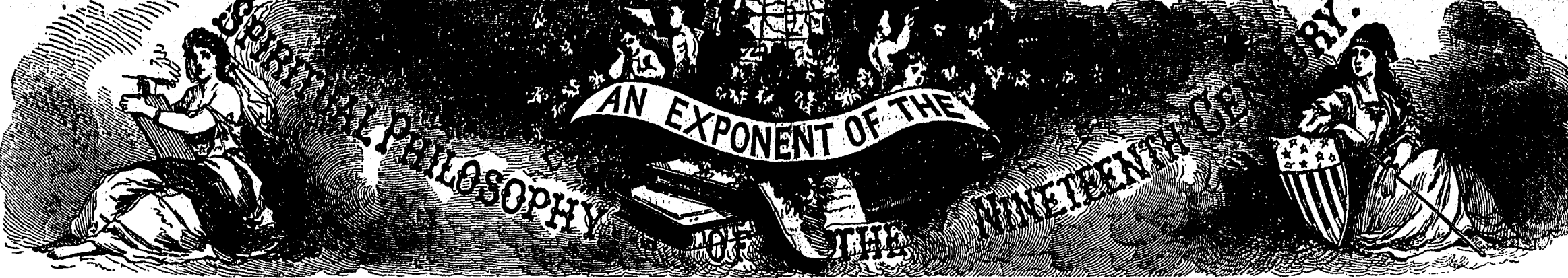


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TEARS AND JEWELS.

An Extract from an Unpublished Work Entitled "Solon and Mary," by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

SLAVERY 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 awayed 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 word "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 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 hands.

"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 asserted 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 slavery of woman exists in all lands and countries on the face of the earth; and why? Because the 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 she is 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 sorrow 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

degrading licenses and liberties which her 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.

Après La Mort—"After Death"—By
Leon Denis.

BY W. N. EAYRS.

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

M. Denis is evidently one of those to whom the ancient 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 book.

M. Denis writes with admirable clearness and simplicity, and 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 these heights of contemplation whence he looks down upon the vast procession of life, emerging in humble forms out of the obscurity 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 the 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 anxiety 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 cannot perish. If it bears within itself the elements 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 regenerate 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, fall not within its ken."

The source whence M. Denis derives his noble enthusiasm 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 naturalness 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 his devising, but the result of the direct teaching of high, supersensuous intelligences, raises it to the dignity and importance of a new revelation 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 true religion.

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, unholly 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 a new 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

treated, there are two the interest and importance of which demand the reader's special attention. We refer to the historical account of the great religions 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 veil, and the truths are discovered of which all human religious 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, led, 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 reincarnation. 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 aims, 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 society drove the initiates into retirement, and the power which the possession of this knowledge gave became, in the hands of the crafty and unscrupulous, an effective engine for the degrading and enslaving of the masses.

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; superstition 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 Essenes 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 witness 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 before 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. Ombrous 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 identity of the truth in all ages, and we may say that this philosophy is the old faith, again emerging from its 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 he is, 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 envelops 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 reason—may 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 has fallen.

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 squarely before us.

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 expiation. 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 over-earnest if, when urging the claims of this new philosophy of life, he is led at times to an appeal to his readers, 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 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 Christian, but the conduct of whose social system ignores every law of conduct enjoined by the Christ? No person who, with an unprejudiced mind, shall read this book, will fail 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 dogmatic theology is founded, the doctrine of the natural and inevitable reward and retribution which is the essence of this philosophy, is immeasurably more rational and just. The former is in opposition 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 men free; free from the irrational and mischievous dogmas 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; when they will be convinced that their condition in that life is to be determined, not by the will, caprice or pleasure of another, but solely by their own state of moral and spiritual advancement. Knowing that indulgence 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 expiation 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 enthusiasm 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 law which the Christ revealed in the Sermon on the Mount.

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 inconprehensible 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 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 antiquity."

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.

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 my own country, and visited many foreign lands, but 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 wonderful city, 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 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 involved 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, responsive audiences, to whom it is a pleasure to speak.

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 subject 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 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 odyllic, 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.

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

over give a harmonic response to its every law; yet it has a life above all matter, and expresses what matter does not and cannot express. It is, however, safe to affirm that if matter reveals a law, spirit will reveal the same law; and the scientist who demonstrates that matter progresses, and goes through a succession of upward changes, makes it impossible to deny that spirit tends also continually forward by the law of its life.

This evening I spoke upon the Genius of Spiritualism and its Mission in the World. I took the position that its central truth is the basic truth of every form of religious belief ever projected by the mind of man, viz., inter-communication between the two spheres of being—the spiritual and the physical or natural; that all the great movements in the direction of spiritual belief and spiritual advancement have been inspired by it; all the great reformers, all who have had humanity's good at heart, who have accomplished any great work for humanity, have, without an exception, been men and women who could be seated upon by the power of the spirit-world. The Chicago Herald published a very fair and courteous abstract of this lecture.

It is a pleasure to speak to Mrs. Richmond's audiences, they are so thoroughly appreciative, so quickly responsive to one's highest, best thought. I am enjoying my ministrations here exceedingly. I have had the disadvantage thus far of unpleasant Sundays, but my audiences have been most satisfactory, and at times 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 bestowed upon a speaker.

SPRIT JOHN PIERPONT.

