows, gathered from an area of fifty miles around. After the tragedy of the hanging, after the multitude had seen his struggles and dead body swaying in the wind, there was another awful tragedy, covering the afterpart of the day, running into the night. There were hundreds and hundreds of drunken men; fights were numerous; violence was rife on every square rod of the common and its approaches, so much so that the authorities were forced to appoint some forty or fifty sober and discreet citizens special officers to preserve the peace. So much for the gallows—capital punishment and its moral influence. Watkins was choked to death, yet murder was rampant and would probably have been consummated had it not have been for the vigilance of the extra large constabulary.

My preconceived opinions and conclusions were more than ratified by the sad scenes of that day, and my experience and observations during the intervening years have more than confirmed them. Public executions have been abolished; so demoralizing were they that the States would not tolerate them longer, some abolishing the death penalty, substituting imprisonment for life. I might say something as to the New York mode of execution, shocking the life out instead of choking, but only remark that this new mode is only another force of violence, inexcusable and as indefensible as the other and older. The moral efficacy of either is insignificant, less demoralizing

Now this seems incredible, in the view of the many favorable reports of her mediumship. Why is it that any intelligent person can make such a sweeping charge, and not back it up with a statement as to what the methods were his skillful eye detected, so that others might be enabled to apply the explanation to the facts connected with their sittings? So far as I know, no explanation has yet been given; certainly no theory of preparation or of excertainly no theory of preparation or of ex-changing the slates will apply to my sittings with her at Onset last summer.

with her at Onset last summer.

I called upon her an entire stranger. She cleaned the slates in my presence, and I wrote the names and questions to my spirit friends on not less than seven ballots, and folded them so that she could not possibly know their contents. To make the test stronger, I divided my question to one of my spirit relatives by placing the name in one ballot and the question in another; they were then all mixed together.

Now what power was that which caused her

Now what power was that which caused her to select from those ballots the two which I have indicated, and to place them upon the slates that were cleaned and put together with rubber bands?

Then what power was that which caused the medium to describe correctly and minutely this same spirit I allude to? All this while the slates lay upon the table and not out of my sight a moment.

sight a moment.

When I opened them a message was there directed to me by name, and signed in full, giving also the relationship.

The internal evidence was sufficient also to convince any one. The message begins with "You do not need tests; then what is in a name?" alluding, of course, to the manner in which I wrote the question. The name of a relative was given, as present, that I had not placed with those I had written, and other tests of a personal nature.

tests of a personal nature.

The inference to be drawn from this expe-The inference to be drawn from this experience is, that when you visit a medium, honestly wishing to obtain the truth, the evidence obtained is satisfactory and unquestioned; but let a person go with his mind set against it, like the gentleman whose name is given at the commencement of this article, the operating spirits will produce manifestations that will confirm his unbelief, the medium at the same time being an innocent passive instrument.

Chas. P. Cooks.

Recoklem. N. Y. Feb. 14th. 1892.

Brooklyn, N. Y., Feb. 14th, 1892.

Cancers and cancerous tumors are cured by the purifying effects of Ayer's Sarsaparilla.

The Echo Spiritualist Meetings, America Hall, 784 Washington Street.—Services every Sunday at 194 A. M., 24 and 74 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 10/4 A. M., 3½ and 7½ P. M.; also Wednesdays at 3 P. M. F. W. Mathews, Conductor.

w. Mathews, Conductor.
College Hall, 84 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 Berkeley. J. A. Shelhamer, President; Wm. F. Falls, Con-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, President; Moses T. Dole, Treasurer; Wm. H. Banks, Clerk, No. 77 State street, Boston; Mrs. M. T. Long, Corresponding Secretary. All individuals interested in the objects of the Union are invited to attend.

First Sniritualist Ladies' Att Besiety.—Parlors

the objects of the Union are invited to attend.

First Spiritualist Ladies' Aid Society.—Parlors 1031 Washington street. Organized 1887; incorporated 1882. Business meetings Fridays at 4 P. M. Public social meetings at 7½ P. M. Mis. 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-Hail, Conductors.

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

Bartlett, Chairman.

