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The Spiritual Rostrum.

The Rights of Woman.

A Discourse Delivered Before the Woman Progressive Union at its Hall, 525 North 9th Street, Philadelphia, Pa., Jan. 20th, 1892, by

WILLARD J. HULL.

[Reported for the Banner of Light.]

Members of the Woman's Progress ive Union and Friends: NEVER take up in my thought

the hackneyed subject of Woman's Rights without recalling to mind the story of the old lady who availed herself of the opportunity offered by a cheap excursion to visit

the sights of a great city. She had never been away from the Holler in her life; and as she suggested to her daughter, "Well, Philenie, ye bean't likely to have no better chance nor this, for the fare aint but three shillin' there and back, first-class passage ther tickets read. and we air to have music and sasperil water thrown in free." They concluded to go, but in the hurly-burly of the city, after having meandered around for four hours on gingerbread and wonder, the old lady lost Philenie, and became, in consequence, well-nigh distracted, wandering aimlessly about. Finally, in a fit of desperation and hunger, she ate her return ticket, thinking it was a graham cracker, and never discovered her mistake until on the way home, after finding Philenie at the station. the conductor told her a graham cracker would not answer for a first-class passage from New York to the Holler.

Now I feel somewhat the same trepidation. because I am to embark upon a theme which has led so many wiser ones than I into visionary, and in some cases hopeless entanglement, that I question my ability to keep a level head amidst the hurly-burly of my subject; and should I show a tendency to break down or wander away, ere I take my seat, you will please connect my plight with that of the old lady, and make excuse for me. I do not, however, expect to lose sight of my chaperon as she did, and with a resolve to keep close to certain fundamental principles, I hope to keep abreast the waves and on an open sea.

Thomas Paine, one of the greatest benefactors this country ever had, wrote a book which he entitled "The Rights of Man." He used the term man in the generic sense, which had no reference to a distinction of sex. For this reason my topic, "The Rights of Woman," pertaining, as it does, to one side of the human family, is not intended to reflect upon or disparage, if it were possible, the great effort of the immortal Paine. Most preachers like to take a text, but they are always somehow careful to find it between the lids of a book which, from its Alpha to its Omega, contains not one sentiment which exalts woman or recognizes her in any sphere except that of a slave. While I do not lay claim to the title of preacher, I am going to take a text for my discourse this evening; but, unlike the preacher, I am going to open to the part of the gospel not of the first century but of the nineteenth, not according to Matthew, but according to Robert G. Ingersoll—the great apostle of free thought, free speech and a free press. Here it is: "I believe that woman is entitled to every right that man possesses, and one more—that of protection.' This is my text, ladies and gentlemen, and l am going to harp on it for one hour.

You know the old haloyon shibboleth of the ology is this: The Lord has so constituted the female brain that she cannot give a correct exegesis of matters and things, which is tantamount to saying that the Lord made a greater mistake in creating woman, than Moses did in his exegesis of astronomy. I heard the Rev. Annie Shaw make the above quotation, as to the constitution of the female brain, as having been stated to her by a theological student. She said she would have known him to be a theological student by the exegesis. But after all there is a kind of truth in this libel, as, for instance, I am reminded of an account of a fisherman who called at the back door of a cer tain mansion, crying out the attractions of his wares. The mistress afterward asked Bridget. who went to the door, if the fisherman had frogs' legs. "Sure I could not see, mum." replied Bridget, "he had his pants on."

Now I am aware that it is exhibitions of this character that give rise to the heresy so ram-

affairs of public life or undertake an exegesis of abstruse subjects. But as I am here to tell you why I believe that woman is entitled to every right that man possesses, I am bound to declare that no manifestation of ignorance on the part of woman ever matched the stupidity of men; and in too many cases that stupidity, that educated barbarism, is the bludgeon whirled against the inalienable rights and prerogatives of woman by those in authority. Bridget may be ignorant, she may be illiterate, but she don't vote! She does not, like the riffraff of Europe who swarm upon our shore, have more power than the wife of our President. Now I maintain that no man, no woman should be allowed to exercise the franchise who does not understand the principles of the Constitution of the United States. No man, no woman should be entrusted with the power of the ballot who cannot read and write the English language. No alien-born man should be allowed to wield a mightier power in this country than the mothers who give birth to the country's heroes. And right here lies one of the dangers menacing the stability and integrity of the country. The founders of this republic were Americans, than which there is no title on earth to be more proud of.

Am I plain enough in my conception of the citizen's qualifications? If I am, then you understand why I cite the ignorance of the Bridgets, and the excuse I make for it. The Constitution of the United States is to me the profoundest instrument ever evolved in the consciousness of civilized man; but, like everything human, there is an error in it. I want to point out to you that error. Article 14, Section 1, of the Amendments to the Constitution, reads: "All persons born or naturalized in the United States, and subject to the jurisdiction thereof, are citizens of the United States and of the State where they reside. No State shall make or enforce any law which shall abridge the privileges or immunities of citizens of the United States." Why is the word male so persistently used in Section 2? Did you ever stop to consider the constructive and destructive powers of Articles 1 and 2 of the Fourteenth Amendment? Why, if all persons born or naturalized in the United States are citizens thereof, should male citizens only be allowed in the basis of representation? I answer, because the men who framed that second section, deaf to the entreaties of some of the noblest women this country ever produced. failed in their duty, and perpetuated in the national constitution a libel upon woman. They were afraid to give to woman the same rights they assumed for themselves. They were afraid to grant to woman the rights they accorded to the black slave, who, through the life-giving, life-sustaining power alone, which gave the country its soldiers and heroes, the slave was made a free man. Why did they do this? Because way back in the musty past, when a king's rod was a law, and serfs groaned under the weight of oppression, Paul told the women to keep still and be in all things subservient to their husbands. I am glad there have been some women brave enough to adopt the motto of Virginia, take their knitting and sit down upon the haunches of their husbands. Like the beacon-fires of the old infidels, they are the promises of a future regeneration. Ingersoll says men never can be happy on

earth so long as they worship a tyrant in heaven. I want to add to that sentiment, that no woman can ever find heaven who is fettered to a tyrant on earth. The Constitution will and sacred. As long as it continues to be never be a complete fabric until that word male is expunged from the Fourteenth Amendment.

I am not unmindful of the progress made during the last century in the cause of woman's emancipation. She stands to-day in many respects the coëqual of man; but the ba sis of her powers rests largely upon sentiment, not upon justice. All statutory provisions for her relief are founded upon a protectorate without equity, which is unjust. There should first be equity, then protection. Legislation may say, "Oh! well, we are the lords of the earth and can afford to be magnanimous. Our magnanimity and generosity won't hurt us any and will please the women." Well, even this sentiment is better than that of the Turk. but it is not an American sentiment. To me it is a most amazing thing to note the display of patriotism on the part of men toward men, and in our principles, while the counsels and warn-

ings of women are ignored. Who of you will gainsay the fact that John A. Logan's wife was, in every quality, better fitted for the Republican nomination for Vice-President than was John A. Logan? What man is there in public life to day whose influence does not depend absolutely upon the counsel and guidance of his wife or mother? Grover Cleveland wrote a splendid message to the Municipal Council of Buffalo as a bachelor. It made him Governor of New York. But he never made his greatest impress upon the nation until, as President of the United States, he married the woman whom all America delights to honor. I admire the chivalry which elbows its way through the cynicism and mockery of the times, and pays an unmolested tribute to the worth of woman. The highway toward degeneration is lighted up by the frivolous estimate upon the virtue of woman. To hold her name lightly, and build lordly castles upon her subjugation and shame, is the sand upon which rests the foundation of modern society. It cannot live, and heaven speed the day when oblivion shall engulf it beyond

This perversion of honor causes men to

we are told that when a man does finally become so good that he is patient with a woman, all the credit he gets is, that people say he is afraid of her. I don't believe it. Nobody but a pessimist, and one who sees his own reflection in everything evil about him, ever declared such a thing. In spite of all the obstacles surmounting the goal of womanly life and ambition, she is the source of power, and all truthful thinkers are recognizing and proclaiming her place in the pantheon of perfected civilization.

If men have championed the cause of woman, her own efforts have largely augmented the influence men have exerted in her behalf. While I submit the justice and right and duty of men in granting to her the powers they have usurped, I also bear in mind that woman gets nothing she does not strive for. The privileges and independence which an impartial and beneficent law has enabled her to partake of, can be hers only when she enjoins and commands respect and attention. There is no namby-pambyism in equity.

Wherever a woman shirks her own responsibility she makes merchandise of her independence. The worst slavery is voluntary servitude. Every time a woman stands before a gilded altar, and swears' to obey and honor a man in all things until death releases her from her chains, she surrenders her birthright for less than a mess of pottage. This forswearing away of individuality and self-control is a part of the monstrous imposition which the church has for centuries placed upon woman.

Do not misunderstand me. I do not in this stigmatize the barbarism of the prevailing marriage laws, or repudiate the holy theory of mar riage. I believe absolutely in the principle or idea of lawful marriage, and I wish to set the seal publicly of my personal condemnation and unalterable opposition to the hell-born idea of free love, which has brought untold disgrace upon and is to-day in certain quarters a foul blotch on the fair escutcheon of Spiritualism. In my reference to the prevailing custom, I am seeking to show you how devotion may be perverted by Ignorance to a besotted sentiment.

There should be relief from this, and relief lies largely in woman's own hands. I believe that as she rises to a just comprehension of her power she will exercise it in her own behalf and against the cause which has ever made her a serf. You have seen woman enslaved to support idle men. Who is to blame for this? Far be it from me to assail the value of that saintly love and devotion which twine in a precious lustre upon the diadem of a pure woman; but as a step alone intervenes between the sublime and the ludicrous, so the love which rests upon honor and fidelity becomes maudlin animalism when woman permits herself to be the chattel slave of man.

Therefore, I declare that the present theological idea of marriage is false, and a libel not only upon the character of God, but upon the intelligence of humanity. That which God joins together-if he ever goes into this kind of business—no man need bother himself about attempting to sunder. Every vow made under the idea is a perjury, and every divorce court proves it so. Marriage is a civil contract, and can be en-

tered into rightfully only when both parties fully understand the nature of the contract they are making; and when that contract is made understandingly, and conformatory to the laws of the land, it should be kept inviolate broken under these circumstances by either party, just so long will honor sit with veiled face behind the grinning skull of licentiousness. But wherever, through the operation of different degrees of temperament, the familiarity which through mistaken apprehension of each other's necessities breeds contempt, the psychologized powers and forces which tend to drive the vibration of one soul above those of the other, and thus turn love to hatred, respect to scorn, and fidelity to opposition—then certainly there should be release from the contract, and it should create no more discussion than the tie which bound them together.

I am thus explicit because I desire to place myself right before those who may have misunderstood me when I said woman sells herself body and soul when she takes the theological God into the marriage contract.

Now the Apollyon at the gateway of woman's progress is the church of this Orthodox God, and although she rises above the denomination thereof, there is never wanting a defender of oreedal bondage.

Dr. Collyer relates a beautiful instance of care and solicitude on the part of a woman wife of a Presbyterian minister, who attended the latter's wife in her sickness, forty years ago, when they first landed in this country, and in glowing terms eulogized her character as one who found the doing of a good deed brought its own reward. It made him pause curing suffrage to women. before condemning the religion of Calvin. "If," said he, "it produced fruit like that I will not condemn it."

But I say that woman was the saintly spirit filled with beneficence not because Calvinism is true, but because woman is truer than Calvinism; not because allegiance demands submission, but in spite of it. There is something in the human heart that creeds and catechisms never touch. It is love. Truth is kaleidoscopic. When men define truth upon lines which cut off perception, except upon a central idea, they evolve creeds, and creeds perpetuate slavery.

cations of the gentler sex to grapple with the | reth, nothing good can come from woman. And | legitimate office in the affairs of the world, is a | ana, Kansas, Kentucky, Massachusetts, Michipernicious idea.

That woman is endowed with faculties commensurate with every undertaking, her aspiration leads her to adopt it as a fact which admits of no controversy.

Whenever she has entered the field of intellectual or industrial labor, she has succeeded. Nothing higher can be said of any man whose career adorns the pages of history.

To be sure, she does not make the best pugilist: she cannot put on that lofty air which, in company with paste diamonds, distinguishes the average saloon-keeper; she cannot mix gentility with knavery in sufficient quantities, or the proper proportion, to cope with the average lawver or politician. The number of women who attend dog-fights is never figured among the distinguished gentlemen whose names frequently adorn the police blotter the next morning.

All these mephitic pursuits belong exclusively to the lords of creation; those superior beings who, by virtue of higher brain-formation, are peculiarly adapted to frame either an exegesis of law or blow whiskey fumes in the face of woman.

The fact is that through the influence which woman has exerted upon the thought of the times, her opponents are in the minority in the popular thought. It is the exception, not the rule, to hear any serious argument against her ability or her right to assume equal share in secular or political affairs.

Woman has achieved success because her cause is just; no other cause has ever succeeded in being perpetuated on any other ground.

Her demands ask nothing she is not entitled to. If she is a free moral agent, she is a free political agent. If she is a citizen she has the rights of a citizen, otherwise the constitution is a mockery so far as she is concerned.

There is no other logical or moral sequence. Some prate about expedience. They say it is inexpedient to make woman man's equal in all things. We can give her certain rights in the matter of property-holding, etc., but to grant her unrestrained liberty in the suffrage lawmaking departments of our civilization would be at once impious and dangerous. But who are the men who say these things? They are to be found largely among representative bodies who arrive at their conclusions within committee-rooms which unrepresented taxed women have contributed to build for them.

I visited the magnificent capitol building of the Empire State at Albany a few days ago, and, in gazing upon the splendor of the Senate and Assembly chambers, where the sum of more decoration, I thought of the one-sided political economy of the country which admits men only into the deliberations of representative bodies, and I said to myself with all its magnificence the capitol at Albany will never be truly democratic until woman's voice is heard is to suffer that man may have life. She enin behalf of the wronged and oppressed upon Its sumptuous floors and under the protection of its name and power. If woman had the right of representation, men would be as scarce as hen's teeth who would dare to entrench themselves behind false assumption and fire their fetid slander against her advancement. I would like to see the man with the vertehra stout enough to hold him up before Lucretia Mott. Harriet Martineau, George Eliot, Frances Willard and Susan B. Anthony, venture to maintain that it is inexpedient for woman to be the coëqual of man.

And now I want to tell you why I believe woman should be protected in her rights. As she is held to be the weaker vessel physicallywhich she is not-she should be protected against the mental and physical influences of of morals; she is sensible and level headed designing and debased men. She adds to the intellectual province of mankind more than I do not say this heedlessly. Look abroad over she lacks in physical qualifications, therefore the right of protection involves neither inequal; plain how woman, and her ideas of right and ity nor injustice. Woman never yet asked of man more than she has always been able to give in return.

Sycophancy is unknown in her Bill of Rights. The idea of independence is the prime factor in the suffrage and other movements on behalf of woman, and the stars and stripes require a new meaning under the constitutional powers which Wyoming has conferred upon her-the only State whose flag has a star heralding the enfranchisement of woman-hence it has a single star. Every other star in the galaxy of the national colors ought to have and will have a significance coincident with the star of Wyoming. When that time comes, sex-slavery will keep company with negro slavery in an oblivion of dishonor.

I now submit a statement of the situation of the woman suffrage movement corrected to January, 1890, which I take from the statistics: In Wyoming women have voted on the same terms as men since 1870, and in the Constitution of 1889 a provision was inserted se-

In Washington the women voted for five years, until excluded from suffrage by a decision of the Territorial Supreme Court. The woman's suffrage provision in the State Constitution was not carried. The leaders of the movement in Washington will appeal to the United States Supreme Court. In Kansas women vote on the same terms

with men in municipal elections. About forty thousand voted in 1889, against twenty-six thousand in 1887. In Utah women voted until excluded by the Edmund Law. They have organized in large numbers to demand a repeal of that law. In Delaware, school suffrage Therefore, the placing of woman in the for women was enacted in 1889, and many wosphere of the home-influence, and the duties men voted. School suffrage exists also in va-

gan, Minnesota, Nebraska, New Hampshire, New Jersey, New York, North Dakota, Texas, Vermont, Washington and Wisconsin.

The new Constitution of Montana guarantees to women the power to vote on questions of taxation. In Arkansas and Mississippi women vote by signing or refusing to sign petitions for granting liquor licenses. In the Senate of the United States, Feb. 7th, 1889, a select committee reported in favor of amending the Constitution so as to forbid States to make sex a cause of disfranchisement. Congress adjourned without reaching the subject.

When Congress passes upon an amendment to the Constitution (there is a bill now before it to that effect) which shall destroy sex qualifications in the matter of enfranchisement. the full glory of woman's mission will become apparent in this country.

The robbery which takes from the bearer of the nation's children her voice in the affairs of the nation, is the last stigma upon the escutcheon of liberty. When that blot is removed the college and the church can compete with the brewery and the saloon.

Until that restitution is made, politics, prostitution and paulism will remain the trinity of man's God and woman's infamy.

I can perceive the State upon a higher and broader equity when woman shall have an equal right with man in the maintenance and perpetuation of good government. The great reforms which a one sided régime are battling for will speedily become accomplished with woman as guide and counselor. These are the problems of Asylum, Prison, Hygiene, Temperance and Judicial reconstruction, which have their solution alone in the help which woman stands ready to give. The ideas of reformation and recuperation of the criminal, instead of his punishment and degradation, can and will be immeasurably advanced by woman's cooperation. The ermine of justice will rest as

gracefully upon a wife as a husband. The education and instruction of humanity, together with the ways and means necessary to the promulgation of true education, belong to the province of woman. It is time the musty ideas of man's supremacy were brushed aside. He is a most unsufferable egotist who holds himself superior to woman, and claims that her subjugation is a divine edict. Every aspiration she possesses places the ban of falsehood upon his assumption.

I hear men say that the women are not strong enough to endure the excitement and strain of a political campaign, and furthermore, that mixing with the vulgarity of the occasion will unsex and debase them, and destroy their natthan \$2,000,000 has been lavished in design and ural sphere of influence and attraction. My answer to these objections can be given in a iew words.

While we regard woman as the weaker vessel, we are prone to forget that her powers of endurance far exceed those of men; her office ters the shadows oftentimes knowing their poignancy and sorrow. It would kill the average man to face the trials of weak woman. Men rush to the cannon's mouth, to be sure, but there is an excitement and glory attached to the act which finds no place in the struggle which marks the heroism of woman.

I say that woman strong enough to bear the nation's children is strong enough to do her share in promoting their moral, political and spiritual welfare. So far as the objection is made upon the dirtiness of politics, the less men say about it the better. Woman certainly is not to blame for it, and I believe that woman's attraction will be augmented, not retarded, in the spheres of clean politics. Her very presence in the arena will raise the standard where men are thoughtless, vain and arrogant. the mercantile and legislative world, and exwrong practically in operation, are going to make affairs any worse.

For centuries Europe has been law-making and law-breaking, and every day government is becoming more and more oppressive. In 1880 Great Britain and Ireland had a public debt of \$3,888,907,980. The debt per head was \$114.62. The annual expenditures per head were \$12.35. Germany had a debt of \$30.000.-000. Canada's debt was \$112,248,378. Debt per head, \$31.16. Italy had a debt of \$1,977,-117,845, and thus it is throughout the bounds of civilization. You see how it is in this country. Recall the work of the last Congress, when upward of \$1,000,000,000 were used up in governmental schemes.

Is there not a lesson in these matters for us? There has to be a pay-day sometime, and cancellation or repudiation stands at the end of a debt-ridden humanity. Which shall it be? Honor or dishonor?

And who is to bear the burden? Not indeed the men who to-day are riding rough-shod over the inheritances of posterity.

The coming generations are meeting these things; the usurpers of to-day are becoming the progenitors of the bankrupts of the future. There is a mighty responsibility resting upon those who essay to bear the burdens of the na tion, and I ask if the objections that are being held out against the right of woman, by those would be statesmen who poke fun at every reform, are tenable, and capable of withstanding the best of policy, to say nothing of wisdom. Is it policy to longer ignore the vast influence which a national recognition of woman's power. would wield in the affairs of our country? We was do recognize the fact that we are living in a transitional epoch which is devastating and laying waste the effete theories and speculapant on the part of great men upon the qualifi. think that, like the reputed perfidy of Naza- devolving upon her in that sphere as her only rious towns in Arizona, Colorado, Idaho, Indi- tions of the past. We are improving our reWe are doing that; no longer do the terrors those who are yet in darkness, which of old paled the sweet graces of hope lie In the time of a flood all types are preserved. in our pathway. The Apollyon that stood be- Two of every kind, a male and a female, enter uncertain bliss of the next world.

resentation in formulating those laws and others vital to the weal of the whole people.

of the Rights of Woman. I have laid stress upon the affairs of the day are as patent as sentative women, listen to them and hear cal and political reforms, and go away without erence for the women of America than they contempt for the fossilized theology and those astute leaders immemorial who have assailed their legitimate province in the public weal.

Wherever women are free in their choice of occupation they succeed and carry off the palm. Dr. King, an American woman, occupies the somewhat enviable position of physician in ordinary to one of the great statesmen of China. She has a large and lucrative practice in the city of Shanghal, and her mode of treatment and the success of her operations have drawn forth the highest praise from her all phases of life there are some whose modesty begets a bigotry which overlaps their judgment. These persons never see anything in their surroundings except the reflection of their own prudery. Whenever I hear such expressing alarm at the dangers besetting the sex, when certain women get to be "forward and strongminded," as they put it, I am reminded of the case of a lady who complianed to a base-ball manager that the robing tent was so placed that she could see the players in too scanty costume from her windows, and when the tent was removed to the further side of the field wrote, thanking the manager for his courtesy, but added that it was of no avail, inasmuch as she could still see what went on in the tent by using her opera glass. So you see that in all the antagonism you meet with, you have only to remember certain things and then draw your

I cannot close this address without referring to the work you as a Union are engaged in. Your position in the advancement of Spiritualism is in many respects unique, and as such recommends itself to the consideration of the thoughtful. With a single exception, I believe this is the only society of its kind in this country. You are banded together to promote, by valacross, on the Stamboul side, are seen factories rious ways and means, such as entertainments, social gatherings and the like, the prime object ghetto of Balata, the miserable and dirty seat of your Union, to wit: The building or acquirement of a Temple suitable for holding the regular lecture sessions and other work incident to the purposes of the First Association of Spiritualists of Philadelphia. Nothing could be more laudable, and with the help and guidance of the wise counselors of spirit-life. together with your cooperation, will assuredly be brought about all you hope for, and its consummation will be a lasting monument to the devotion of the women of this city. It will be another niche in the grand pantheon of human spiritualization, whose sapphire walls are now being gilded by the sunlight of woman's emancipation.

Go on in your work. Whittier has said: "If woman lost us Eden, such as she alone should restore it." Unto you, then, has been confided a trust; use it, and hand it down unsullied to other hands; and when from the peaks of the immortal life you turn to behold the journey you have trodden, may one of the grand landmarks thereof upon which your spirit-eye shall rest be a temple worthy of the great purposes of the New Dispensation, and upon the very spot of the origin of American Independence -a fitting tribute of woman to the genius of those who framed and defended the Magna Charter of her liberty.

"Spiritual Cycles," "Dreams: Their Signification."

Sunday, Feb. 21st, W. J. Colville delivered excellent discourses at Steinert Hall, Boston, Mass., upon the above-named subjects. In the morning, speaking upon "Spiritual Cycles," he referred to the theory advanced by theosophists that seven races must appear upon this planet before it is perfected; that we are now in the fifth, but the sixth race is about to appear. The fourth race fulfilled its mission when Atlantis was submerged. The deluge legend in Genesis is only one of many similar oriental stories common to the entire East. We are now on the threshold of the sixth race. whose advent will be characterized by a gener-

True while and but Congress Substitute (Street

ligion, and no better criterion of solid progress | tion are in a very true sense "chosen people," can be produced. The nation that improves not selected for their own private advantage the religion of its founders is a growing nation. by any means, but for the sake of bringing in

fore Pligrim no longer menaces the traveler the ark for preservation; but of clean creaalong the rugged road of life. Other obstacles | tures there are seven pairs of each kind. This beset the way. The certain wrongs of this denotes that nothing perishes; only error is world are demanding a hearing as against the abolished. The various types of existence mentioned in the first chapter of Genesis cor-We have solved for ourselves some of the respond to the various faculties in man, all of problems that arise in the complex affairs of which are essentially good, inversion being the civilization. In spite of the evils of the world, only evil, as it occasions disorder, which rethe world is better, and is growing better, and sults in the disruption of a disorderly state. as Chauncey M. Depew well says: This is no When a new cycle commences, old things will time for the cynic and the satirist. The sky is be transformed, not destroyed. Renewal is that of noon, not of night. It seems to me, as through transmutation, and, as in tales of alstated above, the only thing remaining to be chemy, the work is not accomplished without done in the process of purging the thought of a conflict of elements while fusion is taking the people is to place the mothers, wives and | place. The signs of the present times are most sisters of the nation above the provisions of hopeful to those who can see clearly. Eruplaws which protect them simply because they | tions on the surface of society are wholesome are weak, while giving them little if any rep. indications that purification is going on within.

In the evening, discoursing upon "Dreams, Woman's suffrage is a department only in the reforms incident upon the establishment of the Rights of Woman. I have laid stress "Dreams of the Dead," and spoke of the posupon it because it is just now uppermost in sibility of "dreaming true" if one learned to those matters demanding national adjustment | master the art of concentration during the regarding woman. In other departments of waking state. Dreams in olden times were life she is just as conspicuous, and her claims held in high esteem, and there is no reason why they should not be scientifically comprethe question of suffrage. No person would hended at the present time. Generally disfind it possible to come into a council of repre- turbances in the psychic sphere of the sleeper occasion distorted reflections. Dreams are what they have to say upon social, philosophi- therefore, in nine cases out of ten, too vague to be of much importance, but when condimore admiration, more respect and more rev- tions favor the clear reflection of psychic objects in the astral photosphere of the slumhad when they came in, and a corresponding | berer, dreams become visions to the end that retrospect and prophecy are alike reliable.