I read with deepest interest Spirit John Pierpont's words in regard to platform speakers. They were most forcible words, most fully 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 rent than that secured from the exercise of their media 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.

Very many of our speakers out of the inadequate compensation received for their Sunday services have to defray their own traveling expenses, which is a very heavy tax upon their slender resources.

I was forcibly struck, too, by another point made by Mr. Pierpont. 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 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 a contribution-box for aid in making up the necessary expenses, heavy even when 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 they ever pause to consider the hidden meaning of the words uttered by an inspired teacher ages ago: "A rich man shall hardly enter the kingdom of heaven?" And why? Because most unquestionably there is something in the possession and hoarding of riches that kills out the better part of the spiritual nature. The highest attributes of the human soul are love and benevolence, neither of which are compatible with money-grasping selfishness.

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 has declared that the most poignant sufferings in the other life accrue to those unhappy souls who in this life possess riches, and held on to them with the gorilla's 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 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 many persons attend our lectures who can just as easily put twenty 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.

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 BRITTON.

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 talented 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, and I am glad to 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, and profoundly scientific and philosophical, brilliant in rhetoric, and delivered with a power of oratory that held 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 tolling 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 was doing at that point. It was as if I had reached a friend, for 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 in a way that has aged from the dawn of civilization to its modern advent, with marvelous power and eloquence. From that lecture, and from her brave, noble soul, I received new inspiration, fresh courage and zeal to go on with my

work, and felt that she was heaven-sent for that very purpose.

Modern Spiritualism in America owes an immense debt to Emma Hardinge Britton; a debt it can never repay, and if, by this poor tribute of my pen, I shall succeed, in imparting upon the present generation of Spiritualists a faint conception of the grand work of this noble woman and medium, the talented editor of *The Two Worlds*, I shall be very grateful.

In the communication addressed to her in *The Two Worlds*, which you quoted, occurs this sentence: "In truth I often pity you."

But Emma Hardinge Britton is no object for pity. Brave, and strong, and true, noble defender of the faith that she is, she stands as far above pity as she has ever stood above calumny.

Future ages will give her station, Future honors will give her name.

FRED. L. H. WILLIS.
Chicago, Ill., Feb. 14th, 1892.

Spiritual Phenomena.

Materializations in California.

To the Editor of the Banner of Light:

On the evening of the 12th of January, 1892, a number of earnest seekers of the Philosophy of Spiritualism met to witness the materialization of spirit-forms through the mediumship of Mrs. E. M. Gilman of Los Angeles, Cal., these spirits to appear under strict test conditions.

The medium was first examined by a committee of three ladies as to her wearing apparel.

Upon the return of the medium and ladies to the séance room, it was reported that not a particle of white clothing was on the medium.

A committee of gentlemen 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 was fastened to uprights of wood two inches wide, and these were 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 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), and declare with gladness unpeakable 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 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.

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 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!'"

We also feel that an injury done to one honest medium is an injury 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 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 that 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. C. Clark, Mrs. E. F. Phipps, Mrs. S. M. Briggs, H. Phillips, Miss H. H. Briggs, Mrs. W. E. Davis.

State of California, ss.
San Diego County, ss.
Subscribed and affirmed to this 20th day of January, A. D. 1892. T. R. GAY, Notary Public.
[SEAL]

At Mrs. Stafford's Séances.

To the Editor of the Banner of Light:

Have you ever attended one of Lillian 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, and who had been made realize 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 dates that are given at these séances make them doubly pleasing and convincing.

regret to learn that Mrs. Fay is too ill to attend to her work. We need every faithful instrument.

FRATERNALLY YOURS,

ANNIE LORD CHAMBERLAIN.

A Séance with Mrs. Fay.

To the Editor of the Banner of Light:

An exceptionally brilliant séance 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 séances, 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?

If you are sick, and have not been helped, why do you not seek a full description of your case to the great specialist in curing nervous and chronic diseases, Dr. Greene of 4 Temple Place, Boston, Mass. known everywhere as the discoverer of Dr. Greene's Nervine, 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 names as the cure of the human race through his 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 me
Who, having climbed its steepest height,
Looks eastward, where the morning sun
First flashed upon the wondering sight;
And westward, where the horizon
Forebushes 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 again, if I could,
Of all the long and devious trail—
The searching through a trackless wood
The presence of the "Holy Grail";
Nor dream that sleeping 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 to mine, my dear;
Of all my love-seems 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,
Is with me 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 flies,
Rather than any hours renew
Which sure must hold much sacrifice,
And tasks twice learned; let me, in lieu,
Grow old and wise.

Yeal 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 LIGHT, 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 that 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.

He was born in Gilmanston, 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. 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 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 emancipation movement. He was 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, scathed 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.

After 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 Palmyra, N. Y., 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 Boise, Idaho, where he had a son residing.

Dixon, Ill., Jan. 5th, 1892.

ROBERT N. GREEN.

THE BANNER OF LIGHT of the 16th of January has a communication purporting to come from the spirit of ROBERT N. GREEN, 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. JOHN LEES.

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

I wish to verify a message published in the BANNER OF LIGHT, Jan. 16th, 1892, from ROBERT N. GREEN, of Syracuse, N. Y. Having been acquainted with 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. A. C. ARMSTRONG.

Amboy, N. Y., Jan. 17th, 1892.

JUDGE CHARLES H. WOOD.