Independent Spiritualist Club meets every Tuesday at 64 r. m. at Irving Hall, Washington street, corner of Dover. Interesting exercises at 8. I. G. Weilington, President; W. W. Russell, D. D. S., Secretary, 9 Park Square, Boston

Commercial Hall, 694 Washington Street, corner of Kneeland.—Spiritual meetings every Sunday at 10% A.M., 2½ and 7½ P.M. Thursday in Rathbone Hall, at 2½ P.M. N.P. Smith, Chairman.

7米下.M. 'N.P. Smith, Chairman.
Templar Hall, 7念4 Washington Street.—Every Tuesday, at 2½ 下.M., meetings for tests, speaking and psychometric readings. Mrs. M. A. Wilkinson, Conductor.
Dwight Hall Meetings, Tremont street, corner of Dwight. Services every Sunday at 11 A. M., 2½ and 7½ 下.M. Mrs. M. Adeline Wilkinson, Conductor.
The Ladies' Industrial 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 meetings in Plyrim Hall, Hawthorn street, afternoon and evening of the first and third Tuesdays of every month. Friends cordially invited. Mrs. M. L. Dodge, Secretary. The Cambridge Spiritual Society holds meetings Sunday evenings in Odd Fellows Hall, 548 Main street. H. D. Simons, Secretary.

Boston Spiritual Temple, Berkeley Hall .-Sunday last, 21st inst., was rather a dubious day, what with the chilly mists and execrable passing, and the out-

Heaten Aprilumi Temple. Berkeley Hall.sunday last, 21st inst., was rather a dublous day, what
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Sunday, also sing, and in the evening after the lecture give a séance if circumstances permit.

give a scance if circumstances permit.

Mr. Stiles occupied the rostrum at 2:30, opening the exercises for the afternoon with prayer and a fine poem, after which he gave descriptions. Many spirits were described and located, and nearly every one was fully recognized.

The Helping Hand.—"Pink" states that there was a good attendance at the business meeting Feb. 17th. The committee for the "apron sale" on March 2d reported having the promise of several nice contributions. There will be an entertainment furnished in the evening; also the usual supper at 6 P. M.

The evening meeting (17th) was presided over by Mrs. Waterhouse, Mrs. Butler, Mrs. Pratt and others participating in the exercises.

First Spiritual Temple.- Last Sunday, Feb. 21st, the solos by Miss Minnie Sears were appropriately rendered. Mrs. H. S. Lake read selections from the Sacred Scriptures of different nations, after which the entrancing intelligence discoursed upon "Moral Law," It was said, in substance: "While civil, social and ecclesiastical laws change



A cream of tartar baking powder. Highest of all in leavening strength.-Latest U. S. Government Food Report.

MEETINGS IN BOSTON.

Spiritual Meetings are held at the Banner of Light Hall, 9 Hosworth street, every Tuesday and Friday after noon, Mrs. M. T. Longiey occupying the platform; J.A. Shehiamer, Chairman. These interesting meetings are from this truth, and have formulated similar codes. This noon, Mrs. M. T. Longiey occupying the platform; J.A. Shehiamer, Chairman. These interesting meetings are from the public.

First Spiritual Temple, corner Newbury and excercing form the invard revealing that to take this truth, and have formulated similar codes. This formula pipears to us to be based upon an apprehension of spiritual fronts. For instance: Thou shalt not very sunday at 24 f. M., Behool at il A. M. Wednesday evening Social at 74. Other public meetings announced from platform. Mrs. H. S. Lake, speaker. T. H. Dunham, Jr., Secretary, 117 State street, Boston.

The Boston Spiritual Temple, Berkeley Hall, 4 Berkeley Street.—Services 10½ A.M. and 7½ P.M. Seats free. Public cordially invited. William Boyce, Prosident, Mrs. L. C. Clapp, Secretary; Mrs. John Woods, President; Mrs. L. C. Clapp, Secretary; Mrs. John Woods, President; Mrs. L. C. Clapp, Secretary; Mrs. C. P. Pratt, Treasurer. All are invited.