Mediumship, when understood, resolves itself into susceptibility to receive reliable impressions from the psychic realm; but in the very highest mediumistic experiences communion is established with spheres of intelligence so far beyond the ordinary as to bring information to earth of a seemingly supernatural character, though, in the language of science, supernormal is a far more appropriate word. By gaining control over our thoughts during the day, and compelling the lower inbrother physicians. I might go on all night stincts to completely serve the higher, we can pointing out the fields where woman's useful. reach a point where we can dream at will. It ness and ability are seen and felt. Of course I is not necessary that we should actually travel am not unmindful of the objections and the in an astral body to witness distant scenes; indifference on the part of women themselves | there are two easier and more common means in certain quarters toward the intellectual ad. of reaching the desired result: one is, that we vance of the sex and their entrance into the | can receive information from those who are arena of public life; but you are aware that in | possessed of the needed knowledge; the other is our own ability, with extended psychical perception, to become consciously en rapport with what is transpiring at a distance.

Koreign Correspondence.

MY TENTH TRIP ACROSS ENDING WITH ATHENS AND CONSTANTINOPLE.

BY HENRY LACROIX.

NO. IV. THE BRIDGE.

Any one wishing to see and appreciate Constantinople—in a nutshell way—must station himself for an hour or so, with both eyes well opened, and look at the living and moving panorama displayed on the bridge, or the new bridge, so called. This floating structure, a quarter of a mile in length, is opened at night to permit vessels to pass upward, in the large basin of the Golden Horn, or vicev ersa. In that upper channel are many man-of-war crafts, in close proximity to the navy yard. A very large edifice on the Péra side is the Admiralty, while and suburban villages, one of which is the that sphere of the Golden Horn is the old bridge. The depth of the stream is from forty to sixty feet. All along the new bridge are stationed many steamboats of various sizes, which proceed in every direction outside, at cheap rates.

The planking of the triple rows of the bridge is uneven, and offensive to the feet and mind. Only palmipedes can manage to gain a sure footing on this Turkey-like bridge. A footing ! I say. Well, that word alone recalls to my memory one of the most interesting subjects connected with this bridge. It is the feet of the vast multitude crossing and recrossing, which have to be examined. It is a study that is quite amusing and instructive. Many of those lower human palms are seen perfectly bare, with scales or thick coatings of dirt all around them-to protect them from injury! Others have been neglected in that way, or more or less washed, while some rest on sandals of all kinds, principally wooden ones. The feet of the old Turks float in large yellow slippers or babouches-Armenians' are encased in red ones, Greeks' in blue, Jews' in black. while the Turkestans' are hidden in long boots, those of Bulgarians and Albanians are covered with the extremities of long white or colored gaiters that extend over the knees, and are embroidered in various ways. Female feet are shown principally in low shoes, and are more or less hidden by the low petticoats. The women here do not wear the "trousers' any more, as they used to, and as they do still in other Mahometan countries. The Circassians met on this long platform seem to come out of the snow, as they are seen with long or low astrakan caps, leggins, and furred cloaks, They invariably wear on both sides of their breast cartridge-holders of white metal, and dirks and pistols in their sashes. They look like Cossacks and Tartars, but are taller than they. The brigand-like Zeibecks, of Asia Minor, back of Smyrna, with a pyramidal head-dress, and long and thick fringes falling over their faces, and armed to the teeth, are another specimen to be met on the bridge. They are a cu-

whose advent will be characterized by a general development of what appears as a sixth sense, as it is a faculty of discerament beyond the five senses now in use, but in no way interfering with their perfect exercise.

The stars falling from heaven at the ending of a cycle can be interpreted as having reference of extraordinary astronomical phenomens which always take place as one age merges into another, but a deeper meaning of the term stars is that they are souls far advanced in wisdom, who bend on holy errands of love to lumanity from their exaited spiritual stations, and enter the atmosphere of this globe for the express purpose of the supersory of the express purpose of the legis and colors and the progress of the earth's inhabitants. All the colors of the rainbow are exhibited to exceed the housand. The auditenest ange from four to embroideries, delicate niches and columns that here is tight laced or long flowing costumes and turbans. All nationalities and religions and turbans. All national days have been estimpted to exceed the billot cust, nature and all colors, arabesques of all forms, golden continuance of the method columns that the court more surprisingly beautiful. It bears an insoripulation and religions and turbans. All national days have been estimpted to exceed the billot cust, all colors, are all ablaze with mosaic of all colors, arabesques of all forms, olicitories, delicate niches and columns that the court thousand. The suffer and lower down, on a tribulous to the solution, who have a pagan origin, from their stars is that they are souls far advanced in wisdom, and correspond with those of the Turks. Boheman with the contribution of the propose of post-office, telegraph and expre

riosity with their bare legs and barbarian as-

is disgraced, however, by repulsive spectacles of human deformities and infirmities, such as are very rarely met elsewhere. Beggars here implore charity in every tongue. It is very amusing to see the fishing alongside of the bridge. No sooner is the line dropped in the water than up comes a mackerel, or some other fish just as good. It is marvelous to see, day after day, such abundance of rich food furnished by the sea, in such spots especially where elsewhere the fish would not bite. Turkey is indeed a very rich country—with very poor people!—and it's no wonder that the ghost of Poter the Great inspires still his countrymen to possess it, and unite the Black Sea to the White one—Odessa to Constantinople.

STAMBOUL. Here is the other world spoken of. Here the news from the general world stands aloof, does not penetrate, and is more or less considered as coming from "dogs!" A Board of Censure stifies the press, forbids the entrance of foreign papers or works that are considered offensive to the statu quo. The old passport system exists in full operation, and persons leaving the country have to go through Custom House examinations, as in arriving, and he interviewed aminations, as in arriving, and be interviewed

by the police.

In getting at the Stamboul end of the bridge we see a square, which is the terminus of lines of tramways leading through different parts of this Turkish quarter. This square is lined with shops of every sort, and is quite alive with people selling and buying every commodity. Low saloons are plentiful here, and turbaned men are seen outside of them drinking coffee in small copys (with the grounds) and baned men are seen outside of them drinking coffee in small oups (with the grounds) and smoking the big Eastern pipe called naryhilic, which is furnished by saloon-keepers. All the streets starting from this main spot lead upward to interesting quarters. By the left one you reach Saint Sophia mosque, the old Seraglio, etc.; the facing one reveals the great mosque of Sultaness Validé, back of which, higher up, is the grand Bazar, the finest in the world; the street to the right is connected with a thick portion of residences, extending far away back to the lofty walls and towers. Wherever we go we are sure to see narghillésmokers and coffee-drinkers. Tobacco is not cheap; the ordinary kind is sold at one dollar a pound and more, and extra qualities are retailed as high as five dollars a pound. The government has the monopoly of it, as in most European countries. Living is not expensive, however, in Constantinople. however, in Constantinople.

SAINT SOPHIA.

The tramway passes by the mosque of Saint Sophia, which is surrounded by four minarets of imposing height. The entrance fee is ten plastres, or forty odd cents. Visitors are required to put on sandals, furnished them, over their boots. The interior of this world-renowned temple is far superior to the exterior. It displays gorgeous flows of tinted lights from its high dome and side windows; and the splendor of mixed architecture, embracing vast proportions and delicate details, is such as to startle the most indifferent. This vast and nudelike interior, as it appears so at first sight, contains, however, an immensity of great and captivating features and beauties. Its original plan and style as an early Christian temple is preserved still, showing the fervid religious notions that prevailed under Constantine the Great (324) and Justinian (327). There are four immense pillars hearing the weight of the Great (324) and Justinian (527). There are four immense pillars bearing the weight of the main cupola, and many other smaller ones distributed throughout, under the elegant gallertributed throughout, under the elegant galleries which ornament the sides and other parts. There are any number of ornaments fixed on the walls, on the pillars, or hanging from the immense subdivided vaults, such as inscriptions in gold from the Koran on green discs, one of the four carpets on which Mahomet used to pray, marble and porphyry tablets on which are inscribed the names of Allah and the first four callys, or successors of Mahomet. At the entrance are seen two immense alabaster urns, which were found in the ruins of ter urns, which were found in the ruins of Pergame, in Asia Minor. Between two large banners of Mahomet II. is the pulpit where the ratib reads the Koran, holding meanwhile in his hand a poniard, as an emblem that this temple is a generated and The goot of the in his hand a poniard, as an emblem that this temple is a conquered one. The seat of the Sultan faces the pulpit surrounded by a gilt enclosure. In one of the pillars is a niche or Mirab, which indicates the direction of the Mecca or the East. From the top of the great cupola hang many silken cords, holding ostrich eggs, bronze lamps and crystal globes. Scattered here and there are seen deaks with inlaid mother of nearly and breas inscriptions and or tered here and there are seen desks with inlaid mother-of-pearl and brass inscriptions and ornaments, and carpets and mats on the floor apart from twelve feet long candles forming rows and lines. On the naked walls appear still some of the primitive mosaic works, obliterated in many places by yellow, gray and white spots. Most of the variegated and elegant pillars in this vast interior came from Pagan temples, and are the greatest specimens of ancient art. It is said that Justinian exclaimed after finishing this temple, which must have been considered then as the greatest of wonders: "Glory to God who has I have vanquished you, Solomon!" Indeed, from what remains within this grand edifice it becomes an easy matter to surmise its ancient or primitive splendor. The resources of a great empire were freely expended to build it and ornament it inside. Anthemius de Tralles and Isidore de Millet of Athens were the archi-tects, but it is said that it was an angel who inspired them with the plan; and an angel is also made responsible for having suggested to Justinian the one hundred and seven columns which ornamented the interior. It took seven years to collect the materials for building. years to collect the materials for building. One hundred supervisors conducted 10,000 workmen—5000 working on each side at the same time. The total expense on the construction alone amounted to 25,000,000 francs. The cost of the interior ornamentation must have been greater still. It took five years eleven months and ten days to rear this noble edifice. It was consecrated by the Patriarch, and Justinian ordered feasts and distribution of money and provisions to the poor, which lasted money and provisions to the poor, which lasted during two weeks. Thirty-two bells called the faithful within to admire the gorgeous display of gold, silver and bronze ornaments—the hun-dred bronze doors decorated with ornaments and inscriptions in solid silver—the main altar supported by four columns in gold, and the tabernacle held up by four silver columns, over tabernacie held up by four silver columns, over which was a cupola of massive gold, surmounted by a globe and a cross in pure gold, the two alone weighing two hundred and sixty pounds—the marble statues, frescos, paintings, candelabras, and the innumerable ornaments which serve to carry on Roman ecclesiastical pomp. All those riches disappeared as a matter of course in 1453 when Mahomet II. dispossessed Constantine Paleologue, the thirteenth Emperor of Orient, and the last.

Saint Sophia has been violated and grossly handled by a set of men who ignored the virtues of beauty and the influence it has over the senses, the heart and the mind. Hence, every one is bound to leave this sacred edifice with sorrowful feelings dominating over every

with sorrowful feelings dominating over every other sentiment.

other sentiment.

One of the prettiest specimens of the Turk ish art is to be seen opposite the mosque of Saint Sophia, and facing also the principal entrance of the old Seraglio. It is the charming fountain of Sultan Ahmed III., built of white marble and most delicately chiselled all around on its four sides. The projecting roof of pagoda style is ornamented with graceful cupolas. The highly-worked arches and doors, as well as the interior, are all ablaze with mosaics of all colors, arabesques of all forms, golden embroideries, delicate niches and columns that are surprisingly beautiful. It bears an inscription also due to the Sultan, who reared it for public use.

Near by, to the left, is the Court House, a large, square edifice, and lower down, on a

acqueduct of the Emperor Valens, formed of two stories of arcades light and elegant and covered with verdure. The fourth hill is graced with the mesque of Mahomet II., near which is the bazar for slaves. It was in this neighborhood that the butchery of the famous corps of Janissaries took place, about 1828. The mesque of Séilm is on the fifth hill, where lower down lies the Phanar or Greek quarter. All through this immense Turkish district, from the Golden Horn to the top of the hills, are crowded suburbs with narrow, dirty streets, wooden houses everywhere, surrounded by ancient ruins, tombstones by thousands—all lying on a spot where Roman, Persian, Goth and Visigoth palaces existed—embracing altogether the sixth and seventh hills. On the latter lies the village of Eyoub, a poor quarter, but filled to overflowing with relics of ancient glory. Here is the mosque where all the Sultans receive the sword. It is surrounded by vast cemeteries, filled with tombstones, very expensive marble edifices holding the dead Sultans, viziers, pachas, ulemas, etc., covering thus a vast amount of ground. In many cases are seen over these tombs the fez of the departed. There is here an immense amount of thus a vast amount of ground. In many cases are seen over these tombs the fez of the departed. There is here an immense amount of wealth expended, and the spot is rendered agreeable by the good taste displayed throughout and the great variety of trees which shade it. From Eyoub we follow externally the triple ancient turreted walls of Stamboul, which extend about seven miles to the sea of Marmora and form a triangle. That relic is a stupendous work, well preserved here and there, of great height, reaching in many places a hundred feet, until it meets the famous seven towers near the sea, four of which only are standing. are standing.

[To be concluded.]

SPIRITUAL CAMP-MEETINGS.

BY HUDSON TUTTLE.

Few who are not directly interested have any idea of the activity in the movement denominated Spiritualism. With monotonous recurrence the report goes the rounds of the press that it has been completely exposed and is dead past all question; yet it goes forward, founding societies, supporting almost an army of itinerant speakers and writers, a score or more of periodicals, and issues books with a rapidity that is astounding to the general

The peculiarity of the movement is that it has no designated leader, no central organiza-tion, or any means of publishing and distributing its literature except by individual effort. Whether true or false, the doctrines of Spir-Whether true or false, the doctrines of Spiritualism have taken strong hold and are rapidly gathering supporters, and this has become so evident that it can no longer be ignored. The movement has passed from the phenomenal, wonder-seeking phase, and has become a consolidated system of philosophy, or rather the new Science of Life.

Of late years the tide has turned in the direction of camp associations, which have or

Of late years the tide has turned in the direction of camp associations, which have organized over a territory almost commensurate with the United States. Many of these have been little more than grove meetings, while others have from small beginnings become permanent organizations, exerting a wide influence. The influence of these meetings on the Cause may be regarded from different points of view. It cannot be denied that the annual concentration of effort on a few points annual concentration of effort on a few points has been unfavorable to local organization. The most active leaders, as a rule, attend the camps and become so well satisfied that they return to their homes content until the next annual gathering. If the zeal and knowledge of the camp could be transferred to the local organizations, the camps might become a great enthusing power and their influence immeas urably increased.

urably increased.

It has also been said that the spiritual camps thus far have scarcely kept pace with the camp associations of the churches as educational movements. The Lake Side and Chautauqua Associations add to their religious practices discussions on living questions, lectures by the best scientific specialists, and the highest toned entertainments. The Spiritual Camp Associations are taking the same direction, and will find that to meet the demands of the people, the great practical questions of the day, of political economy, science and philosophy, must litical economy, science and philosophy, must be presented, as well as those of strictly spir-itual ethics. The ideal camp is one where the highest and best thoughts are presented on all subjects—a school of Science and Philosophy, material as well as spiritual, of this life as well as the next.

as the next.

The three largest and most influential associations are located at Lake Pleasant, Mass., Onset, Mass., and Cassadaga, N. Y.

Onset Camp is located near the head of Buzzard's Bay, in a grove surrounded on three sides by water. This grove is thickly wooded, and contains about three hundred and fifty acres. It meets the sea by a series of high bluffs, which add to the picturesqueness of the scenery, and exposes it to the refreshing sea breezes. The bay is one of the finest sheets of water on the Atlantic coast, and the bathing facilities at Onset are all that can be asked for, while pure spring water is unlimitedly sup plied. The best talent obtainable has occupied the rostrum, and the camp furnishes a delightful summer resort. It is fifty-one miles from Boston, on the Old Colony Railroad, which skirts the coast, every mile of which is replete with historic interest, and of exceeding beauty. The auditorium has a seating capacity of two thousand, and the average Sunday attendance is four thousand; there are two hundred cottages, and the average number of residents two thousand.

Lake Pleasant Camp is situated on the Fitchburg Railroad, twenty miles east of the Hoosac tunnel, on the banks of Lake Pleasant. This body of water covers about one hundred acres, is pure and clear as crystal, and surrounded by hills covered with groves of evergreen, chest nut, maple and birch. The grounds are owned hills covered with groves of evergreen, chest-nut, maple and birch. The grounds are owned by the Association, and the property valued at \$75,000. The first meeting was held in 1874, and was strictly a camp-meeting, as there were no cottages, and only sixty tents. From that small beginning it has grown, until last year there were three hundred cottages, and two hundred tents, and four thousand campers. The attendance varied from day to day, rarely falling below five thousand, and on special falling below five thousand, and on special days reaching fifteen thousand. There is a falling below five thousand, and on special days reaching fifteen thousand. There is a spacious auditorium, a large hotel, amusement hall, and all the conveniences of city life. The sessions, five weeks, including six Sundays, and there has been manifested an increasing concentration of purpose to leave the field of exclusive Spiritualism, and have all subjects presented by able exponents.

The Cassadaga Lake Free Association, as a vigorous rival of Chautauqua, claims more than usual attention. The fine Cassadaga lakes form an island on which the grounds of the Association are located. The distance to

the Association are located. The distance to Lake Erie is eight miles, and sixteen to Chau-tauqua. The New York & Erie road from Dunkirk passes the gate, and has a station there called Lily Dale.

there called Lily Dale.

It made an unpretentious beginning in 1880, and has increased with wonderful rapidity year by year, until there now are over two hundred cottages, whose average cost is six hundred dollars, and a resident population during the continuance of the meeting of two thousand. The audiences range from four to eight thousand and on eartein days have been

under able instructors, and is well supported. The college or university is not far in the future, for men of means are zealous in the cause. Last year the management, as a test to determine the desires of the people, held a "Woman's Day," with Susan B. Anthony and Rov. Anna Shaw as leaders. The almost overwholming orow dtestified to its popularity. The coming year there will also be held a Grange Day, a Temperance Day, and lectures by eminent specialists. The Children's Lycoum work will be taken up more vigorously, Mrs. Emma Rood Tuttle having been engaged. Altegether the prospects for the camps the coming year are exceedingly promising. Every year suggested improvements add to their usefulness and influence. To those Spiritualists who reside isolated from societies, in communities opposed to their belief, the camp affords a season of spiritual baptism, the influences of which brighten the whole year.

For Over Fifty Years

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

Late February Magazines.

INDEPENDENT PULPIT .- "The Devil" is the leadng article, in which J. P. Richardson dilates upon the origin, rise, progress and decline of that mythical personage. Mr. Zediker contributes the second chapter of "A Catechism for the Clergy." Editorially reference is made to church papers as an open field of entertainment for those who seek to be amused, the special attraction now being a tilt about slavery the journals of the Methodists North and South are engaged in. Waco, Tex.: J. D. Shaw.

ASTRONOMY AND ASTRO PHYSICs.-This is the Sidereal Messenger under a new name, and considerably enlarged. Of its leading contents is a paper by James E. Keeler, relating to "The Star Spectroscope of the Lick Observatory," accompanied by two full page illustrations. Northfield, Minn.: W. W. Payne, Goodsell Observatory. Chicago, Ill.: Geo. E. Hale, Astro-Physical Observatory.

THE COMING DAY .- "Theological Demonism" is the title of the opening article. After naming several illustrations of the justice of the imputation against what is termed "popular religion," Mr. Hopps says: "In every church in Christendom—and the higher we go the more definitely we may see it-there is an outgrowing of these crude old atrocities. The creeds stand, but their meaning is exhausted. The old phrases are spoken, but not with the same intention. A genial rationalism, like a sunny June day, is rising over all, and we shall never return to the winter of our discontent,' or of fear," London: Williams & Norgate.

PAMPHLETS RECEIVED .- Two Open Letters to Pupils o pp. 25. Los Gatos, Cal.: The Author.

The Church and Pocerty. By John Brisben Walker. 16mo

In the Time of Sickness. By Rev. George Hodges. 18mo, pp. 18. New York: Thomas Whittaker.

United States Money. By Reginald P. B. Johnson, 16mo pp. 13. The Eleventh Census. An Address before the American

Statistical Association, Boston. By Hon. Robert P. Porter, Supt. of Census. 8vo, pp. 64. New York Engraving and Printing Co. Ethereal Matter, Electricity and Akasa. By N. Kolkin.

vo, pp. 78. Sloux City, Iowa: J. M. Pinckney Book and Stationery Co. The Edenic Diet, According to the Light and Experience

of a Christian Theosophist. 16mo, pp. 32. Santa Cruz, Cal.: Isaac B. Rumford.

Something You Need.

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

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

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

Passed to Spirit-Life.

From Newburyport, Mass., Feb. 13th, Samuel Edgerly,

aged 93 years 5 months and 8 days.

Mr. Edgerly was the father of one of our most promising young lecturers, Oscar A. Edgerly. He was for years a resident of Boston and New York, and was at that time associated with some of the leading business men of the country. He was a man of more than ordinary intelligence, and earlier in life a member of Lyman Beecher's church—but his later years were illuminated by the light and glory of Spiritual

ism.

He leaves an aged companion, also children and hosts of friends, who feel his earthly loss, but they will be sustained and comforted by his spiritual presence until called to meet him in the higher world.

The funeral services were pronounced by the writer.

From Concord, N. H., Feb. 12th, Mrs. Laura A. Hines. From Concord, N. M., Fob. 12th, Mrs. Laura A. Hines.
The funeral was observed at the home of a relative in Central Falls, R. I. Mrs. Hines was well known among the Spiritualists of Providence as an earnest and conscientious worker in the Cause for many years. She was loved and respected by all for her many anniable qualities. In her last illness she suffered intensely, but was cared for by her daughter, who did all that love and affection could do to soothe her pathway to the higher life.

The last services were performed by the writer.

GEO. A. FULLER, M. D.

From his home in Haverhill, Mass., on the morning of Peb. 3d, George A. Harding, aged 53 years and 4 months.
After a long and painful illness he has entered into rest.
He leaves a companion, who has the assurance that although
he has passed from mortal vision he will offtimes visit her
in spirit. The funeral services were conducted by Mrs. After
R. Stiles of Boston, assisted by a quariette.
S.

From Bucksport, Me., suddenly, on Feb. 16th, A. S. Conant of South Orrington.

of South Orrington.

He embraced the "Second Advent" doctrine in 1842, and was considered one of its ablest advocates until after the time had expired—1834—when he became converted to the truths of spirit intercourse. He being a medium, or possessing such powers to some extent, was able with his intelligence to make strong argument to prove that the spirit of Christ did come as predicted in '44.

Bro. Conant was very enthusiastic in whatever he engaged in. He was a kind-hearted father, and a man who made many friends. He leaves a wife and two sons to mourn his loss. He was 52 years of age, and a regular reader of the Banner of Light. For the last two years he has been suffering from a paralytic shock, but was able tog about. He made a special request of the writer last fall to attend his funeral, when he felt that he was lable to pass out at any time.

any time.

His large circle of friends and his household are sustained by the thought that we shall all meet and clasp hands with him again on the bright shores of immortal below.

DR. C. F. WARE.

From Brighton, Mass., Jan. 25th, after a long illness, Mrs. dadeline E. Hartwell.

Madeline E. Hartwell.

Her sufferings were at times great, but her belief in spirit presence sustained her through many a dark hour. She was the first President of the Ladles' Ald Society in Boston, and worked with untiring real in the Children's Lyceum. She leaves a husband and children to mourn her absence in the mortal, but their loss is her gain, and she will ever watch over them until the summons comes to them to join her in her spirithome.

238 Green street, Cambridgeport, Mass.

From Augusta, Me., Feb. 11th, of pneumonia, Mr. Oliver From Augusta, Me., Foo. 1th, of pneumonia, Mr. Oliver
L. Davis, aged 56 years.

He was formerly of Boston, and a member of Co. "A." 33d
Reg. Mass. Vols. Mr. Davis was a firm believer in the philosophy of Spiritualism, and in constant communion with
his friends from the other side. He was always ready to
declare its truth, and received great comfort from the messages in the BANNER OF LIGHT.

J. G. LESLIE.

From Centre Harbor, N. H., Feb. 2d, 1892, Mrs. David G.

From Centre Hardor, N. H., Feb. 2d, 1892, Mrs. David G. Marsh, aged 43 years 6 months and 17 days.

She leaves a husband, a widowed mother, two brothers and a sister, who will deeply mourn her absence in the form. She welcomed the nessenger to release her fettered spirit from its prison-house of clay, and willingly yielded the body to the ever faithful bosom of mother earth. May every heart be cheered by the sacred thought that each shall find its own, and we "know each other better in the dawaing of the morning when the mists have cleared away."

Anhland, N. H., Feb. 23d, 1892.

H. M. STEVERS.

From her home in Boston, Jan. 9th, 1892, Mrs. Caroline R.

Brom nor nome in Boston, Jan. 9th, 1832, Mrs. Caroline R. Morton, aged 89 years and 5 months.

After many trials and troubles she has passed to the home she has longed for for many years. Our mother was a kind neighbor and loving parent, doing good when opportunity presented. Bheleaves a son in the East, one in California, and a daughter in Kanasa City. She was a reader and lover of The Bannear from the first, and then sent it on to others. How daughter,

432 Armstrong street, Kanasa City, Kan.

[Oblivary Notices not exceeding twenty lines published gra-fulfously. When they exceed that number, twenty cents for each additional line will be charged. Tea words on an average make a line. No space for poetry under the above heading.)