I take great pleasure in acknowledging to you the correctness, so far as I am able to judge, of the spirit-message of JUDGE CHAS. H. WOOD, as published in your issue of Dec. 19th, 1891, and which I knew him years ago, and his family in Onarga, Ill. I have sent to friends for information concerning him in later life, and I find 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 previous to their transition avowed Spiritualists. Speed the good work of the BANNER OF LIGHT Message Department! MRS. EMMA HARDINGE BRITTON.
127 So. Spring street, Los Angeles, Cal.

WILLIAM J. CONVERSE.

In the BANNER OF LIGHT of Dec. 12th is a communication purporting to come from Wm. J. CONVERSE of Longmeadow. As it may be he has no acquaintance except myself interested in Spiritualism, and therefore no one to verify the correctness of the message, I write you that Wm. J. Converse did pass into spirit-life from East Longmeadow, 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. 20th, 1891.

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 Stelner 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.

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 improvisation, being able to give his compositions with no other efforts than to recall the notes. From these 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.

Carlyle Petersilea, the first of his name, 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 spirit-life, the result of which has been two books, one "The Discovers Country," in which immortal life, instead of materialism, is presented. The other book is entitled "Occultism," a psychology. 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 concert of which was very large audiences, both afternoon and evening. The numbers, afternoon and evening, consisted of:

Sonata—The Sun—Schubert
Sonata—The Moon—Schubert
Sonata—The Stars—Mozart
Sonata—The Earth—Mozart
Song—Bacchante, The Drinking—Schubert
Moonlight Sonata—Beethoven
The Brook—Repeated by request—Schubert

All the exercises commanded the closest attention of the audience, and the musical numbers were received with much favor by the listeners.—Haverhill (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 is 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.

Banner Correspondence.

Texas.

FORT WORTH.—J. H. Bean writes, Feb. 25th: "We met and formed a small society in October last, and have been holding regular 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 audience, 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 state is stopping—he has received direct proof of the verity of the 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, Minn."

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."

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."

There is much interest manifested in our city, and the trusts of the higher spheres are being brought forth in 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: "On the evening of Thursday, Feb. 11th, a turkey-supper at the Ladies' Aid Parlor 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 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. Tving 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 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 to 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 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."

Maine.

AUGUSTA.—A correspondent writes: "I was very much interested in the article in THE BANNER of Feb. 13th, 'Notes from Boston from an Observer.' Many the noble men and women who are engaged in the work of publishing the BANNER OF LIGHT, long remain on the outside 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 us

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 cleared by the BANNER OF LIGHT every week, and are kept in the progressive movement of the day by that and other means. Mrs. Leale, 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": "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 Booth—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, for excellence, the spot where all others would choose for mental training."

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."

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 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 blessed in his efforts to make known the glories of that country. Its author should be employed by all our societies."

THE BANNER here 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 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, 1532 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 member for work and social and spiritual improvement. A supper is served to which the gentlemen are invited."

We have manifestations of a varied nature proving conclusively the truths of spirit-return."

Master Ashley M. Parmelee (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. Humes 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 said,
They turned the hero to abuse,
And bid the world rejoice.
Old Ignorance with stern, set face,
And Error grimly said:
"He stoned away his day of grace,
Thank God, Tom Paine is dead."
Gray, wrinkled 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,
Sweet 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;
Servant 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,
Well 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 words displayed,
Their children prize to-day.

Thenceforth America re-wrote
Her struggle to be free,
And placed in golden lines of light
His work for liberty.

Hail to our red and white and blue;
Hail, mightiest of our race,
Hail, Justice, Love and Freedom true
That gave us Thomas Paine!

—G. Fannie Allen, 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. Having tested its wonderful curative powers in thousands of cases, and desiring to relieve human suffering, I will, 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, 320 Powers' Block, Rochester, N. Y.

In Memoriam.

Miss EMMA L. CRAWFORD, daughter of Mrs. J. W. 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 (a friend has said)—as well as in her adieu to this and departure to the next sphere of existence—which was passing strange; a life which knew no death nor feared its shadow, 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 pledged to Spiritualism. Rev. A. H. Kieffer 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 piano selection of masterful expression, peculiarly sweet melody and melodious 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, were present; also Mr. Wilhelm Hildebrand of New York, an intimate friend of the departed. To the gentleman Miss Crawford had confided a wish to be buried near the crest of Red Chief Mountain, which overlooks Manitou from the South. To that love and wind-swept lyric 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 24th, 1853, 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 pianist and music teacher. At the age of twelve she commenced to give piano lessons and public recitals, and with fifteen years she was able to render the music of the great masters with rare perfection.

Ambitious to reach the highest stage of music, she devoted her time to such arduous study that her health, never robust, broke down. For several years she was obliged to live in retirement, but returned to her beloved pursuit whenever strength permitted.

Miss Crawford's interpretation of Beethoven's, Chopin's, Schumann's and Wagner's music was truly phe-

nominal. Her play was distinguished by a most delicate 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 vague feeling that some unearthly power inspired the keys."

Next to music she loved nothing more than nature, and she was deeply impressed with the grandeur 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.

This 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. XXX.

