

VOL. 72. OOLBY & BICH, 9 Bosworth St., Boston, Mass.

For the Banner of Light. UNSEEN PRESENCES.

BY FRANK WALCOTT HUTT. What if, above the broadmost glare of day, Above the dazzling halo of high noon, Night's calm beset the solitary moon. And tranquil stars pursue their silent way Each in its far ellipsis, but whose ray, Like the minutest crystal of the dune. Grown faint amid the omnipresent swoon, Holds in the mid-light a forgotten sway!

And thus, what if above our middle strife Of warfare, apprehension, presaves, Where thought and act do perfectly attune. Kind vigil keepers of the Broader Life Unseen, behold, and send glad messages Lost in the clash and clangor of life's noon!

Some Facts and Thoughts Concerning Psychic Phenomena. III.

BY SIDNEY DEAN. [Copyrighted by the Author, 1893.]

SSAX" and "Kehebar," two distinct personalities, and each distinct from my own

conscious self, each living in separate earth-kingdoms, and carrying with them into the supramundane life their own idiosyncrasies, their birthmarks, and their earth-educations, prejudices and loves, gave me food for profound and continuous study. I have no theories to announce as the result of my examination and thought. In some featurestoo many and too profound to discuss in this series of brief articles-they are conflicting puzzles, and disturbed my previous conceptions of the nature and operations of a disembodied giving forth a new thought, or process of reasoul profoundly. Like the dying Goethe, 1 have cried out : "Light! more light!" He is a brave man, and more than ordinarily egotistical in nature, who, from so meagre a basis of information as the world of mind now possesses, can announce a theory as truthful, final, and not to be controverted. There are such in the ranks of professed Spiritualists, but among them my conservative nature will not allow me to take position. There is wisdom in waiting. "Learn to labor and to wait," is an injunction peculiarly applicable to this subject and to this age.

'Issax" and "Kehebar" are now joined by another, from a different section and race of earth. The alleged spirit, certainly the intelligence, who signed his name Zadakar, proclaimed himself when living on earth a priest, and his home and temple on the Balkan mountains, lying between and separating Turkeyin-Europe from Turkey-in-Asia, the location charge that this is the special work of the devil, ization of spirit forms, under conditions where of pure mathematics, the word impossible has of that great poem of Torn Moore, entitled "Lalla Rookh." It was the home of the Sun and Fire worshipers. I had not read the poem for many years, and it was not in my mind, but its incidents were easily recalled after this message of Zadakar had been written. I instinctively loved this intelligence for the candor, charity and reasoning ability displayed in the message. It must be remembered that at the time of the writing of this and other messages. I was simply an investigator of so-called Spiritualism; that I had been for forty years, and then was, a clergyman in a branch of the Orthodox Christian church, still in good fellowship with the church, its clergy and laity, and occasionally occupying its pulpits. Many of the clergy whom I had long known, honored, and still love, were as deeply interested in the results of my investigations as I was myself, and received my confession of the truth with honest regret. I have nothing but charity and love for them, as, until they also receive the spiritual light and knowledge, they must be content with faith and its necessity as the basis of a pure, spiritual, moral and religious life. These personal explanations are necessary to an understanding of the rebuke and the impassioned utterances of the priest, Zadakar. Perhaps no message received by and through myself ever impressed me so singularly as I read its opening sentences. It seemed to be a kind of spiritual rhapsody; an inflated, stilted, meaningless explosion of mere words. But for the sequel I should never have understood it, and it might as well have remained hidden in its ancient hieroglyphical signs. The latter consisted of some seventy characters, differing from the others, and yet they seemed familiar to me. There is no class of sign-language to which, with my limited knowledge of this form of character-writing, they belong. They present a uniformity of style which stamps them as each a part of a designed message. When the last character had been out with the pencil, there was an apparently bold sign-signature appended, and the amanuensis was greeted and startled with the following in English:

tains? When his eyes were blinded by a mortal covering, then, even then, he, the poor, ignorant priest, saw the spiritual sunrise of life come up out of the darkness of his soul, and his dim faith did take hold of the immortal life which is ! Poor priest ! but now rich in the experience of the spiritual Sun-god's glory! Oh! I am so happy to dwell for a moment in a human brain again, and confess my faith! Brother! worship, worship, worship, in the great pulsations of thanksgiving, the spiritual Sun of life, and light, and glory ! '

I said aloud: "You are a glorious, good soul, and I love you. Come again," when the intelligence dictated the following, completing the message:

"I am humble, not good, and the Sun god loves me -little me-the Balkan priest, too. I am happy! Shine, oh sun of life, on this brother's soul; and fill the soul of my sister also with glowing life and love! I have again said."

In explanation of the last sentence, I will say that my wife sat reading by my powerful table-light during the reception of this message, and the benevolent priest would not omit her in his special invocation of blessings. A word more as to "unconscious cerebration," or the cause assigned for this phenomenon by materialistic scientists. I had never read, heard, imagined or known of the existence of this trinity of individuals of three nationalities; neither do I believe that any other human being living on the earth during the last century, or five centuries, ever knew or heard of them or their personalities, nationalities or messages. As well suppose that every brain soning, had stolen it, unconsciously, long before, and had kept it hidden. I can suppose that the whole race is insane, myself included in the mental wreck, as a solution of this phenomenon, much easier than I can accept "un-

conscious cerebration" as the cause. Did I consolously commit this crime against my own honesty of soul in recording these messages and names? I affirm that I did not. Am 1 "Issax," "Kehebar," and "Zadakar," the Chinese, the Siamese and the Turk, all in the same person, and still retaining my own individuality besides? I affirm that I consciously knew nothing of name or message, but simply received and recorded them as stated.

To my superstitious, creedal friends, who be lieve in the omnipresence of one great devil spirit, who, because of his attributes, is the acting equal of the all creating First ('ause and I reply, that if there be a Satanic Majesty of the nature defined by the creeds, I have nothing in common with him; am not open to his influence and fellowship, and am not in sympathy with his works or aims. He hates virtue and goodness, while I love both. He seeks to destroy, while I seek to help and to save. Neither himself nor his imps have a welcome to my brain or heart. And only in a single instance did a professed spirit, possessing what is alleged as the animus of his mythical majesty, ever enter my brain to dictate his message of selfishness and hate, and the place was made too hot for his long abiding. The mythical for those whose ignorance leads them to devil of the creeds is not credited with the character of the work disclosed through my spirit-band, their co-workers and visitors. No purer morals, more powerful appeals, or holier influences, directing to a pure, cleanly and unselfish life in this world, as a prerequisite to a life of harmony, peace and helpfulness hereafter, can be presented than those interwoven in this phenomenon and its voiced lessons. Boston, January, 1893.

spiritual sun, whose light fills the soul with beauty, and creates a faith as grand and as immortal as light? Can you not interpret the little chant of your brother, the priest of the Sun-god's temple in the Balkan moun-constructions of brother boods. Personal selfishness is the evil that degrades humanity individually and Gravitation is necessary to the existence of as nations. To improve personal conditions in order to

increase usefulness should be the aim of ambition. No cause should demand the entire sacrifice

earthly life, ambition or comfort. These are some reasons to justify Mrs. Kates

and self in seeking a local habitat and labor. The long looked for climate and fertile field seem to be found in Colorado. We have leased a store-room and dwelling in Manitou, Col., (a splendid summer resort) where we shall endeavor to improve our personal conditions and increase our usefulness. A local interest is unfolding here that bids fair to become a use-ful factor in our advancing Cause.

Colorado Springs will soon have a spiritual temple; Denver will arise soon into a position of self-harmony; Aspen will progress in spirit-ual usefulness; Grand Junction is sure to be in the march of spiritual culture; other places will join forces, and are already inquiring. After June 1st we hope to be placed in touch with every heart that throbs for truth, West. Address us at Manitou, Col., after that date. Hence we will cancel and decline offers of camp-meeting engagements, hoping to accomplish more, and let the fast growing num-bers of workers, who need popular favors, have the benefit of one more gap in the field of employment

Our work is not done! · Our usefulness is but begun. In Colorado we hope to soon see a State Association of Spiritualists and an annual camp-meeting in the Rockies. Here are the great magnetic and electric forces neces-sary to unfold psychic power. We hope to benefit thereby. We hope to see all peoples, everywhere, arise into the fullness of mental and spiritual utility. May the gods of truth prosper you all. Fraternally, G. W. KATES. *Colorado Springs, Col.* nual camp-meeting in the Rockies. Here are

In Re M. J. Savage on Psychical Research in November Arena.

To the Editors of the Banner of Light

MHOSE who have read with the same inter. est that I have, Mr. Savage's article on Psychical Research in the November number of The Arena, may wonder that one having sympathy with this subject should make any other comment upon it than that of unqualified approval.

Not only do I heartily accept the larger part of what Mr. Savage therein states, but I have warm, friendly regard for the writer, based on his well known sympathetic nature. Few men are doing more good, or have a more just claim to be regarded with favor.

He may think me a crank pursuing blindly everywhere present God, and to those who the investigation of what is termed material- ever lived has said that outside of the domain stepping over, but quickly retreating to more fraud is possible," or a humble individual endeavoring to contribute my mite to a cause am content to leave his remarks on this subwhich I believe will, in the near future, be a universally accepted fact. These things will not influence me in any comments I may make on his position as defined in the article referred to, which 1 read with admiration until I reached page 686. It is true that I was somewhat amused at the sensitiveness lest he be called "fool" or "crank." I have passed the ordeal he seems so much to dread, and know that it does no harm, only excites a feeling of pity use such silly expressions. But when I read that "the larger number of those occurrences which have actually influenced my belief have taken place in the presence of long-tried personal friends and not with professional 'mediums ' at all." I confess I was at a loss to know whether this was intended as a slur upon a class of people to whom we are indebted for about all we know of the spiritualistic phenomena. Most of them were private mediums until the demands made upon them compelled them to charge for their time: the acceptance of this compensation making them, in his estimation. professionals."

Gravitation is necessary to the existence of these forms, but not in a creative sense; they push upward and outward in direct violation of this law. If this force could be suddenly withdrawn most of them would instantly pass. into invisible particles. They would dematerialize.

The emanations from the sun, passing light. Outside of our own atmosphere there is probably intense darkness and cold. Spirits do not require that warmth necessary to sustain To materialized forms light is, as it is to all germination, a positive and repellant force against which they can make little or no pro-

If this were better understood by those who are interested in this subject they would be able to approach more closely the laws governng these manifestations.

all phases of Spiritualism, know that some of ness, or a modified light. As all forms of life¹ called mediums. are built up under just such conditions, I fail to perceive any evidence of superior wisdom or intelligence in ignoring, or disclaiming against

Mr. Savage declines to credit slate-writing, because he has discovered, or thinks he has, some instances of trickery connected with it. This seems to me to be unreasonable and not at all philosophical. Slate-writing has been supposed to be one of the most easilydemonstrated facts in the whole range of the phenomena, and no close observer need be deceived by any tricks. I do not suppose he would refuse his salary because there exists such a thing as counterfeit money.

The same objections hold good in his remarks on materialization : "I have never seen any under such conditions as rendered fraud impossible." When I recall the incontestable evidence he has received on this subject of spirit-return through one of the members of to lose confidence in the long-cherished hope that he would yet be able to lend the weight of his influence in behalf of what even he considers a most important question.

One of the most distinguished scientists who

Very remarkable is the attitude of some people in their stubborn resistance to the influx of all spiritual ideas. Let us glance for a mo-

NO. 24.

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ment over one or two facts. First, there is the conscious self, the I that controls at will the movements of the body, often in direct opposition to the laws of gravitation; then there is the power of observation, the intelligence, the affections, and all that goes to make up human life, and yet there have been, and are, many intelligent people who believe that man is through the atmosphere, produce heat and nothing but a self acting machine, which, when broken or worn out, stops, and that ends all. They refuse to consider the fact that it is run by an engineer who, when he is through with our material bodies, neither do they see as we it, leaves it for more congenial work. This do. What is darkness to us is light to them. skepticism, if not so outspoken as formerly, nevertheless exists. Indeed, if we may judge by the practical effect which any belief has on human actions, a large portion of mankind have no realizing sense of the relation of this life to another.

It was in the midst of this skepticism, while the Spiritualists and Materialists (for every man is one or the other) were discussing this Those who are broad enough to investigate matter, overhauling old traditions and scientilic vagaries for evidence on one side or the the most wonderful and convincing evidences other, there suddenly sprung up over all the of the phenomena are dependent upon $dark_{-}^{+}$ civilized world thousands of men and women

> Through these mediums these same engineers came back, giving names, dates and places of residence, with strong evidence of identity. They often appeared in visible form, and strove in various ways for recognition.

> There have been millions of these communications, and no matter what views or opinions the mediums entertained in their normal state, the communications all agreed upon one point : They all claimed to come from beings who once dwelt upon this earth; yet in the face of this stupendous array of testimony there are intelligent people who deny that there is any proof of spirit-communication.

A careful study of Mr. Savage's article does not impress me with the idea that he is a courageous explorer, and it is to be regretted that after all his long investigations he is not able to throw any positive light on the question, "If a man die, shall he live again?" It contains little or nothing of that confidence in a his church who is not a professional, I begin future life which the good old lady expressed when she said she wished "to die in the summer, that the angels might not freeze to death carrying her off,"

He treads gracefully but timidly along the border line between the two worlds, sometimes materialistic grounds. He is apparently, at times, on both sides, and then again it easy to determine where he is. He has in his possession some remarkable facts; but they are of no use to him, for, as he says in the beginning, "facts are worth little unless one knows what to do with them." He confesses that he opportunity for investigation." In addition to does not know when he asks, "Will somebody tell me what I am to do with facts like these? Why, bless your kind heart, my good friend, there are hundreds of true men and women who would be glad to tell you, if they thought it would do any good. Do not say that you cannot accept their conclusions because their methods of investigation have not been scientific, for some of them are men in the front ranks of science, with world-wide reputations. In marked contrast to his attitude is that of Dr. Alfred Russel Wallace, Profs. Crookes, Varley, Coues and many other distinguished men, who, when they had found their facts, knew what to do with them, and gave their conclusions to the world, regardless of adverse opinions. This seems to me to be the most natural thing to do, unless their fear of being laughed at should prove stronger than their love of truth.

"The Sun-god rises out of the darkness of the night. The stars hide their light at his coming. Nature, in her depths, feels the beating of the Sun-god's heart. In his yoins of life flow to all parts of his domain the currents of life. The deeps feel it down in the slimy caverns where no light is. Atoms-and globes mov ing ponderously like charlots of the Infinite-feel the Sun-god's power. Light, Heat, Forcel these are the trinity of the Sun-god's manifestations. And yet He, the immortal, the incomprehensible, the Infinite, is hidden in the clouds which vell him, as the curtains of the night hide the goings forth of the rays of the Sun-god. Mortal, I have said!

ZADAKAR, the Sun-Worshiper."

At the last dictated word, I said aloud: "I)o not go away. I want to ask questions. Who are you? Where did you live, in earth? Tell me all about yourself." The dictation began,

and I wrote the following: priest in the temple of the Sun-god. Do you not see nor feel the spiritual meaning of my solemn templechant, oh modern? You upon whom the light of the ages has shone? You who worship the incarnated

Letter from G. W. Kates. To the Editors of the Banner of Light:

Mrs. Kates and self have devoted about the term of years to public work as itinerants that the spirits prophesied we would. And we are about to discontinue incessant application of labor in that manner. Especially do we desire not to labor all winter in halls, and then all summer in camps, where the strain is threefold greater upon mediums, and by this continuous strain simply eke out an existence. A better work can be done in a given locality by a medium then by tinearcting up and down

by a medium than by itinerating up and down the land. The observer will notice that me-diums who have homes and a local work are

accomplishing the greatest good. I am aware that places where no psychics have been developed badly need the ploneer worker. Be it known, however, that where a dozen (likely two or three) are willing to meet in honest endeavor to unfold psychic gifts, the spirits will sooner or later touch one of the armost and bless the patient waiting and earnest prayers. No locality need remain without a capable psychic to unite the inter-ests of mortals and spirits. To prove and en-joy spirit-communion is within the sphere of

every harmonicus family or circle of friends. Realizing that our worldly interests are being sacrificed, and our better spiritual utility not conserved, Mrs. Kates and self have long been sighing for home and local labor, where domestic comfort and personal culture may enhance our earthly lives to greater continuity and in-creased utility.

Father Time also warns us that change of climate, food, beds, magnetic association and

climate, food, beds, magnetic association and a multifarlous irregularity will soon cause health to wane, and old age usher in physical fncapacity. It is deplorable to see mediums and speakers exhaust their vital forces, with no provision made for care in decrepitude. Poverty is the most likely result of a life de-voted to a spiritual labor in itinerancy. Local scoleties are struggling, and mediums are sacrificing, whilst a great populated nation embodies a people careless of little else than money.getting. Hyporitical allegiance to a popular fashionable church decimates support of institutions to unfold and utilize truth. Hence reforms, like Spiritualism, do not at-tract earnest support from the many. A fow devoted persons must bear the burdens; and it devoted persons must bear the burdens; and it

The Society of which he is President is made up almost entirely of "Professionals." Am I to understand that because of this they are less reliable?