Written for the Hanner of Light. FOLDED HANDS. To the Memory of Mrs. Junta Bullard Sumner. BY P. M. BHEPARD.

Pale, withered hands, that more than four score years liad wrought for others, soothed the hurt of tears, Rocked children's cradles, eased the lover's smart, Dropped balm of love in many an aching heart; Now stirless folded like wan rose-leaves pressed. Above the snow and slience of her breast; In mute appeal they told of labors done. And well-carned rest that came at set of sun.

From the worn brow the lines of care had swept, As if an angel's kiss the while she slept Had smoothed the cobweb wrinkles quite away And given back the peace of childhood's day, And on the lips the faint smile almost said: None knows life's secret but the happy dead." So, gazing where she lay, we knew that pain And parting could not cleave her soul again,

And we were sure that those who saw her last In that dim vista which we call the past, Who never knew her old and laid aside, Remembering best the maiden and the bride. Had sprung to greet her with the olden speech The dear, sweet names no later lore can teach; And "welcome home," they cried, and grasped he hands:

So dwells the mother in the best of lands. Foxboro', Mass.

Mrs. Summer was one of the first to embrace the spiritualistic belief, and was a subscriber to THE BANNER as long as her eyesight enabled her to read. Her belief sustained her till the end.

Banner Correspondence.

Maine.

KNOX.-Myra Wentworth Emerson writes: "We are all mediums, differing only in degree of development. Consequently we all, or nearly all, have had our warnings, premonitions and apparitions, coming ofttimes when lonely, desolate hearts are crying, piteously, and it seemed vainly, for some proof, some evidence that the dear one torn from their arms and home is not dead but living still. And that loving Soul whose watchful eye notethee'en the sparrow's fall, who hath so bountifully supplied each want and need, to these sad yearnings of the bereaved and aching heart turns not a deaf ear, but, foreseeing how faith needs the assurance and sorrow the consolation which Spiritualism alone affords, has provided a means by which the so-called dead can not only return, but, by unmistakable proof, make their presence known to doubting, sorrowing humanity. Shall not we, then, who have received the blessed assurance, bear testimony to this beautiful truth?

Let us no longer 'hide our light under a bushel,' but remember that from the mouths of many witnesses every truth is confirmed; and though we cannot expect to write with the gifted nen of a Willis and many expect to serve. nearly all, have had our warnings, premoni-

and though we cannot expect to write with the gifted pen of a Willis and many others of THE BANNER, still we can each tell the plain and simple truth, and I trust when we speak of those tests and manifestations received from our spirit-friends that not many will doubt our sincerity. Some will cry illusion, no doubt, but it does not matter; they have not yet received the evidence, while others will hear and accept.

With your permission, Mr. Editor, I will re-With your permission, Mr. Editor, I will relate a chapter of my experience which has given me a faith, rather knowledge, which the wealth of India could not purchase. Had I heeded my mother's (Mrs. M. J. Wentworth) and my own impressions, I should not have carried my little girl to Boston; she seemed so well Leould not realize there was any danger well I could not realize there was any danger. But immediately after our arrival she was taken sick with scarlet fever. The third evening of her sickness the physician (a regular) assured me my little girl was getting along well, and saw nothing to prevent her recovery in a few days. After the doctor left a strong influence came upon me and the words given were of ence came upon me, and the words given were of the matchless peace and joy and beauty of the higher life, as compared to the pain and cares and suffering of earth, declaring death to be an angel of mercy, and not the king of terrors, as many profess to believe. So deeply was I impressed with the beauty and advantages of that

many profess to believe. So deeply was I impressed with the beauty and advantages of that better life, that had my best friends at that time lain dead before me, I believe I would not have shed a tear.

Still I wondered that my spirit-friends should choose that particular theme; but before the dawn came why I knew only too well. Still I was calm and resigned. That baby form lying before me so white and still seemed only a dear little garment my darling little Gertrude had cast off. I could not weep, for these loving angel arms still encircled and sustained me, and in my heart I felt that it was well, ay, best for her. But after the influence had partially withdrawn a rejiction came, and in the bitter storm of grief which followed, I almost cursed the hand that had robbed me of my only child. Yet those loving friends had not deserted me, and soon an angel's voice was whispering in my spirit's ear such sweet, comforting words as a mother would use to soothe a grieved and sobing shild. Before that meria pering in my spirit's ear such sweet, comforting words as a mother would use to soothe a grieved and sobbing child. Before that magic power scattered and faded were the black clouds of doubt, grief and despair. It seemed as if the horizon had lifted, and the bright, beautiful sunshine of hope and joy and peace streamed down in radiant, golden showers. For months scarcely a day passed that did not bring some additional testimony of the presence of my dear ones.

Often at that mysterious point where sleep and consciousness meet, would I plainly sense the presence of my little Gertrude. Nearly every morning I would distinctly feel her little form within my arms, her little hands clasped closely in my own, while I would be conscious enough to know who it was, and to realize that I must remain quiet and passive lest she vanish.

in must remain quiet and passive lest she vanish.

Once I heard her say, 'Tell papa'—but her dear voice seemed to startle me so that I could not catch the rest. One morning as I opened my eyes I distinctly saw a group of spirits standing in the room, one of whom I instantly recognized—at the same moment I saw my cover the floating toward me heaving in the standing in the room, one of whom I instantly recognized—at the same moment I saw my cousin floating toward me bearing in her hand a sort of scroll on which she seemed to have worked my little girl's birth, age and death. She occupied much of her time in doing all sorts of nice fancy work when here on earth. This was no imagination, as having just awakened from sound sleep I had had no time to think or imagine anything. These are only a few of the many proofs I have received. I speak of them not to proclaim my own mediumship, but hoping they may help to strengthen the faith of some sad and lonely heart whose happy household has been made desolate by the relentless hand of death. We cannot fully sympathize with the bereaved until our own hearts have felt deepest sorrow, and not till some loved one is torn from our hearts can we realize how blessed a comforter is Spiritualism; and so I repeat, it should be our duty, as well as privilege, to impart to sorrowing ones less favored than ourselves the truths or facts which have so blessed and brightened our own life.

I am not over-credulous, but, on the contrary inclined to he skeptical. I have no wish

temples, and establish and maintain a friendly feeling among all."

SAYRE. - Edmund Poterson, writes, Feb. 20th: "Mrs. J. E. Allen, clairvoyant and business test medium, of Elmira, has been at the writer's home the last five days, giving sittings to persons of intelligence, and on Sunday evening a splendid lecture—one that will long be remembered by those who were present. She commenced by telling how she became a Spiritualist, and while discoursing on this topic became entranced and gave a lecture that was deep and convincing. The hearers appeared spelbound by the eloquence and the deep truths she brought forth. The writer has been an investigator for thirty-five years, and I maintain that Mrs. Allen eellpses every one I ever met as a clairvoyant and business test medium. I would recommend Mrs. J. E. Allen to all who may want sittings. Her office is located at 155 Baldwin street, Elmira, N. Y." ness test medium, of Elmira, has been at the

STOWE .- W. B. Parish writes: "Feb. 8th 1 attended the funeral of Mrs. B. T. Gale of this town (who is a sister of my wife), Mrs. E. M. Paul of Morrisville conducting the services, who, after making one of the most beautiful and appropriate invocations that I ever listened to, followed with an eloquent comforting and consoling discourse. The singing by the choir was well selected and appropriate.

While the services were in progress I was unusually, strongly influenced to take in the situation and see what was going on around me; and after the singing of the last piece I arose and said:

arose and said:

"I feel strongly impressed to tell these mourning friends what I have seen. I first saw Mrs. Gale's youngest sister. Clarinda. who passed to spirit-life several years ago, standing beside her son, who was present, and his brother, who was killed in Galifornia, on the other side; then I saw the mother and the father, then two older sisters who passed to spirit life several years ago, and Mrs. G., whose body was in the coffin, standing near, and two or three others—more distant relatives—who had apparently come to welcome the new born spirit to her home of peace and rest. And while Mrs. Paul was voicing that beautiful invocation, the mother—who was a church-going woman while here—stood near by with uplifted hands and looking upward in a supplicating manner.

This may seem strapes and mysterious to many of

manner.
This may seem strange and mysterious to many of This may seem strange and mysterious to many of you present, but it is a grand fact and truth to me. I am aware that many people believe that when their friends pass through the change called death they go away to some far-off distant heaven, there to remain; but this is a mistake—they are free to go where they wish, will or desire to be, and are often in your earthly homes, trying to comfort and bless you as best they can."

New York.

BIG FLATS.-Clara E. Carpenter writes 'I vouch for the truth of the following: A family in Nebraska named Beckwith had two family in Nebraska named Beckwith had two children; the older one was a daughter, who died when two and a half years old. She was very fond of her baby brother, who was only six months old when she passed on. He could have had no memory of her. When he was sixteen months old he died. Just before passing out he looked up, and with one finger pointed toward something at which his bright eyes were gazing, while his face was smiling and joyous, and called, 'Abbie! Abbie!' that being the name of the sister gone before. He had never been heard to utter her name till then. Is not such an incident a sweet and positive Is not such an incident a sweet and positive proof of spirit-return?"

California.

SAN FRANCISCO.-Mrs. Scott Briggs-Voy writes: "I preside over the Union Spiritualist Society every Wednesday evening at 111 Larkin street. If any of THE BANNER readers should be in San Francisco, I would be pleased to have their presence, and to make themselves known to me. It will be three years the first of May that I have held this position, and I take much pains to welcome strangers, and introduce them to our members, so that they may feel at home."

Massachusetts.

MALDEN.-8. O. Newhall (President) and J. F Vaughan (Treasurer) write: "The first attempt to conduct spiritual meetings in this city for quite a numconduct spiritual meetings in this city for quite a number of years is now in progress, and so far our success has been good—considerable interest being manifested. Feb. 21st we listened to the inspired words of Thomas Grimshaw of Lawrence, Mass., upon a subject given by the audience, viz., 'Was Jesus the Son of God?' This young lecturer ought to be more generally employed in the field of work. We here can give him the highest of praise, and recommend him to any Spiritualist platform."

· QUINCY .- M. A. Strickland writes: "Mrs. Marguerite St. Omer of Fitchburg, Mass., spoke for us very acceptably on the evenings of Feb. 14th and 21st. Her

acceptably on the evenings of reb. 14th and 21st. Her discourses were of a strong and fearless character; and many correct readings were given at each meeting, which to our personal knowledge have created much interest outside the ranks.

On Monday evening, Feb. 22d, Mrs. St. Omer held a circle for the benefit of this Society. Those who attended were well pleased, and much gratitude is felt toward this gifted medium for the interest taken in our behalf."

LEOMINSTER. - Juliette Yeaw writes: "The many friends of Dr. J. V. Mansfield will be glad to learn of the abiding-place and condition of this vete ran worker, whose messages have so often convinced the doubting and comforted the sorrowing.

In the spring of 1891 he was attacked with La Grippe in San Francisco, and was removed to the home of his brother in Napa City. When sufficiently recovered he came East, and soon recuperated in many respects.

recovered he came hast, and soon recuperated in many respects.

He has, since Thanksgiving, been domiciled in the home of his son in Ipswich, Mass., still a sufferer, yet bright and active in mind, cheery in spirits, and general health good.

It would give him pleasure to hear from friends. He will, as of old, answer sealed letters."

BROCKTON, - "White Wing" writes: "Sunday evening, Feb. 21st, Dr. George A. Fuller occupied the platform of the Ladles' Aid Society of Brockton, takplatform of the Ladies' Ald Society of Brockton, taking for his subject' The Future Life in the Light of Modern Spiritualism.' His lecture was a clear and comprehensive demonstration that death is not an evil, but a welcome friend, to release the spirit from its tenement of clay; and that Modern Spiritualism proves beyond a doubt the truths of immortality. In listening to his inspired utterances one could but feel that death had lost its sting and power to terrify us who are emancipated from the yoke of creedal bondage through our knowledge of Modern Spiritualism."

Death in Spirit-Life.

BY J. J. MORSE.

When you pass from one plane to another of spiritual existence, a process somewhat similar to that of passing from this stage to the next beyond has to be encountered, and the result is a concentration of all the experiences and results upon that spiritual plane, so that you consolidate the experiences of that of being, and they become the foundation of your mental being when you arrive on the plane above.

hearts have felt deepest sorrow, and not till some loved one is torn from our hearts can we realize how blessed acomforter is Spiritualism; and so I repeat, it should be our duty, as well as privilege, to impart to sorrowing ones less favored than ourselves the truths or facts which have so blessed and brightened our own life.

I am not over-oredulous, but, on the contrary, inclined to be skeptical. I have no wish to deceive myself nor others."

Penusylvania.

Philadelphia.—Mrs. E. Cutler writes:

"The Woman's Progressive Union has one hundred members. Its hall is at 525 North 9th street. Business meetings are held Wednesday evenings. Sunday afternoons speakers take part in the exercises. The Union is doing a great work. Mr. Willard J. Hull of Buffalo, N. Y., gave a lecture on 'Woman' that was grand. He has occupied the platform for the First Association of Spiritualists. Its hall, which seats five hundred people, was filled. He is a grand speaker, a good man, and societies having him once will want him again. There is another Woman's Union in Buffalo, N. Y., working on the same principle as the one here. It was organized by the writer, and is doing well. There should be more, for they not only help the Cause, but aid in building

in to the wonderful clime you now have reacted. No pain, no sorrow—scarcely a change in form even—but certain grosser spiritual elements, that were it and proper to the conditions before, have been left behind.

And when with greater activity of the powers of your immortal nature you stand on the higher plane, the whole of your preceding life is there ensirined within your mental nature, spread ever before your mind's eye, whensee'er you choose to view them; and profiting by what you have obtained before, realizing it is but the stepping stone to what now lies before you, you will then start upon the new career that there awaits you. This may involve a separation of greater or less duration from those whom you have been previously associthose whom you have been previously associated with. If you have attained a higher plane of spiritual existence, you will have to wait until your friends have reached the same development ere they can stand side by side with you in the same condition of spiritual unfoldment.

Let us look at the matter of death, however. from another point of view, which denotes man's translation from one stage to another in the meaning in which we have just placed it before you. There are many who have to die before you. There are many who have to die from old prejudices, from old affections and old loves; many have to die morally and mentally ere they can be resurrected from the cru-dities, imperfections, errors and mistakes that have accumulated while here below. This accumulation must be thrown off—the old will have to die, and the new man come to life. Many such a death have we witnessed in the spiritual world. You say here it is repentance; we see it over and over again a thousand different times.

ferent times.

Die to the old and live to the new. Die to the true, and by so "dying," and so "coming to life," you can attain a freedom and beauty, and an impetus of development, that cannot come to you by any other means.

There are latreds that will have to die be-

fore love can bloom; there is ignorance that must die ere wisdom can take its place; there is the callous cold-heartedness that must die ere the warm, rich life of love can animate the soul itself. There are all these influences and associations to die from ere the jewels of character and the beauties of the inner life can fill your mind.—From Practical Occultism.

The Lyccum.

Children's Progressive Lyceum Festival at Vineland, N. J.

To the Editor of the Banner of Light:

The Children's Progressive Lyceum of this place celebrated its twenty-seventh anniversary Thursday evening, Feb. 11th, at Cosmopolitan Hall, by giving a fine musical entertainment consisting of songs, cornet solos, etc.

The fine piano, used for the first time on this occasion, was presided over by Mrs. Steele, who brought out the rich tones of the instrument in a way very pleasing to the audience, judging by the generous applause accorded her performances. Mrs. Steele was accompanied by Mr. Wood and Mr. A. Keith on the violin, and Mr. Bennie Keith on the cornet.

There were several recitations by the boys. and songs by the young lady members.

Mr. Bennie Keith gave a fine musical selection on glasses, for which he was heartily ap plauded.

A musical play entitled "The Gipsy Festival," closed the very interesting programme. The curtain rose on the sleeping gipsy camp. In the centre at the background, on a throne of evergreens, reclined the queen while around her in a half circle reposed her subjects with tambourines at their sides. Attired in white dresses, red caps and sashes, they made a lovely picture. The children performed their parts finely, and received much praise for their efforts. "The Yankee Peddler" part was taken by Master Sprague Dawson, who looked comical enough in swallowtail coat and fancy hat. The gipsy welcomed him, furnished him with a tambourine, sash,

The exercises closed about 9:30, and all went home well satisfied with the evening's enter-

Sunday, Feb. 14th, the annual election of officers for the Lyceum was held, resulting in the reëlection of Mr. S. F. Hurd as conductor for the coming year. We meet every Sunday in the hall, hold Improvement Meetings during the month, take a trip in the summer, and do we all we can in various ways to promote the interests of the Lyceum and the welfare of MRS. L. TIFFANY, its members.

Vineland, N. J., Feb. 15th, 1892. Cor. Sec'y

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terrible state. I had awful pains in the back and side, and could not sleep at night. My headache was a source of great annovance, and I suffered much at certain periods. / cannot speak too highly of Dr. Greene's Nervura, for it cured me of my terrible complaints. Why, I felt so miserable that I often thought I would take my own life. I thank God for directing me to Dr. Greene's Nervura.

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In quoting from THE BANKER care should be taken distinguish between editorial articles and correspondto 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 eent to this office containing matter for inspection, should be marked by a line drawn around the article or articles.

Panner of Pight.

BOSTON, SATURDAY, MARCH 5, 1892.

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

No. 9 Bosworth Street, corner Province Street, (Lower Floor.) WHOLESALE AND RETAIL AGENTS:

THE NEW ENGLAND NEWS COMPANY, 14 Franklin Street, Boston.

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

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

Our New Volume

Commences with the next issue; we shall signalize the fact by a choice array of good things contributed by some of the best writers in the spiritual ranks: Hudson Tuttle, Esq., J. J. Morse, Wm. Foster, Jr., and others.

We shall also commence the publication of an ORIGINAL STORY, entitled, "ON THE OTHER SIDE," by EMILY E. HILDRETH, which will be continued for some time to come, and will prove an interesting addition to THE BANNER's table of contents.

A Confession of Judgment.

The Stockton, Cal., Mail of Jan. 26th, contains an elaborate answer by L. M. Bowdoins to a sermon preached in that city on Spiritualism by Rev. Mr. Sink, who had the grace to declare that he never attended but one spiritual séance in his life, and that was when he was ten years old, and he had always wished to forget it. Which statement draws from the writer of this criticism the very natural exclamation, "What! going to instruct us in the face of such profound ignorance and want of preparation!" And he well asks what would be said of a lecturer on physiology who boasted that he never entered a dissecting room, or, on chemistry, who had never experimented in a laboratory, or, on astronomy, who refused to look through a telescope for fear a new Galileo might spoil some one of his favorite theological dogmas. The proverbial position of all theological commissions for the investigation of Spiritualism is "How not to do it," and Rev. Mr. Sink had not left the old beaten track.

This no-knowing preacher relied principally on the partial report of the "Seybert Commission." One installment of their report was published, but completely demolished by A. B. Richmond, in consequence of which they seem singularly backward in publishing the remainder. The preacher read that portion of the Commission's testimony relating to slatewriting-a phase of spiritual phenomena to which Mr. Bowdoins has given particular examination, having had free access to two of the best slate-writing mediums of the country. both of San Francisco. The description of the phenomena given by the Seybert Commission is pronounced by the writer as simply amusing to an experienced investigator. And he proceeds to show up the absurdity of the Commission's assertions in detail. His recital is simply wonderful, as it is also overwhelmingly convincing.

The preacher was pointedly reminded at the close of the sermon that he had suppressed many truths favorable to Spiritualism, of which he could not but have become cognizant; but his blunt reply was, that he was not presenting that side of the subject. If such, remarks the writer, with conclusive force, is the approved method of enlightening an audience on any subject whatever, how are we going to know when we get the truth unless we fall back on our own judgment? By the rule of Rev. Mr. Sink, we might as well ignore preaching altogether.

Ours is a glorious philosophy, based upon morality, and as such is gradually permeating the churches, many of whose members privately visit our mediums and derive consolation by so doing from their departed relatives and friends. Thus the good work goes on, notwithstanding the drawbacks the New Dispensation is obliged to encounter from those whose minds are still steeped in bigotry, self-interest and superstition.

Our friend and co-worker, Dr. Fred. L. H. Willis had a grand reception in Chicago He fully deserved it, and we thank our friends in that city for tendering him the ovation. Merit is deserving of reward everywhere.

Our thanks are hereby returned to Mrs. M. A. Kennard for a donation of flowers for our Free Circle-Room table.

Another impostor has come to grief in. Chicago. He goes by the name of "Professor' Harry Archer.

Hear the chorus of one hundred voices sing Mrs. M. T. Longley's poem, written for the anniversary at Tremont Temple, March 81st, 1892.

Mrs. Emma Hardinge-Britten,

In retiring from the editorial post of. The Two Worlds, leaves behind her a record of conscientious and vigorous work in spiritualistic journalism which will continue to have an influence, not only upon such liberal minds in England as have been cognizant of its usefulness, but upon many in this country as well. Whatever Mrs. Britten undertakes to do is always performed with a strong desire to promote the Cause; and all along the line of her journalistic career the lady has shown her fitness for its work, while its fruits have been multiplied in the lives of the people.

Much credit is due this indefatigable laborer for the noble stand she has ever taken in behalf and defense of mediumship, and for her fearless advocacy of spiritual truth by voice and pen. Now that she has retired from the editorial sanctum, Mrs. Britten will undoubtedly come into personal contact with inquirers after this same truth, as in days of yore, and from the platform, we hope, once more enunciate the valuable lessons that Spiritualism alone can teach. We wish the lady every success in her future work, and trust that it may extend through many years, for the Cause has need of all such laborers in its defense.

The Coming Anniversary.

The annual anniversary of the advent of Modern Spiritualism takes place on the 31st instant, and preparations are being made all over the country by the various spiritual so cieties in honor of the auspicious event.

In Boston the most prominent will be the celebration in the Tremont Temple, under the auspices of THE CHILDREN'S PROGRESSIVE LYCEUM. We understand that an excellent programme is being prepared, and will appear in THE BANNER soon. The other societies in this city are also arranging to celebrate, when many of our best speakers will be engaged. Celebrations elsewhere will be duly observed.

As THE BANNER each year publishes full accounts of these meetings, we request the various secretaries to send us reports of the exercises thereat at as early a day as possible.

In an article in the Religio-Philosoph cal Journal Prof. Coues of Washington states that he is ready to declare that he has seen, in broad daylight, a few inches from his face, a piece of pencil rise and move, no one touching t, and write of its own motion legible and intelligible sentences which conveyed intelligent thought; and that this same phenomenon was witnessed at the same time, in the same manner, and to the same effect, by other persons besides himself, of equal if not superior eyesight. He further remarks, in this connection "What do we mean by 'independent slate-writing'? I understand that term to signify the formation of legible letters and words on a slate by a pencil which no one touches while the writing is being done. It that effinition be correct, then I know that independent slate writing is a fact in nature. By the phrase 'automatic writing' I understand to be meant the formation of legible writing when one holds the pen or pencil, but is not consciously aware at the time of what is being written."

We know the definition to be correct. We have experimented with "independent slatewriting" mediums repeatedly, exercising the utmost scrutiny in the meantime, and have become fully satisfied of the fact that spiritpower-intelligent mind-is behind the medium while the manifestation is taking place. This has been done while we held possession of the slates tightly bound with a strong cord, and the medium sat on the opposite side of the table, a passive instrument in the hands of the invisible operator or operators.

Henry Lacroix's letter in the present issue, descriptive of the Turkish capital, will be found of marked interest.

IF In a recent number of The Better Way a personal friend has an interesting letter, dated Chicago, Feb. 8th, from which we transfer a couple of para graphs going to show that Spiritualists have no reason to complain that the Spiritual Philosophy is on the wane, but, instead, it is rapidly on the increase. He says:

Me says:

"The intelligent Spiritualist who keeps his senses on the alert cannot fail to perceive that never at any time within the history of the modern movement has it been a more potent force in the world than it is to-day. All unrecognized by the great world at large, it is like leaven hidden in the meal, working secretly and silently, leavening the entire mass.

It is this silent, unrecognized influence of Spiritualism as a reformatory power in the world, modifying opinions and influencing thought in every department of life, that is to me its grandest work extant."

Worthy Universal Endorsement.-The Amer ican Sentinel maintains the inalignable right of every man to profess any religion or none just as he chooses; and it denies the right of any association of religious people to compel those who are not religious to act as though they were, or to conform to any religious observance, or to recognize any religious institution. It likewise denies the right of the State to pronounce any religious or ecclesiastical institution a civil thing, and by that means compel conformity to it.

"SPIRITUAL SONGS."-A neatly printed book of thirty-two pages bearing this title has been published by Moses Hull & Co. of Chicago, Ill. It is by Mattie E. Hull, who says that a desire to assist Spiritualists to sing with the spirit and understanding, has prompted the writing of its contents and its publication for the use of circles, camp-meetings and other spiritualistic gatherings, for which it seems well suited, and with whom it will doubtless become popular. The words are adapted to well known melodies

Dr. William Johnson (who is a reliable per son) is out in the Newburyport News of Feb. 25th, in reply to the statement made by Dr. C. W. Hidden in the Religio-Philosophical Journal that Mrs. Mott-Knight is a fraud. Dr. Johnson positively asseverates that the lady is not a fraud, but, on the contrary, a reliable medium.

DEAN CLARKE, who for several months past has lectured with much acceptance before the Spiritualists and Liberals of Napa City, Cal., writes that he was to close his services there with the month of February. A letter from him will find place in our columns next

Our friend and occasional correspondent, Ed. . Varney of Lowell, Mass., presents in his article, Yesterday, To-Day, To-Morrow"-to be found on another page-much that is of soulful interest to others beside those to whom it is dedicated.