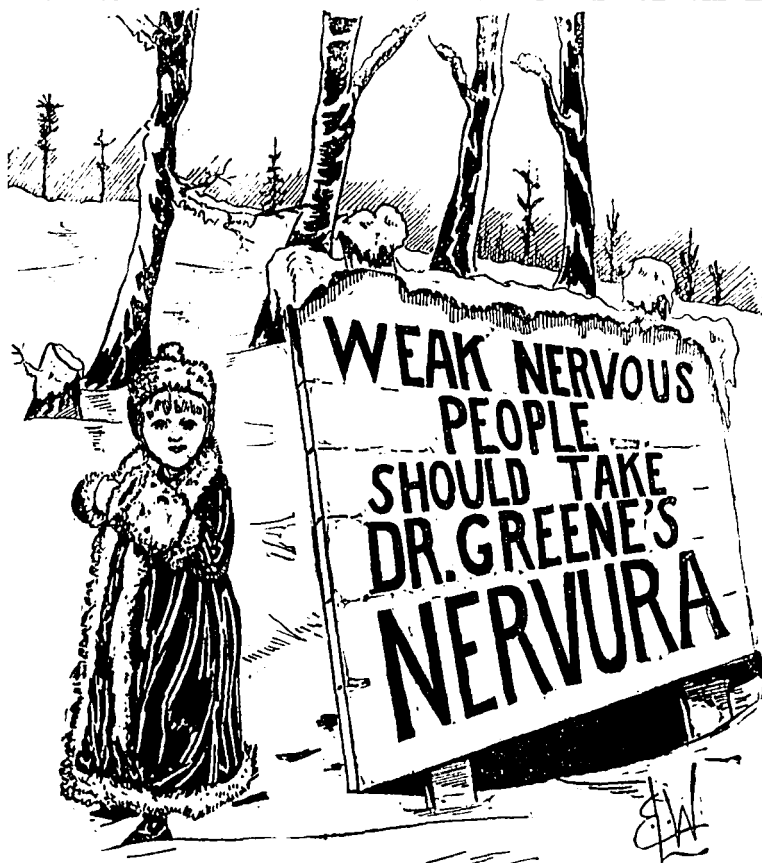
New Publications.

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. Bettauy, 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. Bettauy, "I can but say that the moral of the author's teachings is worthy of the most serious attention."



IN WINTER PREPARE FOR SPRING.

DR. GREENE'S NERVURA,

Guaranteed Purely Vegetable and Harmless.

Wonderful Spring Medicine

The Great Strengthenener of the Nerves.
The Best Blood Tonic and Invigorator in the World.
The Finest of all Stomach Medicines.
Sure Restorer from Weakness.
Perfect Regulator of Liver and Bowels.

Are you nervous, restless, irritable?

Use Dr. Greene's Nervura.

Do you get nervous easily, lose your nerve?

Use Dr. Greene's Nervura.

Does your heart palpitate, do your limbs tremble?

Use Dr. Greene's Nervura.

Do you pass sleepless nights, wake tired mornings?

Use Dr. Greene's Nervura.

Have you strange, faint feelings, loss of memory?

Use Dr. Greene's Nervura.

Do you feel blue, have sense of anxiety, foreboding?

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Are you nervous, restless, irritable?

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Are you nervous, restless, irritable?

Use Dr. Greene's Nervura.

Do you get nervous easily, lose your nerve?

Use Dr. Greene's Nervura.

Does your heart palpitate, do your limbs tremble?

Use Dr. Greene's Nervura.

Are you weak, tired, without ambition, or energy?

Use Dr. Greene's Nervura.

Is your blood poor, your vitality low?

Use Dr. Greene's Nervura.

Are you bloodless, thin, and want to grow stout?

Use Dr. Greene's Nervura.

Do you have headache, dizziness, dull-feeling head?

Use Dr. Greene's Nervura.

Do you have dyspepsia, indigestion, gas, bloating?

Use Dr. Greene's Nervura.

Are you bilious, your kidneys disordered, bowels constipated?

Use Dr. Greene's Nervura.

Are you nervous, restless, irritable?

Use Dr. Greene's Nervura.

Do you get nervous easily, lose your nerve?

Use Dr. Greene's Nervura.

Does your heart palpitate, do your limbs tremble?

Use Dr. Greene's Nervura.

Do you pass sleepless nights, wake tired mornings?

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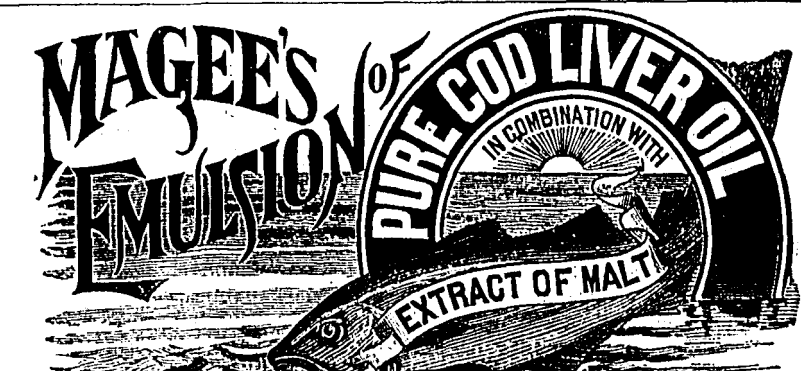
Use Dr. Greene's Nervura.

Do you get nervous easily, lose your nerve?

Use Dr. Greene's Nervura.

Does your heart palpitate, do your limbs tremble?

Use Dr. Greene's Nervura.



AND COMPOUND SYRUP OF HYPOPHOSPHITES

Cures Consumption, Bronchitis, Coughs, Colds, Scrofula, and all Wasting Diseases.