If he did not intend to discredit professionals. why is the distinction made with so much emphasis?

I have no sympathy with the cry of fraud, or the attacks on compensated mediumship. The advice given to the young lawyer, "if he had no case he must not fail to abuse the witnesses." has been most thoroughly carried out toward mediums.

Mediums may not be better than lawyers, doctors or ministers, but I speak from long personal experience when I assert that they are no worse. To use Mr. Savage's own words, "it is time, I say, that this sort of thing were gone by.

The possession of mediumistic power should not be regarded with disfavor, but, on the contrary, accepted as a divine gift, to be encouraged and protected by all honest people. The fact that many of them, in order to live, are obliged to charge for their time, is no more to their discredit than for a minister to accept his salary.

Again, on the same page, Mr. Savage says, I have paid no attention to results apparently obtained in the dark." Why not? Why is it necessary to make this disclaimer? He is too well versed in the laws of nature not to know that some of her most wonderful productions are entirely dependent upon such a condition -that in some cases a single ray of light would be fatal. The germination of seeds, the gestation of animal forms, require darkness. They cannot be developed under any other condition, and even after they have emerged into the light they are dependent upon that negais good for the soul to do so. When all Spiritualists do support their Cause, and thus join hands with spirit-hosts, human- their growth, for, contrary to the popular idea,

no meaning. If this definition is accepted, I ject without further comment.

It is not, however, with the details of his article that I am disturbed. He has "for seventeen years studied this subject, omitting no this, he has had at his disposal for consultation the investigations and conclusions of hundreds of distinguished persons, many of them in the front ranks of science. With all this experience and observation before him, his concluslops are not encouraging to those who look to him for light on this subject. In this fast age, when new ideas are moving rapidly to the front, men become impatient over what appears to them to be unnecessary delay.

I may misunderstand him. I hope I do, for it is not pleasant to feel that any one would publish to the world statements, expecting credence to be given them, while he apparently ignores the more advanced and decided conclusions of men who, in matters of science, are more than his peers.

As it illustrates in part what I wish to express as bearing on the state of mind necessary to the investigation of this subject, I quote from that most remarkable scientific work, "Key to North American Birds," by Dr. Elliott Coues." Speaking of Audubon, he says: 'When did Audubon die We may read, indeed, 'on Thursday morning, Jan. 27th, 1851, when a deep pallor overspread his countenance.... Then, though he did not speak, his eyes, which had been so long nearly quenched, rekindled with their former lustre and beauty; his spirit seemed to be conscious that it was approaching the spirit-land.' . . . And yet there are those who are wont to exclaim, 'a soul! a soul! what is that.' Happy indeed are they who are conscious of its existence in themselves, and who can see it in others, every instant of time during their lives."

More important, it seems to me, than anything else in these investigations, is a selfconsciousness of the existence of the soul within us, bringing us en rapport with beings who have passed to another life. This consciousness makes or mars success in the study of these phenomena. Without it the most palpable facts fall like seed on barren soil. Very close to this consciousness of another life is the truth involved in the remark attributed to John Quincy Adams, who, when asked as to his health, replied, "John Quincy Adams is very well, sir, but the tenement hé occupies is going to decay, and the owner does not think enough of it to repair it. He must soon move out."

It is as useless for some people to enter the séance-room expecting to be benefited thereby as to expect they would be able to sing halleluiah around the throne, to the infinite delight of the angels of heaven. 'We do not complain of those who cannot distinguish between colors, or musical sounds, or who are near-sighted, nor to the position any one may occupy on this subject, knowing that if they are honest in their investigations it must be due to the possession or non-possession of a quality not easily defined, and which for the want of a better name we call mediumistic.

True, he is in possession of facts which he thinks point to a spiritual existence, but he is not certain. So, fearing that it may prove something different, he says, "For the present, at least, I only wait. The facts will keep.'

That is all very well for him; but what about those who have not the time or means to investigate, and who come to him for advice and knowledge on this subject? Some, fast nearing the shores of another life, the spiritual forces slowly withdrawing from the body, producing certain decay of the physical system. may be anxious to learn if the affections, the loves and all that makes life desirable are to end with the death of the body. Then there are the middle-aged, and the young, who, if they realized their relations to the future world, would shape their lives accordingly.

They might learn from those who have gone before that the other life is in no sense a compenation for trials and sorrows endured in this world. For those who do not harmonize their lives here will have much to unlearn when they get on the other side. What an-swer has he to give these people? Only this:

swer has he to give these people? Only this: "I hope it is true." As he desires some one to tell him what to do with the facts, let me do so: Assure your readers that the evidences you have received during years of careful, studious investigation, convince you that there is nothing in nature more thoroughly and scientifically proven than the fact of a continued existence after what we call Death. This is not a dogmatic asser-tion; it is based upon the results of the most careful scientific investigations by some of the ablest scientifically made as possible, fully confirm their statements. And last, but not least, I know it from frequent associations with those beings, as certain and reliable as

least, I know it from frequent associations with these beings, as certain and reliable as any association with my friends or my family. In the light of this great truth, humanity rises to a higher plane. The high, the low; the rich, the poor; the intelligent, the degraded, all have souls destined for an immortal/life; and let it ever be remembered that they take their position in the other world, as they should in this, through the fullness and truth-fulness of their affections, and not through their intellectual attainments. E. A. BRACKETT;

BANNER OF LIGHT.

FEBRUARY 18, 1898.

Phillips Brooks, and Some of Boston's Great Men---A Lesson.

The Spiritual Rostrum.

2

Lecture Delivered before the First Spiritual Temple Society, Berkeley Hall, Boston, Jan. 20th, 1803,

BY SIDNEY DEAN.

(Reported specially for the Banner of Light.)

ERE I occupying a pulpit to-day, with a sermon to deliver to the people, the text would be the words of King David, after following the bler of Abner:

"Know ye not that there is a prince and a great man fallen this day in Israel?

Not that there is the least similarity between the death of Ahner, who was murdered because of a vendetta, and Phillips Brooks, who fell in the midst of his great unselfish work of trying to elevate and bless his fellow-beings, but because the question asked by David voiced his conception of his friend's character, and also expresses our knowledge of the greater and better character of our arisen prince and great man, nature's nobleman and humanity's true friend.

How sudden the transition from earth's labor to the eternal refreshment of the spiritual clime! How sad the greetings of the thousands, beginning at Boston and sweeping in a widening circle, embracing all of old Massachusetts, New England, the whole countryand the English-speaking world! Lips quivered in sorrow, tears gushed unbiddon, heads bowed, forms were shaken with emotion, rising like a swelling wave from the soul; for, without respect to creed, church, sect or no-sect, all loved, honored and respected Phillips Brooks, and instinctively felt the great void which his ascension would create.

I knew him, as did most of you-not personally, but well. It would be an impossible thing for such a moral, intellectual, cultured prince of nature's crowning; such a humanitarian giant, always clothed in simplicity of spirit; such a practical, progressive na-ture, always attuned to human progress, intellectual freedom and a higher religious culture for the race; whose great, warm heart beat in sympathy with the poor, and whose generous paim was always open and never paralyzed by the electrical currents of steel, tron, copper, silver or gold, or the lust of either or all of them; to hear the music of his charitable and stimulating utterances, or to read his finished, scholarly sentences, so pregnant with truth and inspiration it would be an impossibility for such a princely nature, endowed with greatness through constant use, to exist and act in the world without the whole world feeling its force.

The nearer his personal orbit the greater his magnetism over others. To remain in approximate relation to his personality, as have the people of Boston for so many years, was to awaken a spirit of respect and love. If he had an enemy-which you and 1 doubt-love of the sweet spirit, grand nature, and unselfish, working life, dissolved that enulty like mist before the sun, and made of the enemy a warm, personal friend.

Both in soul-nature and in intellectuality he was east in a liberal mold. If his ministerial brethren differed with him it was because of his great breadth of vision and charity, and their narrowness in comparison. His conceptions of the nature of God; of man, and the endless differences and needs of the human family; of the visible church on earth, its form and mission of the essential place and supremacy of charity in action, and love in its deepest experience, as neces sary to the mission of the church, were different from the views of a class of discipleship which believes that earthly forms are essential to worship, and that without some form there can be no true wor-hip.

Judged by his broad catholicity of life, his utterances, and the spirit of his writings, he was neither "High" nor "Low" church; but he believed in the church as an organization, a form through which man kind could best find moral and religious truth and cul ture, and comprehend in themselves their own immortallty. If the honest advocates of exclusiveness in church organization, a narrow ritualism, and a sensuous form of worship, thought they saw danger to the church in the exaltation of this broad-natured brother to the bishopric, and refused their assent or vote, it was not because of their want of respect and love for the man. That the unsought honor was thrust upon him, made him still more tender of the feelings of care-by his office, both among the elergy and laity. That one Illustrati discloses his princely nature and true greatness. Roston has furnished, in his great predecessor. THE ODORE PARKER, a companion in greatness and princely devotion to humanity's highest welfare. But upon what different fields, in what different epochs, upon what different lines of speech and action! Both modest and unpretentious; both under the constant influence of an enlightened conscience; both humanitarians, seeking the highest good of their fellow-beings; both true servants of their highest intellectual and spiritual conceptions of God : both cultured, both "great men." and princes of their respective Israels, and both in their excarnation creating a great void in human soclety, and leaving large families of sincere, loving friends and mourners, not bounded by ties of blood or legal kinship. The development of these two great brothers of ours, and their spheres of unfoldment and duty, called into prominence those portions of their natures adapted to their true missions. Phillips Brooks could not be Theodore Parker, nor Theodore Parker Phillips Brooks, though in both was the great intellectual force, the pains taking culture, the well-balanced moral nature; the tender, sympathetic heart. Theodore Parker came to his life mission when injustice was enthroned by law; when men, through their selfishness and greed, had forgotten justice, and in their blindness scoffed at the eternal equity enthroned in social laws as ordained of God, and woven into the spiritual nature of the race; when

of her Israel have always arisen to wage war for right against wrong, for truth against faisity, and to | bats of change. commence the battle against commercial Boston and

Massachusetts, in her own churches, halls, newspapers, counting-houses and streets. Her reformers have always commenced their missionary work at home; and undaunted by prejudice by commercial greed, or political or social ostracism have won their victories for truth, right and progress. Thus-came that giant of free thought, free speech, liberty of conscience, and the sturdy antagonist of re-

ligious, civil and personal slavery, Theodore Parker. He pushed the battle all along the line of commercial, political and religious Boston, Massachusetts, New England, as well as the whole country. The concreted churches of all denominations, with their the building of an honorable character, with which we clergy, and their officials representing the laity; com- are willing to consciously live forever, is what makes inerce represented by business interests and associations with cotton as king; politics, with its great parties; and society, whose will was the law of a tyrant a right to judge and condemn the natural honest proto exalt, or debase and ostracise-all these were against him, actively denounced him, and even instigated, or quietly approved the instigation, of the lower step; the discarding of the old and untenable. But and brutal element to yent its unreasoning force in howling mobs, with their natural arguments, bruteforce and personal violence.

Princes and great men for their day and work are not always physical giants. The Alpine moral nature and courage of Theodore Parker and the work given him to do, were too great for his physical frame, bravely kept in working order until he saw the gloaming of the morning of victory, the emancipation of the Boston of his love from the tyranny of prejudice and awhile, then received his discharge and gave place to

What a galaxy of greatness, embodying the very sublimity of courage in their lives and separate missions! WM. LLOYD GARRISON, the undaunted, unquenchable spirit, always in action; WENDELL PHILand the golden eloquence of speech, with a diamond noint of irony and satire when occasion demanded; GEORGE WILLIAM CURTIS, the classic scholar, whose forceful pen was always at the service of freedom and right; JAMES RUSSELL LOWELL, who courageously used the vernacular of New England to make all i New England ashamed of its sycophancy to slavery and greed in those immortal "Biglow Papers" CHARLES SUMNER, the encyclopediac statesman who, on the platform or in the Senate, calmly held the courage of his convictions, and struck his heaviest blows for human rights and equal freedom of all American born; JOHN G. WHITTIER, the Quaker poet, whose great nature as a man transcended his birth-creed and youthful training, and whose poetle calls for the civil extinguishment of slavery were bugie-blasts of inspiration and courage to others, and whose appeal to Boston, in that martial poem. "Up to Faneull Hall!" stirs my blood to-day as it did when it saw the light of print, fresh-born of his soul! What a galaxy!

When the strife deepened, others, with other gifts, but the same great natures, and with as sublime and dauntless courage, stepped to the front to occupy their own places. And among them BENJAMIN F BUTLER, whose military funeral the State has just relebrated, and whose funeral dirge has hardly ceased its echo-he must not be left unmentioned. The time is not far distant, when even prejudiced. Boston and Massachusetts will join willingly, heartily and generally in placing the name of Benjamin F. Butler on its scroll of great men who honored their age and worthily fulfilled their patriotic missions. It is toy early now, and he has too recently passed, and the prejudices of partisanship and the remembrance of partisan, personal and political antagonisms obscure the higher and grander character disclosed in a long. arduous public life. Yet, the old Commonwealth of Massachusetts will hereafter point with a just pride to the name of Benjamin F. Butler on her scroll of great men and princes, and be proud in the fact that he was a representative son of her soil and her progress.

And now comes PHILLIPS BROOKS, bearing his great heart, his massive, finely-cultured brain, his Niagara of eloquent speech, and his great magnetic force into the living history of Boston, Massachusetts, New England, and the whole country. His life and work were not cast on a stormy social and politiothers; more charitable; more vigilant and active in cal sea, which tested the sublimity of the courage of his impartial ministrations to those entrusted to his his predecessors. Theirs was the field of civil, political and social strife, merging into the red embiazon-ment of war. Phillips Brooks's was the calmer, love in the hearts of those left behind and bereft of quieter field of the church, and he bore into that field a manly nature and sweet spirit worthy his peaceful calling; a heart large enough to absorb and dispense the spiritual forces demanded by his position, and a courage equal to its defense as he comprehended the situation. He never forgot that he was a man before he was a priest or bishop, or that his fellow-men were his equals in all human rights. He was too great to be subjugated by prejudice, too courageous to be made a slave of form, too broad of nature to be bigoted. His liberality of spirit disclosed his intellectual greatness and the wealth of his generosity. He was a friend and a great man to the church in its broadest sense, and in its most advanced liberalism of to-day. He must have lived in principles, not in creedal dogmas; in a broad, comprehensive, unselfish love, which primitive Christianity was given to the world in order to disclose not immortality alone, but the great law and estate of the spiritual existence of the race. He was of too large and comprehensive a nature to remain contented with mere churchly or sacerdotal (ormulas. His unsought elevation to the bishopric of the church of his choice and love, struck a harmonic chord in the hearts of all spiritual religionists, all progressive natures, all the liberal-minded and hearted who acknowledge no religious creed, all humanitarians, and all who honor true manliness, nobility, courage and personal greatness in character. Boston was honored in all her citizenship by the elevation of a great, representative son; Massachusetts was blest by the widening of the current of his personal influence, and humanity was aided and elevated by his thoughts and words, and the example of such a life. God's great moving tabernacle of Truth in the earth encloses a greater variety of creeds and forms, faith and knowledge, than even the varied mentality of the race discloses; and who are you, and who am I, that we should assume the robes of the judge and condemn the seemingly tardy evolutions of mental or moral forces which leaves such noble natures as Phillips Brooks worshiping before the altars of faith? He was still a grand, noble soul, had a princely nature, lived a life of sublime devotion to his followbeings, carried an influence of blessing and beipfulness which we cannot measure upon his childlike faith; while we, mental pigmies in comparison, with our thimbleful of knowledge, become so inflated with its possession that we ascend the throne of judgment in our hearts, and condemn these noble and larger-brained brothers of ours. Fortunate for our good reputation if we do not give our verdicts voice. These grains of knowledge vouchsafed to us by our spirit-teachers should make us humbler of spirit. more charitable and more sympathetic for those who continue to walk in less illuminated paths, but who make better and grander lives of unselfish usefulness than we ourselves disclose. Think you that we shall be swift to condemn such spirits when we are face to face with them in the spirit spheres of the arisen life, and see and know them as we know ourselves? I have every reason to belleve, from my knowledge of the man through his spoken and written utterances, and his unselfish interest in the welfare of his fellow-beings, that he was not unconscious of the visitations of the high evangels of the supramundane life. He who sought, studied and profited by all revelations of God, the universe and man, of ancient as well as modern truths and facts, was not ignorant of the Spiritual Philosophy and phenomena disclosed to-day, for I have neither seen, read nor heard of an unjust oriticism touching

right in its prejudices and in its ethics of society, and an investigator, he was an honest one, and until fully the moral right or wrong of society and social laws. convinced would retain his position, and continue his Absorbed in commercial questions, in the meum and life of usefulness upon the same basis, while further fourn of business laws and usages, it has too often prosecuting his studies and investigations; a sound permitted prejudice to supplant right, injustice to conviction of the facts only leading to a change of oulminate in dishonor; but the princes and great men | teachings. Intellectual and moral giants in the race are not easily moved, and are cortainly never acro-

There is a moral conviction in every honest nature that it should live up to its highest conception of truth; that it should never leave the solid rock of its tion, and fly as on the wings of thought whither the carefully considered conceptions of truth and fact, for any speculative or unproved theories; that it cannot, in honor or justice to itself or the highest truth it seeks, displace the facts of life, or the clear conclusion of its own intellect, backed by its highest and clearest intuition, for any advanced problem, or assumed truth or fact of which the intellect or heart has not been clearly and fully convicted as being the truth.