Mrs. H. W. Cushman, the veteran musical medium, holds her circles Monday evenings and Wednesday afternoons at 7 Walker street, Charlestown District, this city.

Hudson Tuttle contributes to our columns (see second page) his views as to the Spiritualist camp meetings and their prophecies.

Mrs. Hattle C. Stafford's address will be after Monday next at 43 Worcester street, Boston, Instead of the location given on our seventh page. Henry S. Olcott, so we learn, has resigned his

residency of the Theosophical Society on account of ill health. He will continue his literary work in India Lyman C. Howe has our thanks for a fine phoographic likeness of his genial countenance.

Dr. F. H. Roscoe will give tests at Tremont Temple, March 31st, 1892.

Special Notice-A New Volume.

THE BANNER begins Volume 71 with the next issue. We trust that those of our patrons whose term of subscription expires with Volume 70 will do us the favor of a renewal.

The date of the expiration of every subscription to the Banner of Light is plainly marked on each address. The paper is discontinued at that time unless the subscription is previously renewed. Subscribers intending to renew will avoid inconvenience by sending in the money for renewal before the expiration of their present subscription.

It is the earnest desire of the publishers to give the BANNER OF LIGHT the extensive circulation to which its merits entitle it, and therefore they look with confidence to the friends of the paper throughout the world to assist them in their important work.

COLBY & RICH, Publishers.

Donations

IN AID OF THE BANNER OF LIGHT PUBLIC FREE OURCLE MEETINGS.

Amounts received since last acknowledgment: Mrs. B. M. Trumpass, 50 cents; Mrs. A. A. H \$5.00; Mrs. O'Glover, \$2.50; M. A. French, \$2.00; Susan L. Porter, \$2.75; Ethin M. Mason, 45 cents; Mrs. C. T. Manning, 50 cents; Mrs. Abigail Johnson, 50 cents; M. O. M., \$1.40.

The Medium Triumphs .- Miss Jennie Moore, who has for some time past held public séances at her home in Chicago, was recently arrested on charge of giving exhibitions without a license, in violation of a city ordinance. The case came to trial before Justice Woodman, and resulted in her full acquittal a large number of well known, intelligent, influential citizens appearing in her defense by testifying to the satisfaction received by themselves at the scances of Miss Moore, their conviction that the phenomena were genuine, and to the fact that the gatherings held at her home were of the nature of a religious

The result of this attempt to thwart the efforts of spirit-workers to keep open their lines of communication with the so-called "departed" is a pronounced triumph of mediumship in Chicago, the influence of which is not wholly confined to that city, but will be felt wherever Spiritualism is endeavoring to become securely established. The correspondent who furnishes us with the above, states that Miss Moore has brought an action at law against those who caused

Cremation is Safety. -- Another bare escape from the indescribable horror of being buried alive, and therefore another conclusive argument for cremation, is reported from the town of Warsaw, in Illinois. A woman was taken suddenly ill, and to all appearances died. All arrangements were made for the funeral, but the coffin was for certain reasons long delayed in its coming. When it did arrive, the friends began the work of depositing in it her supposed corpse. While in the act of doing it, the woman who was taken for dead threw up her arms and caught hold of one of the attendants by both wrists, holding fast with a desperate grip. No other signs of life appeared, however, and only the service of a mirror was sufficient to detect respiration. Restoratives were promptly applied, and in a few hours the supposed dead woman began to talk. She was too weak to relate her experiences while in the trance, but the agony she endured while helplessly conscious of the arrangements making for her burial was terrible. It was by a superhuman effort that she threw up her

Crimes Increased .- For nearly half a century capital punishment has been practically unknown in Prussia, now the head State of Germany. Neither the old Emperor William, grandfather of the present young Emperor William, nor the predecessor of his grandfather, King Frederick William IV., could be persuaded or induced to sign death warrants. It has, however-so it is stated by the secular press-become a passion with the present Emperor to spurn their humane and more civilized policy, and to order almost every week the royal headsman to practice his barbarous calling, either in Berlin or in the provinces. And Germany, too, is the only civilized country in the world in which those who suffer the penalty for murder are still beheaded with a sword or a broad-headed axe. This cruel proclivity on the part of the Emperor has been the cause of wide and deep dissatisfaction among his subjects; and it is markedly repeated among them that, instead of tending to dimin sh crimes of violence, this severity has only led to their increase

No "Cat" Concealed ? - A commission of medical science has been moved for before a committee of the Massachusetts Legislature by a Lowell physician. to consist of five members, two of them to be physicians, one from each recognized school, and three other intelligent citizens-the object of the commission being (so stated) to give hearings to any one who feels that he has discovered any valuable laws or system upon which can be based a scientific system and physiological appliance. The commission is likewise to be empowered to offer rewards to impel genius to make researches in medical science. The argument urged for the creation of such a board is that many of the great discoveries of the past are yet in an uncompleted state, and a system of this sort to stimulate research and bring about a more complete and comprehensive physiological application of the same is to be desired. It all looks innocent enough as a medical scheme—and yet a growing hump in the middle of it may be significant of a feline asleep under

Rum, Civilization and Christianity .- The United States Consul at Sierra Leone, Africa, writes to a friend at home, saying that "the Christian nations of the earth must set a better example than flooding this country with rum and gip, and landing it on the Sabbath Day at the wharf within fifty yards of the church." He says he stood on the wharf the Sunday previous and saw steamers arrive from England and Germany, and proceed at once to land rum and gin. Over one hundred men were employed all day, and the officers of customs were obliged to be on duty. The Consul writes further that the native kings are petitioning the Government of the Liberian Republic to put a stop to the liquor traffic, be-cause it is ruining their people. One of the kings threatens to leave his country and go where the white man's rum cannot reach his people. Here is a practical illustration of professed Christianity. Which is the heathen nation and which the civilized?

"Ghosts." Mr. John F. Whitney, in the St. Au gustine (Fla.) Press, replies to the comments on an article on "Ghosts" in a recent number of the Review of Reviews, noticing a book on that theme-the comments coming from the editor of the Evening News. The News remarks that there is enough in the book in question to set a reasonable person to thinking seriously, the prominent fact being the great number of reliable people who have had remarkable experiences. The editor of The News is informed by the writer above named that if he will seriously go into the investigation, free from superstition and bigotry. and as a sincere seeker after truth, he will discover that communication with our departed friends is as easy as communicating with the living; that there is no such thing as death, but that the other life is the real life, and this one only preparatory for that. Also, that upon the good, honest and pure life in this world depends happiness in the next.

Sorrowing parents should read the pathetic yet triumphant words of Myra Wentworth Emerson, in "Banner Correspondence."

Don't fail to hear Mrs. M. T. Longley at Tremont Temple, March 31st, 1892.

Transition of Gideon F. T. Reed; A Noble Philanthropist Passes to the Reward of Good Actions Done; A Firm Spiritualist Enters into a Practical Realization of the Sublime Verity of the Spiritual Philosophy: Brief Sketch of his Life-Experionces; Words of Commendation from the Press: Full Report of W. J. Colville's Inspirational Address at the Obsequies.

On Tuesday, Feb. 23d, MR. GIDEON F. T. REED-for many years a prominent figure in mercantile life, a firmly-grounded Spiritualist, and a sympathetic and practical friend of struggling humanity in every form-passed from the mortal, after a long period of invalidism, at his home in Jamaica Plain, Mass.

Mr. Reed was born March 13th, 1817, in Surry (near Keene), N. H. His father was a practical, common-sense farmer of that locality, and his mother a most estimable woman; her maiden name was Thaver, she was from Brookline, Mass., and was sister to Gideon F. Thayer, the widely-known "Chauncy Hall" schoolmaster, for whom the deceased was named.

At the age of eleven years Mr. Reed came to Boston, and was one of the Chauncy Hall scholars for three years, under his uncle's tuition. After two years in New York City and Philadelphia with another uncle, he returned to Boston, and here began his commercial career of life, and for ten years was known as a member of the firm of Lincoln & Reed (corner of Court and Washington streets), Jewelers.

In 1849 he went abroad, after closing his business connections in Boston, and in 1850 formed houses in Paris and London under the firm of 'Tiffany, Reed & Co.," in partnership with Charles L. Tiffany of New York City-under the firm of "Tiffany & Co." in America. The European management of all business matters of the present houses of "Tiffany & Co." was the work and charge of Mr. Reed during twenty-five years. In 1875 he retired from the active part of the business, and finally from all direction in the management of the concern to which he had given so much time and care. From that date onward till the close of his useful life in the mortal, he occupied himself in no speculations, neither applied his activities to the achievement of any object for pecuniary gain.

His son, Charles A. Reed, who succeeded his father in Europe, and was one of the chief owners of the concern then known only as 'Tiffany & Co.," preceded his father to spiritlife some years since.

Mr. Reed married Rebecca Thayer Jackson -daughter of Stephen W. Jackson of Boston-Oct. 24th, 1839. She survives him.

Tributes by the Press.

The Boston Globe, after giving a brief biographical reference, concludes its account of Mr. Reed and his work, as follows:

Mr. Reed and his work, as follows:

"He retired with a fortune variously estimated at from \$3,000,000 to \$6,000.000, and came back [from Europe] to live in America.

Upon leaving his business in the French capital, Mr. Reed installed his son Charles in his own position, starting him off with a round million of dollars capital. A few years later the young man died, unmarried, and this money, together with the profits of his business, came back to his father.

Mr. Reed for a time lived in Boston, and finally bought and fitted up his late residence on Boylston street, Jamaica Plain.

Mr. Reed was known to a great many as a philanthropist, and was always ready to help any worthy person that came before his ever-observing eye who was struggling to succeed.

Among the many large gifts he made to deserving objects were \$60,000 to the Homeopathic Hospital of Boston to build a new wing; also \$50,000 to the Metropolitan Museum of Art.

Another gift of Mr. Reed was a free public library

Another gift of Mr. Reed was a free public library of two thousand volumes to the town of Surry."

The Boston Transcript of Feb. 25th. in the course of its account, headed "A Philanthronist's Funeral." says:

pist's Funeral," says:

"Like the generous charitable gifts which characterized the life of the late Gideon F. T. Reed were the funeral services which were held over his remains at his residence on Boylston street, Jamaica Plain, at two o'clock this afternoon. Extremely simple and impressive were the brief exercises, which were attended by the mourning relatives and friends of the dead man, who gave nearly a million of dollars to many deserving institutions in the most unassuming manner, sought no credit for himself, but used his wealth as a means of helping those who were in need. There was an address delivered by W. J. Colville, who called attention to the many important lessons which were to be learned from the life of Mr. Reed. At the conclusion of the services at the house, the remains were taken to Newton for interment. Only the most intimate friends of the deceased went to the grave.

Among those who were present at the funeral exer class were Mrs. Jackson of Chicago, a sister of Mr. Reed, who was accompanied by some of her children and grandchildren; Mr. Cook of the firm of Tiffany & Co., New York, with which Mr. Reed was connected for years; Henry Wood of the firm of C. F. Hovey & Co., in addition to many from New York, Chicago and other distant places."

The Funeral.

On the afternoon of Feb. 25th the last offering of reverent respect and deep affection was paid to the earthly remains of Mr. Reed, at the family home, 19 Boylston street, Jamaica Plain -a beautiful suburb of Boston. The stately parlors of his late residence were thronged by a representative assembly of men and women from varied walks of life, drawn together by the common tie of a kindly and appreciative memory of him who had passed to his sure reward. The BANNER OF LIGHT was represented by Isaac B. Rich, its Business Manager, and John W. Day, Associate Editor-Mr. Colby, the Editor-in-Chief, being confined to his hotel by

The casket-in which lay the still form which had been the vehicle of the expression of a noble spirit for so many useful years—was flanked and ornamented with floral designs; the whole atmosphere of the occasion seemed surcharged with that "peace" which one of old has said passes understanding."

No music, vocal or instrumental, entered into the simple exercises; but when the appointed time arrived W. J. Colville stepped near the casket, and, under control of his guides, delivered an invocation replete; with the interior spirit of the New Dispensation, so powerful at all times to "comfort them that mourn." The invocation closed, Mr. Colville proceeded to consider in eloquent and practical fashion the lessons of the hour. The following is a full report of his eloquent remarks:

W. J. Colville's Address.

In presence of the great concourse of friends here assembled to express their hearts' affection for our ascended brother, and in view of the simple casket, free from all signs suggestive of death and sorrow—surrounded with floral tokens of undying faith in the soul's immortal consciousness—no eulogy is needed, no words in praise of the many kindly offices performed by our noble brother during an ten, are required to voice the deep emotion we all must feel when confronted for the last time with all that is perishable of the vesture of a friend dearly beloved. But at such an hour as this it is not inopportune to mention, out of the abundance of a full heart, some of those many indications of royal character which endeared our risen friend to all who really knew him. those many indications of royal character which endeared our risen friend to all who really knew him.

In the world, among business men, his was for many years an active, well-known figure:

the transient dream of life in the outward frame is over, facts appear in their relation to eternal truth in entirely new proportions.

We invariably associate the thought of rest with those who have passed on, and how sweet for many years an active, well-known figure:

the transient dream of life in the outward frame is over, facts appear in their relation we determine the contraction of the contraction of

Early in life launched upon the flood-tide of active and important responsibilities, he soon began to endear himself to all his associates by reason of his untarnishable honor and ready willingness to help all aspirants to worthy aims to help themselves—by industrious appli-cation to business conducted on lines of strict integrity—to rise to that eminence which only genuine merit can attain. As years rolled by, in this and other lands (notably in France and in the city of Paris) Gideon Reed was a familin the city of Paris, Globon Aced was a familiar presence at all gatherings of a philanthropic character where the endeavor was to help honest industry to its full due; and along with his intense interest in strictly humanitarian devices calculated to further the secular interests of mankind, he was also always to the front in such assemblies as had for their spefront in such assemblies as had for their special object the investigation of such forces as relate man on earth to an inner and higher sphere of existence. Among the earnest students of Spiritism in the days when the meetings conducted by Allan Kardeo in Paris were at the height of their usefulness, this faithful inquirer concerning the hidden forces of the universe was regularly in his place, sustaining in every way those who were seeking in any measure to promote the progress of knowledge relative to the soul of man.

As years advanced, and he withdrew from more active pursuits and enjoyed the peaceful

As years advanced, and he withdrew from more active pursuits and enjoyed the peaceful life of a man retired from the external phases of business activity—yet deeply interested still in the activities of the world—it was his chief delight to plan measures of philanthropy, and carry these out in so unostentatious a manner that it may be truly said of him, according to the ancient metaphor, that one hand was not informed of what the other did. Such a life cannot be memorialized in costly mausoleum, in towering column with gilded record, or in any other way than in such public and private institutions as he always delighted to support and honor.

and honor.

Among the many useful channels into which his means were directed, none were more de-serving of recognition than those which tended serving of recognition than those which tended to help the workingmen and their families to live in a thoroughly individual, and yet co-operative way, assisted at every turn by true benevolence, yet never for an instant made to feel themselves subject to that miscalled charity which pauperizes instead of ennobles those upon whom its favors are bestowed.

Perhaps the one seemingly sad episode in the life of our highly esteemed brother—his long confinement at home, by reason of physical disability—was, after all, beyond all others, the very circumstance which led to the fullest the very discumstance which led to the fullest expression of the deep fortitude and tender regard for others, which were two of the most prominent traits in his essentially strong and lovable character. It is often easy to be courageous on the battle-field, where every surrounding invites to bravery—it is not always difficult to rise on great occasions to heights of valorous achievement, but to experit process. valorous achievement—but to submit uncom-plainingly to retirement from active life is to one who dearly loves it a trial indeed, no mat-ter how it may be softened and sweetened by the loving ministrations of those who account it a high privilege to be of use to one who was always of so much use to others. It was in the always of so much use to others. It was in the closing years of his earthly career that the peculiar breadth of our friend's regard for others shone forth most conspicuously; always considerate of the feelings and comforts of those about him, he set an example of heroic cheerfulness which all would indeed do well to follow. An atmosphere of happiness always surrounded him; the fireside by which he sat was always the place where pleasant, hopeful thoughts were congregated; and no one could feel the hearty lingering clasp of his hand and feel the hearty lingering clasp of his hand and interpret its significance without a deep feeling that the unwillingness with which he let go a friendly hand was a natural symbol of his disposition to always do as much as possible in

disposition to always do as much as possible in another's interest.

Though the very soul of honor himself in all business and other matters, hating hypocrisy and deception, which were totally foreign to his nature, the height and depth of his compassion were such that his judgment even of those who did not well repay his many kindnesses was lenient in the extreme. He became the champion of very many upon whom others "turned the cold shoulder," and no matter how unthankfully a person may have treated him, or how deeply he may have fallen into error, let him show the least disposition treated him, or how deeply he may have fallen into error, let him show the least disposition to arise, and Mr. Reed's both hands were warmly extended to welcome him—while at the same moment his tongue would be eloquent in protest against the harsh censure, alas! so common, which would prevent a falling brother (or sister) from recovering his balance, and, out of temporary weakness, becoming stronger for all days to come

As the world is now everywhere waking up to a fuller and more adequate realization of the importance of an unseen though not unfelt influence upon society for good—as mental means of intercommunion are becoming widely recognized—it is less difficult than formerly for the masses to realize that the quiet, seemingly inactive years of a noble life may bear abundant harvest of rich fruit in the good they have accomplished. Any one who has it can give money; but how few, comparatively, along with financial aid, give moral and spiritual assistance! The possession of wealth, its accumulation and distribution, are, to many intellects, vexing questions; but when we see a considerable fortune accumulated and amont in such a manner as to prove to all intellects, vexing questions; but when we see a considerable fortune accumulated and spent in such a manner as to prove to all young men and women entering upon a commercial career that it is possible to so manage worldly affairs that prosperity can be devoted to the highest end of human service, we have a much-needed object-lesson presented to us at this time: For whatever may be the ultimate outcome of the present transitional crisis in industrial matters, until an entirely new social order is evolved, those who are in a position to make their wealth a means of establishing a state of equity among men, and who use their means and influence in the highest and purest way they can perceive, are most justly entitled to the thanks of all lovers of humanity; for it is not by violence, but by love—not by antagonism, but through mutual understanding—that the new social palace shall arise in which all busy workers in the line of human industry shall find themselves at their allotted tasks, each happy in the discharge of the special mission appointed for him, and revealed to him through the unerring tones of special antiindustry shall that themselves at their allotted tasks, each happy in the discharge of the special mission appointed for him, and revealed to him through the unerring tones of special aptitude. Every human soul has a mission, and one that no soul beside can accomplish. The missions of some are conspicuous in the sight of the whole world, while those of others are seemingly lowly—but none the less surely has each and every one a mission to fulfill; and all who have fulfilled their mission nobly and unselfishly, on entering through the pearly gate of crystallized tears, which leads to the next higher state than this, will find their reception in that "other world" more than a fulfillment of the highest desires entertained on earth.

It is always a grief to part from those we love; but what is the true object of our love—on what should our affections be placed? Surely not on the ever-changing form of clay, which every physical scientist declares is but a constantly-shifting assemblage of atoms, never twice the same! We say our brother lived on earth for over seventy years, but no physiologist claims that the atoms of the physical structure remain, any of them, in place

ical structure remain, any of them, in place longer than one tenth of that period. What is longer than one-tenth of that period. What is it we recognize as ever living, as perpetually persistent? Surely the unit of consciousness, the true self, which calls forth our affection, is that immortal entity which mystic teachers and sages call "the jewel in the lotus." "I am the jewel," says the soul which feels itself incapable of death, and therefore vouches for its immortality. Whence this hope, this craving, this more than belief, this assurance of deathless being—underived from any physical source and unsupported by any material analyse.

the stress and strain of outward undertakings; but rest has surely two meanings, for were it only cessation from toil it would be but very meagre recompense for a life well spent in work for others. If a period of slumber be required, then that simple rest is sweet and hallowed; but a blest awakening follows it, new activities are discerned as possible and practical, and then there commences to dawn upon the newly-awakened consciousness something of the inner teaching conveyed in that grandest passage in any literature concerning the state of the departed: "They rest from their labors, but their works follow them."

Works follow those who have gone on, in many ways. Good examples are not unheeded by mankind, and many grateful, loving hearts there are who will be deeply touched as they come to learn how quietly and yet effectively our dear translated brother worked for the elimination of sorrow and the increase of joy among those whose earthly lot, were it not for tokens of loving kindness from others, would often be extremely lonely, and intensely hard to bear.

All the latest appliances for comfort and in-

tokens of loving kindness from others, would often be extremely lonely, and intensely hard to bear.

All the latest appliances for comfort and instruction on earth can be wisely used to awaken moral consciousness. Most people are yet in the state where they are most readily impressed for good if they see that an interest in their highest welfare is coupled with kindly regard for their success in outward ways. We are all of us led onward and upward surely even though slowly by those who appeal to what is best in us, by showing forth what is best in them. Preaching alone is null where there is no practice. Theories, though never so sublime, are practically fruitless so long as we fail to connect the inward with the outward state. All work has its spiritual side, and they alone glorify their vocations, who see entirely beyond the outward shape of things, and behold ordinary occupations as means for exhibiting the sweetest and strongest graces of the soul. As all outward life is an expression, more or less perfect, of that which is within—as nothing can originate in the external—the creative and directing impulse must be from within. It need not be hard to realize that as every one of us is living two lives at once—i. e., we are all expressing ourselves on at least two planes of consciousness simultaneously, and our ideal side is our most real side, for without ideality there would be no reality, without the vision seen on the mount there would be no pattern for outward workmanship—it need not, we repeat, be difficult to arrive at something like a satisfactory glimpse at that spiritual life beyond the grave which is but a continuation of the thoughts and purposes of that which was ever the essence of every outward form.

Among the sublimest statements of universal truth ever penned are those words in the

Among the sublimest statements of universal truth ever penned are those words in the fourteenth chapter of the fourth gospel, which set forth the deathless unions of those who set forth the deathless unions of those who are bound in affection's unbreakable chain. From the very dawn of human history evidences have multiplied that man has anticipated a diversified heaven in which the law of attraction works absolutely, calling and holding together all who are specially adapted to be together. Relationships may be or may not be according to the rule of earthly consanguinity; brothers and sisters in spirit may or may not be united in flesh; but whatever the relation may have been in the eyes of the world, wherever a conscious link of affection has been forged, that thrill of love which marks the existence of such a bond is a sure and certain evidence of the reality of a relationship nothing can ever destroy. Though particularly near and dear to many earthly relatives, no one who has in any sense or measure known our one who has in any sense or measure known our dear departed brother can doubt that his list of friends who will be with him continuously in spirit far outnumbers those who have been purplet of the proposed privileged to be numbered among the members of his earthly family, or to enjoy the close intimacy with him personally which could necessarily be accorded only to few. Those who knew him best loved him most, and one of the knew him best loved him most, and one of the most beautiful remembrances of his latest years is, that every one who was privileged to render even an humble personal service found him, in spite of bodily weakness and pain, more than a courteous gentleman—even a saintly hero, in his kindliness of temper and unremitting regard for those about him. Those who miss him most can best appreciate him now; and as no other tie is needed than that of sincere and pure affection to link together those in different states of existence—though there may be no outward means of holding converse with him, though outward signs and tokens of his continued presence may not be tokens of his continued presence may not be available—yet there is not one among his hosts of friends who may not feel assured that in the deeper and more mysterious experiences of sleeping consciousness he and they will often be together, and he, with added knowledge and greatly increased freedom, will be the kind and wise instructor of those who as yet have had less discipline and experience than he.

It is a beautiful and most consoling thought, and one, moreover, intensely reasonable, that our friends in spirit need not know our sorrows our friends in spirit need not know our sorrows in order to relieve them; and certainly with keener insight into universal law, seeing plainly—as we do not—how blessed effects follow upon seemingly lamentable causes, they are not made sad when we, in our ignorance, are made unhappy by the occurrence of events which sadden us only because we do not comprehend their import. In the larger liberty and brighter light of a higher sphere, where ends are seen which on earth remain invisible. ends are seen which on earth remain invisible, suffering is transfigured, discipline is understood, and, therefore, the natural tear of pity is exchanged for a blessed word of assurance of victory.

No friend departs without leaving an aching void and bitter sense of solitariness in some loving heart; but these earthly mournings are due only to the blindness occasioned by dwelling too much on the things of sense, and trustive too exclusively to extraord means of the ing too much on the things of sense, and trusting too exclusively to outward means of observation. Let us not think of our friend as gone, or even changed, but only emancipated from the form he no more needed as an instrument for carrying on his work. He did not suffer as some might have supposed during the last few days of his earthly sojourn, and his evident anxiety to speak after speech had failed him should not be interpreted as signifying that there was any sorrow or perplexity evident anxiety to speak after speech had failed him should not be interpreted as signifying that there was any sorrow or perplexity oppressing him, or that he was in the least apprehensive as to any of his worldly affairs, every detail of his wishes being carried out to the utmost letter by his devoted life-companion, and the dear friends who gathered about him to the last, and ministered so faithfully to the fulfilment of even his slightest wishes. As a new state of life dawns on one who has long been preparing for it, and he seeks to impart hope and courage to those he loves, an effort is naturally made to communicate thought through language; but if the outward attempt prove a failure, you need miss nothing, for those who love another dearly can, when their outward grief is assuaged, receive the message inwardly.

Surrounded outwardly by lovely flowers, let his noble ashes sleep, turning to beauteous blossoms in the earth, while we direct our thoughts onward and upward, away from the cemetery to Paradise, and there picture him as a bright star, breathing forth in rays of light words of encouragement and peace. "The jewel within the lotus" is the reality of man; nothing of the true self ever perishes, and as time and space are but illusions, it matters not where any friend may find a local home, electric spiritual affection will ever find the needed communicating wire, over which to send every needed word tending to the uplifting of those who need such ministration.