Is pleasant and palatable to take as honey. Does not produce Nausea, and is easily assimilated.

Its strengthening effects are almost immediate.

It does not come up to assert itself semi-occasionally after being swallowed, as does a Great Producer of BONE and MUSCLE, it purifies the Blood, and patients gain rapidly in weight while taking it.

It is a true Emulsion, the only one that is always ready, always alike, and that never has a thick, gummy, and greasy blob at the top to upset the patient's stomach.

It is used in all the leading hospitals.

It is prescribed by the most eminent physicians in the United States and Canada, and many assert that it is

THE BEST EMULSION IN THE MARKET.

Ask Your Druggist for it, AND TAKE NO OTHER.

MAGEE EMULSION CO., Manufacturers, Lawrence Mass.

Toronto, Canada.

Did you ever see a sickly baby with dimples? or a healthy one without them?

A thin baby is always delicate. Nobody worries about a plump one.

If you can get your baby plump, he is almost sure to be well. If you can get him well, he is almost sure to be plump.

The way to do both—there is but one way—is by CAREFUL LIVING. Sometimes this depends on Scott's Emulsion of cod-liver oil.

We will send you a book on it; free.

SCOTT & BOWNE, Chemists, 132 South 5th Avenue, New York.

38

I CURE FITS!

When I say cure I do not mean merely to stop them for a time and then have them return again. I mean a radical cure. I have made the disease of FITS, EPILEPSY or FALLING SICKNESS a life-long study. I warrant my remedy to cure the worst cases. Because others have failed is no reason for not now receiving a cure. Send at once for a treatise and a Free Bottle of my infallible remedy. Give Express and Post Office.

H. G. ROOT, M. C., 183 Pearl St., N. Y. Nov. 28. 25w

Aerated Oxygen

HOME TREATMENT.

Every possessor of a bottle of AERATED OXYGEN and an Inhaler is fully equipped to begin, and continue to a successful issue, the fight against those terrible DISEASE-GERMS which, it is now conceded by the most advanced medical investigators, are to be found at the root of all the MOST DREADED AILMENTS known to mankind. AERATED OXYGEN is a scientific combination of chemicals rich in oxygen, compounded in such a manner that, upon the application of heat, a chemical reaction takes place, forming a new compound and setting free a large per cent. of oxygen. Air passing through this new compound by means of an inhaler, becomes charged with this free oxygen and other medicinal substances. In this form it is inhaled to every part of the throat and lungs, killing in its course every sort of disease-germ and depositing upon the diseased surface the most remarkable healing balm known to medical science. It requires but a single treatment to demonstrate its grateful relief to a sufferer from any throat or lung difficulty.

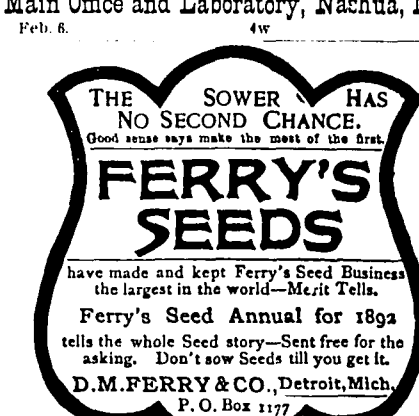
IT CURES—when we say CURES we mean CURES—CONSUMPTION, CATARRH, BRONCHITIS, ASTHMA, DIPHTHERIA, HAY FEVER, PNEUMONIA, ETC.

Send for our new book of marvellous cures, mailed free.

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Pneumonia Ointment.

BANNER OF LIGHT BOOKSTORE.

SPECIAL NOTICE.

Colby & Rich, Publishers and Booksellers, 9 Bowditch Street (formerly Montgomery Place), corner of Province Street, Boston, Mass., keep for sale a complete assortment of Spiritualist, Occult, Esoteric, and Miscellaneous Books, at Wholesale and Retail.

Orders for Books, to be sent by Express, must be accompanied by cash or check. When the money forwarded is not sufficient to fill the order, the balance must be paid by O. D. Orders for Books, to be sent by Mail, must invariably be accompanied by cash to the amount of each order. We would remind our patrons that they can remit us the fractional part of a dollar in postage stamps—one and two preferred. All business operations looking to the sale of Books on commission respectfully declined. Any Book published in England or America (not out of print) will be sent by mail or express. Subscriptions to the BANNER OF LIGHT and orders for our publications may be sent through the Purchasing Department of the American Express Co., at any place where that company has an agency. Agents will give a money order receipt for the amount sent, and will forward us the money order, attached to an order to have the paper sent for any stated period, free of charge, except the usual fee for issuing the order, which is 5 cents for any sum under \$5.00. This is the safest method to remit orders.

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

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

Banner of Light.

BOSTON, SATURDAY, FEBRUARY 27, 1892.

(Entered at the Post-Office, Boston, Mass., as Second-Class Matter.)

PUBLICATION OFFICE AND BOOKSTORE,
No. 9 Bowditch Street, corner Province Street,
(Lower Floor.)

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

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

COLBY & RICH,
PUBLISHERS AND PROPRIETORS.

ISAAC B. RICH, BUSINESS MANAGER.
LUTHER COLBY, EDITOR.
JOHN W. DAY, ASSISTANT EDITOR.