This sense of personal obligation, as a necessity for honest natures differ. Some are slower in their mental and intuitional processes than others. No one has cesses of another seeking the most advanced truth But once convinced, honor requires the advanced not until then, never! The suddenness of Phillips Brooks's departure from

the mortal created a shock of surprise, immediately followed by a like universal sorrow. The voiced feeling was "What a loss to Boston! to Massachusetts! to the church! to the world!" But rightly comprehended, it is not a loss to civic or religious Boston, or the world. A personal release from restraining environments, and the exaltation of the real agent; the enlargement of his sphere of activity and the increase wrong; and then he sought the sunny skies and of his power is no loss to him. And the removal of balmy, soft air of Italy in which to rest his lungs the matured workman before his physical powers be gan to wane, and in the very noontide vigor of his other princes and great men, equal in courage and stalwart labors in the great harvest-fields of human-Atness for their share in the prosecution of the work. Ity; before "the eye becomes dimmed, or the natural orce abated," is no loss to the world or the work Better the apotheosis of the spirit in the full vigor of its natural and spiritual powers-if his work in the earth-life is done-than lingering with a constantly LIPS, the orator of freedom, with the silvery longue decreasing power, and as constantly increasing suffering to chafe in spirit over the lack of force to execute the highest wishes of the soul, and utilize the experi ence gathered while building a harmonious and spien did character

There is still another view of the subject. The evo lution of human society, the upward march of the race-now in the full tide and vigor of its movements -is accomplished largely by human agents. This is in accordance with law, and in perfect harmony with our knowledge of the grand creative design as dis closed. In nature there is a limit, a boundary which the human agent cannot pass, cannot overstep, no matter how much his spirit may yearn and struggle to continue in its chosen harvest-field of labor and duty. The law of nature is imperative. The work man must retire and give place to the more fruitful, vigorous and active, though less experienced. The experience will come, as it has come to every active progressive and true spirit.

This constant introduction of fresh, youthful vigor into this steadily flowing stream of evolutionary pro-gress, in every department 'of earth with which humanity is connected, and with which human agencies are interlaced, impels the race forward, and prevent stagnancy and death in any of its departments.

No great workman of all the past has ever returned from his exaltation, to clothe himself, with his earth body, rejuvenated in the vigor of his youth, or stalwart prime, to resume the work which he laid aside or to crowd out the yoyng athlete called to the mission which he vacated. It would be in conflict with the eternal order.

But there is still another view of this subject, on volced by our arisen brother, while his great intellect and sweet, sympathetic nature were seeking to bring comfort to his bereaved and sorrow stricken parish loners. We are not to mourn, repine and measure the profit and loss of changes, removals and surprises to ourselves and the public, which take place under the law, as a part of the grand design of God in his universe of matter and mind. We are not the proper judges of what is loss or gain; with our limited vision, it is presumption in us to assume to be,

The universality of the law which removes the ma ture and the immature, speaks its wisdom and its beneffcence. Death is not a curse, but a blessing: not cruel and vindictive, but a universal means of release from an earthly environment, which must, sooner or later, become a burden and curse to the chafing spirit pluming its wings for its flight to that celestial existence for which its whole spiritual nature, when propthe sight of face and form, of hearing the voicewhich, because of their own love, had to them a tone of silvery sweetness-awakens a deep sorrow in the heart and opens the fountain of tears, though grief, thick-woven like a pall, hides the light of joy from their hearts, yet, in love as in wisdom, they should consider the change wrought in and for the loved one. and rejoice in his perfection of usefulness and happiness attained by the transition. As Phillips Brooks volced it:

release from it, and adding also to the scope of its adtivities and consequent growth?

The truth is that we do not half comprehend the wisdom, the beneficence, the great adjusting force of death as an essential integer in the economy of a universe of matter and spirit; neither shall we comprehend it untif we ourselves have passed the boundary of the mortal through the same gateway, and have been clothed with the immortal spirit existence. If one could dispense with earthly methods of locomolove impels or the will directs; speak the wordless language of an unmeasured influence; radiate a force of healing and help from the living fountain of Love within our own natures; with no waste of energy, no weariness, no pain, no decay of the nature, no night and darkness, no storms and tempests of passion, but the counterbalance of a perfect repose running parallel with our greatest activities-if these and greater blessings not now capable of our comprehension, as parts of the great conscious existence of man in his future estate, all be true in fact and rea soning, then was Paul a spiritual philosopher when he wrote the pregnant sentence: "To die is gain."

These considerations should lead us as Spiritualists. as students and observers of events in the great universe of being-a universe under the ceaseless administration of law emanating from an eternal lawgive and humanity's best friend-to cheerfully acquiesce in what is beyond our control or prevention. Great men and princes of the race pass on, sometimes in seemingly critical epochs of society, or some important departments of it. Blind men, or those of limited vision, are quick to proclaim that a death-blow has been inflicted, all is lost, when, if they will but listen, the soft footfalls of the successor, whose greatness is as yet embryotic, can be heard. In peril and storm, in civil confusion and military stress for exercising a natural right in the government as well as founding of this Republic, GEORGE WASHINGTON came out of the gloaming and took his place in human history In like manner came humanity's great statesman martyr, ABRAHAM LINCOLN. So came, in our late military struggle for the life of the Republic, the citizen-soldier, GRANT, and wrote his name on fame's

imperishable scroll, depositing it in the hearts of a grateful people. So also has come, in every crisis of progress fo

State or Church, truth or liberalism, as against a concreted despotism of opinion, creed or caste, the genlus, the great man and prince, to become the leade of the hour and the cause. Nature's great womb holds in embryo, awaiting call to birth, all the neces sary human forces and instruments for the perfection of the divine design. Whittier, the Quaker poet of New England, already referred to, expressed in verse the grand truth :

God works in all things! all obey His first propulsion from the night Ho, wait and watch! the world is gray With morning light."

The Reviewer.

THE RECRUDESCENCE OF LEPROSY, AND ITS CAUSATION. A Popular Treatise. By Wil-liam Tebb. With an Appendix. 12mo, cloth, pp. 408. London : Swan, Sonnenschein & Co. Paternoster Square.

A culmination of the evils resulting from an almost universal compulsory poisoning of four generations of the human race is beginning to show itself in an alarming increase and diffusion of the most terrible scourge in the form of incurable disease known to earth's people-Leprosy; and it is sad to realize that this increase is traceable, through the ignorance or persistent wilfulness of those who profess to have the health of the people in keeping, to vacciation.

In regard to the nature of that with which we are threatened, and which nothing but an immediate cessation of the not merely useless but criminal practice of vaccination can prevent, the British Medical Journal of Nov. 19th, 1887, said: "Leprosy is, perhaps. the most terrible disease that afflicts the human race It is hideously disfiguring, destructive to the tissues and organs in an unusual degree, and is hopelessly incurable, the fate of its victims being, indeed, the most deplorable that the strongest imagination can conceive, and many years often passing before death rids the unhappy sufferer from a life of misery to which there is scarcely any alleviation." Says Leloir. an eminent French authority: "If the patient does not die of some internal disorder or special complication, the unhappy leper becomes a terrible object to look at. The deformed leonine face is covered with tubercles, ulcers, cleatrices and crusts. His sunken. disfigured nose is reduced to a stump; his respiration is wheezing and difficult; a sanious, nauseous fluid. which thickens into crusts, pours from his nostrils."

ony and Natal in Bouth Africa, and most of the Colonies in Australia, and placed himself in communication with superintendents of leper asylums and leading dermatologists in all other countries where leprosy is endemic. In the West Indies the belief is genoral that leprosy is being extensively disseminated by vaccination. While at Trinidad a merchant who has resided there nearly fifty years, informed Mr. Tebb of a number of healthy families where leprosy had broken out after vaccination, and of others who, notwithstanding a law enforcing vaccination, preferred to undergo the worry and penalties of prosecution to the terrible risks of this hideous and incurable malady. In some instances children infected with leprosy have been sent by their parents to France and England, where, after treatment by some of the most distinguished physicians, they have either succumbed to the disease or returned to die at home; and in one case the mother died of a broken-heart on seeing her eldest son come back a complete wreck, loathsome to the sight.

In a clear and comprehensive manner Mr. Tebb gives in this work the results of widely-extended inquiries and observations with collateral evidence bearing on the subject of his treatise, including the direct testimonies of forty-five physicians to the fact of leprosy being communicated by vaccination, and evidence most conclusive that in many previously healthy localities it has been introduced by means of it. In closing his preface the author says:

It. In closing his preface the author says: "Until vaccination is disestablished and discontin-ued, and sanitary amelioration substituted for the in-oculative experiments, drastic drug medication, and nervo-stretching, practiced in various leper asylums, I am convinced that this dreaded disease will march onward with accelerated destructive force, and its ul-timate extirpation be rendered well nigh impossible." This book should have an extended circulation, be

carefully read, and its danger-signals heeded in every land, especially by all who have the making and unmaking of laws.

A POETIC HINT TO SUNDAY-CLOSING BIGOTS.

Who want the people kept out of the Chicago Fair on that day, can be found by reading the following poem by Madeline Bridges, in the February Ladics' Home Journal :

THE SAINT AND THE SINNER.

Heart-worn and weary the woman sat,

- Her baby sleeping across her knee, And the work her fingers were tolling at Beemed a pitiful task for such as she. Mending shoes for the little feet

That pattered over the cabin floor. While the bells of the Sabbath day rang And the neighbors passed by the open rang sweet.

The children played, and the baby slept, And the busy needle went and came, When lo! on the threshold stone there stept

When loi on the threshold stone there step A priestly figure, and named her name: "What shrift is this for the Sabbath day, When bells are calling, and far and near The people gather to praise and pray. Woman, why are you toiling here?"

- Like one in a dream she answered low
- Father, my days are work-days all;
 I know not Sabbath. I dare not go Where the beautiful bells-ting out and call.
 For who would look to the meat and drink. And tend the children and keep the place?
 I pray in silence, and try to think That God's love can listen, and give me grace."
- The years passed on, and with fast and prayer

- The goal priest climbed to the gale of rest, The goal priest climbed to the gale of rest, And a tired woman stood waiting there, Her work, worn hands to her bosom pressed: 'Oh! salut, thrice blessed, mount thou on high,'' He heard the welcoming angels say. WHEN MEEKLY, GENTLY SHE PASSED HIM BY, WHO HAD MENDED SHOES ON THE SANDATH PAY!

USE DANA'S SARSAPARILLA, IT 'S "THE KIND THAT CURES."

Veteran Spiritualists' Union. To the Editors of the Banner of Light

Do Spiritualists generally realize what a grand organization under the above name is

grand organization under the above name is in their midst? Are they conversant with its worthy aims and purposes? Near not! else it had a far larger membership, aud its treasury would be constantly replenished with dona-tions and bequests. It seems to me that its good work has only to be brought to the notice of the spiritualistic public to have it appreciated and sustained. If every Spiritualist who is financially able would become a member and pay the annual due of one dollar, what a revenue would be coming in for the Union to work upon, and how many of the aged and unfortunate among us could be fed, sheltered and made comforta-ble with what on our own part would not be ble with what on our own part would not be missed. Calls for aid are continually coming to the Union, for the fame of its beneticent work has spread all over the land, and it is our duty as worthy Spiritualists to see that it has

" Wrong ruled the land, And waiting justice slept."

The cry of suffering millions, bereft of all rights except the right to die; the scenes of brutality, which degraded their actors to the brute level; the blinded partisanship and cowardice which called for the support of this American Moloch, and demanded submission to its will: its repeal of the laws of God touching the relationship and duties of man to his neighbor, passed by Congress, approved by the President, sustained by the Supreme Court, laudated by Christian ministers, defended by Christian churches-all these awoke the man in Theodore Parker.

The loving nature was unchanged; but the lion courage arose to its full crowning. Slavery, with its injustice, its arbitrary sway, its horrible ratio of increase through natural crime, was in Boston, and ruling the Boston of that day. In Boston he met it. The law, the courts, the churches, a venal press, a prostituted platform, all felt the force of his giant blows. Howling mobs did not restrain him, personal violence and social ostracism did not check the thunder of his denunciations. Like Phillips Brooks in another and later sphere and work, he was a giant, "a prince and great man" in the Israel of truth, justice and humanity. "There were giants in those days," as there were before them, and have been since. The necessities of the hour have disclosed the great moral forces and agents of the hour, each equal to the de mand, but each equipped for the work demanded. Old Massachusetts has had its full quota, for on her soil have been fought the great moral and ethical battles of the last two centuries of progress for this country, and indirectly the progress of the world in practical morals and ethics, as well as the freedom of religious thought. Boston has been a battery of brains, a radiating centre for brains, a harbor for brewing frash tea for all the mentally, spiritually and progressively thirsty, ever since her brave " Indians" brewed tea for George III. and his parliament, in her barbor. Brain, brawn and culture, backed by a courageous leadership, have been her characteristics. Commercial Boston has been more often wrong than | modern revelations emanating from him. If he was | mortal burden, when provision is made for its eternal

volced it: "We are so apt to see only what souls go from. When our friend dies, we think of all the warm de-lights of life; all the sweet friendships; all the inter-esting occupations; all the spiendor of the sunlight which he leaves behind him. If we could only know the presence of God into which our friends enter on the other side; the higher standards; the larger fellowship with all our race, and the new assurance of personal immortality with God; if we could know all this, how our poor comfortless efforts of comfort when our friends depart, our feeble raking over of the ashes of memory, our desperate struggles to think that the inevitable must be right, how this would all give way to something almost fike a burst of triumph, as the soul we loved went forth to such vast enlargement, such glorious consummation such vast enlargement, such glorious consummation of life.'

Nearer and nearer are approaching the great tides of life in the seen and the unseen. Clearer and still clearer the comprehension of the unit nature of the family of God, the Eternal Spirit, and their everlasting kinship and association; each a part of the common heritage of continuous life; each one interlocked in his relativity to all the others, irrespective of age or clime, of race, color, or condition of being: each under the great family law, inwoven in the nature of the whole, seeking the society, the friendship, the matings with others; each giving voice to an emotional intelligence which toys with the affectionate brute creation, drinks in the glory of life in the vegetable, studies all manifestations of mysterious life with wonder and delight, but associates and fraternizes only with the members of the great family.

When we come to fully understand the great desire born of love, to bridge the chasm between the two existences, to erect a ladder of the subtler essence o matter and pure spirit, by which spirit can descend or disclose its presence in a mundane atmosphere and thus carry on its work and the efforts put forth to accomplish it, we shall then comprehend, in part at least, the strength of the tie which binds all the parts of the race, and makes of it a unit whole.

One God, above, beneath-Though now divided by the stream,

But there is a final consideration to which I must briefly refer. In the exchange of the mortal for the immortal realms, there is found a better equipment of the spirit, one more in harmony with its spirit nature, and adapted to its greatest activities and highest growth. Here we are restricted by our mundane organism. Its three-dimensional limitation is absolute, and its law imperative. With no physical limitations, no obstructions, with the glory of a spiritual light upon the soul, with a nature attuned to fellowship and harmony with spirit associates actuated by the same glowing desire to bless others who are still in spirit darkness, or oppressed and weary with mortal burdens, disappointments, pain, poverty and disease, how the free, untrammeled spirit can fly on its missions of helpfulness; bathe itself in the sea of the all-merciful, the all-loving, and bring refreshment, spiritual health and comfort to the needy of the family on earth? Who would forever carry the

The writer continues his description at considerable length, but its details are far too sickening to place before our readers : sufficient is given above to impart some idea of the fearful state of the victims of leprosy, and yet not a tenth part of its horrors are told.