Steinert Hall, G2 Boylston, corner of Tremont Street.—Services at 10½ A.M., and 7½ P.M. Speaker, Wm. J. Colville, Soloist, Mrs. C. May French. Public invited. R. Holmes, President; Mrs. C. May French. Public invited. R. Holmes, President; Mrs. C. May French. Public invited. R. Holmes, President; Mrs. C. May French. Public invited. R. Holmes, President; Mrs. C. May French. Public invited. R. Holmes, President; Mrs. C. May French. Public invited. R. Holmes, President; Mrs. C. May French. Public invited. R. Holmes, President; Mrs. C. May French. Public invited. R. Holmes, President; Mrs. C. May French. Public invited. R. Holmes, President; Mrs. C. May French. Public invited. R. Holmes, President; Mrs. C. May French. Public invited. R. Holmes, President; Mrs. C. May French. Public invited. R. Holmes, President; Mrs. C. Ma

Each of these and other moral codes apply to states of being ever operative in the associations of human kind.

To learn what is moral law, and then to conscientiously and continuously apply the same, is the task of human life; it is a herculean one, and involves every energy of the mind and profound illumination of the spirit.

I do not say that an understanding of the moral law is always the same, but only that the law itself remains unchanged. Man views it from many points of observation, and under the lens of a myriad of experiences, perfecting more and more his sense of perception in this direction, and revealing and developing higher capacities, which become the legacy of the human race."

Next Sunday afternoon Mrs. Lake will discourse upon "Mediumship; Theories as to Disease and Its Cure; Effect of Thought; Spiritual Agencies, etc." School for children at 11 A. M. Wednesday evening socials made instructive by short addresses and psychometry.

Steinert Hail.-Last Sunday W. J. Colville, nuder the influence of his spirit-guides, spoke in the afternoon upon "Spiritual Cycles"; in the evening on

afternoon upon "Spiritual Cycles"; in the evening on "Dreams, and What They Signify." Abstracts of both discourses will appear next week.

Next Sunday Mr. Colville closes his engagement at Steinert Hall. At 10:30 A. M. his subject will be "The Spiritual Law of Receiving Through Giving." At 3 P. M. he will reply to questions from the audience, and at 7:30 will speak on "The Discovered Country; or, The Spirit Land Explained." Excellent music. Everybody invited.

Mr. Colville will lecture in Unity Hall, Hartford, Conn., Monday, Feb. 29th, at 2:30 P. M., and commence a series of lectures in Brooklyn, Tuesday, March 1st, 3 P. M.; in Newark, N. J., Wednesday, March 2d, in Denton Hall at 10:16 A. M., and in Union Square Hall, New York same day, 3 F. M. Sunday, March 6th, he will lecture in Haverhill, Mass., in Brittan Hall, at 2 and 7 P. M. Address all communications 52 West 12th street, New York.

The Children's Progressive Lycoum opened as usual with music, singing, invocation and Silver-Chain reading on Sunday last. Mrs. Longley, in her remarks usual with music, singing, invocation and silver-chain reading on Sunday last. Mrs. Longley, in her remarks upon the lesson, mentioned the birthday of Washington, and drew a picture of the strong, grand character of that noble man who "lives in the hearts of his countrymen." Conductor Falls made a thrilling speech upon the patriotism and the devotion to principle of George Washington. Carl Hadfield recited a selection called "The Twenty-Second of February" with such spirit as to receive an enthusiastic encore. Prof. Welscopf rendered a violin solo with exquisite tasts and finish.

J. B. Hatch, Jr., made effective remarks concerning the Lyceum celebration in Tremont Temple of the forthcoming 31st of March, and announced that a brilliant programme is being arranged.

Mrs. Butler made interesting remarks, and was greeted with hearty applause.

Blanche Huston executed a piano solo, and little Eddie Ramson sang a song with pleasing effect. Miss Grace B. Smith favored the school with one of her charming vocal selections, while the recitations were delivered by Ethel Smith, Winzola Pratt, Maud Smith, Carl Root, Ethel May Whitney and Charlotte Nutt. Session closed with Target March, singing and benediction. Lyceum meets each Sunday A. M. at 10:45 at 514 Tremont street:

Scribe.

First Spiritualist Ladies' Aid Society .-Of "W.'s" report we have space only for a condensation. The services at the evening meeting were participated in by Prof. and Mrs. Longley, Dr. Byron Haskell, Dr. Richardson, Mrs. Kate R. Stiles, Dr. Mathews, Mrs. Shackley, Mr. and Mrs. Penny and Miss Amanda Balley.