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

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

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 world is linked to man and constantly made to 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 substance 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. "Lotels" 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 difficult 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 progressive collapses of creeds and religions tend merely 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 attributes of God.

Rev. Reuben 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 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 slashing 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 crawl at the feet of credulous institutions, and debase 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-convinced 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 preeminently truthful.

(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 January, 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 Psicológicos*, 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. 18th, 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 mail from this office on receipt of price, which is one dollar per bottle.

The Living Present and the Dead Past.

The above was the subject of a recent discourse of Denn Clarke in Napa City, Cal., of which the *Daily 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 forward and above them for religious truth and light. Nations, cities, heredit, and environments 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 Ho! 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 Palestine till they have lost their savor, whither shall they now be said? The spiritist stage, 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 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 of inspiring men (and women) to do as they see, and not that of the scribes and Pharisees and Sadducees, will, while conserving the good of all the past, remember that the past is only our schoolmaster to bring us unto the greater truths of the *Living Present*. They will hear the living voice from heaven through the prophets of to-day, saying: "Let the dead bury their dead, follow me! If any shall say: 'We have Moses and the prophets, Christ and the Apostles,' we ask where is the promised 'Comforter, the Spirit of Truth,' that shall give us 'all knowledge?' Surely his is a living voice, and not a dying echo!"

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 among the Italian population, all of whom had 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 *Sumnerland* 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 law of order 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 defiance 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 Jesus did, 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 the Sabbath 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 debarrred 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. Nicaragua 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 month—twelve a year. The face value of tickets sold represents \$28,000,000, while the prizes count up \$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 knowledge of what they, at home, had taught for hundreds of years. He begged of us to put him on our free list, which we, of course, did at once.

Get tickets early for the Anniversary at Tremont Temple by the Children's Progressive Lyceum.

Two Hundredth Anniversary of Salem Witchcraft.

The two hundredth anniversary of the witchcraft delusion of 1692 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. Ingersoll'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, Amos O. 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 *exposed* 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 typhoid 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 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 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 by-gone 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 Claflin of Quincy, also made favorable remarks. There were no restraints, 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 fellow-men—will do well to look at this clear-out portraiture 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 whirling of time. Not long since the fine American steamer *Indiana* was chartered by the general government and sent to the Charleston navy-yard to be fitted out for Chile, in case of war with that country. Now this same steamer has been chartered by Philadelphia, loaded with flour and other cereals, and is on her way to Russia to feed some of the starving people of that country! 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 services in the interest of Truth, they will be fully compensated in the world beyond; of 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.

Know all Women

The most thoroughly successful remedy science has ever produced for the cure of all forms of Female Complaints is Lydia E. Pinkham's Vegetable Compound. It has stood the test of many years, and to-day is more widely and successfully used than any other remedy. It will entirely cure Ovarian troubles, Inflammation and Ulceration, Falling and Displacements, also Spinal Weakness, and is particularly adapted to the Change of Life. It will dissolve and expel tumors from the uterus in an early stage of development, and check the tendency to cancerous humors.



Lydia E. Pinkham

Lydia E. Pinkham's Liver Pills cure constipation, biliousness, etc. All Druggists sell it, or sent by mail, in form of Pills or Lozenges, on receipt of \$1.00. Correspondence freely answered. Address in confidence. LYDIA E. PINKHAM MED. CO., LYNN, MASS.

[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 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 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 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, and the 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 tell them under 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 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 will 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.

[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 spirit-friends who seem to know about it, and have watched proceedings. I have seen other intelligences manifest themselves and no away seeming to be satisfied, and I have seen spirits come and try to speak, but without success, and 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 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. 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 relation to certain friends' affairs which I have in mind, and which I think might be of mutual advantage. My name is Edward H. Purcell.

Mamie Rice.

[To the Chairman:] Does he have to speak in meelin' [Yes.] I don't like to. [Why not?] I don't know all these people. Do you have to speak right out in meelin' [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 do not look like mine. Do you want to know my home? [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, ain't 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. I 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 just a little. Then my grandmamma in the spirit world come an' took me away. She said it was no use; Mary grieved so much it made the child unhappy; that's what she said; 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, don'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 wasn't, I see everything. Then another man come, an' he said: "Suffer little children to come unto me," an' then he said something about little lambs drinkin' from the brook of life, an' I did n't know what it was, but I heard him.

I don'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. You tell my mamma that we have lots of fun, an' I guess she won't cry then. I want to see George. I used to play with George, an' I want to see him, too. 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 ain't. I keep growin', an' sometime I'm goin' to be a woman. Good-by.

INDIVIDUAL SPIRIT MESSAGES

TO BE PUBLISHED NEXT WEEK.

Dec. 18.—Little Brown, William B. Allen; George W. Young; J. B. Lord; Daniel Murphy; Roxie, to her medium. Per. 2. H. C. Morrison; William Holmer; 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. Feb. 12.—Oliver F. Morton; Mrs. Ida F. McNeil; Julia Johnson; John T. Cox; Clara Stetson; Byron Hooker. Feb. 16.—Isaac Taber; Edward Bliss Lacy; Carrie Stacey; Sarah Carter; Col. Charles Sumner Colter; Controlling Spirit for Margaret Ann Anderson, D. Ambrose Davis, Ella Jackson.

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DEAFNESS & NOISES CURED BY A NEWLY INVENTED TUBULAR EAR CURE. Warranted to cure. No pain. No expense. No delay. Send for book of proof. FREE. Mar. 28.