A superabundance of testimony given by Mr. Tebb shows that leprosy is largely on the increase. Sir Andrew Clark said in a gathering in 1890, over which the Prince of Wales presided: "The evidence is conclusive not only that leprosy exists in a larger measure in recent years, but that new germ centres are springing up in various quarters, and the old centres are widening." Sir Morell Mackenzle, in the Nineteenth Century for December, 1889, after referring to its diffusion in Europe and America, said: "In almost every other quarter of the globe leprosy is rife, and when ever it exists it seems to be slowly but surely extend. ing its ravages." Dr. A. M. Brown (England), in a work upon the subject, says: " From all that we can learn, leprosy is now alarmingly on the increase, particularly in our colonial dependencies, and the fact has been causing anxiety in later years." Following the above testimonies of medical men residing in every quarter are given corroborative of the truth of the statements presented.

The attention of Mr. Tebb was first called to the increasing ravages of leprosy during a visit to Asia Minor in 1884, and to vaccination as one of its sources, by a perusal of the evidence brought before the Select Parliamentary Committee on Vaccination of 1871 by Dr. R. Hall Bakewell. In 1888-9, during a visit to the Virgin, Leeward and Windward Islands, British Oniana and Venezuela, he investigated the serious allegation, in the course of which he obtained particulars of a number of cases of leprosy due to vaccination. These were furnished by respectable colonists. many of whom objected to having their names published, fearing that to do so would be to expose relatives, and seriously damage their own social standing. Mr. Tebb says: "Although the danger of communicating leprosy by vaccination has been admitted in official and other reports, I have on many occasions found it extremely difficult to get at the facts, copies of important documents having been repeatedly refused by officials both at home and abroad, notably in the French colonial possessions. It is perhaps too much to expect that those who regard Jenner as one of the greatest of human benefactors, will display much energy in bringing to light such cases as I have referred to."

Our author cites instances showing the difficulty of obtaining information upon the subject he deals with in the volume before us. He refers to Dr. Charles E. Taylor of St. Thomas, Danish West Indies, who will be remembered as having given in THE BANNER a few years since details of persecutions inflicted upon him by the conservative doctors of that place because of his efforts to introduce improved methods of medical practice. In a communication to the Royal Vaccination Commission Dr. Taylor stated that during his twenty-years' residence in St. Thomas he had known many cases of the communication of leprosy by means of the vaccinator's lancet, but the sufferers or their families invariably declined to have the facts disclosed. A resident physician in Honolulu admitted that leprosy had been disseminated in Hawaii by vaccination, but strongly deprecated making the details known, because of the consequences that would be likely to ensue.

The investigations referred to as having been made by Mr. Tebb were limited to the West Indias, British Gulana and Venezuela. Since then he has extended his investigations to Norway, California, the Saudwich Islands, Ceylon, Egypt, New Zealand , Cape Col-

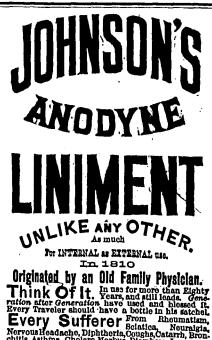
appears ing brothers and sisters.

And what an opportunity the Union gives to those who possess means to do good with their money. By donating now, while they are denizens of earth, they will have the satisfac-tion of seeing the great good accomplished through their means through their means

Just now the Union is considering the neces-sity of building a Home for aged and indigent Spiritualists, and it seems to me this is the op-portunity of all others for those who are able Spirituation, and it seems to me this is the op-portunity of all others for those who are able to come forward and donate liberally toward its construction. No monumental stone, no costly marble erected to their memory, will give such satisfaction to them after they have left the mortal, as will the consciousness that they have left a more enduring monument in this Home for the shelter of the poor and un-fortunate, whose blessing and prayers will be as a sweet incense continually going up to the spirit-world. Doing thus, one would find his wealth a help to him in spirit life, instead of a hindrance, as it is in many cases, for the reason that people are prone to hold on to their money while here instead of using it to do good as they ought; and when they pass to the beyond it is then out of their power to place it where they would, and they ofttimes see it squan-dered and put to evil purposes – which dis-tresses the spirit and makes it suffer. It is to be hoped that donations will be sent to the Union at once and without stint, that it may have a the to even the how on the how one of

to the Union at once and without stint, that it may be able to erect the Home in the near future; and as it continues to enlarge its field of benevolent activity may endowments and be-quests from the kindly-hearted and spiritually wise enable it to continue its good work as long as the need for it shall last.

JANE D. CHURCHILL.



Every Traveler should have a bottle in his satchel. Every Sufferer From Rhoumatism, Nervous Headache, Diphtheria, Cougha, Catarri, Bron-chitta, Asthma, Cholera Morbus, Diarrhoea, Lamaness, Boreness in Body or Limbs, Stiff Joints or Straina, will find in this oid Anodyne rellef and speedy cure. Every Mother Anodyne Limitment in the Bhould have Johnson's Congalance and the Anodyne Limitment in the house for Group, Colds, and Pains liable to occur in any family without notice. Delays may cost a life. Relievee all Summer Complaints like magic. Price, 80 cts, poet-paid is bot-ties, 22. Express paid, L & Johnson & Co., Boston, Mass.

" One family, we dwell in Him-The narrow stream of death."

FEBRUARY 18, 1893.

LIGHT. BANNER OF

Banner Correspondence.

Maine. Maine. Maine. KNOX CENTRE. – Mrs. M. J. Wentworth writes: "The Spiritualists of Rookland, Mc., hay erented a hall for a year, and already it has assumed a pleasant homelike appearance under the careful supervision and tasty em-bellishment of the ladies of the society. Mr. Ezra Whitney generously contributed a fine chapel organ, and other furnishings. Others gave their ald in fitting up the hall. The hall was dedicated Dec. 11th. Your correspondent gave an address upon the Scripture text. 'Am I my brother's keeper?' The nature and pow-er of individual and combined influence were defined, and the responsibility of each to all presented in a manner calculated to impress the audience with the truth that we are to a great extent responsibility of each to all presented in a manner calculated to impress the audience with the truth that we are to a great extent responsible for that which re-sults from our influence and our neglect of doing our duty to others. Beforemene were mode.

doing our duty to others. Reference was made to the doubt and fear that still hold many in bondage—also to those who will not be comforted because they think their loved are not, or can never return. The potency of our truth of spirit-communion was held to be the destroyer of doubt and fear, and

potency of our truth of spirit-communion was held to be the destroyer of doubt and fear, and the consoler of those who mourn. The efforts put forth by the members of the society testi-fy to their recognition of the responsibility of those who know intercommunion between the spirit-world and this possible, and their desire to faithfully discharge their duty to their fellowmen in order that they might consistent-ly dedbate their hall to truth and harmony. The choir furnished excellent music. Mrs. Gena Fairfield contributed inspirational vocal and instrumental music. The President of the society, Mr. Freeman Smith, made appro-priate remarks. The society meets Wednes-day evening in the hall for social, literary and spiritual entertainment, contributed by the Ladies' Aid Society, of which Mrs. Ezra Whit-ney is President. Wednesday evening, Jan. 14th, I lectured for the society, also spoke for it the Sunday following. Mr. Smith opened the meeting with interesting romarks. Mrs. Fairfield, under spirit-influence, gave fine nu-sic, and recognized tests were given by the speaker. speaker.

At the meetings I solicited subscriptions for the BANNER OF LIGHT, also for Miss Abby A. Judson's book, 'Why She Became a Spiritual-ist.' Three subscribed; one gentleman said, 'I want it to do missionary work with,' and I doubt not ere this the book has found its way to other homes and hearts, for I know of way to other homes and hearts, for 1 know of no spiritual books better calculated to do this than 'Was Abraham Lincoln a Spiritualist?' and Miss Judson's book, that so impresses one with her sincerity, ability and earnestness in seeking to make known the blessed truth of spiritreturn. Just such earnest, thoughtful workers as she are needed to go forth and labor for Truth's sake, for Humanity's sake. In time, and that not far distant, Spiritual-ism will be a religion that will meet the soul's highest needs. Already are awakening the Spiritualists and Liberalists to the fact that In-spiration is calling, 'Come up higher,' and

spiration is calling, 'Come up higher,' and brave, strong, true mortals are abswering, 'Lo! we come, through fields of 'Psychical Re-search,' through ranks of doubters and oppos-ers, with hearts throbbing with great love and pity for those who sit in darkness and sorrow; coming in the missionary spirit to bear glad-tidings of great joy to all people."

Oregon.

MCMINNVILLE.-Mrs. L. J. Fuller writes: "It is said agitation of thought is the beginning of wisdom, which I hope may be true iff our case. The lectures of Mrs. Flora A. Brown our case. The lectures of Mrs. Flora A. Brown have caused such an awakening here that the Spiritualists thought the time ripe for organi-zation. They met at the residence of B. F. Fuller on Sunday, Jan. 8th, and organized, adopting the name 'Psychical Research 'Soci-ety of McMinnville.' The officers chosen are Dr. S. A. Young, President; B. F. Fuller, Vice-President; H. H. Welch, Secretary; Dr A. Wal-lace, Treasurer. We hope to show by our lives that ours is a true religion.

tainment, closing with a basket-funch, from which the Society received tifty dollars. She lectured again Jan. 26th, answering questions, giving psychometric readings and closing with independent slate writing. An old gentleman, a member of the Christian church, was chosen as one of the committee to examine the slate. Mrs. B. is a lady in every sense. To know her giving psychometric readings and closing with independent slate writing. An old gentleman, a member of the Christian church, was chosen as one of the committee to examine the slate. Mrs. B. is a lady in every sense. To know her is to love her. She has set our town people to thinking, and draws large audiences. She will be with us again in February."

ister the names and residences of all persons to whom they issue certificates, with the dates thereof, and for, each such certificate said Board shall receive from the applicant two dollars in full for all services and ex-

Old New England Primer.

Designed for the Religious Instruction of Little People-Rather a "Scary" Thing, with Much Talk of Hell in It-Some Samples of Its Contents.

(From The New York Times.)

[Concluded.]

There is one melancholy poem in the little book, which is entitled "Uncertainty of Life," It is printed beneath a cut representing a graveyard scene, made up of a monument, a weeping willow and a wailing woman with a cross in her hand. The poem runs like this:

"I in the burying-place may see Graves shorter there than 1; From death's arrest no age is free, Young children, too, may die.

My God, may such an awful sight A wakening be to me? Oh! that by early grace I might For death prepared be."

The "Sense of the Ten Commandments" given on the next page in this couplet: "With all thy soul love God above, And as thyself thy neighbor love."

"Our Saviour's Golden Rule," covering the same ground, is presented in rhyme as follows:

" Bo you to others kind and true, As you'd have others be to you. And neither do nor say to men Whate'er you would not take again."

This version of the "Golden Rule" is a bit different from the one that is accepted now-a-days. In these times one is told to do as he would have others do to him. It will be ob-served that in the version in the Primer the served that in the version in the Trimer the injunction is not to undertake to do something to somebody else which one would n't put up with himself. There is the "spirit of 76" in that old version.

that old version. Under the head "Instructive Questions and Answers" appears a little bible catechism. "Who was the first man?" "Who was the first woman?" "Who built the ark?" "Who was in the whale's belly?" "Who made you?" was in the whale's belly?" "Who made you?" --these are some of the questions. Another is: "Of what are you made?" To this the an-swer is "Dust." How it must have puzzled the little New Englanders who read this ques-tion and answer to know how it could be true! Dr. Watts's" Cradle Hymn" is in the Primer. Some of the verses are familiar, but one sel-dom sees the whole hymn in these days. [It be-rins:

"Hush, my dear; He still and slumber, Holy angels guard thy bed; Heavenly blessings without number Gently falling on thy head."]

An article entitled "The Burning of Mr. John Rogers" is one of the interesting things in the Primer. Under the cut which pictori-ally tells the story appears this historical ac-count of the affair: count of the affair:

count of the affair: I "Mr. John Rogers, minister of the gospel th London, was the first martyr in Queen Mary's reign; and was burnt at Smithfield February the fourteenth 1554. His wife, with nine small children, and one at the breast, followed him to the stake, with which sorrowth slight he was not in the least daunted, but with wonderful patience died courageously for the gospel of Jesus Christ."

exclaimed the owner of the Primer. "I can hardly believe that such stuff was ever administered to me for religious instruction.

"To my mind nothing better shows what progress has been made in the world in half a century than a comparison betwsen this Primer and the instruction books of the present day.'

February Magazines.

NEW ENGLAND MAGAZINE .- The frontispiece represents "The Pilgrims Going to Church," from the picture by Geo. H. Broughton, a group of fourteen plodding through the snow, equipped with guns and prayer-books. Quite in keeping with this are "The Story of a New England' Parish in the Days of the Province." by one of its parishioners, extracted from a document in the library of the Antiquarian Society at Worcester; "The Pilgrims' Church in Plymouth," a finely-illustrated contribution by Arthur Lord; and 'A Biographical By-path through Early New Epgland History," by C. M. Andrews. The fourth in-stallment of "Ye Romance of Casco Bay" is given (illustrated), and Mr. H. C. Wood supples an interesting illustrated account of "Kentucky's Pioneer Town" (Harrodsburg). The opening paper is " Literary Chicago," by W. M. Payne, accompanied by nearly a score of portraits. An account of "Tacoma" is profusely illustrated. Boston: 231 Columbus A venue.

MAGAZINE OF AMERICAN HISTORY .-- Readers of this monthly will regret to learn of the sudden departure to spirit-life of its talented editor, Mrs. Martha J. Lamb, a portrait of whom and a sketch of whose life and works appear in this issue. Gen. J. G. Wilson succeeds Mrs. Lamb as editor, and contributes to this number a paper upon "Society in New York in the Early Days of the Republic," illustrated with portraits of ladies and gentlemen of that time. Of interesting contents that follow are: " La Tour and Acadia in the Suffolk Deeds," "A North Carolina Monastery"; "The Astor Library," by its chief librarian, Frederick Saunders; "Valuable Revolutionary Documents"; Fac similes of a manuscript of Americus Vespucius, and a letter of Abraham Lincoln, etc. New York: 132 Nassau street.

LADIES' HOME JOURNAL.-A complete story and four chapters of the serial by Howells lead the con-tents. The daughter of Charles Dickens continues her recollections of her father; Mrs. Harrison describes what is expected of "A Well Bred Girl in Society," Ella Wheeler Wilcox enumerates the " Destroyers of Domestic Edens," and Palmer Cox with his inimitable pen and pencil portrays " The Brownies in Ireland." The twenty or more "departments" are dispensers of instruction in household matters from basement to attic. Philadelphia: Curtis Publishing Co.

HALL'S JOURNAL OF HEALTH in its leading article treats upon the "Hygiene of Old Age." An essay upon "Cross Thinkers" follows, and this by an able argument in favor of the immortality of animals, assumed to have been spoken by one of them. Directions are given "How to Restore Drowning Persons," and good advice "To Boys Who Smoke." Many other articles of sound, practical, hygienic value complete the number. New York: 206 Broadway.

THE OUIVER has for a frontispiece (full page) " The Wishing Well"; the illustration "The Wrecker's Light" is powerful; there are many stories and sketches, a fine parable in "The Golden Pathway," some music, poems, and a bundle of short but pointed arrows-as usual. Cassell Pub. Co., New York City. WORTHINGTON'S MAGAZINE opens with a decidedly

interesting paper by J. A. MacKnight; and has a fine display of articles, illustrated and otherwise, by Mrs. Livermore, Lida A. Churchill, Junius Henri Browne. René Bache, and others. A. D. Worthington & Co., Hartford, Conn., publishers.

COTTAGE HEARTH .- "Popping" is illustrated in the frontispiece, in connection with a triplet of verse, indicating two methods of its accomplishment. Matt Crim continues his serial. "Our New Navy" is described by Lieut. Rodgers, and domestic matters are

ALMOST BEYOND BELIEF.

Things Often Happen That We Can Scarcely Credit.

This is One of Them, and We Give It to Our Readers.

It May Seem Remarkable, But We Know That It Is All True.

A strange tale comes to us from Champlain, N.Y. where the principal in this absorbingly interesting account came very near not now being alive to tell the story.

It would seem that a well-known resident of the town, Barney Wilson by name, fell ill. Now illness is a common thing, but not so that of Mr. Wilson, as he says himself, now that the danger is all over.

"I cannot describe how I felt or what I suffered. " It seemed to be at first mostly in my head. I could not think easily; my head felt dull and strange, and I was tired and weak all over.

"I knew mynerves were weak and prostrated; that I had dyspepsia terribly. Why, I could scarcely eat anything from one day to another!

"I could not sleep nights, and woke mornings feel ing weak, tired and dragged out. It came near being my death stroke, I tell you, and we did not know what the end would be

" Can you believe it, I lived and suffered like this for whole year!



MR. BARNEY WILSON.