The central floral piece displayed at the obsequies—presented by a lifelong friend—hore

The central floral piece displayed at the obsequies-presented by a life-long friend-bore the inscription: "I am the Jewel in the Lotus." At the conclusion of his remarks Mr. Colville made that motto the theme of the following

improvisation: Poem.

Though the casket of earth may perish,
And dust to dust return;
Though life may return to its Giver,
And vacant leave the urn;
Though the lotus may drop its petals,
The gem in its heart enshrined
Must live and progress forever
In the freedom for which it pined:

Weep not for the friend arisen, Invisible to sense;
The soul hath but left its prison
To find its recompense. No sorrow of earth can dim it, No grief or suffering queli The joy which he now possesses 'Mid scenes no tongue can tell.

The way has been long, but brightened
By light on the patient brow.
The path has been draped with shadows,
But all are lifted now.
For the chrysalis hath been broken,
The butterfly is free
To spread its wings and sun them
In pure felicity.

These emblems of love's devotion,
These roses blushing pink,
Are tokens of hope immortal
Beyond what mortals think.
These lilies so tall and stately,
With dark green leaves around,
Are emblems of strength and beauty
The risen soul has found.

Not one of these sacred symbols Not one of these sacred symbols
By loving hands arranged
But meaneth that he is risen,
With purposes unchanged;
With promises now unbroken,
With pledges all fulfilled,
He steps from the earthly shadow
To where all doubt is stilled.

Resting from every labor,
His work still follows on;
Yea, brighter yet it groweth,
Till crown is fully won.
He rests for awhile, as waiting
For noble task to do;
He prepares for the heavenly journey
Which soon he must pursue.

Which soon he houst pursue.

Surrounded with friends and kindred,
The faithful loved below,
His path is gently onward,
As many hearts bestow
Their greeting of love unfading
For blessings most kindly brought
By his tireless hands so open,
Which have such wonders wrought.

Father and son are united
With children and friends once more
In the larger life of the spirit,
Which now they can explore.
Though seemingly banished from you,
Ye who have loved him well,
He is yours, you are his, forever,
Bound by love's magic spell.

For love grows stronger in dying
To filting dreams of sense;
And purer and sweeter and higher
When thine departed hence.
All links that can truly bind us
Are those of affection dear;
They are stronger by far in heaven
Than ever appeareth here.

Weep not, for your friend is happy
Amid the enraptured throng
Who gather around to greet him
With welcome words and song;
Those whom he blessed are beside him,
They are making his pathway plain,
And he whispers: "I've done with sorrow,
And no longer know of pain."

Think well on that life so noble.

Think well on that life so noble,
With its patient strength of love;
Think well on that struggle bravest,
Which lifted his soul above
All petty aims and endeavors,
While selfless, pure and strong
He learned ere the earth departed,
Sweet notes in the heavenly song.

Rejoice! for his spirit enters
The place where he longs to be—
Where the path of his work grows broader
As clearer he can see.
No regrets or sighs, but gladness
That his work was so well done;
That the warrior's strife is ended;
That the crown is surely won!

Take from his life the lesson Take from his life the lesson
To do good while ye may,
To think not of self, but others,
Along your earthly way.
Learn well to employ each talent;
Give freely of all your wealth
Of thought, of means, of effort,
And thus win eternal health.

> Laconics. NO. VI.

BY TYPHO. Evolution means revolution in the ranks of Old

Theology. There is a class of people who prematurely wear out their brains for the sake of popularity, and die

'unwept, unhonored and unsung." Such is life. Some men assume to be leaders-in politics, in religion, etc .-- who gull the credulous thereby, when

they in fact are not above mediocrity in anything. "This is the winter of our discontent!" said the man with La Grippe.

We believe in devils!-human devils, none otherssuch as blackmailers, covert standerers, plous rascals, hypocrites, tricksters of whatever name or nature. These we detest. But we abhor the money sharks, who live in luxury by skinning the poor. These latter are devils of devils!

According to an immaculate law of Nature, one Many oculists aver that the electric lights are injurious to the human eye. There is no doubt that in some cases this is true.

Another thing is being whispered, and it is that the electric motor attached to a street car is detrimental to health. It is said that it affects the nervous system, of females especially.

The thing which a man in public life can best afford to have is stupid, continuous abuse from people whose motives are so clear as to be transparent. The best abused men are the strongest, always.

Once Matthew, Mark, and Luke and John, Were held by Jews in utter scorn; But in these nineteenth century days The Jewish rabbis sing their praise.

Miss Maria Falls will read at Tremont Temple, March 31st, 1892.

PENNSYLVANIA.

Philadelphia.-We have been highly favored during the month of February with lectures and tests given by G. W. Kates and wife. They have had the conflict by G. W. Kates and wife. They have had the conflict of inclement Sundays, yet have attracted the average-sized audiences. The lectures given inspirationally by Mr. Kates, and under spirit control, perfectly entranced, by Mrs. Kates, have been of a high order, both intellectually and oratorically. Mr. Kates selects subjects, but the controls of his wife insist upon subjects being given by the audience. There is no doubting the interest created by impromptu addresses—especially under spirit control. Freshness and originality must be supplied by the spiritual platform. This is an age of inspiration. The voice of authority is not heard; but the spirit-voice quickens the intellect, and develops humanity to reason from cause to effect.

effect.
Inspiration is from the excarnated spirit of once incarnate humanity, but is not infallible. Yet, being from an evoluted source, is far more valuable than the wisest human judgment and the widest human experience. Then, all hall to the mediums of all phases, who bring immortality to light, and are the instruments by which the two worlds are unlited.

OUAKER. QUARER.

CONNECTICUT.

Norwich.-Sunday, Feb. 28th, Willard J. Hull of Buffalo, N.Y., closed a very successful engagement with our Society.

with our Society.

The choir opened the atternoon exercises by singing two selections of Prof. Longley's, which elicited words of appreciation from Mr. Hull. He also referred to the talent which would foliow him next month—Mrs. Clara H. Banks, Sunday, March 6th, an earnest and sincere worker in the vineyard of spiritual truth, with Dr. Fred. L. H. Willis the remaining Sundays, a man whose name is stamped indelibly on the spiritual movement, one to whom it is an honor and pleasure to listen. The last Sunday will be observed as Anniversary, and in connection with Dr. Willis's sound philosophy we have Mrs. E. Clark Kimball with her remarkable gift of presenting spirit messages and descriptions.

The subjects announced for Mr. Hull's closing lectures were: "Ever Recurring Questions" for the atternoon discourse, and "Truth as an Evolution" for the evening. Both themes were treated in Mr. Hull's inlinitable manner, and good audiences were in attendance.

ance.

He came among us a stranger, and leaves us with the best wishes and kindest regards of every member of the Norwich Spiritual Union.

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

HORSFORD'S ACID PHOSPHATE, a Healthful Tonic. Used in place of lemons or lime juice, it will harmonize with such stimulants as are necessary to take.

NEWSY NOTES AND PITHY POINTS.

In Chattanooga, Tenn., a mother horsewhipped a leading doctor because he did not save her sick child. This is establishing a very bad precedent.

Our old friend, Dr. Albert Morton, seems to be enjoying himself in Summerland. The local paper informs us he has a rose climbing up his front veranda that was transplanted a year ago, a rooted cutting, which has now grown to the length of about twenty-1

To dole out dimes, to deal with our prophets after the methods of a close calculation, to dishearten, discourage and drive away—this surely is the most un-spiritual habit in which the masses of Spiritualists can indulge.

No human being can ever be in heaven until he first gets heaven within himself.

Chili now wants reciprocity.

Japan has assigned the sum of \$500,000 as the amount she will devote to represent her industries, etc., at the Chicago Fair.

The man is something of a success, says the Atchison Globe, who finds out what he can't do and avoids

In this issue we publish a prospectus of the BANNER OF LIGHT, an able advocate of the doctrine of the immortality of the soul.—The (Wauseon, O.,) Re-

There are nearly 10,000 steamships in the world, and their aggregate burden amounts to about 10,000,-

Plato laid down the proposition that the faculties of men and women were precisely alike. Southern California is a land'of sunshine and flow-

MEDICAL BIGOTRY.—Considerable excitement has peen occasioned, says a London dispatch, by the re-

port that Rev. C. H. Spurgeon, before his death, pleaded with his physicians to administer an American proprietary medicine, which he had previously used with great benefit. The doctors refused, and threatened to abandon the case. Friends of the family are said to be, quite properly, very indignant.

Friends desire to know the correct address of Mrs. Mary Eddy Huntoon, materializing medium. Answer may be sent to this office.

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

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

The veteran, Dr. J. V. Mansfield, is now residing at Ipswich, Mass. See Mrs. Yeaw's letter on third page. Ipswich, Mass. See Mrs. Yeaw's letter on third page.
Geo. A. Fuller, M. D., will lecture in Worcester.
Mass., March 6th, 13th and 27th. On the 27th all the
mediums of the city are invited to participate in his
anniversary exercises which will be held on that day.
He also speaks at Providence, R. I., the 20th. He
has only a very few open dates between now and
next fail. For those and terms he may be addressed
at 5 Houghton street, Worcester, Mass.

Bishop A. Beals speaks at St. Paul, Minn., the
months of March and April, and can be addressed at
323 Thirteenth street, that city.

A correspondent writes from Vineland. N. J.: "We

323 Thirteenth street, that city.

A correspondent writes from Vineland, N. J.: "We are having excellent discourses every Sunday from the spirit-side of life, given through Prof. Clegg Wright. His control is profound and logical, and all who hear him are made the better by it. Such a speaker should be kept busily engaged."

E. J. Bowtell's address is now at 223 Shawmut Avenue, Boston. He will answer calls to speak wherever his services are desired. Give this worker a call, friends.

Thomas Grimshaw, an unconscious trance lecturer,

can be engaged for public work by societies wishing his services in that direction. He also gives tests of an interesting phase at the close of his lecture when conditions are favorable. Societies wishing an earnest speaker can address him 14 Tremont Place, Lawrence, Mass.

rence, Mass.

Mrs. Mary C. Lyman, Fulton, N. Y., has filled her engagements with marked success during the past three months with New England societies of Spiritualists. Mrs. Lyman lectures before the Religio-Philosophical Society of Spiritualists at Baitimore, Md., through the month of March. She invites correspondence with societies in reasonable distance from Baitimore wishing to engage her for lectures and psychometric readings, terms reasonable, for week day evenings, except March 3ist. Address 1403 E. Madison street, Baitimore, Md.

Mr. J. Frank Baxter will lecture next Sunday, March 6th, in Salem; Thursday evening, March 10th, in Stoneham; Sunday, March 13th, in Haverhill, and Sunday, March 20th, in East Dennis. Anniversary week he will lecture Monday and Tuesday evenings, March 28th and 29th, in Winsted, Ct.; Thursday P. M., March 31st, in Tremont Temple, Boston, and Friday, April 1st, will participate in commemorative exercises at Wells Memorial Hall, Boston, under the auspices of "The

Memorial Hall, Boston, under the auspices of "The Ladies' Aid."

Moses and Mattie Hull have just closed a very successful engagement in St. Louis, Mo. Their next field is Duluth, Minn. Mr. Hull lectures during April under the auspices of the Progressive Spiritualists in St. Paul, Minn.; Mrs. Hull will probably speak in Eigin, Ill., the Sundays of April.

G. W. Kates and wife served the First Association of Philadelphia acceptably during February, and are engaged for the Parkland camp in July. During March they will lecture for the Spiritual Society of Pittsburgh. Permanent address, 2234 Frankford Avenue, Philadelphia, Pa.

Dr. Joseph Rodes Buchanan's address is 1002 McGee street, Kansas City, Mo. Dr. D. J. Stansbury is now, it is stated, in Oakland, Cal.; his health is rapidly declining.

We regret to be informed that Prof. Carlyle Peter-llea has been smitten with an attack of inflammatory

Abble N. Burnham spoke Feb. 21st in Chelsea; 28th. Haverhill; will speak March 6th in Malden; 13th, 20th and 27th, Trenton, N. J.; April 3d, 10th, 17th, 24th, Baltimore, Md. Address 25 Hanson street, Boston, Mass.

Mr. Oscar A. Edgerly concluded his engagement with the Spiritualist society of Buffalo, N. Y., on Sunday evening, Feb. 28th. During March Mrs. A. M. Glading will speak in tuffalo, N. Y.

MEETINGS IN MASSACHUSETTS.

New Bedford.-Sundays, Feb. 21st and 28th, Mr Edgar W. Emerson of Manchester, N. H., occupied the platform of the First Spiritual Society. Audiences larger than usual assembled at the meetings, at which larger than usual assembled at the meetings, at which the exposition of the "Philosophy" was a feature. The words of counsel and advice, as well as the many evidences of spirit-presence which the friends received, were very acceptable and gratifying; especially were the services of the afternoon of the 28th of an interesting nature, when the "children" both in spirit and mortal were particularly invited to be present. Mr. Emerson remained in the city through the week, meeting many of the friends, besides holding a parlor circle for the benefit of the society on Tuesday evening.

Next Sunday Mrs. Carrie F. Loring will be our speaker. Sec'y.

Cambridge.-H. D. Simons, Sec'y, writes that the Spiritual Society had the pleasure of listening to names (some two hundred) were given with surpassing rapidity, and a large proportion of them were recognized. "Our music is also a marked feature of our meetings, led by Francis L. Pratt. It is pronounced excellent by all.—Next Sunday Edgar W. Emerson is to be with us, and we look for a very large audience."

Salem .- Mrs. N. H. Gardiner. Sec'y, informs us that the meetings in this place have been well attended the present season, and some of the finest lecturers and test mediums have officiated. Mrs. A. E. Cunningham occupied the platform the 21st, Mrs. St. Omer the 28th. J. Frank Baxter is to be there Sunday, March 6th.

Worcester,-Feb. 28th Mrs. N. J. Willis occupied the platform, writes Georgia D. Fuller, Cor. Sec'y. The addresses given were profound and deeply interesting.—March 6th, Dr. Geo. A. Fuller is the speaker.

Newburyport.-Last Sunday Mrs. Nettle Holt Harding of Somerville lectured afternoon and even-ing. In the course of her remarks—which were listened to with close attention and well appreciated—she recommended the formation of home circles as a means of bringing every family into open communion with the spirit-world. After each locture she gave numerous evidences of the presence of spirits who

came with messages of comfort and advice. Mrs. Harding—who came a stranger—has made many friends, who hope to meet her again. Next Sunday we have J.D. Stiles. Mrs. Mott Knight comes again in April. Much has been said in the Daily News in regard to her previous visit, and a large audience will greet her when she comes to substantiate the truth of her claims as a medium.

Lynn.-On Sunday evening, at Templars Hall, Dr. Willis Edwards was at his best, and gave an interesting lecture, also a number of surprising tests. He has filled a very successful engagement for three weeks in Lynn. Will occupy the platform at Salem on March 13th.

Lawrence.-The services at Pythian Hall were conducted, on the 28th uit., by Thomas Grimshaw, who gave two grand lectures, also answered questions from the audience in a clear and interesting light.—
Next Sunday we hope to have with us Will De Southwell from Malden as our speaker.

F. S. E.

Mayorbill and Bradford.-Mrs. S. A. Byrnes spoke in Brittan Hall on Sunday, Feb. 21st; Mrs. Abble N. Burnham on Sunday the 28th; she will be followed by W. J. Colville next Sunday. E. P. H.

Lake Pleasant, Mass.

To the Editor of the Banner of Light:
The stockholders of the Lake Pleasant Association held a meeting at Greenfield on Monday, Feb. 22d, which was largely attended, nearly the entire amount of the capital stock being represented.

Mr. Henry C. Douglass of Windsor Locks, Ct., was

elected Treasurer. Mr. A. T. Pierce of Boston re-mains President of the Board of Trustees, having full charge, as before. He has associated with him upon

charge, as before. He has associated with him upon the Board Mr. James Wilson of Bridgeport. Ct., and Mr. A. T. Whiting of Utica, N. Y. Mr. J. Milton Young of Haverhill is Secretary.

The officers of the New England Camp Meeting Association remain intact, there having been no resignations. A fine musical and platform programme is being arranged for the coming camp-meeting, which will be held July 24th to Aug. 22d. The list of speakers will include the best, and the number of test mediums is to be increased.

The meeting was one of the most enthusiastic and harmonious ever held by the Association, and all indications point to a successful meeting the coming summer among the pines.

J. M. Y.

Sick Headache? BEECHAM'S PILLS will relieve.

SPECIAL NOTICES.

Dr. F. L. H. Willis may be addressed at 46 Avenue B, Vick Park, Rochester, N. Y. Jan. 2.

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

Dr. G. C. B. Ewell, Magnetic Specialist Preëminent in Deafness, Paralysis and Insan-ity. 124 Dartmouth street, Boston. Feb. 13.

ADVERTISEMENTS.



AVYOPHEA

AN EXPENSION AND THE MEMORY TO THE MEMORY TO THE MEMORY TO THE MEMORY THE MEMO

Magnetic Electric Treatments.

NOTHING that has been learned, but a Natural Gift. All Head Troubles, Nervous Prostration—any trouble you have. Hest of reference. MRS. DR. MAYO, 117 Dartmouth street, Boston. Mar. 5.

Sealed Letters Answered. A DDRESS MRS. ELIZA A. MARTIN, Lock Box 1577, Fitchburg, Mass. Terms \$1.00. 4w Mar. 5.

classes.

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Message Department.

ON TUESDAYS AND FRIDAYS Of each week Spiritual Meetings will be held at the Mail of the Manner of Light Establishment, free to the public, commencing at 8 o'clock P. M. J. A. Shelhamer, Chairman.

ANSWERS TO QUESTIONS, and the diving of Brinit RESAUES, will occur on the SAME DAY, and the results be consecutively published in this Department of The Ban-

consecutively published. In this Department of ARE DAN-MER.
At these Stances the spiritual guides of Mrs. M. T. Long-Law occupy the platform for the purpose of answering questions propounded by inquirers, having practical bearing upon human life in its departments of thought or labor. Questions forwarded to this office by mail, or handed to the Chairman, will be presented to the presiding spirit for con-sideration.

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

The Natural flowers are gratefully appreciated by our angel visitants, therefore we solicit donations of such from the friends in earth-life who may feel that it is a pleasure to place upon the altar of Spirituality their floral offerings. Letters of inquiry in regard to this Department must be addressed to COLBY & RIGH.

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

Report of Public Séance held Dec. 18th, 1891.

Spirit Invocation.

Report of Public Seance held Dec. 18th, 1891.

Spirit Invocation.

Oh! thou Supreme Presence, whose infinite splendor breaketh over the universe in waves of light, thou Divine Intelligence permeating all being with unutterable power, we recognize thee as the source and sum of all life. We draw near unto thee in thought, realizing that thou art all spirit. Thou who dost rule the universe, and beneath whose law every form and manifestation of life springs into being, we thy children know that thou art in the human heart, that thou dost dwell in every point of space, and we can conceive of no spot where thou art not.

Our Father and our Mother God, we would at this time become still further instructed concerning thy laws and thy word as it is written everywhere. We know that the blue heavens are traced in thy characters of light, and it is for science to reveal to us, through our study and investigation, their meaning. We know that thy message of love is written upon the earth in every blade of grass that grows, in every springing flower, even in the atoms of sand beneath our feet, and it is for us to study and to learn this message through the development of our own natures.

We would in this hour come into close communion, chindnite Spirit, with thy intelligent creatures who, having once lived upon the earth in mortal form, have passed through its experiences, and gained power because of its discipline, and who now dwell in worlds of light beyond, but who return from time to time to this life, hearing instruction, bringing consolation, and also conveying messages of love, cheer and helpfulness to man below. May we receive from such returning souls that which shall inspire our lives, quicken our spiritual perceptions and stimulate our minds to new investigations. May we be blessed by their influence, and uplified to their atmosphere of purity and peace. For this we seek earnestly and anxiously to be cievated in thought and character, and to be more spiritualized in our inner natures because of it he association a

Questions and Answers.

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

QUES.—[By Augustus Johnston, Amblesie, Eng.] Is it commendable or justifiable at a materializing scance, in a case of suspected fraud, to seize the materialized form?

Ans.—This is a matter of personal opinion, one that perhaps we cannot settle or regulate for any other mind but our own. Personally we would not recommend any one to seize a form appearing before him in a séance held for materialization, or for any phenomenal phase of spirit manifestation.

We know that the temptation is great for mortals sitting in such a circle to seize a form which appears before them in order to prove to their own satisfaction, as they believe it would, whether the form is one temporarily built up

their own satisfaction, as they believe it would, whether the form is one temporarily built up out of material elements from the atmosphere by invisible intelligences, or whether it is really the organic form of the medium; but we think if investigators will use the faculties which are given them, reason and judgment, with careful scrutiny, they will in time be able to determine whether the appearance is a genuine spirit manifestation or the result of trickery on the part of mortals. It may not be that this conclusion can be reached at one sitting: ery on the part of mortals. It may not be that this conclusion can be reached at one sitting; we think not. It may be that a sitter will have to attend a series of sittings, giving time and careful investigation to the subject, before he can ascertain the correct status of the medium and the work which is performed by

her spirit guides.
We deplore the 'tendency of investigators to seize a so-called materialized form because we are certain that, if the manifestations are really are certain that, if the manifestations are really produced by spirits, nothing but harm can result to either the medium or to other sensitives in the apartment. We know it has been said by skeptics that if a manifestation is genuine, no harm can result to the medium or the spirit, since the spirit will be able to withdraw itself from the grasp of the mortal and to resolve the elements of its temporal form into the atmosphere; but we are satisfied that where the form is really a materialized one, when seized upon the shock will be so great, not only to the spirit but to the medium, as to produce great discomfort and perhaps injury to the sensitive, and also to others present who may be susceptible to spirit-influence.

Again it sometimes happens that the organic

sensitive, and also to others present who may be susceptible to spirit-influence.

Again it sometimes happens that the organic form of the medium is employed in these manifestations by the spirit-band, being acted upon by an invisible intelligence, and so transformed as to present the appearance of some individual who once dwelt in the mortal flesh. This is what is called transfiguration, and may be a very reliable and genuine manifestation of spirit-presence and power; but if the form is seized while under the control of the operating intelligence, the shock will be so rude and sudden that the spirit will lose possession of the medium and be obliged to at once depart. The result is that the medium is forcibly and suddenly brought back to consciousness. She finds herself in the grasp of some opponent, and becomes abnormally excited in consequence. The sitter does not believe that any manifestation of spirit-power has taken place, because he holds the medium in his grasp. Therefore the entire conditions of the grasp. Therefore the entire conditions of the séance are thrown into confusion and inhar-

seance are thrown into confusion and innarmony.

We would advise those who are seeking to know something of the law of materialization to study closely and carefully, giving plenty of time and patience to the matter. It may be necessary to visit a medium who has been selected for the purpose time and time again. Do not mingle with the promiscuous crowd, but act as quietly and privately as possible, and the time will not be long before you will be able to determine whether the medium is a genuine one or merely a trickster. genuine one or merely a trickster.

Q.—[By Wm. Phillips, Clackamas, Ore.] In a recent serial of mine, I introduced several imaginary characters to my readers. Before the manuscript was printed I placed it in the hands of a medium, who saw and described these characters. One, a negro, was described with surroundings of a Southern landscape, plantation, etc. What did the medium see, embodied thought, or did some reality impress me with facts in his earth-life and spirit existence?

A.—It is possible that your correspondent

Q.—(By Wm. Phillips, Clackamas, Ore.) In a recent serial of mine, I introduced several imaginary characters to my readers. Before the manuscript was printed I placed it in the hands of a medium, who saw and described these characters. One, a negro, was described with surroundings of a Southern landscape, plantation, etc. What did the medium see, embodied thought, or did some reality impress me with facts in his earth life and spirit-existence?

A.—It is possible that your correspondent held in his mind the thought of his work and the characters connected with tso strongly as to have them form a picture, so to speak, upon his magnetic atmosphere. If so, by poming in contact with a sensitive medium who was easily impressed by external intelligences, or one whose psychometric powers were well developed, that sensitive might be able to sea and describe those characters and relate the circumstances of which he speaks. This may have been merely a subjective manifestation, not belonging to the spirit-world proper at all.

We are told by some of our finest writers on earth—and the opinion is quite generally held in the, spirit-world—that the characters of every poem or story that has been sungor written in this life have an embodied existence in this life have an embodied spirits. That full to all concerned who open such an ayenue for the return of disembodied spirits. That full to all concerned who open such an avenue for the return of disembodied spirits. That full to all concerned who open such an avenue for the roturn of disembodied spirits. That full to all concerned who open such an avenue for the roturn of disembodied spirits. That full to all concerned who open such an avenue for the roturn of disembodied spirits. That full to all concerned who open such an avenue for the roturn of disembodied spirits. That full to all concerned who open such an avenue for the roturn of disembodied spirits. That full to all concerned who open such an avenue for the roturn of disembodied spirits. That full to all concerned who o

them when I pass to spirit-life?

A.—We should judge that these appearances described by various mediums are really spiritual intelligences dwelling in the world that is invisible to the physical eye. If they were merely the reflection of the creations of your correspondent's mind, it seems to us they would have appeared to the mediums exactly as they were represented to the world by the author: but the white maiden of his story coming to him as a spiritual intelligence of dusky hue would seem to indicate that she, as an Indian maiden, lived in the spirit-world, and had been attracted to him through some law of psychology or of association, and we should also judge this to be the case in regard to the other characters which your questioner mentions.

We believe, as we have said, that many of the characters in literature, supposed to be imaginary, are real beings, have lived on earth, have met with experiences such as have been por-trayed in outward life, and have been attracted as spirits to those who wield the pen; and we also believe that many writers, poets and songsters have been sufficiently susceptible to spirit influence to be impressed by these invisible intelligences, and so have received and given to the world this matter which they also as a surject their ways, but which has per-

claim as entirely their own, but which has per-haps been brought to them principally by un-sen friends of the higher life.