MRS. B. F. SMITH, TRANCE MEDIUM. Holds sittings daily, Fridays, Saturdays and Sundays excepted, at Vernon Cottage, Crescent Beach, Beverly, Mass. Terms, \$1.00. Hours, from 9 A.M. to 6 P.M. Oct. 11.

THE SOWER. A Monthly Magazine, the Mediums' True Friend. Devoted to the interests of Mediumship, Spiritualism, Universalism and all kindred subjects. Address: BLISS & BURESH, 227 1/2 Fifth Street, Detroit, Mich.

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In colds, bronchitis, la grippe, and croup, it is Prompt to Act sure to cure.

Mediums in Boston.

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24 Worcester Street, Boston. Gives Sittings and Treatments daily from 9 until 5. Six Sittings for Development for \$4.00 in advance. PATIENTS VISITED AT THEIR HOMES. Feb. 20.

Mrs. S. S. Martin,

55 RUTLAND STREET, Boston. Sittings Sundays and Thursdays, at 2:30 P.M.; Wednesdays at 8 P.M.; GEORGE T. ALBRO, Manager. Jan. 23.

Osgood F. Stiles,

DEVELOPING, Business and Test Medium. Sittings daily, from 9 A.M. to 5 P.M.; Development of Mediumship a specialty. Test Circles Wednesdays, 8 P.M., and Tuesday afternoon at 3. 8 Dwight Street, Boston. Magnetic treatments also given by Mr. and Mrs. Stiles. Feb. 27.

Hattie C. Stafford,

59 East Concord Street, Boston. SUNDAY, Thursday and Saturday, 2:30 P.M.; Wednesday, 8 P.M.; Newton Stansbury, Manager. Feb. 13.

Miss Jennie Rhind, Seer.

SITTINGS daily, with business advice. Circles Monday at 7, Thursday at 3 P.M. Advice by letter. State in own hand-writing, age and sex. Enclose \$1. 1064 Washington St. Feb. 27.

Miss A. Peabody,

BUSINESS, Test and Developing Medium. Sittings daily. Circles Sunday, Thursday evenings, and Tuesday afternoons at 3 o'clock. Six Developing Sittings for \$4.00. 104 Washington Street, opposite Davis Street, Boston. Feb. 27.

Mrs. A. E. Cunningham,

MEDICAL, Business and Tests, 247 Columbus Avenue, Suite 8, Hotel Wauquelt, Boston. Will answer calls for platform tests. Feb. 12.

Mrs. M. E. Johnson,

BUSINESS and Test Medium. Hours 10 A.M. to 9 P.M. Circles Thursday and Sunday evenings, 8 o'clock. 41 Winter Street, Room 8, Boston. Feb. 27.

Mrs. A. Forrester,

TRANCE, Test and Business Medium, Also Magnetic and Electric Treatments, from 10 A.M. to 5 P.M. 181 Shawmut Avenue, one flight, Boston. Feb. 13.

Adelaide E. Crane,

TEST and Business Medium, Magnetic Treatments, 8 1/2, Bowdoin Street, Room 4, Boston. Hours 9 to 5. Feb. 6.

Mrs. C. T. Crockett,

MEDICAL and Test Medium. Vapor Baths and Magnetic Treatments, 34 Hanson Street, Boston, Mass. Feb. 20.

MRS. CHANDLER-BAILEY,

26 CROZEVILLE Street, Suite 8, Boston, near Albany R. R. Station, Columbus Ave. Magnetic Healing and Business Medium. Circles Monday and Saturday evenings and Friday afternoons at 3 o'clock. Platform tests, by appointment. Feb. 27.

MRS. C. E. BELL,

Test, Business and Medical Medium. Sittings daily, from 10 A.M. to 5 P.M. Tuesday at 3 o'clock, and Friday evenings at 8. Will answer calls for platform tests, 104 Tremont Street, Room 4, Boston. Feb. 27.

Carrie M. Lovering,

MAGNETIC PHYSICIAN, 25 Shawmut Avenue, Boston. Controlled by the late Leonard Spear. Feb. 20.

Dr. Fred. Crockett,

MAGNETIC Treatments and Sittings, Moody House, 1202 Washington Street, Boston. Feb. 27.

Psychometry.

MRS. G. P. PRATT, 120 Dartmouth Street, Suite 1, Boston. Monday, Tuesday, Wednesday, 10 till 5. 4w* Jan. 30.

Dr. M. Lucy Nelson,

MAGNETIC, Massage and Steam Baths, 33 Boylston Street, Suite 6, Boston. 6w* Jan. 16.

Miss Helen A. Sloan,

MAGNETIC Physician. Vapor Baths. No. 178 Tremont Street, Boston. Feb. 13.

Miss J. M. Grant,

TRANCE MEDIUM, No. 8 1/2 Bowdoin Street, Banner of Light Building, Boston. Feb. 6.

READING AND ADVICE.

ESTELLE VAUGHAN, 129 Dartmouth Street, Suite 1, Monday, Tuesday, Wednesday, 10 till 5. Readings by Photo, 50 cents. 4w* Feb. 6.

MISS L. E. SMITH, Test Medium. Private

Sittings by appointment. Circles Tuesday and Friday at 8. Will go out to hold Circles, 34 Shawmut Ave., Boston. Feb. 20.