"And then, when I had become about hopeless, I saw the advertisement of a medicine, Dr. Greene's Nervura blood and nerve remedy. I procured some from the druggist at or ce, and before I had taken two bottles I was so much bett ir that I was astonished? "I continued its use, and new I am feeling as welland sound as 1 ever was in my life. I can truly say that had it not been for Dr. Greene's Nervura blood and nerve remedy 1 should now be in my grave.

"I have recommended this wonderful remedy to all my friends. I cannot speak too highly of this great medicine, and 1 carnestly recommend it to all who are suffering from disease "

Our readers would be toolish indeed if they do not follow Mr. Wilson's advice, if they are sick or out of order, for it is a sure thing that this remarkable remedysures. Besides it is purely vegetable and harmless. The great physician and specialist in nervous and chronic diseases, Dr. Greene of 34 Temple Place, Boston, Mass., discovered it, and he and other physicians prescribe and recommend it. The doctor also can be consulted free of charge in regard to any case personally or by letter.

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Indiaña.

FORT WAYNE. - "Open Optics" writes: "You have, doubtless, heard of an attack upon

Spiritualism made in this city by Mr. Dunlop, Spiritualism made in this city by Mr. Dunlop, a clerical gentleman whom some of our citizens have adopted as a guide to the New Jerusalem, but who to others appears to be a very blind one, to say the least. Mr. L. O. Hull, in the Fort Wayne News, reviewed his attack, and showed quite plainly that as is apt to be the case with blind leaders heled his followers into a ditch, from which they will find it difficult to extricate themselves; for if they believe Dun-lop they must renounce their bible; and if they do not believe Dunlop they must admit the do not believe Dualog they must admit the truth of Spiritualism. As the readers of *The News* view the discussion now, they behold Dun-lop suspended on one horn of a dilemma, and are wondering how he will manage to get down and not break his theorograf neck."

Massachusetts.

BOSTON.-George Mostow writes: "In Mr. Tucker's life and letters of the 'St. Catherine' of the Salvation Army-Mrs. Booth-is an interesting note that when she was approaching physical dissolution, speaking of heaven she said :

said: 'I don't believe I shall be fastened up in a corner playing a harp; I shall let the folks do it who like; but I shall travel about if I can. I shall come and see you if I can, and whisper things to you—some things that I have not been able to say. Oh! I wish there was some way of getting a letter to you when I am gone. But perhaps I shall be able to visit you in dreams and visions of the hight.'"

The "Medical Trust" Proposed for Maine.

STATE OF MAINE.

An Act to Prevent Incompetent Persons Practicing Medicine and Surgery.

Be it enacted by the Senate and House of Repre sentatives in Legislature assembled, as follows:

sentatives in Legislature assembled, as follows: Sect. 1. The Governor, with the advice and consent of the Council, shall appoint three suitable persons to be a State Medical Board of Registration, one for one year, one for two years, and the other for three years, and each until his successor is appointed and quali-fied; and each year thereafter, another member of said Board shall be so appointed for three years, and until a successor is appointed and qualified. In case of a vacancy, another shall be appointed, as aforesaid, to fill the unexpired term. Before entering upon the duties of their office, the members of said Board shall be sworn to faithfully and impartially discharge the same, and a record of their oaths shall be made upon their commissions.

be sworn to faithfully and imparisally discharge the same, and a record of their oaths shall be made upon their commissions. Sect. 2. No person (except as hereinafter provided) shall practice medicine or surgery in this State unless he shall first have received a medical degree at a law-fully established medical college or school having au-thority to confer the degree of Doctor of Medicine in the United States, or at a similar school or college in some other State or country, whose standard of school-arship is equal to the average standard at medical col-leges in the United States, and shall have exhibited the evidences of the same to said Board, and been duly registered according to the provisions of this act. Sect. 3. Said Board of Registration shall, upon the production of the diploma, or other sufficient evidences aforesaid, certify to that fact, and that he is author-ized to practice medicine and surgery in this State; and such certificate must be signed by a majority of the members of said Board. In a suitable book, to be kept in the Secretary of State's office, they shall reg-

" Oh two will buy them beef and beans, Oh! who will buy them beef and beans, Oh! who will buy them beef and beans, When I am dead and gone? —Some other man."

Certainly Mr. Rogers would have been more Certainly Mr. Rogers would have been more than human had not his disgust at the perform-ance that was going on about him been tem-pered somewhat with the reflection that he would n't have to "hustle" any more for his enormously large and expensive family. But the book says that a few days before his death Mr. Rogers wrote a poem of thirty-nine verses of four lines each, containing "advice to his children." The poem is given in the book. In it Mr. Rogers, after stating that he expects to die right away, goes on to instruct his numer-ous progeny in the way that they should go. He tells them in the course of the poem that he's not afraid to die.... he's not afraid to die.... Further on one may read:

Further on one may read: "There is a dreadful flery hell, Where wiked ones must always dwell. There is a heaven full of joy. Where godly ones will always stay, To one of these my soul must fly, As in a moment, when I die." Following lines go on to tell what the little shaver must do to get to heaven, and what he j must leave undone to keep out of hell. One of the athings to be left in thoma

the things to be left indone is stated in these words

words:
"When wicked children, mocking, said To a good man, 'Go up, baid head!' God was displeased with them, and sent Two bears, which them in pieces rent. I must not, like these children vile, Displease my God, myself defile!
Like young A bliah, I must see That good things may be found in me."
The "Shorter Catechism" follows, with its one hundred and seven questions and answers, and then comes "A Dialogue between Christ, a Youth and the Devil." The youth is the first to speak. He says that he means to "go it while he 's young," or words to that effect. That suits the devil to a dot, and he says so in these words: these words:

words: "The resolution which you take, Sweet youth, doth me merry make, If thou my counsel will embrace And shun the ways of truth and grace, And the truth of the burse and swear; And be as proud as any are, And with thy brothers will fall out, And shuth thy brothers will fall out, And sitters with vile language flout, Yea, fight and scratch and also bito, Then I in thee will take delight. If thou will but be ruled by me, An artist thou shalt quickly bo In all my ways," etc.

In all my ways," etc. In spite of all warnings and cautions, the youth decided to go to the devil. He wont, and in the course of time came to his death-bed, still a youth. Then he called loudly for help, but he had sinned-away his day of repent-ance he was told. He was left to the merciless mercy of Death, who came to him and said: "Youth, I am come to take thy breath

7 of Death, who came to him and say Youth, I am come to take thy breath, And carry thee to the shades of death; No pity to thee I can show. Thou hast thy God offended so: Thy soul and body I'll divide, Thy body in the grave I'll hide; And thy dear soul in hell must lie, With devils to eternity."

To this little tale is appended a moral: "Thus end the days of wloked youth, Who won't obey nor mind the truth, Nor hearken to what preachers say, But do their parents disobey. They in their youth go down to heil, Under eternal wrath to dwell, And do not live out half their days, For deaving unto sintul ways."

"What obserful reading that for ohildren!"

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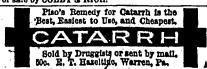
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to be of Heathen Origin. The first of this series of communications was received by Mr. J. M. Roberts, at that time editor and publisher of Mind and Matter, in March, 1880. It was from Fotanion, a Greek philosopher of the Alexandrian school, who, born into earth-life A. D. 250, passed from it in the year 313. The communications continued to be received until 1886, under the direction and superlutendence of Aronaman, the presiding spirit of the band, whose ministrations to Mr. Roberts began as early as April, 1878. Mr. Roberts was a man of fine education and marked ability as lawyer, and through these communications became a great student in ancient religions, making extensive researches therein, as will be seen by als notes and comments in this volume, gen-erally in full corroboration of the truth of its contents. Bri-of the identity of the communicators. Oloth, 12mo, pp. 608. With portrait and other illustrations. Price §1.50, postage 12 conts. For sale by OOLBY & RICH. TTHE SCIENCE OF IMMORTALITY. A

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A UNEAL UPPEN will add gratisone LITTLE GEM CALLA, a lovely little sort growing only 8 inches in height, and biooming all the time. OUR BRONZE BLUE CATALOGUE (VEGETABLE SEEDS, HULBS, FLANTS and RARE FRUITS, is the most benefitful and complete over issued. Iso pages, hundreds of Elegant Exprivings, Stipple Lithermule Covording 7 beautiful inree Colored Flates. We offer the finese standard varieties and novelides in Flowering Birubs, Cannas, Aquatic Flature, Chrysanthe-mums, New Carnations, etc. Algo a large list of the finese rose still cents each. Don't miles our Great Control of the finese varieties and provide the standard varieties and complete the finese standard varieties and novel be the still a stand start of all kinds and rare mums, New Carnations, etc. Algo a large list of the finese roses at 10 cents each. Don't miles our Great Japances Winoberry, Trailing Queen Fuchsin, Yolow and Little Gem Callas, and lastly GLADIOLUS CHILLIPSI, the greatest floral novelty of this generation. Flowers 7 inches across, aplkes of blow over two foetin longth, color sthe most be east from to very any passing or others. Me addition over subseribers for our beautiful and novel, surpassing or others. Magents if they subseribers for our beautiful and movel, surpassing or stroking. The want agents the they subseribers for our beautiful and movel, surpassing or others. Co., New All Algo and two elegant colored plates cach month. Great Promiums. Eample copy free. Address DOHN LEWIS CHILDS, Floral Park, Oueens Co., New All Algo and two elegant colored plates once month. Great Promiums. Eample copy free. Address and two elegant colored plates once how the subset finese thing ever produced in florates and subserved and two elegant colored plates once how of the subset finese thing ever produced in florates and the delegant free to start of the subset bear free to start of the subset for subset for our great plating of subset bear is the subset of the subset for the subset of the subset for the start of the subs



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BANNER OF LIGHT BOOKSTORE. SPROIAL NOTICE.

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SPECIAL NOTICE. Ooiby & Rich, Fublishers and Bocksellers, O Resworth Aircet (Germarty Montgomery Piace), corner of Province Street, Boston, Mass, keep for sale a complete assortment of Spiritual, Pro-gradive, Reformatory and Miscellancous Hooks, at Whelesale and Metall. TARNS UASI.-Orders for Books, to be sent by Express, must be accompanied by allor at least half cash. When the monty forwarded is not sufficient to fil the order, the bal-ance must be paid 0.0. D. Orders for Books, to be sent by Midl, must hariably beaccompanied by cash to the amount of each order. We would remind our patrons that they can remit us the fractional part of a dollar in postage stamps on the sale of Books on commission respectfully declined. Any Book published in England or America (not out of partment of the American Express Co. at any place where that Company has an agoncy. Agents will give a money or-der receipt for the amount sont, and will forward us the partment of the American Express Via and States for for any stated time, free of charge, scrept the usual fee for isoning the order, which is 5 cents for any sum under 50.00. This is the salest method to remit orders.

In quoting from THE BANNEE care should be taken to distinguish between editorial articles and correspond-ence. Our columns are open for the expression of imper-sonal free thought, but we do not endorse the varied shades of oplaton to which correspondents give utterance. CON to attention is paid to anonymous communications. Name and address of writer in all cases indispensable as a guaranty of good faith. We cannot undertake to preserve or return canceled articles.



[Entered at the Post-Office, Boston, Mass., as Second-Class Matter.]

PUBLICATION 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.

THE AMERICAN NEWS COMPANY, 39 and 41 Chambers Street, New York.

COLBY & RICH, PUBLISHERS AND PROPRIETORS.

Banner Editors.

Matter for publication must be addressed to the EDITORS. All business letters should be forwarded to the BUSINESS MANAGER, in order to receive prompt attention

tremble, Ignorance dies, Error decays, and Humanity rises to its proper sphere of Knowledge.—Spirit John

Special Notice to Advertisers.

As Wednesday, Feb. 22d, will be observed as a national holiday, THE BANNER forms for the inside pages will go to press one day in adday. V

Those having advertisements which they wish to renew on the seventh page of our issue for Feb. 25th, must make application at our Counting-Room on Friday, Feb. 17th, instead of Saturday, 18th.

Progression the Great Law.

If it were not so, if things came to a dead standstill at a certain stage or point, if there were no change, no progress, no advancement, no evolution, life would suddenly become death, hope would be extinguished, aspiration would be unknown, and the horizon of our lives would become the adamantine walls of a perpetual prison from which there would be no release. But happily such is not the law or- Among the noted investigators announced dained. That requires of us constant movethe present open and free intercommunion be- but otherwise a good man); Rev. M. J. Savage, tween the denizens of this world and the other, of the Unity Church of this city; and Dr. B. O. ich was a general impossibility with people in the centuries before us. The human intelli- Psychological Society, which is composed pringence has grown larger, broader, and more cipally of "ministers"). comprehensive, enabling it to become disabused of old prejudices that, like toadstools. spring up around the decaying stumps of tradi- of THE BANNER is put to press. tion, and to extend hospitality to all forms of truth coming through all possible channels. needs no sensationalism of the daily secular Until the general mind had progressed to such press-whatever the motives of said press may a state, the clearer light of the surrounding be-to "boom it," or otherwise. The Spiritspirit world could not be expected to enter ual Philosophy stands solely upon its own with its welcome illumination. The last half merits, and nothing will prevent its remaining of this nineteenth century was deemed the there. right time in the world's experience for spirits/ to become consciously present to mortals, and last Sunday, the first thing we encountered thus to inaugurate an entirely new era in the life of all humanity. We are all talking about the marvelous progress of our age, and we boastfully assert that the world has made more advancement in the last fifty years than in the ten centuries preceding. Discovery and invention, the rich result of the emancipated human mind, have carried forward civilization further in that brief period than it was ever advanced in centuries before. And if material progress has gone on at such a pace, why is it not reasonable to infer that spiritual progress should be commensurate, in obedience to the same law? Why is it not plain to the reflective mind that bestows on the subject due attention, that, Spiritualism is the outcome of the spirit of progress in the preceding centuries, just as electricity, steam and other material agencies were the result of the continual improvement of inventive skill and the investigating spirit? These came just when they formed the expression of the expanding and evolving thought of man. So also came Spiritualism, at the very time when the spiritual experience of man, including his broadening intelligence and higher thought, had made ready the welcome advent of the larger and more exalted truth. Everything in its due time, even as the various gifts are distributed as described by the apostle. Spiritualism is the surest proof of man's spirit-progression, and cannot otherwise be considered. If it is so recognized and accepted, what an expanding horizon surrounds this limited landscape of mortal life, and with what grateful joy ought we not to welcome so priceless a boon to our conscious spirit-existence. It means nothing less than progression without end. In the present life it is the grand certainty-not faith or hope merely, but certainty-of continued growth, enlarging knowledge, expanding character, and endless life hereafter. In the other life it is the fast and fixed promise of immortality, of the real meaning of which we can here enjoy but the faintest and most meagre conception. Of course it is in its immedi-ate bearing on this present earth-life that Spiritualism works, and is intended to work, its chief results. No one ever questioned that the inhabitants of the other world could hold communion with one another in conformity to

the divinely established laws of spirit intercourse, though never in definice or disregard of them; the problem whose long-needed solution was awaited by hungering and thirsting humanity was the successful exchange of thought between excarnated beings and those who are the tenants of fleshly houses-the intercommunion of the inhabitants of the two realms, and thus the dissipation of the darkness and gloom in which the world has so long wandered.

If the time was ripe for the general coming of so momentous a revelation to men, why should we doubt that such a revelation, obeying only the unchanging law of progression, has indeed come? Why question the fact, any more than that of electrical science and invention, which did not come until all things were ready? Man does not operate the law, nor consciously provide for its successful working; that is arranged above, and we are simply the unconscious and unobserving agents of its preparatory demands. When all was ready, then we were shown that what we call death is not the termination of life, but the low and darkened portal through which we enter on a grander, purer, higher, and far nobler life than this; we learned that the grim superstitions and traditions, the depressing dogmas and imprisoning creeds that had weighed down the human soul for all the slow-passing centuries, were only human contrivances for purely human ends, and instantly faded away and were gone in the illuminating power of the broad and bright light of Spiritualism. The churches themselves are to-day acknowledging the fact, while they scoff at the evangel by which the blessed truth has been made known. It is progression, and they all confess to it. Spirit-

Sensationalism

world the world that is to come.

ualism itself is progress, heralding for the

Seems to be the policy of quite a portion of the daily secular press-at least in its dealing with Modern Spiritualism; by a cultivation of the "gruesome!" the "scientific!" and the "extraordinary!" the managers of such papers hope to at one and the same time gratify the morbid proclivities of their readers, and increase if possible their own journalistic circulation.

The Boston Globe, imitating the course of the New York World in this respect, is now sending out its young men, who claim to share in the editorial responsibility of the Sunday edition, requesting Boston Spiritualists, and others not yet full-fledged, to write up their 'experiences" over their own signatures, thus shrewdly catering to their-the applicants'vanity, if nothing more.