If these appearances which your correspond-ent mentions are spirit entities, then they cer-tainly would have been seen by his spirit-friends in the other world, and he will be likely to meet them when he passes from the body to the life beyond. If they are merely the pic tures of his thought imprinted on his magnetic atmosphere, and seen and described by the sensitive psychometrists or clairvoyants, then perhaps he will not meet them as entities when he passes to the other life, but his spirit-friends may have seen them just as readily as have the mediums of whom he greats. mediums of whom he speaks.

John Pierpont.

[Addressing a lady and gentleman in the audience:] In my name, and as the Controlling Intelligence of this Banner Circle. I wish to thank the good friends, in behalf of our little Lotela, who have placed these beautiful flowers before us this day. Not only the spirit to whem they are presented may enjoy them but whom they are presented may enjoy them, but many returning souls who frequent this place will gather a fragrance and a precious thought from the floral offering, which will be of satis-faction to them.

faction to them.

I wish to say to those two friends, noble workers upon the spiritual platform in the cause of human liberty and progress: I bring you, in the name of the Banner of Light Spirit Band, our greeting and our love.

Mrs. Lillie, you may believe that you are the recipient of many beautiful tokens of spiritual love and gratitude from many bright souls, not only those who are here, drawn by your presence and stimulated in their spiritual life by the good work which you have performed for the good work which you have performed for the angel-world, but by others who are not here to-day and who know and love you for that which you and your spirit guides have

done.

To our good friend, Mr. Hull, who has, as it were, just stepped into the great field of spiritnal labor, we would also bring our blessing and our love. We welcome you, friend, to this great field of work. It is indeed a broad one. It is white for the harvest, and such as you, who can put the sickle to good account, are made doubly welcome by the old, tried workers who have passed on to the spirit world, and who, from immortal heights, send their influence and their blessing to those who folinfluence and their blessing to those who fol-

Inhuence and their plessing to those who is their steps.

I have seen beside you not only spirits who are unfamiliar to me, but those whom I have known and labored with in times past. Standing by your side and by the side of Mrs. Lillie, I behold this afternoon our good friend, Dr. Britten and parther old worker William Denton. tan, and another old worker, William Denton, and also Ed. S. Wheeler, a trio of friends whom I love and honor, and who I am sure will guard your steps in your work. They are fearless and brave in the defense of truth, each

Kittle Brown.

I do not know any one who is here, but I have wished to come and speak for a good

I reckon my friends have no knowledge of I reckon my friends have no knowledge of spirit-communication. I never heard of it when I was here in the body, but I lived away down in Memphis, and I think they have n't much of this there. Sometimes I hear spirits tell of trying to reach their friends near my old home, and some of them seem to succeed after a manner, but it is not like what you have here at all, and I have never been able to let any one know I could come back and speak.

speak.

I wish to send my friends my love. I want to tell Marie that I have been trying to help her all these years to get through with her trials and find that happier condition that she has been longing for. I would, if I could, have made things brighter, but I had not the power. I do think that she will find more of happiness now than she has for a long time. The last change which came into her life seemed hard to her, but it appears to me and to mother, and other friends on the spirit side, as if it was the very best that could come to break conditions and make a brighter life.

I do not know as I speak just exactly as I ought, but I never came in this way before.

I would like to send my love to George, too, and tell him it is all right. I think all those things that have happened have been all for the best.

I am Kittie Brown.

I am Kittie Brown.

thought in other lands and become familiar with them. It is a poetic thought, we will admit and yet there is much of truth in the statement. We do know that many of our authors transcribing for the world tales and incidents of human life which they thinks are merely the figments of their own brain, merely the oreation of their own mentality, have been impressed concerning these characters and incidents by spirit intelligences who had lived through such experiences in some portion of their life-history.

Q.—[By the same.] One of my characters in the story was a white maiden, but the medium referred to saw her as a dusky spirit. If this vere the embodiment of my thought, would not the appearance have been white? At a camp meeting another medium saw these apparitions, and described them minutely, but on being asked for a messaye they disappeared. What were they? Did my spirit-friends see them, and will I see them when I pass to spirit-life?

A.—We should judge that these appearances described by various mediums are really spiritual intelligences dwelling in the world that is transpired and that I may employ. If they were they were they have the provided them of the provided that the medium are the provided that these appearances are really spiritual intelligences dwelling in the world that is to make them personally, and can take it with the provided to most earnestly ask my friends to search out a mouthpiece for me, or some kind of an instrument that I may employ. Iriends to search out a mouthpiece for me, or some kind of an instrument that I may employ. If I can come to them personally, and can take my time, without being hurried by other spirits pressing around me who wish to speak, I believe I can give my friends the evidence of my identity, and perhaps they will be willing to admit that there are more things in heaven and earth than are dreamed of in their philosophy.

ophy.

1 have other friends, Mr. President, who are I have other friends, Mr. President, who are Spiritualists—good friends, who believe in communication between the two worlds. I have friends who are mediumistic, and who use their own powers in gaining knowledge and assistance from spirit intelligences. I bring to them my love and my greeting. I bring my regards to all my friends. The dear ones of my family may not accept what I have to say from your platform, but I am satisfied there will yet come into their lives personal experiences which will prove to them that there is a life which will prove to them that there is a life beyond, peopled by intelligent human beings who have something to do with the lives of their friends on earth. Stillman B. Allen.

George W. Young.

George W. Young.

[To the Chairman:] Good afternoon, sir. I am highly pleased that I can come over this highway to-day, and, in a spiritual sense, meet my friends, for I stretch out my hand to them in friendship and fellowship. Tell them that I come from the Grand Army of the Republic on the other side, only one of an unseen host, but yet as one I come to speak to those who have known me in the past, in the good old State of Maine, and who will tell you that when a duty pressed upon me I did not shirk its discharge. I do not speak of this in a boasting sense, but only to emphasize this statement, that I feel it a duty to come through some such channel as this, and declare my continued existence.

I hope to impress upon the minds of my dear friends that I am still a living man, although life, as far as the physical form is concerned, has closed upon me. It does not seem to me as if I had lived long enough on earth to take advantage of all the experiences and privileges which this life affords to man, yet in my career of fifty odd years I perhaps had as large an experience and as great a discipline as many who have passed the three score years and ten are privileged to find. So I do not make any complaint that I did not remain here to later years. I only wish to say, in looking back over the past with its various offices that came to me, its duties and its labors, that I feel as if these were only afforded me that I might gain knowledge, and prepare myself to understand something of this larger life which I have enknowledge, and prepare myself to understand something of this larger life which I have entered upon.

So many old comrades, old friends and business associates, not to speak of those who are dear to my soul through the existence of ties of consanguinity and social life, have met and given me royal welcome in the spiritworld, that I could not fail to feel at home at once; but my thought turns back to the friends who are here, to the old-time associations of this life, and it is with kindly remembrances I think of them with a longing to have them know that I am alive and care for them

I hope to accomplish some work through such lines as this in reaching human beings on earth, to teach them if possible of the other life, of its great undertakings and its grand conditions, and I hope to be able to do some-thing in that way in the section where I belonged.

I came from Lincolnville, Me. I have relatives and dear friends there, and I have friends also in Camden of that State. I have something I would like to say privately to a friend in the latter place concerning some business matters of the past, if I can ever find the means of doing so. Surely I would like to meet all my friends in a privale way, go over the past, and speak of the present and future with them if it is possible for me to do so. George W. Young.

I. B. Lord.

I. B. Lord is my name, and I lived in Somerville, Mass. Like others who come, my purpose is to reach my family and friends and to tell them of my condition. I would like them to realize that I am as of old, and yet different

to realize that I am as of old, and yet different in a degree.

I was a dealer in furniture when here. I will not speak of my business abilities. I will let the past go in that line, for I realize that I have changed conditions. The greatest thought to call me back is the remembrance of my dear ones, my home life, my associations; and sometimes when I have seen perplexities come into the life of one very dear to me, I have thought if I could give a little advice perhaps it would straighten out matters and be acceptable. As a spirit, I am not able to do in the material life all that I would like, and I realize that while I feel I am in this world, still I am not of it, and that my most effective work

anie. As a spirit, I am not able to do in the material life all that I would like, and I realize that while I feel I am in this world, still I am not of it, and that my most effective work as a man is to be done in the spirit-world. Yet I do have a certain influence here, which I am pleased with, because it shows me that I am pleased with, because it shows me that I am pleased with, because it shows me that I am still one who can interest himself in the aftairs of earth-life and have not been changed by passing through death.

Perhaps if my friends could believe that I can come in this way, they would ask me, What of the spirit-life? what of its pursuits? and what do you find to do? While I would very much like to describe all these to them, I feel that the language you employ would fail me. I have no words by which to convey to my friends an understanding of the life I have found. Why! think of going to another country beyond the seas, and finding there human beings like yourselves, but with customs, employments and every department of life very different from what you have known anything about, and then think of trying to describe what you have seen by letter or message to your friends at home! They could not get a very definite idea of those things which are real to you in that other land; and so it seems to me that, in trying to describe my spiritual condition and pursuits, and my general mode of life, unless I say that they are like those here, that we are men and women as you are, finding employments suited to our tastes and adapted to our peculiar energies or abilities, you will not understand at all what I am trying to describe. I would, however, tell my friends I am sure they will find something to do that is real and of use, and then we can talk over these things, and rejoice that we are still alive. over these things, and rejoice that we are still alive.

Daniel Murphy.

[To the Chairman:] Ye don't know me? [No.] Well, Oi don't know ye, au' Oi don't know any o' these foine folks here; but the good man here, he just said, "Ye may go in," an' Oi did n't wait till he says, "Ye may kape out." Oi just put me best foot foremost, an' in Oi came.

Oi came.

Now, perhaps, ye'd loike to know who Oi am? Well, can ye foind me folks for me? [Perhaps; I will try to.] Well, thin, Oi'll tell ye me name. It's Daniel Murphy, but it's Dan. for short, do ye moind? Oi'd be known better as Dan. than as Daniel, don't ye see, an' thin if ye gets to calling me Daniel, sure they'll say, He's got too foine up top for the loikes of us, so it's best to let it go as it was whin Oi was here.

Oi'm purty well off, an' Oi've been through

purgatory, an' got out in clane shape. Well, now, Ol have. Ol wint through it, an' it was a purty dark hole, Ol tells ye. If ye think whin ye gets over there that ye's goin' right into the light, ye's molghty mistaken. Some of the best of thim have gone through the darkness, an' are all the brighter whin they get out.

Oldon't come here to prach, Ol'm not up

get out.

Ol don't come here to prach, Ol'm not up to that, but Ol come to folind me folks.

Do yo want me to tell yo where I used to hang out? [Yes.] Well, it was in East Boston.

Doye know where that is? [Yes.] Over on the island. Ol was purty well fimiliar with yer Boston, an' Oi've been hangin' round these parts for the matter of a couple o' years, tryin' to get in, but they all looked so dilloate lolke, so folice, so sort o' shinin', that Ol says to mesilf, "Dan, ye'd better kape out o' that;" but by an'-by Ol gets me courage up, an' Ol steps for ard as strong as ye plaze, an' the good man he says, "Step right in," so Ol didn't give him toime to change his moind.

Ol've got paple here. Ol don't know but what they've sort o' grown up an' out o' remimbrance o' me, but Ol thought it would n't do no matter o' harrum if Ol came back an' hunted thim up.

There's Dan He's a broth of a b'y strong.

no matter o' harrum if Oi came back an' hunted thim up.

There's Dan. He's a broth of a b'y, strong an' powerful, a good chap, but Oi wants to have an eye on him just the same. An' there's Mary. She's a smart gurrul. Oi'd loike to know how they 're gettin' on, an' thin, perhaps, they'd loike to know how Oi'm gettin' on. Tell thim it's all right. They've got to go through purgatory whether they want to or not, an' all the masses in the wurrld won't save thim from it, because Oi tell ye how it is: It's not any dark hole ye gots into, but it's a sort o' condition where ye comes an' looks at yersilf, loike holdin' up a glass before ye, an', do n't ye see, ye looks sort o' twisted up, sort o' dark, sort o' dirty, as if ye had n't kept clane all yer loife, an' it makes ye fale sort o' ashamed. Ye do n't want tersee folks, but ye wants to hide yer head, an' there's nothin' to hide it in. After a while ye begins to try to wipe up a bit, an' clane up the black spots, an' by the time ye gets so busy claning that ye forgits to look to see if any one sees ye, ye foind ye've got brightened up; thin, after a while, ye gets so ye can look the good paple in the face an' not blink an eye, an' thin ye're out of it.

That's about the way ye foind it, an' Oi do n't spake for mesilf alone, but I spake for a good many Oi've seen. They 're all purty decent sort o' paple, only they've all got some dark spots that nade to be rubbed up.

[The medium apparently gazes at the flowers on the table:] These are foine. Oi loves the purty flowers. They all spake to me. They always tell a good story, whin sometimes the human beings tell a crooked one.

Roxie, to her Medium. The gentleman said I might come in and speak just a little.

The gentleman said I might come in and speak just a little.

I am only a little messenger-spirit that they call Roxie, and I come to my medium away off from here and try to tell the people of the spirits in the Summer-Land, and give them messages from their friends that they cannot see. Sometimes I've told a good many things for the spirits, and made their earthly friends feel happy, because they knew their loved ones cared for them and still lived, but sometimes the conditions were so I could n't do as well as I wanted to, and my medium felt very bad and cried, and said she did n't know as she was doing the work right. Then she said to herself in her mind that if only Roxie, or some of the good friends, would go the far-off Banner Circle-Room, and send her a few words to let her know if she was doing right, she would n't ask for anything more. I tried to come, and I told her I tried, but I could n't get near enough, and she thought it was so strange. She has never written or said anything to anybody, but kept on wishing she could hear, and now I have come to this place.

I send her my love. Olive sends hers, too, from the sweet spirit-world, and we are all happy to think she can do as well as she can for the band in the work on this side. We do not blame her when the conditions are so we cannot give the messages and do the good

for the band in the work on this side. We do not blame her when the conditions are so we cannot give the messages and do the good work for the people here, because we know she does the best she can and we do the best we can. When we succeed in making some one know his spirit-friends have come to him, and so make him happier, we are glad; but if we fail, we think we have tried, anyway, and perhaps next time we'll succeed.

[To the Chairman:] Just say that Roxie

naps next time we'll succeed.
[To the Chairman:] Just say that Roxie wants the medium to feel bright and happy in spirit, and trust the guides, because that will help us in our work more than anything else. By-and-by, I think after another summer, the conditions on this side will be pleasanter and easier for the medium, and then we can do the work more as we would like.

My medium reads your paper and looks over

My medium reads your paper, and looks over the names every week to see if anything has been sent to her, so I know she will see mine sometime and know when you put it in print.

Report of Public Séance held Dec. 22d, 1891

Questions and Answers.

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

QUES.—[By "Inquirer."] Is it proper and right that the authorities and others in the Old World should be allowed to plant their paupers on the American soil ad infinitum, to the detriment of the legal American workingman, thus lessening his wages, breaking up his domestic home, resulting in making him and his family semi paupers in this country?

ANS.—When our forefathers established the

semi paupers in this country?

ANS.—When our forefathers established the Government of the United States and founded a country for the people, it was claimed, and has been claimed from that time, that this was the home of the free, and a home for all mankind seeking its shores; and so, taking that statement as an invitation and a hospitable welcome, Europe has sent here such of its subjects as it has not desired to retain within its

welcome, Europe has sent here such of its subjects as it has not desired to retain within its own dominions.

While you may have coming to this country yearly many human beings who are a credit to society and to the world, yet there are thousands of ignorant individuals, some of them vicious; and it certainly would seem to be for the interests of the American people, especially the working classes, if some legislative regulation were adopted in relation to this immigration of which we speak. Legislation has directed its attention to this subject, and has in a measure—in quite a large measure at the

directed its attention to this subject, and has in a measure—in quite a large measure at the present time to what it has in the past—regulated this matter, and no doubt the time is coming when still other laws will be enacted in regard to this subject.

Personally, we believe in the largest liberty for mankind. We do not believe in restricting any human being in the exercise of his own personal rights, reason and judgment. We do not believe in depriving any man of the opportunity of earning his own living, and we believe in giving all the encouragement possible to each one to develop his personal powers in

such ways as will bring the best and wisest results, through well-directed labor, to the individual and to the community. We do not believe in shutting out one of God's creatures from the air and sunshine, from the land and water, which should be free to all; and yet we do believe in the exercise of wise judgment upon this question just as much as upon all others pertaining to human welfare.

It seems to us that if the American nation is so generous as to be willing to afford a home and give a welcome to those who come to its shores from foreign lands, it should be the duty of the authorities in those foreign lands to see to it that those who migrate from them to this, or any other country, have been at least fairly

to it that those who migrate from them to this, or any other country, have been at least fairly well educated, and surrounded by such influences as tend to stamp out the propensities toward evil-doing, and to encourage the higher qualities of humanity. If none were sent to these shores but those who were fairly intelligent, and who not only understood their own rights, but also those of their fellow-beings, and were willing to accord these rights to their neighbors and friends; if all who came to this country were moderately honest, and capable of earning for themselves a livelihood, then we would say, Open your doors, invite these creaof earning for themselves a livelihood, then we would say, Open your doors, invite these creatures of God into your land, give them room to live and to grow if they will only become a part of the respectable and steady society. But when we find thousands of ignorant, perverted individuals thronging the shores of the New World, bringing the spirit of rapine and perhaps murder among you, we say, Certainly there should be legislation upon this subject, and there should be brought home to the authorities of the European dominions the knowledge that they will be held responsible for those who leave their shores, and that we shall receive only those who will become a part of us, become respected and respectable citizens and members of society.

Poverty should not be the first consideration in this matter, for one man may come to these

And members of society.

Poverty should not be the first consideration in this matter, for one man may come to these shores without a dime in his pocket, and yet be fairly intelligent, have a degree of refinement, and be so constituted as to be able to understand the difference between right and wrong, and to have a code of moral ethics of his own by which he lives and sets up a standard for his neighbors, as well as for his family; while perhaps another man may come with a thousand dollars in his pocket, and yet be victious, ignorant, crude and undeveloped in the higher qualities, thus being able to do a vast amount of harm by his association.

It will take great wisdom, careful forethought and good judgment on the part of our law-makers to devise ways and means for the regulation of immigration, just as it does in the consideration of all questions pertaining to the highest state of human prosperity and happiness.

Q.—[By B. H. Brown, Columbus, O.] There is a theory on foot that this earth is hollow from pole to pole, and has an inner concave surface. Can the Controlling Intelligence give us any further light on this subject?

A.—We have by no means investigated this matter sufficiently to be able to perceive absolutely the interior condition of this globe, but we have conversed with spirits who have investigated the subject, and they inform us that their conclusions are strong in the acceptance of the interior of this planet as a molten mass of matter, and of gaseous substances, which assist in supplying vitality not only to your soil, but also to the forms of animated life existing upon its surface. We are told that you depend quite as much upon this interior force for your vitality as you do upon the atmosphere and the heat and light of the solar orb. To our mind the earth is a spherical ball, hollow, but filled with the substances we have mentioned, as a wooden globe may of itself be hollow, but may be filled with other material; but we do not believe the interior of this planet to be inhabited by forms of conscious life, or that it is capable of sustaining any such forms. A.-We have by no means investigated this

H. G. O. Morrison.

H. G. O. Morrison.

[To the Chairman:] I greet you, sir, and I am thankful to come in this manner to seek to communicate with the friends whom I parted with upon the mortal side. There should be no such word as "parting" between friends in connection with that other word "death," because slipping out of the body is really only like passing into another room of the same habitation, and you would not think of saying "good-by" to your loved ones if you simply went into another apartment of your house.

True, there is a spirit world with its homes

True, there is a spirit-world with its homes and occupations, and I have entered that world to find there a mansion not built with hands, and I have learned that that home has been prepared from material which I myself had to prepared from material which I myself had to provide during my mortal career. It is a strange structure, bright in some apartments and unfinished in others. It needs to be repaired and refurbished in several directions; but it can be completed as I would like to have it. I find that these places that are incomplete, these apartments that are not well finished, owe their condition to the lack of material.

plete, these apartments that are not well inshed, owe their condition to the lack of material, for 1 failed to supply it at times. It gave out, so to speak, and I did not know that any such work was going on.

This is a strange life. It is familiar yet unfamiliar. Much about it is very like what I knew of life on earth, and there is a great deal concerning it that is not at all like anything I was acquainted with here.

If I were to talk for a week I could not begin to tell my friends about this spiritual life and its associations, but I can tell them that I have friends there, dear ones whom I knew in years gone by, some of them in the East, and others in the Western part of our country. I have met them on the spirit-side, and find them rejoicing in good homes and with pleasant associations.

olding in good homes and with pleasant associations.

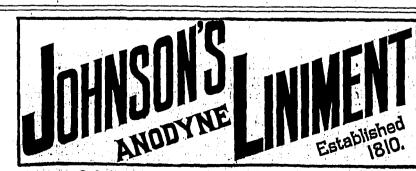
I have taken up a line of life on that side, not connected with any public office, or in the settlement of a community, but in a quiet, humble way I am engaged in a special work that calls out my energies and draws upon my powers as an active man. I am glad it is so, for it pleases me to find I have lost nothing of the eld vim, and have preserved all that belonged to me as a man.

the eld vim, and have preserved all that belonged to me as a man.

[To the Chairman:] I was, sir, greatly interested in, and I think I can say identified with, the growth of Minneapolis. I had many friends in that city, and I am satisfied that some of them will learn of my return to your office, and perhaps be interested in it sufficiently to wish to know something of spirit-communication for themselves. I have seen Spiritualists gathered in their little convocations, and I have tried to manifest at their meetings. It seems to me that I did succeed partially in making myself known on two separate occasions, and I shall continue my efforts in that direction until I succeed to my own satisfaction, and perhaps to that of some who have known me in the mortal form. known me in the mortal form.

I have friends in St. Paul, some who are very dear to me, and I bring them my love and

[Continued on seventh page.]



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For INTERNAL as much as EXTERNAL Use.

I. S. Johnson, Esq. My Dear Sir.—Fifty years ago this month your father, Dr. Johnson, called at my store and left with me some Johnson's Anodyna Liniment on sale. I remember him distinctly lo-day, and could tell you just how he was dressed on that day fifty years ago. I have sold Johnson's Anodyne Liniment ever since and I can most truly say that it has maintained lie high standard and popularity from that tine to this. No medicine to-day possesses the confidence of the public to a greater extent the public of the proof of the public to a greater extent the proposed of the public to a greater extent the public sold many customers who remember the good old Dector who first compounded this medicine, and received it direct from his hand fifty years ago. Extending my kind wishes, I remain, 101M R RAND.,

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regard of the sensor

[Continued from eixth page.]

greeting. Tell them it is not true that when the body decays and turns to senseless clay, the man that energized that body is also silent forever, but it is true that the real man that animated the outward form rises to a broader plane of observation, where he has the power of devising ways and means for his own advancement, and where he may be privileged to devise them for the betterment of his kind.

I have been interested in and have made my voice heard upon many questions of the past belonging to the community, and to individuals in my violnity, feeling it my duty to express my opinion upon those questions when they arose, and to make it understood with no uncertain sound. I am the same today that I was in the past, liable to express my thought whenever an opportunity is given me, and feeling it a duty so to do, especially now that I find there is no death in reality, but that man lives after the change, and has the power of expressing himself as a living, conscious man. H. G. O. Morrison.

William Bolmer.

William Bolmer.

I did not have the extended career or the public experience of the man who has just spoken to you, for life closed for me on the mortal side when I was comparatively young in years. The physical body could not stand the exactions which this mortal life made upon it, and it grew frail, and finally refused to supply my spirit with the strength required for it to remain on earth. So I passed away after a time of weariness and pain, and I was glad to find myself free from the body and in the spirit-world, where it was so bright and genial, and where it seemed just good to breathe freely and without weakness or pain. I found life in the atmosphere, and sweetness and beauty in the sunshine and among the flowers that I beheld in the Summer-Land; and then the kind friends who came to me with their sympathy and love made me feel qu te at home.

with their sympathy and love made me feel qu te at home.

It seems sad to you of earth when a young man passes away, because he seems to be cut off from the fulfillment of hopes and plans, from the accomplishment of good and useful works; and yet, in looking at my life and its experiences from the spirit-side, I cannot say that I wish to come back and take up any line of work or experience here, because I am satisfied with the beautiful life and with the employment which I have in the spirit-world.

It is a few years since I passed away from the mortal form, and I thought I would like very much to come and bring my love to

like very much to come and bring my love to my dear friends. I want to tell them how happy I am, how many times I have tried to make them feel my presence, and also how I have tried to brighten their lives with my influence and with what help I could bring to them from my side of life. I have more than once tried to manifest as a spirit to my mortal friends since I passed away. Sometimes I have come very fully into the outward atmosphere, and I feel that I have been recognized as a living presence; but at other times I have not ing presence; but at other times I have not been able to make an impression or to give any influence that could be received. I know that delicate laws govern these things, but I am glad to know that we can come and watch over our friends, that sometimes they may know of our love and care, and that in the future we shall all meet upon the spirit-side.

My home was in San Francisco, and think I shall be recognized there by friends who accept this beautiful truth and who will live it in their lives.

I am William Bolmer.

Susan Penn.

Susan Penn.

[To the Chairman:] Will you please call me Susan Penn, and say that I have friends in Williamsburgh? I come to them with my love, and I am pleased to know that they are trying to learn something of Spiritualism. They want to get the manifestations in their own homes, and are sitting for them once in a while. I have heard some of them say: "I wish we knew just what to do, so that if there is any truth in it we might get the benefit of it and learn something of that other life."