Friday afternoon, Feb. 26th, at 3 o'clock, sharp, monthly circle, to which all sensitives are especially invited. Envelope party with varied programme to follow.

The Ladies' Industrial Society, so Mrs. H. W. Cushman, Sec'y, informs us, gave a highly successful costume party Thursday evening, Feb. 18th. Thursday, Feb. 25th, a musical and literary entertainment will be given in connection with mediumship. Prof. A. J. Maxham of Brattleboro', Vt., with others, will be present and entertain the company with song and recitation.

Other Meetings .- The regular services were suc cessfully held last Sunday at College Hall, under direction of Bro. Eben Cobb. America Hall, under directorship of Dr. W. A. Hale. **Engie Hall**, under conductorship of F. W. Mathews. [There will be in this hall Friday evening, Feb. 26th, a basket party.] **Ladies' Aid Parlors**, J. E. Hall, Conductor. **Rathbone Hall**, Dr. N. P. Smith, Conductor.

The use of Hall's Hair Renewer promotes the growth of the hair and restores its natural color and beauty, rees the scalp of dandruff, tetter and all impurities.

CONNECTICUT.

Norwich. - Good audiences convened in Grand Army Hall, Sunday, Feb. 21st, to hear Mr. Willard J. Hull of Buffalo, N. Y. "Spiritualism vs. Creedism" was the subject for the afternoon address, and Mr. was the subject for the afternoon address, and Mr. Hull read as preface one of James Russell Lowell's beautiful poems. In beginning the address the speaker said that a creed may be religious, secular or scientific, and while men are always better than their creeds, no man can sink his soul in a creed and be loyal to liberty.

"Man, know thyself, and obey the highest law," is the mandate which holds the power of redeeming the world from selfishness and creedal slavery.

Spiritualism is a destroyer of creeds, teaching as "we sow so shall we reap." There is a prodigious labor before us, said the speaker. The toosin sounds the call to duty to every Spiritualist, for upon them rest vast responsibilities.

The evening lecture upon "The Present Status of Science Relative to Spiritualism," was presented in Mr. Hull's originality of manner, which leaves an impress upon the minds of his hearers.

Crisp, radical ideas are given, which refresh and purify the mental atmosphere, as the electric storm purifies and refreshes the sultry summer air.

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

[Wednesday evening, Feb. 24th, Mr. Hull was to give a lecture for the benefit of the "Inlon" upon" upon"

[Wednesday evening, Feb. 24th, Mr. Hull was to give a lecture for the benefit of the "Union" upon "The Outlines of a Coming Civilization."]

RHODE ISLAND.

Providence .- Sarah D. C. Ames, Secretary, reports that the Spiritualist Association (Columbia Hall) was addressed on Sunday afternoon, Feb. 21st Hall) was addressed on Sunday afternoon, Feb. 21st, by William Foster, Jr., of this city. He opened the services by reading a poem entitled: "What is Religion?" He took for his subject, "The Needs of the Hour," gave many good thoughts, and was listened to attentively. In the evening Lr. F. H. Roscoe (also of Providence) cogently addressed the people on "The Conflicts of Life," closing the services by giving correct psychometric readings and descriptions.

Feb. 28th Elder J. N. Sherman occupies the platform in the afternoon, Mrs. Mary A. Goodrich in the evening. Mrs. Sarah E. Humes will give tests after each lecture.

The Spiritualist Aid Society met in its rooms, 18 and 20 West Block, 70 Weybosset street, Thursday, Feb. 18th. Supper at six o'clock. At evening meet ing Mrs. Waterman (President), Mr. Scarlet, Benj. Cross and others took part. Thursday, Feb. 25th, a social and dancing will be the order of the evening.

Convention in New York.

The Spiritualists of St. Lawrence County, N. Y. will hold a Convention at West Potsdam, Feb. 27th and 28th, 1892. Lucius Colburn of Manchester Dépôt, Vt., will be the principal speaker. The public are cordially invited.

OLIVE HOLT, Cor. Sec'y.