We are led to these remarks because the senior editor of THE BANNER was last week applied to for fifteen hundred words for the edjtorial page of The Globe. We informed the vance, and the office will remain closed that young man that we had no time to furnish quasi-editorials for that paper; that it occupied the most of our time to legitimately edit our own paper; that he could scan our fileswas welcome to do so-wherein we had given our best thought for nearly thirty-six years. But the-probably-instructed-young man declined our proposition, as he said he wanted the matter from first hand. This is the third attempt at an interview which we have had from the "enterprising" Globe, and we hope and trust it will be the last.

Now comes the nub: The Globe's advertisement on Saturday said :

"Do People See GHOSTS?" [immense capitals], and commented by remarking, "The most astute[?] investigators in Boston, whose experiences, to say the least, have been astounding,' are "among the contributors to this symposium." were: Prof. Dolbear of Tufts College (who eviment, activity, development, progress. Hence dently is a novice in regard to ocular topics, Flower, of The Arena (who is active in the

Overthrow the Trusts.

To see the dangers that encompass the economic situation is one thing: to discover and apply an effective remedy is quite another. The combinations of capital in every direction people, a class of semi-materialists, who worare the standing threat of the times. Healthy competition, that allows room enough for all kinds of individual industries and interests, is being effectually stamped out. In order to restore it vigorous remedial legislation must be applied, and without further waiting. The Boston Advertiser, notoriously conservative, is driven to remark that "every day the signs multiply that the next great politico-social question to mightily stir the American people is the question of industrial and commercial trusts. It is not only the next question, but one that is coming close and pressing hard. The latest revelations are merely symptoms that show the progress of the disease that is fastening upon the body politic, and threatening its breath, if not its life. When a single corporation not only regulates at its pleasure embodying the "prospective" income and spirthe total product of a necessity of life (coal). not only fixes the price which every dealer shall pay, but assumes to dictate the price at which every dealer shall sell, the abuse has reached proportions that compel universal attention.' uprising of the public spirit that will teach a true servants of the spirit-world, to warn them salutary lesson.

Remedial legislation is of course the way to reach and meet this effrontery of the age, that respects nothing that is not compulsory to the last letter. But how secure a remedy by means of legislation? It can never be done as long as legislation is dispensed by purely party methods, resting only on party organization. the other in bidding for the favors of the to'be lavish with their bribes. Strict party government never will give the people honest and wholesome legislation, intended to benefit all people everywhere alike. Then what kind of government will, it is asked. A government of the whole people, we are ready to answer. We are living under no such government now. Abuses and wrongs can never be removed by those who are naturally and by association far more interested in their con- fall. tinuance than their removal. When the whole people are represented in legislation, the legislative body being but their mirror and reflection, then we may confidently hope for the rectification of many current evils from which we now suffer, and not much before.

The Effort for "Medical Laws" in **Connecticut and Majnel**

In former issues of THE BANNER, Wm. Fos ter, Jr., and others have acquainted our readers with the movement in Connecticut, on the part of the medicos, to get a "trust law" for their benefit; Prof. Alexander Wilder has a letter in condemnation of this step in another column, which speaks straight to the point-as his writings always do.

An earnest letter of protest-written by Dr. W. J. Rouse of Bath, who, with others, has taken up the burden of fighting medical monopoly in the Pine Tree State where the late lamented A. S. Hayward laid it down-appeared last week, showing that the Maine medicos are moving for a medical registration act, with all that it implies; and declaring that the conflict is about to begin there between the friends of freedom of choice in matters remedial, and the prejudice or interest-blinded disciples of State medicine.

We give on our third page the full text of the proposed Act, as sent us by Dr. Rouse; and print on the eighth page of this issue a Petition in Remonstrance to it, which tells the full story.

The friends of equal rights th medical practice residing in Maine should arouse themselves and utilize all such means as may suggest, to "head off" this attack upon the peo- before? ple's rights, made for the practical benefit of

Caution to Spiritualists.

Since Modern Spiritualism became a factor on earth, nearly half a contury ago, and to-day counts its adherents by millions of intelligent ship the ducat more than they do the spiritual knowledge they have gained by and through mediumistic sources, now, at this late day, are endeavoring to switch off good honest Spirit-ualists to take stock in lland speculations, although, indeed, a few cunning operators of the long ago played their hand at this decoy game, which THE BANNER exposed from time to time.

Now we find there is a revival of these speculative schemes to draw money from the many in order to fill the purses of a few interested persons. To-day the speculative fever is again uppermost in certain quarters, and these operators, under the guise of planting spiritualistic villages and camp meeting sites, are pressing THE BANNER to print their several manifestos itual glory of taking part in such monetary investments.

No doubt there are some people--good honest souls-who favor these schemes, ignorant of the special modus operandi of their promotors. And The Advertiser thereupon threatens an To all such we feel it to be a duty we owe, as to be on their guard.

A Kindly Deed.

COLBY & RICH, publishers of the BANNER OF LIGHT, hereby acknowledge with gratitude the receipt from her executor, John W. Gray, of a bequest of \$100 by will of MRS. MARY P. GRAY, of Weston, Middlesex County, Mass. Each of the two parties will only compete with Of this amount \$50 are to be devoted to the God's Poor Fund of THE BANNER, and the trusts and monopolies, which can well afford other to the work of carrying out the best interests of the Spiritualist Cause.

MRS. MARY P. GRAY was the widow of John B. Gray, of Vassalboro, Me. She had formerly resided at Weston, Mass., but passed to spiritlife at the residence of her son, Mr. John W. Grav. in Everett, Mass., on the 28th of Decem-Ber, 1892, having attained the age of 79 years 9 months and 12 days. The immediate cause of her decease was the result of an accidental

She had been a widow upward of forty years, and a firm and consistent believer in the Spiritual Philosophy for more than thirty years. She has now entered the practical realization of the grander conditions of the Higher Life.

Unbelief Without Reason.-How many people profess a very positive belief in a hereafter, yet more positively refuse to listen to any actual proofs of it when brought to their attention. They are willing enough to admit that angelic spirits appeared to and instructed the people of old, and that they are as likely to appear again at some coming time; but they strenuously deny that such have appeared and communicated" with mortals at the present time, for no better reason than that they have neverseen nor communicated with them. Nor do they care enough for their professed belief to take the trouble to confirm it, when they to take the trouble to confirm it, when they can as easily as not. Their peculiar supersti-tion is, that the Deity did certain things in times past, and will do them again in times to come, but that he cannot or will not do them now—as if his power was suspended. It is a belief akin to the common one that men re-gard all other men mortal but themselves. Now if the Deity wrought such wonders among people more or less sunk in barbarism, and certainly as a rule rebellious against his authority, how much more reasonable it is to infer that he would show even more marvelous works among the people of the present age, who profess above all things a zealous willingness to spread abroad the greatness and glory of his name and establish his kingdom throughout the earth. Are we not God's chosen people at least equally with any that have gone

FEBRUARY 18, 1898.

Twenty-Five Years a Medium.

On the evening of Feb. 10th, 1508, Miss Mary Theress Shelhamer-now Mrs. Longley of the Banner of Light Circle-then a young girl of fourteen years, was for the first time entranced by a spirit intelligence, and made to give a communication from the other world. This event occurred in the public circle of Mrs. M. E. Beals, a well known medlum of Boston at that time.

On the evening of Feb. 10th, 1893-the twenty-fifth anniversary of that lady's mediumship-Mrs. Longley was tendered a dinner by Mr. and Mrs. J. B. Hatch, Sen., at their residence, 54 Green street, Charlestown, in which the near relatives of the honored guest participated.

Following this enjoyable feast, at which mingled Following this enjoyable least, at which intriged mirth and reason religued, a select company of old-time friends of the host and hostess and of Mr. and Mrs. Longley assembled, to give greeting and con-gratulations, and to pay their tribute of respect to the lady who has served as an instrument of communica-tion between the two worlds for a quarter of a cen-

The early hours of the evening were devoted to the interchange of thought and social conversation be-tween the guests, which continued until Mr. Hatch, Sen.—the worthy host—opened the more formal part of the exercises in an eloquent and impressive address relative to the life work of Mrs. Longley along the lines of mediumistic service, and to her character as a woman and a friend to humanity, concluding by the reading of an interesting letter from Mrs. M. B. Sprague of Boston (who has just rounded out her eighty-second year), formerly publisher of *The Voice* of *Angels*, extending her tribute of love and praise to The Banner medium, and expressing her sorrow at her inability to be present. Letters of regret that, owing to illness or previous engagements, the writers would be unable to attend this interesting event, had also been received from a number of prominent Spiritualists, among them being Col. Wm. D. Crockett, 'Mrs. Alice Waterhouse and others. tury. The early hours of the evening were devoted to the

others. At the conclusion of his remarks, Mr. Hatch pre-

others. At the conclusion of his remarks, Mr. Hatch pre-sented the following well-known workers—each of whom added to the meed of love and congratulation extended to Mrs. Longley in eloquent and impressive words: Mrs. Wm. S. Butler, Mrs. M. A. Brown, Mrs. C. Fannie Allyn, Mr. Wm. Potter (Conductor of the Boston Lyceum), J. B. Hatch, Jr., (Conductor of the Boston Lyceum), Mrs. M. A. Lang, Mrs. J. A. Shel-hamer. And Dr. J. A. Shelhamer. The address of C. Fanule Allyn was one repiete with grand thoughts and noble utterances, while the im-promptu poem with which she closed was a perfect gem of beautiful diction and thought which charmed the company, and elicited expressions of regret from all that it could not be preserved. Mrs. Allyn charac-terized the occasion as "The Silver Anniversary of the Wedding of Truth to an Awakened Soul," and made most happy applications of the work and mis-sion of true mediumship to the regeneration of an en-slaved humanity from the condition of servitude and sorrow toward one of happiness and freedom, stating that she believed that even a higher beauty and value than merely the exercise of mediumship-grand and important as that is to the world—are to be found in such lives as-that of the honored guest of the evening, in the datify expression of the noble characteristics of a.true womanhood, which is so helpful to a struggling world. Mrs. Butler expressed her love for Mrs. Longley as

a true womanhood, which is so helpful to a struggling world. Mrs. Butter expressed her love for Mrs. Longley as a woman and a worker, while holding a special ten-der regard for the lady as the mouthplece for her-Mrs. B.'s-ascended daughter, who had volced to the mother's longing heart words of affection and identifi-cation, when the first few weeks of a heavy bereavo-ment held their shadow of gloom around her. Mrs. Brown, under the influence of her spirit-guide, spoke most beautifully to Mrs. L., not only congratu-lating her upon the work which had been done through her mediumship, but upon the labor which is to be ac-complished along the same line of service in the com-ing years of her mediumship. In answer to the call of Mr. Hatch, Mrs. Longley feelingly responded to the eloquent words spoken in her behalf, aluding to her early work as a medium, and closing with the expression of hope that she might continue to serve as a medium for the spiritual world as long as she remained on earth. Mrs. Long-ley said that she feit satisfied that any medium who desired to be faithful and harmonious in the work, wowld not only find rare compensation for all personal sacrifice he or she must make in the discharge of duty, through the evidences of eternal life and immortal truth, given by the spirits who attended them. While it was distinctly understood that no material mission

Recitations of a high order were rendered by little Willie Sheldon and Master Eddle Hatch. A choice

Recitations of a high order were rendered by little Willie Sheldon and Master Eddle Hatch. A choice collation was served to the appreciative company, which won its due meed of regard. The entire house was thrown open to the assembly on this occasion, and the musical exercises of the evening—which were finely rendered, and consisted of quartet singing by Mr. and Mrs. Longley and Mr. and Mrs. J. B. Hatch, Jr., singing by Eddle and Charlie Hatch, with autoharp accompaniment, violin selec-tions by Master Charlie Hatch, and selections upon the autoharp by Mr. Wm. Potter-were executed in the parlors of Mr. and Mrs. E. W. Towne, the daugh-ter of Mr. Hatch. Sen. During the evening Spirit "Lotela" took possession of her medium, who disappeared from the rooms for a few moments, returning dressed in the new costume of that sprightly Indian maiden—a costume of snowy white embroidered in red, with crown, leggins, mocca-sins and wampum pooch to match—who spent a happy hour of enjoyment and conversation with her earthly reference

hour of enjoyment and conversation with her earthly friends. The entire occasion was one of profit and pleasure to all, and passed into the records of time leaving a line of shining memory with all who had participated in it." The state of our health was the only barrier that deterred us from being present on this very interesting occasion.

14. A. J.A.

The said "experiences" of those caught in The Globe's types will appear ere the next issue

MODERN SPIRITUALISM is a holy work. It

LATER.-Upon taking up the Boston Globe was the following by the editor:

"Page 20. Do People Really See Ghosts?" a sub-ject treated editorially by Rev. Minot J. Savage, Mr. B. O. Flower, Prof. A. E. Dolbear, Joseph Cook, Mr. George D. Ayers, John Wetherbee," and others.

Upon referring to the said page we were astonished to perceive, over the names of several Spiritualists of experience, remarks of the most superficial character.

We shall never forget the brief editorial we made several years ago-when The Index. edited by Mr. Abbot (a talented man) was in existence-to the effect that the time seemed not far remote when Modern Spiritualism would become popular, as it was founded upon fact. Mr. Abbot copied our paragraph, and etc. said, in effect, editorially, that when that time came, then would be Spiritualism's danger, as eleventh-hour investigators would arise, who had axes to grind, and come before the public as, par excellence, the only reliable persons on the globe to investigate scientifically (?) the phenomena of Modern Spiritualism!

We advise Spiritualists, per se, to keep clear of all such people, however plausible may be their "psychic" pretensions. Let the good work of MODERN SPIRITUALISM go on, as it began, by and through its humble mediums, whom the great Spirit-World inspires, and will continue to.

17 The epidemic of death appears to be rag ing all around us-especially selecting intellectual men, who seem to be going to the Bevond ere their allotted time. It is so, in our oninion, and from apparent cause, purely physical. They prematurely exhaust their brainpower to such an extent that it causes indigestion, and the weakening of the bodily powers consequent on malassimilation. Then the slightest cold intervenes, and the heart ceases to perform its natural functions. "Divine Providence" has nothing whatever to do with such premature deaths. It is simply a disobeyal of the natural law-nothing more, nothing less.

195 We shall print next week the report (made expressly for THE BANNEB) of a lec ture delivered before the society of "Seekers After Spiritual Truth," Washington, D. C. Jan. 15th, 1893, by GEORGE A. BACON, entitled

"Death and the After-Life."

professional M. Ds. Let them, in each locality, cut out this remonstrance petition head, paste it upon a sheet of paper, sign the Remonstrance | that you are going where they are?" asked the themselves, call on their neighbors to sign it. for the common weal; and when the sheet of

paper is filled, send the document so signed sciousness had entirely departed. The dying direct to Dr. W. J. Rouse, 109 Front street, man (so say the press dispatches) without open-Bath, Me., who will personally see that it | ing his eyes, slowly and feebly raised the index reaches Augusta.

Let the citizens of Maine who do not wish to be put under guardianship medically, also | sion, however slight, of his knowledge of earthwrite to or visit personally their senators and representatives, acquainting them with the recognition of his belief in the continuity of full sweep of the popular voice against this existence and the reliation of spirits in the self-seeking irruption of the "Regular" medicos alike upon the time of the Legislature and the constitutional rights of its constituents!

Spiritualist Congress at Brussels.

P. G. Leymarie, editor of La Revue Spirite, Paris, sends us the following regarding the next International Spiritual Congress-to be held at Brussels-with a request that it be placed before the Spiritualists of America:

CONGRESS SPIRIT AND SPIRITUALIST OF 1894. The Committee of Propaganda, nominated by the Congress of 1889, asks all the directors of Spiritualist societies, and the editors of Spiritualist journals in all parts of the world, to inform the various local socie ties in their several vicinities, and all the investiga tors and friends of the Cause, that the Committee de sires them to,

1st, Prepare a series of questions to be discussed in the approaching Congress at Brussels, convening in September, 1894; to address these questions to the office of the Committee, No. 1 Rue Chabanais, Paris, Libraire Spirite, not later than the 5th of June, 1894. 2d, To inform the Committee of their wishes in as concise a manner as possible, to enable the Commit tee to arrange a program, containing and indicating the general desires of the Modern Anglo American Spiritualism, and of Spiritism according to Allan Kardec.

3d, That the Committee having prepared the list of questions to be discussed, will bring this list to the knowledge of all interested in the Cause six months before the opening of the Congress.

In the name of the Committee, P. G. LEYMABIE. Paris, Jan. 6th, 1893.

THE MUSEUM OF PHENOMENAL PRODUCTIONS being established by the Historian of the Veteran Spiritualists' Union, now contains over two hundred objects of interest, contributed from England, Scotland, France and the United States. Promises have been made that as soon as apartments are obtained wherein the articles can be placed, to remain permánently and open to the public, many valuable additions will be made. It is hoped by the society that this will occur before the large influx of strangers from abroad, likely to take place in this as in all other cities next summer. In the meantime contributions are solicited in order to make them ready for the public exhibit.