I think they are doing about as well as they can in this line. They are sitting seriously, asking for the presence and power of spirits to be made manifest; but it will take time and patience and perseverance before anything of importance can be received, for the spirit-friends will not only have to form their batteries and bring their magnetic forces, but they will have to work upon the medial powers of those who sit in order to develop them for practical results.

I send my love, and Jennie sends hers, as do all the other good friends who are with us on the other side. We feel happy when we know that any one here is trying to gain the truth and to learn of spiritual things. We are getting along nicely in our spirit-homes. We are happy, and we do not have any complaint to make. The Heavenly Father has been very good to us all, and we find there even brighter conditions and pleasanter homes than were given to us on this side.

INDIVIDUAL SPIRIT MESSAGES TO BE PUBLISHED NEXT WEEK.

Dec. 22 (Continued).—John Murray Spear; Louisa Marston; N. B. Starr.
Dec. 29—Henry Kiddle; Johnny Burns; Katle A. Hogathy; Nathan Pendleton; Charlotte Faulkner; C. Frank Rand.

Messages here noticed as having been given will appear in due course according to routine date.

F.b. 19.—John Arnold; Dr. J. M. Holt; Jane Parker; Henry Gray; Mary Dunham; Horace M. Richards.

F.b. 23.—Capt. James L. Thomson; John Hill; Mary Arnold; W. F. Rogers; Georgie L. Chapman; Charles Nelson; George W. DeFoe.

YESTERDAY, TO-DAY, TO-MORROW. To Mr and Mrs. Hamblet.

BY E. S. VARNEY.

On the 27th of January, 1892, AUGUSTUS HAMBLET passed to the higher life, at the early age of thirty

eight years.

It seemed hard when you, my friends, were called upon to give up—speaking after the manner of earth—an idolized daughter. It did seem as if that were enough; but fate, or destiny, or call it what you will, decided otherwise, and a beloved son has obeyed the inexorable summons to "come up higher." You and I know that death is not cessation, but the vestibule to grander activities, to diviner unfoldings in that "wonderful country (not) far away," into which, at "the lifting of the veil" of mortality, we are ushered. You and I know that the dear departed—our household treasures—are lovingly watching us, are often in the same room with us. We feel their soothing, hallowing presence, and would to God that we could see them.

The deep inner life—the life of spiritual experience—may be summed up in three words: Yesterday, To-day, To-morrow. Yesterday, with its fondly clustering memories, its mingled waters of bitter-sweet flavor, To-day with its benumbing trials or its spiritual achievements, To-morrow, the golden to-morrow of a demonstrated futurity. With the most touching tenderness the poet thus writes:

"With white arms full Of gifts for me,

"With white arms full
Of gifts for me,
My mood too dull—
Too dull it osee;
If I had known, if I had known
While the bright day was yet my own.
"To day—ah! wall—"To day—ah!

"To day—ah! well—
To-day is fair;
But need I tell
What softer air,
Fresh as the morning breath of May,
Blew from the hills of yesterday?

" Sweet Yesterday! With reaching hands I gaze away
Across the sands,
To see if somewhere I may find
A careless trifle left behind.

"A leaf, wind-blown,
That fluttered by,
When all atone—
The woods and f;
A red rose that I used to wear
In the dark beauty of my bair.

"The tender eyes
That smiled in mine—
If those dear eyes
Again might shine,
And I might ind along the way
The heart that loved me yesterday!

"Oh, love! oh, loss! No use, tired hands,

To reach across
The fading sands:
They are not there—the gifts that lay
In the white arms of Yesterday."

It is a most natural desire of the human soul to reylew the past, and, not wholly content with the present, to explore the future. And you, dear friends,
dwelling in the sorrowful Now of a grievous expe-

rionce, can easily see the aptness and the sympathetic beauty of the following lines of Father Ryan: "Those hearts of ours! how strange! how strange! flow they years to ramble and love to range hown through the value of the years long gone, Up through the future that fast rolls on,

Down through the vales of the years long gene.

Up through the future that fast roils on.

"To-days are dull—so they wend their ways linck to their beautiful Yesterdays;
The present is blank—so they wing their flight
To future To-morrows, where all seems bright,"
Among the brightest gifts the Morning Land of Eternity will bring to Augustus will be the unhampered, the glorious opportunity of a far deeper and richer development of his musical talent than earth could possibly give him. But advance as high as he may, his affection for wife and parents will remain undimmed, for love leaps the chasm of the grave and klases the lips of answering love. Oh, friends! you who are waiting "in the gloaming" for that time to come which shall anchor your bark safely in the harbor of Divine Peace, where blessed rethion will swallow up the pain of parting, let me console and uplift you in the charming words of Ella. Wheeler Wilcox—who, in a fine poem in which she likens the journey of life to a railway train winding its sinuous course along the alternating lines and curves of bright and sad human experiences, says, in the two concluding verses:

"If you pause in the City of Trouble, or west if the content of the wind of Teers."

pluding verses:

"If you pause in the City of Trouble,
"Or wait in the Valley of Tears,
Be patient; the train will move onward,
And rush down the track of the years.
Whatever the place is you seek for,
Whatever your aim or your quest,
You shall come at last with rejoicing
To the beautiful City of Rest.

"You shall store all your baggage of worries,
You shall feel perfect peace in this realm;
You shall sait with old friends on fair waters,
With joy and delight at the helm.
You shall wander in cool, fragrant gardens
With those who have loved you the best,
And the hopes that were lost in life's journey
You shall find in the City of Rest."

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PAINLESS----EFFECTUAL. FOR A DISORDERED LIVER

Taken as directed these famous Pills will prove marvellous restoratives to all enfeebled by the above or kindred diseases,

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but generally recognized in England and, in fact throughout the world to be "worth a guinea a box," for the reason that they WILL, CURE a wide range of complaints, and that they have saved to many sufferers not merely one but many guineas, in doctors' bills,

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lyeow CONSUMPTION. There a positive remedy for the above disease; by its

use thousands of cases of the worst kind and of long standing have been cured. Indeed so strong is my faith in its efficacy, that I will send TWO BOTTLES FIRE, with a VALUABLE TREATISE on this disease to any sufferer who will send me their Express and P. O. address. T. A. Slocum, M. C., 183 Pearl St., N. Y. Nov. 28. 26w

DEAF NESS & HEAD NOISES CURED by Police levisible Tubular Rar Chahlons, Whispers cally by F. Hissox, 888 Bway, N.Y. Write for book of proofs FREE Mar. 28.

Mar. 10.

M. H. S. B. F. SMITH, TRANCE MEDIUM, holds sittings dally, Bridays, Baturdays and Sundays excepted, at Vernon Cottage, Orescent Beach, Rovere, Mass. Terms, gl.00. Hours, from 9 A. M. to 6 F. M. tf* Oct. 11.

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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. Scances Sundays and Thursdays, at 2:30 r. M.; Wednesdays at 8 r. M. GEORGE T. ALBRO, Manager.

Osgood F. Stiles,

DEVELOPING, Business and Test Medium. Sittings daily, from 9 A. M. to 5 F. 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. Mar. 5.

J. K. D. Conant,
Trance and Business Psychometrist.

SITTINGS daily from 10 A. M. to 4 P. M. Séances every
Sunday evening at 7:30; also Friday afternoons at 2:30.

N. 11 Union Park, Boston, Mass., between Shawmut Ave, and Tremont street. Will hold Public or Private Seances.

Mar. 5. Mrs. Dr. Ripley,

PECIALIST. Heals the sick by Massage and Magnetic S Treatment. Acknowledged by medical experts of the world to be one of the most powerful agents ever discovered for the cure of Nervous, Chronic, Paralytic and Rheumatte Diseases. Office 8½ Bosworth street, Room 6, Boston, Mass. Hours 10 A. M. to 5 P. M. Sundays excepted. 4w* Feb. 27. Hattie C. Stafford,

58 East Concord Street, Boston,
SUNDAY, Thursday and Saturday, 2:30 P. M.: Wednesday
8 P. M. Newton Stansbury, Manager. 4w* 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. lw. 1w.

Miss A. Peabody, BUSINESS, Test and Developing Modium. Sittings daily. Circles Sunday, Thursday evenings, and Tuesday afternoons at 3 o'clock. Bix Developing Sittings for \$4.00. 1041 Washington street, opposite Davis street, Boston. Mar. 5. lw*

Mary E. Leonard, MAGNETIC TREATMENT. At home Mondays, Wednesdays and Fridays. Hours 10 A. M. to 4 P. M. 289 Suner street, East Boston. Top bell. Patients treated at their homes.

Mrs. C. T. Crockett, MEDICAL and Test Medium. Vapor Baths and Magnetic Treatments. 34 Hanson street, Boston, Mass.

Adelaide E. Crane, TEST and Business Medium. Magnetic Treatments. 8½
Bosworth street, Room 4, Boston. Hours 9 to 5.
Mar. 5.

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. 4w* Feb. 13. 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 6, Boston. 1 W Mar. 5. Mrs. A. E. Cunningham,

M EDICAL, Business and Tests, 247 Columbus Avenue, Suite 8, Hotel Waquolt, Boston, Will answer calls for platform tests.

4w' Feb. 13. MRS. CHANDLER-BAILEY, 26 Cazenove 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 test speaking. MRS. C. E. BELL, Test, Business and Medical Medium. Sittings daily from 9 to 5. Circles every Tuesday at 3 o'clock, and Friday evenings at 8. Will answer calls for platform tests. 164A Tremont street, Room 4, Boston.

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Miss J. M. Grant, TRANCE MEDIUM, No. 81/4 Bosworth street, Banner of Light Building, Boston. 4w Mar. 5.

Miss Helen A. Sloan, MAGNETIC Physician. Vapor Baths. No. 178 Tremont Street, Boston. Feb. 13.

Psychometry. MRS. C. P. PRATT, 120 Dartmouth street, Suite I, Boston Monday, Tuesday, Wednesday, 10 till 5. 5w Feb. 27.

Carrie M. Lovering, MAGNETIC PHYSICIAN, 267 Shawmut Avenue, Boston Controlled by the late Lemuel Spear. Feb. 20.

Mrs. H. Dean Chapman, INSPIRATIONAL and Healing Medium, 31 Common st. Boston. Hours 9 to 7. Mar. 5.

Dr. Fred. Crockett, MAGNETIC Treatments and Sittings, Moody House, 1202 Washington street, Boston. | w* Mar. 5.

Dr. M. Lucy Nelson. MAGNETIO, Massage and Steam Baths. 33 Boylston Street, Suite 6, Boston. Sw Mar. 5. DR. JULIA CRAFTS SMITH. 25 years suction Thursdays to ladies. 15 Warren Avenue, Boston.

Jan. 9.

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DSYCHOMETRIC and Business Reading, or six questions answered, 50 cents and two stamps. MARGUERITE BURTON, 1473 Washington street, Boston. Jan. 30.

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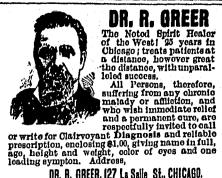
MRS. DR. DILL, Medical, Business Medium. Vapor Baths and Massage. Suite 2, 218 Tremont street. Circles Sunday and Wednesday, 7:30 P. M. lw Mar. 5. J., WYMAN, M.D., Magnetic Healer. La Grippe and Rheumatism treated successfully. 175 Tremont street, Boston.

MRS. J. C. EWELL, Inspirational and Medical Physician, 542 Tremont street, cor. Hanson, Boston. Sw*

MISS KNOX, Test, Business and Medical DR. JULIA M. CARPENTER, 303 Warren Jan. 2.

DR. A. H. RICHARDSON, Magnetic Healer, Waverley House, Charlestown. tf Sept. 26. OPIUM Morphine Habit Cured in 10 to 30 days. No pay till cured. DR. J. STEPHENS, Lebanon, Ohlo.

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This Invention comes to the notice of the Public unher alded by inisleading statements or senseless and pretending claims which cannot be substantiated. It is entirely new throughout, and has many features hitherto unknown which commend it closely to the advanced thought of the presenenlightened period. By it we may apply an Electric Current so mild that only the use of the most delicate tests can detect it, or so powerful that the Electrodes will blister in an incredible time. The Current is Entirely and Complete ly under the Control of the Patient using it, this being accomplished by an ingenious adjuster, which, with the Constant Contact Device, obviating the possibility of a Shock, and Inducing a Uniform Strength of Current, is fully cov ered by patents secured by the Inventor, MR. JOHN A CRISP.

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MRS. A. B. SEVERANOE, 1500 Main street, Oct. 3. 6m.* White Water, Walworth Co., Wis.



SMITH tells the TRUTH. Thousands have had and Millions may ave Instant Relief and Speedy Cure from kin, Scalp and Hair troubles by using CACTUS BALM SKIN CURE.

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FRENCH Actually Spoken and Mastered in Ten Weeks at your own home, by CERMAN [5:0th thousand.] All subscribers, \$5.00 each for each language, become actual pupils of Dr. Rosenthal who corrects all exercises, and corresponds with them in

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\$5 to \$15 per day, at Lightning plants, and plating jewiry, watches tableware, &c. Plates the lines of jewiry good as new, on all kinds of metal with gold, silver or nickel. No experience. No expiral, Every house has goods needing plating. Wholesale to agains \$5. Write for circum.

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PSYCHOMETRY. 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 185 4th street, Milwaukee, Wis.

Feb. 27.

ARALYSIS CURED WITHOUT MEDICINE,
DARALYSIS CURED WITHOUT MEDICINE,
LOCOMOTOR-ATAXIA,
EPILEPSY; RHEUMATISM.
EXAMPLE AND RESIDENC, I. THACHER,
E CENTRAL MUSIC HALL, CHICAGO.

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A LIBERAL OFFER, BY A RRUABLE CLAIRVOYANT AND MAGNETIC HEALER SEND four 2-ct. stamps, lock of hair, name, age and sex we will diagnose your case FREE.

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ASTONISHING OFFER. SEND three 2-cent stamps, look of hair, name, age, sex, on bleading symptom, and your disease will be diagnosed free by spirit power. DH. A. B. DOBSON, San Jose, Cal. Jan. 9.

WALLACE SPOONER, FRINTHE,

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Spiritualistic Tracts, Circulars and Cards specially attended to.

25:00w

Sept. 5.

ed to.

MRS, JENNIE CROSSE, Business, Test and
Medical Medium. Six questions answered by mail, 50
centra and stamp. Whole Life Beading \$1.00. Magnetic Remedies prepared by spirit-direction. Address West Garland, Me.

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281 West 42d Street, New York City,
MAGNETIC Specialist for Norvous and Chronic Diseases.
Complicated Cases Oured when other methods fail.
Patients at a distance successfully treated. DR. DAKE has no peer in his especial mode of practice. Send for Circular.

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Health, Vigor, Happiness.

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

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

Circle Wednesday evenings for Development and Tests Feb. 13.

5w*

TRANCE and Business Medium, No. 980 Sixth Avenue, New York. Consultation on Business with accuracy and fidelity. Those in trouble or afficience on communicate with their spirit-friends through her power of mediumship. Clair-voyant Examination of Disease. Magnetic Treatment given. Accommodation of patients with board. 1 w Mar. 5.

Mrs. Webb, A STROLOGICAL MEDIUM, 367 West 23d street, New York City. Ask your Druggist for Mrs. Webb's Magic Ten. Positive cure for Sick Headache and Constipation. Jan. 2.

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

PILES Remedy Free, INSTANT RELIEF, For a cure in Itoday's Never returns; no purge in sample ours, which he will mail free to his fellow sufferers. Address J. H. REKYES, Box 3200, New York City, N. 1.

Oct. 10.

1y

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

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

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Jan. 2.

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EXPOSITION of your life and future changes. Lock of hair, date and hour of birth, secures sample reading, 25 cents; complete, 81.00, with special chairvoyant advice in trouble or health, 82.00. GUIDE MARZZO, 163 57th street. Brooklyn, N. Y. 4w* Feb. 27.

MARY C. MORRELL, Business, Prophetic ing. 151 Lexington Avenue, Brooklyn, N. Y. Feb. 13.

The Psychograph,



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

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

Glies B. Hebblins writes:

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

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COIENCE is unable to explain the mysterious perform. Sances of this wonderful little instrument, which writes intelligent answers to questions saked either aloud or mentally. Those unacquainted with it would be astonished at some of the results that have been attained through its agency, and no domestic circle should be without one. All investigators who desire practice in writing mediumship should avail themselves of these "Planchettes," which may be consulted on all questions, as also for communications from deceased relatives or friends.

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no peer in his especial mode of practice. Send for Circular.

TO THE FRIENDS OF SCIENCE.

I take pleasure in stating that I regard Dr. Dumont C. Dake as one of the most gifted individuals I have ever met in the way of Psychometric investigation and Diagnosis, as well as Spiritual powers.

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

J. W. FLETCHER,

CAN be consulted at 268 West 43d street, New York City Hours 9 to 4, and Tuesday evenings, Public Séance Thursday evenings, admission 50 cents. Mr. Fletcher ap-pears at Adelphi Hall at 3 and 8 P. M., on Sundays. Letters answered.

Mrs. H. L. Woodhouse,

Mrs. Stoddard-Gray and DeWitt C. Hough HOLD Materializing Séances Sunday, Wednesday and Friday evenings: Tuesday and Saturday, 2 o'clock, 323 West 34th street, New York. 4w Mar. 5.

DSYCHOMETRIC READINGS on Business or Health. Six Questions answered for 50 cents. Full Readings, 81.00. Lock of Hair preferred for Diagnosis. Centum and Sure. Slittings by appointment. ANNA E KINGS-LEY, 109 4th Avenue, New York.

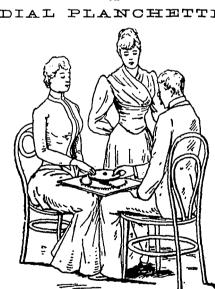
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Sept. 19. 26teow



The Writing Planchette.

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2w* Mar. 5.

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SEND two 2-ct. stamps, lock of hair, name in full, age and your a CLAIROYANT DIAGNOSIS of the provided by mall, postage free.

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Banner of Pight.

BOSTON, SATURDAY, MARCH 5, 1892.

THE WEST.

CINCINNATI, O., NOTES. BY R. SHEPARD LILLIE.

To the Editor of the Banner of Light:

The Union Society of Spiritualists on Feb. 21st had full houses both morning and evening, the guides, as usual, receiving questions from the audience as the foundation of the morning discourse, one of them being "Why are trumpet manifestations given in the dark?" The spirit said: "So many times does the question come up of why some of the manifestations must take place in darkness, or semi-darkness, and so many times has it received a philosophical and scientific elucidation, that I feel almost inclined to simply give the old lady's reason, 'Because.'" The vibrations of light, and their effect upon the currents and chemicals called into use by spirits to produce the phenomena, were nevertheless dwelt upon to some extent, and it seems the morning service devoted to questions proves highly satisfactory to a large portion of the hearers.

By the way, the phase of mediumship spoken of, "Trumpet Mediumship," seems to be a peculiarity of Cincinnati, for nowhere else do we meet as many; in fact, there seem to be but few outside of this place, though independent voices without the aid of a trumpet we meet with occasionally. Here there are quite a number who presents this proven to the artery that with occasionally. Here there are quite a number who possess this power, to the extent that spirits can produce very satisfactory results with the aid of a trumpet, while without it the voices cannot be obtained. In the home where we are entertained in Cincinnati this gift is enjoyed by a member of the family. It is made use of only in a private way, and we sit down occasionally of an evening, placing the trumpet upon the table, extinguishing the lights, and in a few moments voices are heard with force and strength enough to convince one that theirs is no longer an altogether "silent land." Nor is this Indian who controls the circle a "silent shade."

"silent shade."

The Sunday evening discourse of Feb. 21st was upon "Spasmodic Religion, or the Mills Movement." It treated upon that form of religious fever, as it might be called, which has characterized some branches of the Christian church, more particularly Methodism, and while in the earlier days such demonstrations while in the earlier days such demonstrations were looked upon with contempt by the old and staid branches of the Protestant movement, to day they are all uniting, and making use of these unhealthful processes to gain recruits for their rapidly-diminishing numbers. Just now Cincinnati is stirred up by a rival. The main attracting feature is B. Fay Mills, the evangelist. The services began three weeks ago in one of the churches, then moving another hour of the day or evening to another church, and so on, until they had created interest sufficient to warrant the pening of Music Hall for a grand union revival meeting, which took place last evening, and is to continue an indefinite period of time. The choirs of all the churches unite in one chorus of six hundred churches unite in one chorus of six hundred voices, and Mills gets up and tells them the "old, old story" that now is the only safe time, and his the only way of salvation.

Cincinnati, as is well known, lies in a valley

Cincinnati, as is well known, lies in a valley surrounded by high hills; spreading its wings out over these hills, the finest residences and most beautiful homes are there.

The Ohio river courses through the valley, and at times the mist rises from the river, and, settling over the valley, its weight holds the smoke of soft coal (which is burned throughout the sittly purific heavened as a real of developer. the city) until it becomes as a pall of darkness, in the density of which some days one can scarcely realize the fact that in all this darkness of the city's gloom the sun is shining on the hill-tops. Still the larger portion of those living in the smoke, dirt and darkness of the valley would not exchange it for the hill-tops— such is the force of habit.

valley would not exchange it for the hill-tops—such is the force of habit.

Another thing, the water supply of the city is the Ohio river, which very much of the time is stirred up by rains or other causes affecting its tributaries until the water from the hydrants seems unfit to wash in, let alone to drink, and a stranger asking for a glass of water looks with astonishment at what is offered, saying, "I did n't ask for lemonade," or, "I am not in the habit of drinking cold coffee." Then the Cincinnatian laughs heartily and says, "Why, this is water from the hydrant." The funniest thing about it is that many will declare it the sweetest water they ever drank; that they cannot bear to go away from home because they find no water that suits them as well, and conclude by saying no city in the Union can show better health statistics, and its healthfulness is attributed to the water and smoke—both of which are considered conducive to the health of man if not to his present happiness.

Now this I consider a fair illustration of the Mills and similar movements. Those who are in it and believe what they hear are dwellers

sidered conducive to the health of man if not to his present happiness.

Now this I consider a fair illustration of the Mills and similar movements. Those who are in it and believe what they hear are dwellers in the valley. The smoke of error and the darkness of superstition wrap them about, to the extent that they do not know or see that the sun is shining above them; that if they only moved a little way out on the hills, they would find it bright and the atmosphere clear and sweet. There is free thought and Spiritualism with its glorious doctrine of spirit-return and communion, but they will not accept it.

Yesterday I was called upon to assist at the funeral of a child seven years of age. The family being only part of them Spiritualists, I was requested to make a few remarks following a minister. He was not an unpleasant looking old fellow, but when he spoke, dear me! did n't he tell those friends and that mother, who was passing from one fainting fit into another, that this child was taken from them to demonstrate God's great love for them, in that he would thereby draw them unto himself. I felt like edging around where I could get a view of his back, for it seemed as though he must be labeled as strayed from some museum of antiquities. Knowing that some of us were Spiritualists, he had read from the Bible the story of the death of David's child, where it is said, "You shall one day go to him, but he shall not return to you." He placed a great deal of stress on the word not. In following, the spiritsaid this is not an enviable position in which to be placed, for I am compelled to deny the statement of the writer who has said the child shall not return to you, for it not only shall return but has already, and with other spirit-friends of this household forms a part of that invisible host of witnesses with which the Bible from which he has read tells us we are always surrounded, and that instead of being taken because God willedit, no one can look at the frail and fainting mother without knowing that it was b heaven is not afar off.

Sunday, Feb. 28th, closed our present engagement here. We go to New York the first two Sundays of March, in exchange with Mrs. Brigham, who is to fill my place at Berkeley

Women in Chill.—Chill is the woman's Utopia. It is the only country in the world in which women are possessed of full political rights. Every woman over twenty-one can vote on all questions. The street-cars are all conducted by women, too. The native women have not good opportunities for education, but they are said to be possessed of fair mental ability, and hoast of one native woman doctor. In manner they are modest and dignified; in person small and delicate.—Lappincott's Magazine.

MEETINGS IN BOSTON.

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

to the public.

First Spiritual Temple, corner Newbury and Exeter Streets... Spiritual Fraternity Society: Lecture every Sunday at 24 F. M.; School at 11 A. M. Wednesday evening Social at 14. Other public meetings announced from platform. Mrs. H. S. Lake, speaker. T. H. Dunham, Jr., Secretary, 17 State street, Boston.

The Boston Spiritual Temple, Berkeley Hall, 4 Berkeley Street... Hovices 10½ A.M. and 7½ P. M. Seats free. Public certially invited. William Boyce, President; L. O. Clapp, Secretary.

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

Exagle Hall, G16 Washington Street...—Sundays at

Eagle Hall, 616 Washington Street.—Sundays at 0% A. M. 2% and 7% P. M.; also Wednesdays at 3 P. M. F.

College Hall, 34 Essex Street.—Sundays, at 10% a. M., 2% and 7% P. M. Eben Cobb, Conductor. Children's Spiritual Lycoum meets every Sunday at 0% A.M. in Red Men's Hall, 514 Tremont street, opposite forkeley. J. A. Shelhamer, President; Wm. F. Falls, Conjuctor.

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

First Spiritualist Ladies' Ald Society.—Parlors 1931 Washington street. Organized 1837; incorporated 1832. Business meetings Fridays at J. E. M. Public social meetings at J. P. M. Mrs. A. E. Barnes, Fresident; Mrs. A. L. Woodburg Society.

bury, Secretary.
Sunday Meetings are held at this place each week. Developing Circle at 11 A.M.; speaking and tests 2½ and 7½ P.M.
J. E. and Mrs. Loomis-Hall, Conductors.
Meetings every Monday afternoon at 2½. J. Edward Bartlett, Chairman.