Labor Burenus.-The following named States have established labor bureaus, says an exchange, and the good they have accomplished is greatly beneficial, though their work is only in its infancy to-day: Massachusetts, 1860; Pennsylvania, 1872; Missouri 1876; Ohio, 1877; New Jersey, 1878; Illinois, 1879; Indiana, 1879; California, 1883; Michigan, 1883; Wisconsin, 1883; Iowa, 1884; Delaware, 1884; Kansas, 1885; Connecticut, 1885; North Carolina, 1887; Nebraska, 1887; Maine, 1887; Rhode Island, 1887; Minnesota, 1887; Colorado, 1887; New York, 1889; North Dakota, 1890; South Dakota, 1890; Idaho, 1890; Tennessee, 1891; New Mexico, 1891.

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To cleanse the Blood, Skin, and Scalp of every eruption, impurity, and disease, no agency in the world of medicine is so speedy, agreeable, economical, and unfailing as the world-renowned Cuti-CURA REMEDIES, consisting of CUTICURA, the great skin cure, CUTICURA SOAP, the most effective skin purifier and beautifier, and CUTI-CURA RESOLVENT, the new blood purifier and greatest of humor remedies. Everything about the

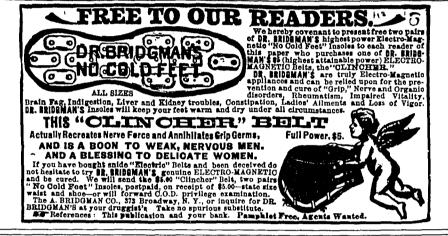
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MEETINGS IN NEW YORK.

The First Society of Spiritualists has moved from Adelphi Hall, and holds its meetings in a new and spacious hall in the Carnegie Music Hall Building, between 58th and 57th streets, on Seventh Avonue; entrance on 57th street. Services Sundays, 10% A. M. and 7% 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 Il A. M. and 8 P. M. Speaker, Mrs. Holen T. Brigham.

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

Adelphi Hall, West 52d Street, East of Broadway.—Meetings will be held here regularly on Sundays, J. Wm. Fletcher being the regular speaker. The Psychical Society meds every Wednesday evening, at Spencer Hall, 114 West 14th street. Good speakers and mediums slways present. Public cordially welcomed. J. F. Snipes, President, 26 Broadway.

Adelphi Hall .- The growing interest in Spiritualism is manifested in the continued large attendance at the places of meeting where lectures are given, and particularly where phenomena occur.

"Mesmerism and Its Relationship to Spiritualism" was the subject which Mr. Fletcher's guides chose, and in a treatment of which they held the close attention of a large audience. The force used in physical phenomena was referred to and their production explained, closing with a brilliant peroration. A test seance of remarkable interest brought the interesting session to a close.

séance of remarkable interest brought the interesting session to a close.

In the evening "Cremation and Its Effect Upon the Spirit" was the theme, and cremation advocated as being the most beneficent to the living, the most humans to the so-called dead. This lecture would do much toward calling attention to reforming the disposition of the dead. A séance followed.

Next Sunday "How to Develop Mediumship" will be the atternoon subject, and "English and American Spiritualism Contrasted," each followed by clair-voyant séance. The Society held a largely-attended reception on Friday evening at Mr. and Mrs. John R. Lowther's.

Lowther's.

The Anniversary will be held March 27th. Mrs. Isabella Beecher-Hooker, Dr. A. W. Fletcher, M. P. Tyner and others will speak, closing with Mr. Fletcher's "Spiritualism Illustrated" in the evening. Distinguished musical talent has been engaged,

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Rochester, N. W .- The First Spiritualist Fraternity has reorganized—with H. Eaton, President, and G. Murphy, Secretary, 17 South Goodman street-and of Manny, sectors, in South Goodman street—and holds its meetings on Sundays at 7:30 p. m. in Knights of Honor Hall, Market street. Dr. G. West is en-gaged as the speaker for February.

Buffalo, N. Y.- The First Society of Spiritualists meets at A. O. U. W. Hall, corner Court and Main streets, every Sunday at 2:30 and 7:30 P. M. William F. Pfeiffer, President, 2 Gelstin street; L. C. Beesing, Secretary, 846 Prospect Avenue; correspondence so-licited from lecturers.



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