Hon. A. B. FRENCH (Clyde, O.) informs us, under recent date, that his work, " Gleanings from the Rostrum," is meeting a good success in the West-as the book richly deserves. He was at the time lectur-

ing in Columbus, O., but was to go thence to De Leon Springs, Fia., for a three-weeks' lecture trip.

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Recognizing the Spirits .- "Do you remember Walker and Emmons? Do you know

watching wife of Mr. Blaine, as dissolution was doing its mysterious work and before confinger of his outstretched hand to point upward. He did not after that give any indica-Ay things. It was a significant though silent other world. Why should it, then, be any impossible stretch of human belief to recognize their thoughts to spirits still in the flesh, in intelligible messages, eyen more easily than mortals can send their thoughts outward and upcal dissolution, instinctively acknowledged by a silent gesture, the last he ever made, his undying belief in the reunion of spirits, and hence in their surrounding presence. And if that, then why not also in their power to impress themselves on us, to communicate intelligibly with us, to influence us for good or evil, to aid us when we invoke their effective assistance?

A Court Traveling Out of Its Record .- According to a decision of the Pennsylvania Supreme Court, the old blue law of 1794 concerning the publication of Sunday newspapers is declared constitutionally legal. The publisher of a small Sunday paper was convicted in 1891 under the statute prohibiting the following of worldly pursuits on the Sabbath except such as are necessitated by the wants of the community. The Court explains that the statute is explicit, and allowed of no other interpretation than one which insured conviction. The Court observed that the framers of the law could not have foreseen the growth of newspapers, or they would perhaps have exempted them from its operation. But that has nothing to do with it. The Court does not sit to fish up a possible meaning and intent of the framers of an antiquated statute. The real issue, and the only one, is the relation of all such blue laws to the conditions of modern life. That issue the Court did not touch, nor even approach! It is for legislatures to adjust this relation. The Pennsylvania Supreme Court, however, assumed to commend the ancient statute, only suggesting to its zealous supporters that it will not do for them to urge a too strict enforcement of it, lest it should lead to its repeal !

The Ladies' Lyceum Aid Association, of Boston, will give an extra good supper Wednesday, Feb. 22d-Washington's Birthday-at 514" Tremont street, at 6 P. M. Price, 15 cents.

Report of Vermont Spiritualist Convention next week.

Onr Indian Corn in Europe.-The Indian corn that is indigenous to American soil could not be exported to Europe, as American wheat is, for some undiscovered reason, and with a crop of two billion bushels we lack a market precisely where we ought to be by reason of vast populations hungering for cheap and nourishing food, and precisely when we want one. For some years efforts have been persisted the fact that spirits excarnated can transmit in to persuade European people to use our Indian meal as food, but without success. There seemed to be something wrong about its preparation for export, or else it refused to be acclimated after it arrived. ward to them? Mr. Blaine, in the act of physi- Even with famine stalking over the land, Europeans refused to consume our corn meal as a food. But the Agricultural Department of the United States, taking advantage of the wheat famine in Russia and Germany, some time since sent over a special agent to introduce the use of Indian corn. He has already established three mills in Hamburg for grinding the corn, which turn out as wholesome meal as can be produced on this side of the Atlantic. Unless there is a difference between the European and the American palates, so far as advised there is a strong probability of the opening of a large and growing market for our Indian corn in the immediate future, which will make it worth more than twelve cents a bushel to the Amercan farmer, and forbid its further use for mere fuel in the West.

> The Successful Church of England Evangelist, Mr. Aitken, said in a recent interview that he thought many of our old fashioned notions about the Bible will have to be very seriously modified in the next decade. He thought it very probable that the authorship of many of the books of the Bible will be found to be different from that which tradition assigns to them. But it would not in the least stagger his faith. He confesses that it would, however, if he held the conventional views of inspiration which are still retained by so many. Though he could not arbitarily define inpsiration, he none the less believes in it. To him it seems that the ordinary statement that everything is inspired because it is in the Bible assumes the highest degree of inspiration for the compilers of the canon. And in order to assume that, one must needs be inspired oneself! The logic that leads straight to such a conclusion cannot be disturbed. The Briggs heresy case involved this very question of the authorship of certain books of the Bible and their inspiration.

A new Spiritualist Society has been organized n Danielsonville, Ct., and adopted as its name " Psycho-Philosophical Club." It proposes to engage from time to time test mediums and lecturers, and to hold meetings every Friday evening.

THE BOSTON LYCEUM'S "OLD FOLKS' CONCERT" is to be held at Union Hall, Boylston street, on Tuesday evening, the 21st of February. See announcement.

The Bishop Brooks memorial fund was increased Feb. 12th by Trinity Church's (N. Y.) contribution of \$18,515.67; the total has reached \$45,000.

FEBRUARY 18, 1893.

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NEWSY NOTES AND PITHY POINTS.

"Do you believe men were made of dust, Col. Taylor?" ways settles, and I know of men who do not."

Drill Sergeant (gallant Umpty-Ninth)—" Now, thin, Cassidy, what is th' fir-rest movement in the 'bout face'?' Recruit—" Whin the command is given, yez advances the roight fut three inches ter the rear."— Brooktyn Life.

Ulrike von Lovetzo, whong Goethe admired and wished to marry when he was seventy and she seventeen, reached her ninetisth birthday recently, at the castle of Trzielitz in Bohemia. She is the subject of Goethe's "Trilogy of Passion."

Toistor is said to be basy upon a book which no one would have expected him to write-a book upon Japan, its people and religions.

Charles Francis Adams has offered to erect a memorial to Miles Standish if the Weymouth Historical Society will secure a site in the Wessagusset settlement, where Standish fought his decisive conflict with the Indians.

London Runch gets off a real joke, this time, in the following:

First Coster (showing a new suit)—"Say, Bill, 'ow d' yer like my new kickseys? Good ft, eh?" Second Coster—"Fit! They ain't no ft. They 're a naper-plictick stroke!"

"REEPING COMPANY."

1. Sweet, homely phrase, so often spoke A mong the kinder country folk, When youthful love they smile to see— "These two are 'keeping company."

Poor old Ferdinand de Lesseps-the hero of the Suez canal-has fallen on evil days, and has, with Eiffel, the great tower-builder, and others, been con demned to fine and imprisonment for their part in the French " Panama scandal." Is this abother case o 'Columbus in chains "?

Miss Fanny Edward Young, beautiful, and only sweet sixteen, is conducting a revival at Monrovia, Ind. Hundreds have professed conversion, and some of the toughest characters in the county have reformed. Thus, you see, beauty takes 'em in!

Admiral Ammen, the inventor of the ram just launched at Bath, Me., is now seventy-two years of age. He is an Ohioan by birth, was a school-boy associate of Gen. Grant, and was appointed a midship man in the navy at the time young Grant got his cadetship in the army.

A good deal of dissatisfaction prevails at Home-stead among the men, though the business of the town is gradually picking up. The old hands are ap-parently taking no interest in the Amalgamated As-sociation. Efforts to revive unlobism have been made very quietly. Discontent is chiefly due to the friction be-tween or attikers and non-union men and to the low tween ex-strikers and non-union men, and to the low wages that rule. Between two hundred and fifty and three hundred persons are receiving support. -Ex.

A circular from the Forestry Division of the United States Department of Agriculture, upon the Effect of Turpentine Gathering on the Timber of Longlead Pine, is received.

The Allan Line steamship Pomeranian, from Glass gow Jan. 27th, via Moville, for New York, was boarded by a "green sea," which washed away ten persons and killed the Captain and one other-a total loss of twelve. The steamer was disabled, and had to return to Greenock in distress.

Simon R. Walkingstick, a full-blooded Cherokee In dian, has been admitted at Muskogee, I. T., to practice law in the United States courts. He has the distinction of being the first Indian ever admitted by the United States courts upon examination, says an ex change.

THE LATEST THING IN CALENDARS .- N .- W. Ayer & Son, the Keeping Everlastingly At It Newspaper Advertising Agents of Philadelphia, have again brought out their calendar, which has been for years a very great/favorite. It is large enough to be easily read across a room, and handsome enough to hang on the wall for a year without becoming an eyesore. It is so packed as to reach its destination in perfect condition, and it is sent to any address, post paid, on recelpt of twenty-five cents.

The following elegaic mark of esteem, "as terse as It is ambiguous," says the New York Sun, is to be found in a Grafton, Vt., churchyard:

GONE HOME.

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Which Shall Rule ? How is the Change > to Come?

According to Rev. Dr. Kent, of the People's Church "Not all of them," said the tailor. "Dust ale fin Washington, D.C., who preached a sermon recently ettles, and I know of men who do not." on the question whether the nation should rule the on the question whether the nation should rule the

railroads or the railroads should rule the nation, the only answer to it was for the people to adopt the larger scheme of common ownership in all the indus tries of production and distribution-to nationalize in dustrial equally with political associations. He insisted that nationalism would not, as is sometimes as serted, destroy individualism, but on the contrary would develop a commendable emulation by effectually removing the necessity for competition on lower lines. It is not the end of life to get a mere living, and people should not be compelled to struggle for that, and that only. Society should see to that, and leave opportunity for individual development in moral and social directions. Multitudes fail to get into these relations because of the necessity for delying simply to sustain life. The responsibility for the existing im-

perfect and false state of affairs rests on the people. No doubt; for ours being nominally, at least, a government for the people, the natural presumption is that it is a government by the people. But is it really so? Is it not rather a government of an oligarchy using the disguises of popular professions to make it appear as if the people at large were governing and directing everything. Monopolies, combines and trusts override the people, and crush out healthy competition; and there is no remedy but that which re-

sides with the people themselves. The people can do nothing under the continuation of "machine" government, with everything "fixed by a few men who are only professional politicians, making out of it all they can for themselves. They must take the government wholly into their own hands. This they can do only by securing minority as well as majority representation, which will prove the end of all party government forever. Not until this is done can the whole people be represented in legislation; and when they are, all needed reforms will be duly taken up and attended to. Monopolies will then have no party legislation to screen and uphold them. Nationalism cannot in reason expect or hope ever to come to the top as a party, but only by the natural

LACONICS. NUMBER SIX.

evolution of legislative government, and the disap-

pearance of all parties.

With your permission, Messrs. Editors, I would like to ask Mr. Hudson Tuttle, who has written a book on Spiritual Ethics, whether or not, in his opinion, all so-called mediums wear masks? Whether they are honest to-day and dishonest to-morrow? And if so, why?

111 The things that mainly grieve The tidy malden fair, Are Fashion's ugly-looking sleeve And hangs upon the hair.

111

It is said that "God " punished Jerusalem for its sins-turned it into a wilderness, etc. The fact is, that the sins of the Hebrews were their sheer confirmed licentiousness, and consequently the previously intellectual stock deteriorated to such an extent that wars followed, as a matter of course. That's all there is to it, in my estimation. The English, French and Americans are on the same track, and it's only a matter of time when they, too, will be punished in a similar manner, unless they speedily reform, as " war, pestilence and famine " will inevitably follow the disobeyal of the moral law.

Churches are going up all around us; but religion. as taught by the creedists, is going down.

Beware of coming events. The rest of this year and the seven years to come will be disastrous to humanity in the extreme-consequently those who have builded their houses upon the sand will find that the floods will undermine them, that fire will destroy them, that contagious diseases will decimate earth's inhabitants. This is what I, an optimist, believe. But hasn't the work already begun? Read Revela-

> 111 All human strife Doth shorten life, And thus cheat Nature's plan; No wonder Pope-

With mental scope-This fact did fully scan.

111 There is no matter per se in existence, but all that

Mrs. Cora L. V. Richmond at the Temple.

BANNER OF LIGHT.

de la factoria

The Temple, corner Excter and Newbury streets, Boston, was filled by a magnificent audience last Sunday afternoon, to listen to Mrs. Cora L. V. Richmond, of Chicago, glye one of her matchless discourses. After a beautiful, but very impressive invocation. Mrs. Richmond's control abswered a number of questions presented by the audience. The questions were on various subjects, and all were answered in a convincing manner. Mrs. Richmond's answers to ques tions are always concise, and to the point.

After the answering of questions Mrs. Richmond's guides chose as the theme of their discourse "The Future Material, Social and Spiritual State of Humanity." The discourse showed that while the future was stored with wonderful improvements in all directions, they were all contained within the soul of man; that it was from that source alone that all growth and that it was said that all people expect re-forms to come from without; that even religionists and philanthropists consider that the greatest reforms are to come in the world by a change of external ob-servances; but the law of every reform, and all that the earth yields of beauty or loveliness, physically, soci-ally and in religion, is from within; that the beginning of reform must be within the soul, the spirit, the mind. Laws may be changed, and a perfect form of govern-ment may be established, but when mankind is in a state of selfishness and self seeking, the laws will be perverted and evaded to that end. The Declaration of Independence and the Consti-tution of the United States were supposed to be suffi-clent to meet the ends of justice; but there is no end to legislation, and the country is hampered with laws that never can be followed, and were never intended to be observed. The great burden of your country, said the speaker, is redundant and superabundant legislation; the great burden of monarchles is the adverse influence of individual crystallization. Be-tween these two the eivilization of the future will be discovered. That will be when men and women, knewing the laws of life spiritual and physical will progress came. It was said that all people expect re-forms to come from without; that even religionists

tween these two the civilization of the intire will be discovered. That will be when men and women, knowing the laws of life, spiritual and physical, will be laws unto themselves. We mean by this, not the law of the bandit, not the law of him who has gi-gantic physical or intellectual strength and uses it against his fellow-man, but laws that make men use their strength, in proportion to their possessions, for others.

others. "To day this may begin in every human life, and all the angels that are by the gateway of your mora-ing of immortal life say: Notwithstanding the snowy hair, notwithstanding the middle life, wearied before hair, notwithstanding the middle life, wearied before its time by the cares that are here, even now this promise of the coming time shall be revealed, and your lives expand into gardens of beauty and light beneath the hands of the angel of humanity." The services concluded with an impromptu poena-titled "Liberty and Labor, Truth and Music," sug-gested by the andience. Mrs. Richmond will speak at the Temple during the Sundays of February and March. B. B.

Whatever may be the cause of blanching, the hair may be restored to its original color by the use of that potent remedy, Hall's Vegetable Sicilian Hair Re newer.

MEETINGS IN MASSACHUSETTS.

Brockton.-Sunday afternoon and evening, Feb. 5th, Mr. Joseph D. Stiles occupied our platform. We have now arranged for two services on Sunday. His poems and tests were of the usual interesting charac-ter. Thursday and Friday, Feb. 9th and 10th, the La-dies' Aid Soclety held a very successful Fair, and on the first evening an "Orange Tea" and entertain-ment. The program included readings and recitations by Mrs. McGill, Mrs. Bdward Holmes and Miss Maud Minzy, and musical selections by Miss Florence Hay-ward, Mr. Walter Hayward, Mr. Frank Abbott, and Allie Minzy. All were very well received. On the evening of the 10th an elaborate entertainment was presented by the Children's Progressive Lyceum, un-der the supervision of Mr. J. B. Hatch and Mrs. W. S. Butler of Boston. All the participants were warmly received. MRS. EMMA BOOMER COOPER. N. B.-Will all speakers hereafter remember that they should address Mrs. Charles Smith, Avon, Mass.? have now arranged for two services on Sunday. His

Haverbill and Bradford.-Last Sunday Rev E. A. Titus spoke to large audiences in Brittan Hall. afternoon and evening, ably discussing the Philosophy affermon and evening, any uncussing the transaction of Modern Spiritualism, and relating his interesting experience in approaching to the light. He will soon speak here on a week-day evening. Next Sunday Dr. F. H. Roscoe will be the speaker; and on the following Sunday Hon. Sidney Dean will occupy our platform. E. P. H.

Lynn.-Dr. George A. Fuller (Worcester) occupled the platform at Cadet Hall afternoon and evening. Feb. 12th, and gave two powerful lectures which ing, Feb. 12th, and gave two powertar rectares which will long be remembered by the large audiences pres-ent. Appropriate music by George N. Churchill, Next Sunday, Mrs. Julia E. Davis, test-medium, will occupy the platform at 2:30 and 7:30. T. H. B. JAMES.

Fitchburg .-- C. Fannie Allyn was greeted on Sunday, Feb. 12th, by a large attendance afternoon and evening. Subject of A. M. lecture, "The Influence or Force of the Planetary System on Individuals," was taken from the addience; it was treated in her usual forcible and able manner; closing with a fine impro-vised poem. In our opinion, but very few mediums equal her as a speaker and improviser of poetry. DR. C. L. Fox, Sec'y. Cambridge.+The Spiritual Industrial Society of Cambridgeport meets every Thursday afternoon at 37 Norfolk street, to sew, preparatory to holding a sale March 9th and 10th. Socials connected with this So-clety meet the first and third Thursday evenings of the month, at the same place. M. E. SIMONS, See'y.