PSYCHOMETRIC and Business Reading, or

Readings and Advice. MARGUERITE BURTON, 147 Washington Street, Boston. Jan. 30.

DR. M. O. MANSFIELD, Psychopathic Phys-

ician, 14 Union Park Street, Boston. Hours 10 to 5. Feb. 20.

MRS. J. C. EWELL, Inspirational and Medi-

cal Physician, 242 Tremont Street, cor. Hanson, Boston. Dec. 12.

J. L. WYMAN, M.D., Medical Healer. La Grippe, Rheumatism, treated successfully. 175 Tremont Street, Boston. 13w* Dec. 28.

DR. L. BARNICOAT, Lecturer, Test, Medi- cal and Magnetic Medium, 175 Tremont Street, Boston. Oct. 24. 10c* Feb. 27.

DR. A. H. RICHARDSON, Magnetic Healer, Waverley House, Charlestown. Feb. 27.

DR. JULIA M. CARPENTER, 303 Warren Street, Boston, Mass. Feb. 27.

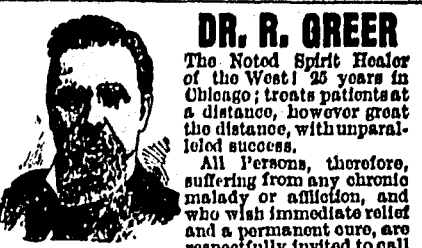
STELLAR SCIENCE.

I WILL give a test or to any person who will send me the place and date of their birth (giving sex) and 25 cents, money or stamps. I will write Biographical and Predictive Letters (from the above data). Also advice upon any matter. In answer to questions, in accordance with my understanding of the science, for a fee of \$1; Consultation fee \$1; at office, 366 Tremont Street. Nativities written at prices proportionate to the detail demanded. Address OLIVER AMES GOULD, Box 164, Boston, Mass. Feb. 13.

"Glad Tidings of Immortality." FINELY executed lithographs bearing the above title have been received by us. The size is 2 1/2 x 3 1/2. The principal figure is a female, evidently designed to represent a materialized spirit, crowned with a wreath of flowers, and bearing a long band of them in her left hand, while in her right is a scroll inscribed with the words "Message of Love." Over her head are three stars. The drapery on each side appears to be the curtains of a cabinet, between which she stands in an exceedingly graceful position, suggestive of the line, "A thing of beauty is a joy forever." From above a ray of light radiates over the entire form. Vignette likenesses of Mrs. Brigham, Mrs. Richmond, Mrs. Lillie and Mrs. Britton, and Messrs. Howell and Oviatt, are given, and excellent ones they are. The artist is Mr. Shobe, who, we are informed, has executed some beautiful drawings illustrating the Spiritual Philosophy. Price 50 cents. For sale by COLBY & RICH. om

The Meaning of Life. A Lecture delivered at Berkeley Hall, Boston, Mass., Sunday, Jan. 17th, 1892, by DR. F. L. H. WILLIS. Pamphlet, pp. 22. Price 5 cents; 5 copies 25 cents. For sale by COLBY & RICH.

Miscellaneous.



DR. R. GREER, The Noted Spirit Healer of the West, 25 years in Chicago; treats patients at a distance, however great the distance, with unparalleled success. All persons, therefore, suffering from any chronic malady or affliction, and who wish immediate relief and a permanent cure, are respectfully invited to call or write for Clairvoyant, Diagnosis and reliable prescription, enclosing \$1.00, giving name in full, age, height and weight, color of eyes and one leading symptom. Address, DR. R. GREER, 127 La Salle St., CHICAGO.

P. S. Dr. Greer's New Electric Diadem, improves sight and hearing, increases mental energy and cures all brain and nervous diseases. Send for Pamphlet. Oct. 10.



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For Dyspepsia, Flatulency, all Gastric Troubles; also Diarrhoea and Constipation, and thoroughly regulates the Bowels. If your life is made miserable by any of the above complaints, try the Cordial and in a few days you will be a great sufferer from Dyspepsia for a number of years. I and nothing that has given me such instant relief as your "Regulating Cordial." Sent by mail, postage prepaid, on receipt of price. Price, 50 cents per bottle, or \$2.50 per box of six bottles.

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MRS. A. B. SEVERANCE would respectfully announce to the public that those who wish, and will visit her in person, or send their photograph or lock of hair, she will give an accurate description of their leading traits of character and peculiarities of disposition; marked changes in past and future life; physical disease, with prescription therefor; what business they may be engaged in, and in what line they should pursue in order to succeed; the physical and mental adaptation of those intending marriage; and hints to the inhospitably married. Full description, \$2.00, and four-cent stamps. Brief delineation, \$1.00, and four-cent stamps. Address, MRS. A. B. SEVERANCE, 400 Main Street, White Water, Walworth Co., Wis. Oct. 3. 6m

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CONSULT with PROF. A. B. SEVERANCE in all matters pertaining to practical life, and your spirit-friends. Send lock of hair, or handwriting, and one dollar. Will answer three questions free of charge. Send for Circulars. Address 183 1/2 Street, Milwaukee, Wis. 5w* Feb. 27.

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New York Advertisements.

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OR, 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 34th Street, New York City. Feb. 20. 4w

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traits in oil and crayon, is now located at 155 Broadway, New York, between 46th and 47th Streets. Circle Wednesday evenings for Development and Tests Feb. 13. 5w

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