Independent Spiritualist Club meets every Tues-lay at 64 P. M. at Irving Hall, Washington street, corner of Dover. Interesting exercises at 8. I. G. Wellington, Presi-tiont; W. W. Russell, D. D. S., Secretary, 9 Park Square, Bos-

Commercial Hail, 694 Washington Street, cor-ier of Kneeland.—Spiritual meetings every Sunday at 04 A.M., 2% and 7% P.M. Thursday in Rathbone Hall, at M. P. M. N. P. Smith, Chairman.

134 P. M. N. P. Smith, T24 Washington Street.—Services every Sunday at 11 A. M., 2½ and 7½ P. M. Every Tuesday, at 2½ P. M., inectings for tests, speaking and psychometric readings. Mrs. M. Adeline Wilkinson, Conductor.

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

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

Boston Spiritual Temple, Berkeley Hall. Again on Sunday last, 28th ult., Mr. J. Frank Baxter ministered to large, intelligent and appreciative ter ministered to large, intelligent and appreciative audiences. Notwithstanding the boisterous weather, which affected the attendance materially, the evening audience was far more than ordinarily large, considerably over two hundred being present—this, too, with an admittance fee, the management feeling it just and warrantable in Mr. Baxter's instance, he offering phenomena as well as philosophy, although usually the evening meetings are free. These large audiences under these and other prevailing conditions, and this Society being only one of many holding services in Spiritualism's interest at the same hours in the city, certainly bespeak a live interest in the subject, and betoken most decidedly the popularity of Mr. Baxter as an advocate, both as lecturer and medium. While there are many aged people who attend these meetings, in majority in the morning, yet noticeable are the young and middle-aged, they making the greater part of the evening attendants. One has only to glance over these assemblies to find very satisfactorily answered the question often raised in view of the fact that the Spiritualists are not generally organized and at work systematically proselyting, "Who is to take the place in the work when the old veterans will have all passed on?" Surely Spiritualism has come to stay, and meetings in its behalf are to ever have ready and willing support.

"Why don't you ever attend our Spiritual meetings?" said Mr. Baxter recently to a claimed liberalist. "Well, to be candid," replied the gentleman, "I've little or no patience with the claims of Spiritualists—in fact, as to that, with the claims of spiritualists—in fact, as each making the claims to any exist ence of man beyond the grave a probability, much less a reality. No, I care not to spend time in such a direction." audiences. Notwithstanding the boisterous weather

including to the discovery of truths, but none exist anywhere, as I can see, making the claims to any existence of man beyond the grave a probability, much less a reality. No, I care not to spend time in such a direction.

Upon this conversation Mr. Baxter based his morning discourse, taking for his subject "Nature's Eternal Pointers to the Two Facts, Spirit Life and Spirit. Intercourse." It was a grand presentation, methodical, logical and conclusive. He started with the statement that so far as now known there had come to light no positive evidence of spirit-existence and return from any source outsite of Spiritualism, but to those, like his conversationalist, who are so prejudiced against examining Spiritualism per se, not to note their concelt as well, there is much of probable evidence. "Indices" verywhere. In the fact that wherever there is a demand there is a supply, was one. The intultive and instinctive desires and prayers of universal humanity to live again after death arque the probability we will live beyond. The fact that everything in the mortal and physical natures, excepting the mind of man, argues it must mature in nature's plan. But where, if not here? Herein one of nature's plan. But where, if not here? Herein one of nature's plan. But where, if not here? Herein one of nature's plan. But where, if not here? Herein one of nature's plan is enses so cognizant in man imply their objects—the eye, light, the ear, sound, etc. So spiritual senses so cognizant in man imply their objects—the eye, light, the ear, sound, etc. So spiritual senses so cognizant in man imply their objects—the eye, light, the ear, sound, etc. So spiritual senses so cognizant in man imply their objects—they are light in the lives, and, it may be, by no fault of their own, are legion. Indeed, as Theodore Parker was wont to say "There must be another life beyond this wherein justice shall come to all; else is God most unjust, which I cannot once admit." Another pointer is in the fact that the greater always produces the less the

Next Sunday, March 6th, Mrs. Nellie J. T. Brig-



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

ham will lecture at 10:30 A. M. and 7:30 P:M. At 2:30 Edgar W. Emerson will occupy the platform, holding a tost scance. Mr. Emerson always draws a large audience, and doubtless next Sunday will prove no exception to the rule.

ception to the rule.

The Helping Hand.—This Society hold its regular meeting Feb. 24th. The several committees were busily engaged in perfecting the arrangements for the "Apron Sale" and entertainment, while the ladies worked diligently putting in the last stitches. The following communication has been received from the V.S. U.:

Mis. L. C. Clarf, Secretary of the Helping Hand Sectety to the Boston Spiritual Temple:

Dear Madam: The invitation of your Society for the Voteran Spiritualist Union to unite with you in anniversary exercises on the afternoon and evening of March 30th was duly received and acted upon at the last meeting of the Board of Directors, and your kind invitation accepted. Mrs. John Woods, Mr. M. T. Dole and W. H. Banks were the committee appointed to confer with your committee. Yours respectfully,

W. H. Banks, Clerk of the V. S. U.

The evening exercises consisted of informal speech-

W. H. Banks, Clerk of the V. S. U.

The evening exercises consisted of informal speechmaking and music.

At a meeting of the Board of Directors of "The Boston Spiritual Temple," held at the residence of the President, William Boyce, 52 Rutland Square, Feb. 23d, 1802, the following resolution was passed:

Resolved, That at the termination of the engagement of Mrs. M. T. Longley, extending over the first two Sundays of February, the Board desires to place on record its appreciation of the high value of the service she has rendered and the high work she has done—and particularly her voicing the experiences and thought of our arisen friends, 8. B. Brittan and John Pierpont.

By order of the Roard of Directors.

By order of the Board of Directors.
L. C. CLAPP, Sec'y.

Steinert Hall .- Sunday last, Feb. 28th, closed W. J. Colville's engagement at this place. Appreciative audiences gathered at the three sessions. The

W. J. Colville's engagement at this place. Appreciative audiences githered at the three sessions. The music was pleasing. Mr. Shapleigh (planist) and Mrs. French (vocalist) were particularly successful in rendering admirable selections in a masterly manner. The morning discourse on "The Law of Receiving Through Giving," was a powerful, earnest and lucid statement of the eternal law of recompense.

In the afternoon a number of questions on various topics were ably answered.

In the evening a fine discourse and poem on "The Real Nature of the Future Life," gave point to the tribute to Gideon F. T. Reed (lately translated) which referred to that noble, kindly man as a philanthropist of the purest type, one who consecrated wealth to the sublimest ends, and who wisely did good with every opportunity during his earthly lifetime, instead of waiting to make bequests after his departure hence.

Mr. Colville's six lectures on "Mental Science" at The Copley, 18 Huntington Avenue, delivered last week, drew crowded audiences from the Back Bay district. He will speak there again Monday, March 7th, at 2:30 and 7:45 P. M. On Sunday next, March 6th, he lectures in Haverhill, at Brittan Hall, at 2 and 7 P. M. His headquarters just now are in New York, where his address is 52 West 12th street. Public meetings each week: In Brooklyn, Kingston Hall, Kingston and Atlantic Avenues, Tuesdays and Thuradays at 3 P. M. In New York, Union Square Hall, Wednesday and Friday 1:3 P. M.

As a very loud call is made for W. J. Colville's Sunday services in Boston to be immediately resumed, and many friends offer support, arrangements to carry them on in a new hall will probably soon be completed.

Musical and Literary Entertainment.—One of the finest entertainments I ever attended was given

Musical and Literary Entertainment.-One of the finest entertainments I ever attended was given at Steinert Hall on the evening of Feb. 23d, by

inest entertainments I ever attended was given at Steinert Hall on the evening of Feb. 23d, by members of the Children's Progressive Lyceum, under the supervision of Mrs. Maggie F. Butler, whose self-sacrificing devotion to the work among the children can only be seen to be fully appreciated. The exercises opened with a plano solo by Miss Bertle Newton, when Mrs. Butler introduced a "Little Sunshine" whom she called "The little wonder of Boston," who sang a song full of sweetness and remarkable musical genius.

The programme was a long one, and the parts were executed in a manner that would do credit to professionals themselves. All deserve especial praise. The songs and dances by Miss Louise Horner and Flossie Walt were exceedingly fine. Miss Alice Barnes and Wesley Higgins gave a fine representation of what they may be fifty or sixty years hence.

The cornet solo and musical selections by the Damon sisters were finely rendered and heartily encored. Miss Florrie Butler gave us an impersonation upon "Woman's Rights," and was heartily cheered for her seeming independence. The xylophone solos by Prof. Robert Hare were remarkably well executed, and the songs of Mrs. C. May French and others were listened to attentively and heartily applauded.

On the whole this concert showed a wonderful training among the children, and we would most heartily recommend to all that they place their children under the influence of the teachers in the Lyceum.

Especial thanks are due and were unanimously given to Mrs. Butler for her interest and efforts to please, so well shown in the perfect manner in which every part of the programme was fully carried out.

After the younger portion had been given their full time, Capt. Richard Holmes closed by thanking all present for their interest and kind attention.

First Spirituplist Ladies' Aid Parlors. Well-attended circle last Friday afternoon-many interesting communications were received. Envelope

party which followed tea was a great success finan-cially. A worthy lady was presented with seven dol-lars to assist her out of financial difficulties. Dr. A.
H. Richardson was present, accompanied by his daughter, who received a hearty welcome.
A large audience attended the evening exercises; able addresses were given by Dr. Richardson and Mr. Bowtell, formerly a Trappist monk; Mrs. Jennie K.
D. Conant and Mrs. Thomas gave fine psychometric readings; Mr. Nolan closed the exercises with im-personations and character sketches which caused

personations and character sketches which caused much merriment.

The Boston mediums certainly endorse the work of this association, as a majority of them are on its membership roll. They remember also its financial needs. At the last session a gift of a handsome oil painting was received from Mrs. Thomas, and a pretty quilt from Mrs. M. A. Chandler.

A grand programme is nearly completed for Anniversary. Exercises will be held April 1st, day and evening, at Wells Memorial Hall.

Mr. and Mrs. Jenkins and Mrs. George Smith are still on the sick list.

The Children's Progressive Lyceum.-Music, with reading and singing by the school, a lesson upon the proper discharge of duty, remarks on the same by

the proper discharge of duty, remarks on the same by Mrs. Longley, and an explanation, by Conductor Fails, of the processes of growth in spirit-life, made up the regular exercises of the Children's Lyceum last Sunday.

Messrs. Le Clare and Steadman—two visiting friends—rendered two fine vocal duets with great harmony.

J. B. Hatch, Jr., reported progress on the forthcoming Anniversary. Josie Smith and Winnie Ireland each sang a pretty song, and recitations were given by Alice Ireland, Eddie Hatch, Gretchen Stripp, Carl Leo Root, Charlie Hatch and Flossie Butler. Mr. Le Clare also sang an exquisite solo, and Mr. Bert Blynn executed a fine selection upon the harmonica.

A good attendance was present, and a liberal collection taken. An opening invocation and a closing benediction bring the angels near to our school. Lyceum meets at 514 Tremont street Sunday A. M.

Scribe.

First Spiritual: Temple.-Last Sunday, Feb. 28th, after the singing of a solo by Miss Minnie Sears, Mrs. H. S. Lake recited James G. Clark's beautiful poem, "Leona," after which the entrancing intelligence discoursed upon "Mediumship, Disease, Thought," etc. [An abstract of her interesting remarks will appear in the topic will be: "Care and Burlal of the Body, with a Consideration of Service Therefor."

Therefor."
School at 11 A. M. Meeting of Psychic Class Tuesday evening, March 8th. Social Conference each Wednesday evening. All invited. REPORTER.

The Ladies' Industrial Society.—Mrs. H. W. Cushman, Secretary, informs us that a large com-pany was present at the entertainment given by the pany was present at the entertainment given by the ladies at their rooms, 1125 Washington street, Thursday evening, Feb. 25th. After supper an envelope safe was commenced, which netted quite a sum for the society. At the evening meeting Frof. Geo. Morris, Mrs. Shepley, Mrs. Hadfield and her son, Master Carl, Mr. A. J. Maxham (of Brattleboro, Vt.), Miss Edith Hatch, Mrs. Wilkins, Mrs. Cunningham and Mrs. Whitlock gave great pleasure to the audience by a skillful rendition of a widely varied programme.

Mrs. Chapin moved a vote of thanks to all who had favored the company. A fine programme has been arranged for March 3d, to consist of mediumship, music and recitation. March 10th, instead of a "bean supper" a "farmer's supper" will be served at six o'clock.

Engle Hall .- On Wednesday, Feb. 24th, 3 P. M. Mrs. Wilson, Mrs. Burt, Mr. Bartlett, Mrs. Leslie, Mrs. Dr. Bell, Dr. Emerson, and Mrs. Newman took

part.
Sunday, Feb. 28th, at 11 A. M., the usual developing and healing circle was held; remarks by Dr. Berry and the Chairman.
2;30, Mrs. Mary A. Charter, David Brown, Mrs. Warren, Mrs. Burt, Mrs. Lyman, Mr. and Mrs. Newman, presented remarks, delineations, etc. At 7;30 singing by E. H. Locke and Mrs. Carleton. Mr. Quint gave some personal experience; Mrs. Dr. Bell, tests; Mr. and Mrs. Newman, remarks and readings; closing remarks by F. W. MATHEWS, Conductor.

Dwight Hall.—Meetings continue to improve in interest and numbers. The following took part in the afternoon exercises: Dr. Bragdon, Mr. Tuttle, Mrs. Hughes, Dr. Dutton, Mrs. Leslie, Mrs. Colby-Luther,

Mrs. Wilkinson and Miss Jennie Ilhind. In the evening Mrs. Lyman made opening remarks. Tests by Dr. Willis. Mrs. Wilson, Mrs. Bmith, Mrs. Wilkinson and Mr. Tuttle.

Next Sunday Mrs. Wilkinson will occupy the new "Harmony Hall," at 724 Washington street, first flight, No. 2. All her meetings hereafter will be held here, including Templar Hall meetings. Services next Sunday will be dedicatory in their nature; fine music, and excellent speakers and good test mediums will be present.

Victor.

America Hall, 724 Washington Street.-The services of the Echo Spiritualists' Society, writes "Videaux," were held here as usual Sunday last, Dr. "Vidoaux," were held here as usual Sunday last, Dr. W. A. Hale, Chairman. The large diversity of talent bespoke much interest to the audience. Among the many who participated in the unquestionable demonstrations of spirit power were Dr. H. F. Tripp, Mrs. M. A. Brown, Mrs. Dr. O. E. Bell, Mrs. A. Wilkins, Byron I. Haskell, Dr. B. F. Barker and Dr. P. O. Drisko. Dr. W. A. Hale also gave an instructive address, with clear tests, in his usual concise manner.

Services last Thursday were largely attended and highly appreciated.

Services last Thursday were largely attended and highly appreciated.

N. B.—Owing to a sudden change of directors of the hall, and its management desiring to confine the same to lodge work only after refitting, which begins immediately, this Society will meet hereafter in another hall, with same officers—the announcement to be given in the daily performers. in the daily papers next Saturday.

Ladies' Aid Parlors .- Sunday, Feb. 28th, well attended developing circle in the morning. The servies at the afternoon meeting comprised congrega vies at the atternoon meeting comprised congrega-tional singing, remarks by the Chairman, Mrs. M. W. Leslie, Mrs. M. A. Brown, tests by Mr. J. E. Bart-lett, Dr. Huot, Dr. Thomas, and Mrs. C. H. Hall. Mrs. M. A. Brown, Mrs. E. D. Williams, Mrs. C. A. Smith, Mrs. W. H. H. Burt, Mrs. Wilson, Mr. W. H. H. Burt, Mrs. M. W. Leslie, and Mrs. C. H. Hall par-ticipated in the evening exercises. J. Edward Bart-lett, organist.

On Monday, March 7th, in the Ladies' Aid Parlors, 1031 Washington street, Mrs. Nettle Holt Harding will occupy the platform. There will be other mediums in attendance—so writes J. Edward Bartlett, Chairman.

Rathbone Hall.-The usual meetings were held at this place Sunday, Feb. 28th, Dr. N. P.Smith, Conductor-Mrs. Mary F. Lovering, Dr. Coombs, Miss Knox, Dr. H. F. Tripp, Miss A. J. Webster, Mrs. Wilson, Mrs. Conant, Mrs. Dr. Bell, Mr. Emerson, and the Chairman participating.
Sunday afternoon meetings in this hall are very interesting and well attended at 2:30.

Nothing equals Ayer's Sarsaparilla for purifying the blood, and as a spring medicine.

MEETINGS IN NEW YORK.

The First Society of Spiritualists has moved from Adelphi Hall, and holds its meetings in a new and spacious hall in the Carnegle Music Hall Building, between 58th and 57th streets, on Seventh Avenue; entrance on 57th street. Services Sundays, 10% A.M. and 7% P.M. Henry J. Newton, President. Mrs. Cora L. V. Richmond speaker for February and March.

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

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

Adelphi Hall, West 52d Street, East of Broad-way.—Meetings will be held here regularly on Sundays, J. Wm. Fletcher being the regular speaker. The Psychical Society meets every Wednesday even ing, at Spencer Hall, 114 West 14th street. Good speakers and mediums always present. Public cordially welcomed. J. F. Snipes, President, 28 Broadway.

Adelphi Hall .- There were no vacant seats on Sunday afternoon when the Chairman, Mr. M. P. Tyner, opened the service. As Mr. Fletcher stepped upon the platform, John White, Esq., also walked forward, and said: "Mr. Fletcher, I beg to express the appreciation of your friends, who from time to time have met here, by presenting you this desk and chair as a slight token of their esteem." A beautiful desk and chair in old carved oak were then disclosed, and Mr. Fletcher very appropriately accepted the elegant gift.

After musical selections by Mr. and Mrs. Ward, Mr. Fletcher delivered a stirring address upon the "Ingersoll Controversy," which elicited rounds of applause. The service closed with a descriptive seance.

In the evening "English and American Spiritual-Tyner, opened the service. As Mr. Fletcher stepped

seance.

In the evening "English and American Spiritualism" was the theme, and it proved of great interest. A seance closed the meeting.

Next Sunday the subjects will be: "How to Become a Medium" in the atternoon, and "Materialization Possibilities" in the evening.

A. E. Willis, Sec'y.

First Society of Spiritualists .- Mrs. Cora L V. Richmond of Chicago, Ill., commenced on Sunday, Feb. 7th, a two months' engagement with this organization, which meets in the Carnegie Music Hall building, Henry J. Newton, President. From the very first Mrs. Richmond has had phenomenal success, her audiences steadily increasing each Sunday, and being demonstratedly appreciative and enthusiastic

Knickerbocker Hall .- The Society of Ethical Spiritualists meeting at this hall, No. 44 West 14th street, has just completed its first year of existence under the ministrations of Mrs. Helen J. T. Brigham. A report of its work, from a correspondent, will appear next week. Mrs. R. S. Lillie speaks for the Society during Mrs. Brigham's engagement in Boston, the first three Sundays in March.

RHODE ISLAND.

Providence. - Mr. Colville spoke in Blackstone Hall Friday evening, Feb. 26th, to a large and appreciative audience. Dr. Davis sang very finely, Mr. Tis dale gave a delightful Chopin recital, and proved a most effective accompanist. Mr. Colville's lecture and poem were enthusiastically received. The arrangements in all their details were ably made and carried out by Dr. C. B. Davis, to whom the thanks of the community are due.

Providence.-Sarah D. C. Ames, Sec'y, reports that on Sunday, Feb. 28th, in the afternoon Elder J. N. Sherman acceptably occupied the .platform of the A. Goodrich was the speaker. They are both earnest workers in the Cause. Mrs. Sarah E. Humes gave correct tests at the close of each lecture.—March eth, Mr. F. A. Wiggin of Salem, Mass., will speak.

The Ladies' Spiritualist Aid Society held its regular meeting on Thursday, Feb. 25th, so writes Mrs. M. A. Waterman, President. Supper at six Mrs. M. A. Waterman, Fresident. Supper at six o'clock. Dancing from 8 to 11, after which a collation followed.—Next Thursday, March 3d, Mr. J. S. Scarlett, of Leeds, Eng., will lecture at 8 o'clock. Public are cordially invited. Thursday, March 10th, another dance will be held in the same hall.

Sickness Among Children, Especially infants, is prevalent more or less at all times, but is largely avoided by giving proper nourishment and wholesome food. The mest successful and reliable of all is the Gail Borden "Esgle" Brand Condensed Milk. Your grocer and druggist keep it.

The latest plea for closing the World's Fair on Sunday comes from the Swine Breeders' Association, which, it is said, insists that hogs need one day's rest in seven, in order that they may appear at their best. The truth appears to have got out at last! It is the hogs who are protesting against keeping open on Sundays. The people who will be deprived of a chance of attending the Fair, unless it keeps open on Sundays, are not joining in the Sabbatarian cry; it is only the hogs who may see the Fair, whether it is open or not on Sundays.—Sacramento Bee.

"Why Are You Sick?"

"I know precisely how you feel; it is that ner-yous, irritable feeling; your back troubles you, and when you try to read a little, your head aches. Isn't that so? I

knew it. Oh, bother the doctor! Get a bottle of Vegetable Compound, and take it faithfully, as I have done. I've been through this thing myself, but am never troubled now. Do as I tell you, my friend." Prudent women who best understand their

ailments find in the Compound a remedy for

all their distressing ills. It removes at once those pains, aches, and weaknesses, brightens the spirits, restores digestion, and invigorates the system.

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LYNN, MASS.

MEETINGS IN BROOKLYN.

The Progressive Spiritualists hold their weekly Conference at Bradbury Hall, 290-292 Fulton street, every Saturday evening, at 8 o'clock. Good speakers and mediums always present. Seast free. All cordially invited. Samuel Bogort, President.

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

Conservatory Hall, Bedford Avenue, corner of Fand Sorrers.—Sundays 10% A. M. and 7% P. M. W. J. The People's Spiritual Conference; held every Monday evening at 8 o'clock in the Parlors is Lexington Avenue, three doors above Franklin Avenue L Station. Interesting speakers, good music, questions answered, tests given. Admission free; all are cordially invited. Also meet ing every Friday at 3 r. M. Mrs. Mary C. Morrell, Conductor.

The Woman's Spiritual Conference meets at parlors No. 231 St. James Place, corner Fulton street, every Wednesday evening at 8 o'clock. Seats free; all invited. S. A. McCutcheon, President. Conservatory Hall .- The Hon. A. H. Dailey has during the month of February ably advocated the

cause of Spiritualism. cause of Spiritualism.

The critical analysis of fact and fancy which a mind of legal discipline and attainment, such as Judge Dailey possesses, is a power in carrying conviction to the skeptically inclined. Inspirational thought and methods seem best adapted for advance work; but the initial steps leading to conviction and thence to the inspirational plane of thought, perhaps would be best piloted by logicians of Judge Dailey's type.

The number of strangers to the subject of Modern Spiritualism who manifested much interest in his course of lectures, would seem to affirm the above observations.

servations.

The first two Sundays of March Mr. Oscar A. Edgerly lectures at Conservatory Hall morning and evening, supplementing each discourse with spirit tests. The last two Sundays of the month Mrs. Kate R. Stiles will occupy the platform, giving lectures and tests morning and evening.

W. W. S.

Buckingham's Dye for the Whiskers is the best, nandiest, safest, surest, cleanest, most economical and satisfactory dye ever invented. It is the gentlemen's

DISTRICT OF COLUMBIA.

Wnshington.—Prof. W. F. Peck has just finished his second month's engagement with us this season, and has strengthened the very favorable impression made during his first visit. His lectures have been largely attended and most enthusiastically received. There are not a few of our people who would like to retain him permanently. We regard him as in the very front rank of spiritual advocates.—Mrs. Jennie B. Hagan Jackson will serve us during March, and many of us anticipate a treat. many of us anticipate a treat.

GOFF A. HALL, Sec'y.

MANLY PURITY

To cleanse the blood, skin, and scalp of every eruption, impurity, and disease, whether simple, scrofulous, hereditary, or ulcoentive, no agency in the world is so speedy, economical, and unfailing as the CUTICURA

Remedles, consisting of CUTIOURA, the great skin cure, CUTIOURA BOAP, an exquisite skin purifier and beautifier, and CUTTOURA RESULVENT, the new blood purifier and greatest of humor remedles. In a word, the are the greatest skin cures, blood purifiers, and humor remedles of modern times, and mrsy be used in the treatment of every humor and disease, from eczema to scrofula, with the most gratifying and unfailing success. Bold everywhere.

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PIMPLES, blackheads, red, rough hands and falling hair cured by Cutteura Soap.



LBOR'S



Home;

A seasonable and a serious question for many. The "cold" of the autumn has developed into disease. Business of society—the winter's confinement, or its weather, has made them weak and depressed. The family physician looks grave, and finally says a change of air is "the only thing." Where shall it be? The Seashore, the Mountains, the South, all have their features, but Home, sweet home, has comforts of its own—not to be found in the world elsewhere. The matter of expense also often makes the full cup of trouble overflow.

matter of expense also often makes the full cup of trouble overflow.

To any such, reluctant to go away, we would say, investigate what science and skill can do for you right where you are. The Home Treatment of DRS. STARKEY & PALEN will give you a change of air in your own room. Their COMPOUND OXYGEN is richest air, charged with magnetism—full of ozone. It is life for the lungs, blood and nerves; not a drug to tax the weak system.

We invite the fullest investigation from all. Twenty-three years of success grounds our confidence. We offer a book of explanation and of the most convincing proof. Before you leave home, remember that if a change of air will benefit you, it can be had where you are; if relief and ease is only possible, you can get it at home, where it will be relief indeed. The book is to be had for the asking only.

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