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

Mrs. H. S. Lake, whose three-months' engagement hirs, h. S. Lake, whose three-months' engagement in Albany, N. Y., closed Jan. 20th-but who is to ro-turn in April—is speaking, during February, in Buf-falo. The Albany Society has tendered her the resi-dent speakership for next season. During March she will speak in Akron, O. Her camp meeting dates are all falled. Present address, 24 Cottage street, Buffalo, N N. Y.

Dr. Osgood F. Stiles, inspirational speaker and plat-form test medium, can be addressed for engagements at oLyndboro street Charlestown, Mass.

a. styndooro street Charlestown, Mass. G. W. Kates and wife will speak in Dubuque, Ia., Feb. 19th and 20th; in Pittsburgh, Pa., during March, Mrs. Kates will speak in Newark, N. J., during April. In May they will locate in Manitou, Col., for business purposes, and will decline all summer engagements. During each fall and winter they will labor in Colo-rado and the West. [See letter by Mr. Kates, first page.]

page.] Mr. J. Frank Baxter will lecture, sing and delineate spirits again on next Sunday, 19th inst., in Berkeley Hall, under the anspices of the Boston Spiritual Tem-ple Boclety. On Tuesday and Wednesday evenings, 21st and 22d, he will lecture in Vineland. N. J.; on Thursday evening, 23d, in Hammonton, N. J., proba-bly; and on Friday evening, 24th, in Philadelphia, Pa. Returning he will conclude his Berkeley Hall; series on Sunday, Feb. 26th. The Sundays of March he is secured to Springfield. He has some week evenings open in March: 181 Walnut street, Chelsea, Mass., his address. Thomse Grimshow (transa specker) was your much

Thomas Grimshaw (trance-speaker) was very much liked during his successful two months' engagement with the First Society of Spiritualists of Buffalo, N Y. He lectures in Saratoga during the month of Feb-ruary. He can be addressed at Glenwood Cottage, Crescent Beach, Mass.

Mrs. E. M. Shirjey, platform speaker and psychom-etist, spoke in Everett Feb. 12th, and desires to make further engagements. Address 13 Dover street, Boston.

Hoston. Mrs. Julia E. Davis, inspirational and platform test medium, will speak in Cadet Hall, Lynn, Feb. 19th; Taunton, 26th; Fitchburg, March 5th; Lynn, 26th, Has a few dates still open. Address, 232 Windsor street, Cambridge, Mass.

Mrs. Richmond in Boston.

Mrs. Cora L. V. Richmond (Chicago, IR.) will, during February and March, speak every Sunday afternoon at the Spiritual Temple, corner Newbury and Exeter streets, Boston.

Her address while here will be 170 West Chester Park, or letters may be sent in care Colby & Rich, S Bosworth street, Boston, Mass.

Mrs. Richmond will receive those wishing to call on her Monday evenings and Saturday afternoons.

Students of the British constitution admire the adroit manner in which it attains its ends. The great landed interest, for instance, is boxed up out of mischief in the house of lords, where its power is mischief in the house of lords, where its power is greatly curtailed. But for this the landed interest would have exerted a hurtful influence in the com-mons, wherein is centered supreme power. Then, again, the same unwritten constitution compels the crown to obey the will of parliament, and forbids even the dream of resistance. It is all done nearly and without friction, the imaginary rulers retaining their gold and silver sticks in waiting, heraids and court paraphernalia.—Ex.

This Means Something.

This Means Something. There is no gift to be compared with health. None realize this like the sufferer from some chronic or long standing disease. To such the gift of renewed health is priorderss. And yet it is within the reach of all such sufferers. The great specialist in the cure of all such sufferers. The great specialist in the cure of all forms of nervous and chronic diseases, Dr. Greene, of 34 Temple Place, Boston, Mass. who has long stood at the head of the profession, has decided to give consultation and advice hereafter free. It is claimed for his medicines that they are all purely vegetable and harmless, and that his success in cur-ing diseases is unequaled. His wonderful discovery, Dr. Greene's Nervura blood and nerve remedy, is probably the greatest medical discovery of the age. Remember, sufferer, that you can write him a de-scription of your case, and be will return a carefully-considered letter, fully explaining your disease, giv-ing advice, etc., without charge of any kind. Send for his symptom blank to fill out, and follow his ad-vice if you want to be cured.

27 WRITING PLANCHETTES for sale by Colby & Rich. Price 60 cents.

SPECIAL NOTICES.

Dr. F. L. H. Willis may be addressed at 46 Avenue B, Vick Park, Rochester, N. Y. Jan. 7.

Clairvoyant Examinations Free by DR. E. F. BUTTERFIELD. Inclose lock of hair, name and age. Address DR. E. F. BUTTER-FIELD, Syracuse, N. Y. 6w* Jan. 14.

J.J. Morse, 36 Monmouth Road, Bayswater,



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THE KIND THAT CURES

LANE'S MEDIGINE

All druggists sell it at 50c, and \$1 a package. If you can not get it, send sour addre for a free sum-ble. Lone's Family Medicine moves the bowels each day, in order to be healthy this is necessary. Witness, OKATOR & WOODWARD, LE ROY. N.Y.

Reb. 18. Ye concerte will begin at 7 45 by ye clock. Tickets to be gotten at ye door. பாலி 6ஆ.

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MILH V CHOBUS OF 75 VOICES,

'863

In ye year of our Lord

On ye Zist Daye of ye Month of February, On ye Boylaton Street,

UNION HALL,

Which will be given in ye commodious house known as ye (musor's Progressive Lyceum, LADER AR VERLICES OF AR

A small building occupied by the insane, very near the large farm-house of the county institution for paupers, near Dover, N. H., was burned to the ground Feb. 9th (eve.), and forty four people were consumed. Only four of the inmates were saved.

Uncle Sam has not yet made up his mind to annex Hawail-though it looks now as if he would-but a company of New York capitalists has gone into partnership with the present San Domingo government.

At the opening of the Storthing, or the Norwegian Parliament, King Oscar promised that bills would be introduced providing for the granting of pensions to those persons employed in the military and civil services: limiting the hours of labor, and establishing a sick and accident insurance system for workmen. was also stated in the speech from the throne that no increase would be made in the taxation.

[Boston Globe.]	
HOW THEY PRONOUNCE IT.	
Pete Sat on a log by the river side,	(Mass
And near him Set his promised bride;	(Me
They But there proud and satisfied	(N. H
To Sit like that until they died.	(Conn
But, as they Sate upon that log,	(R. I
Up sneaked a farmer's setter dog,	
And Sot his teeth into Peter's hide-	(Vt
They Sets no more by the river side.	(N. J

Cholera is now active in France, with Marseilles as a base of operations.

Not content with fining a man for publishing a Sun-day newspaper, the Pennsylvania courts have pun-ished some linemen for mending telegraph wires on the Sabbath. Pretty soon they will be burning witches in the Keystone State.—Boston News.

A GEOGRAPHIC WANT-A lady to wear the Cape of Good Hope.

A health officer recently received the following note from one of the residents of his district: "Dear Sir-I beg to tell you that my child, aged eight months, is suffering of measles as required by Act of Parlia-ment."-Eng. paper.

This is intended for a joke, but there are many En glishmen and women who are obliged through the compulsory vaccination laws to have many diseases "by Act of Parliament."

HER FIRST CAKE.

She measured out the butter with a very solemn air; The milk and sugar also; and she took the greatest care To count the eggs correctly, and to add a little bit Of baking-powder, which, you know, beginners oft omit

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Contraction of the local distribution of the

Then she stirred it altogether and she baked it full an

hour, But she never quite forgave herself for leaving out the flour. —B. L. Sylvester, in Judge.

The man who went out to milk, and sat down on a bowlder in the pasture and waited for the cow to back up to him, was the oldest brother of the man who kept store and did not advertise, because he reasoned that the purchasing public would back up to his place when it wanted to buy something.—Ex.

The Central Government of Switzerland owns the telephone system there, as well as the telegraph system. Its telephonic service is the best and cheapest in Europe. Eight hundred calls a year are allowed to each subscriber, all calls beyond this number being charged at one cent each.

Mr. Highborn (at theatre box office) —" Gimme nine seats for to-night, please." Ticket Seller..." Must they: all be together, sir, or would the party object to being in two rows?" Highborn..." Good graciousi One seat's for me, and the other eight for my wile. She's going to wear her new hoop-skirt, just from Paris, and needs pilles of room!"

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appears to us as such are only integrations of force centres or units, devoid in their segregate state of the property of materiality, says a writer in the Boston Investigator. All which is clear as mud. Bah

The Veteran Spiritualists' Union. To the Editors of the Banner of Light :

A public meeting of the Union was held at the Banner of Light Hall on Tuesday evening, Feb. 7th, Pres-Ident Storer occupying the chair. Previous to this meeting the Board of Directors were in session from 6 till 7:30 o'clook, discussing the subject of providing

ident Storer occupying the chair. Previous to this meeting the Board of Directors were in session from 6 till 7:30 o'chock; discussing the subject of providing ways and means for a Home for indigent Spiritualists. Such a deep interest was felt in this matter that thir-teen Directors were present at this meeting, out of the board of fifteen, and many other members of the Union were present, though as hearers only. It was the unanimous vote of the Board that a Home Fund be created by subscription. At the public meeting of the Veteran Spiritualists' Union, which immediately followed, it was voted to accept and ratify the doings of the Directors, which are set forth in full in a document prevared by Mr. Jacob Edson, President Storer, and Mr. F. D. Ed-wards, Committee [a copy of which will appear in the BANNER OF LIGHT next week.] The subscription list for the Home Fund was at once opened, and the sum of \$666 contributed, of which \$321 was paid in before the close of the meet-ing. The subscriptions ranged from \$1.00 to \$105.00 each. President Storer, Trustee Edson and the Clerk each paid \$100.00; Mrs. M. T. Longley, Mrs. Jane D. Churchill, Mr. John S. Rogers and Mr. James H. Lewis each \$5.00; cash, \$1.00. Director Lewis was prompt in naming the *farst* sub-scription to this Home Fund. Other subscriptions will be named as their amounts are paid in. The Clerk read the various sums paid into our Spe-cial Relief Fund during the mouth of January, amount-ing to \$640.00, which was ordered to be paid by the donors as follows: Dr. G. W. B., of Chelsea, \$5000, in ten monthy installments of \$5.00 each; Mrs. C. H. L. H., \$20.00 at once; Nathaniel P. Clark of Maiden, \$50.00, \$10.00 each, and \$20.00 at once; Mrs. C. H. L. H., \$20.00 at once; Nathaniel P. Clark of Maiden, \$50.00, \$10.00 ten monthy installments of \$5.00 each; Mrs. Mrs. Dr. A. M. K. H., of Boston, at once, \$20.00; Miss M. C., of Milton, \$10.00 in installments. Six payments of \$5.00 each to needy persons, part of a domation of \$6.00, handed to Mrs. M. T. Longle

gladly. Bince our December meeting Mrs. James C. Tucker of Dorchester has paid in \$25.00 and become a life

Since our December meeting Mrs. James C. Tucker of Dorchester has paid in \$20.00 and become a life-member. Remarks for the good of the Cause were made by Dr. A. H. Richardson and Jas. H. Lewis, who said he was proud to be a member of the Veteran Spiritual-ists' Union; Mr. C. M. A. Twitchell, who related inci-dents in his life showing spirit guidance and certain successes as promised, closing with a poem; Mr. Ed-son, President Storer and Eben Cobb related early reminiscences; Mrs. Longley, Mrs. Waterhouse and Dr. D. S. Baker spoke of the practical work of the Veteran Spiritualists' Union. Eben Cobb, after a quotation from Robert Burns, described a picture of happiness and contentment as seen by the veteran Spiritualist, who seems to lose thought of old age and all decline, and takes on fresh courage for the future as he drinks in the draughts of spiritual inspiration and embraces further spirit-truth. President Storer announced that Mrs. Carlisle Ire-land had passed to the higher life. Our meetings are held the first Tuesday in each month at Banner of Light Hall, 8½ Bosworth street, at 7:80 P. M. WM. H. BANKS, Clerk of V. S. U. No. 71 State street, Boston.

No. 17 State street, Boston.

Experience proves that nothing else so surely destroys scrofula as Ayer's Sarsaparilla.

Worcester.-Sunday, Feb. 19th, our platform will be occupied by E. Andrus Titus, at one time a Methodist clergyman of this city.

J. Frank Baxter was greeted by an excellent audi-ence when hd_appeared under the auspices of the Woman's Auxiliary Friday evening, Feb. 10th. GEORGIA D. FULLER, Cor. Sec'y. 5 Houghton street.

Lawrence.-Mrs. J. K. D. Conant (Boston) held a very successful scance at Pythian Hall for the benefit of the Lawrence Spiritual Society, on Thursday evening, Feb. 9th. She was presented with a beautiful bouquet by friends present. A short address, a large number of psychometric readings, etc., made up the order of exercises. L. F. Goss, Sec'y.

Malden.-Lyceum at 2:30 P. M.-Mr. Potter in the chair; singing by school; invocation, Mrs. King classes take up the lesson; march; recitations. Rosa bel Wentworth, Master Bowen, Florence Willard, Ernest Carter; remarks, Mrš. M. E. Thompson and Mr. Murphy; singing by school; benediction, Mrs. King. E. M. DODGR, Sec'y.

Saugus.-Feb. 12th Mr. and Mrs. Atherton spoke here. Music by Mrs. M. E. Cross. These meetings are creating a deep interest. Mediums invited to take part. Sunliay, Feb. 19th, Dr. Huot (Boston), formerly a Baptist minister, will occupy the platform. MR. AND MRS. ATHERTON, Conductors.

Lowell.-Mr. E. J. Bowtell (Boston) lectured Feb. 12th. The afternoon subject was, " Self-Preservation the First Law of Nature." Evening, "Can Man by Searching Find Out God?"-Next Sunday, 19th inst.,

Chelsen .- The services on the 12th inst. consisted of a developing circle at 2:30; and in the evening a discourse by Dr. Willis Edwards (Lynn) on the "Pro gress of Spiritualism "; tests followed by Dr. Ed. wards, Mrs. Buck and Mr. Anderson. Music by Mr. and Mrs. Anderson.

Lawrence.-At Pythian Hall, Feb. 5th, Mrs. Juliette Yeaw gave two interesting lectures to good au

diences-both afternoon and evening. Sunday, Feb. 12th, Mrs. Kate R. Stiles (Boston) was our speaker; she also gave us some very fine tests. L. E. Goss, Scc'y.

Salem .- Mr. Joseph D. Stiles (Weymouth) was our speaker Feb. 12th a Dr. Edwards (Lynn) is to occupy our platform next Sunday, the 19th.

MRS. N. H. GARDINER, Sec'y.

Dangers of the Season.

Dangers of the Season. The sudden changes in weather in the latter part of the winter and early spring are a source of colds and coughs. This season's a particularly dangerous one for persons with weak lungs or of delicate constitu-tion. A slight cold is likely to become a serious one, and the cough that follows is the one great cause of the many deaths from consumption in the early spring. Never neglect a cold or cough. Keep a re-liable remedy on hand and check the first cough, that may lead to consumption. As such a remedy the medicine called Kemp's Balsam is strongly recom-mended. For every form of throat and lung disorder, including the la grippe, cough, croup, and consump-tion in first stages, it probably has no equal any-where. Get a bottle to-day.

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MASSAGE.

MRS. MARY E. FIELD, Hotel Pelham, 74 Boylston street, Room 410, Boston. Hours 10 to 5. 1w* Feb. 18. **IVI** Room 410, Boston. Rours 19 10 5. 1W Pool 13. A. E. TATLOW (late of England), Psychom-ing containing past events and future prospects, together with delineation of character and description of spirit friends on receipt of one dollar functose photo or lock of hair). 21 8th Avonue, New York. Diploma England 1891. Feb. 18. 1W

Peb. 18. WANTED-A situation by a capable woman as Housekeeper, or companion to an invalid lady, in or near Boston. Refers to the BANNER or Light Medium. Address E. J., care of Mrs. M. T. Longley, 9 Bosworth street, Bostoy, Mass. 2wt Jan. 18.

Gleanings from the Rostrum.

BY A. B. FRENCH.

BI A. D. FREATCH. These "Gleanings" consist of twelve addresses, the first being a memorial one delivered at Lily Dale, upon William Denton. The two that follow are tinged with Orioutilism, one being upon "Legends of Buddha," the other treating of "Mohammed; or, The Faith and Wars of Islam"; and that the two are marked with an ability historically correct and pootically beautiful need not be told. The remaining ad-dresses are: "Joseph Smith and the Book of Mormon." viewed from a spiritual standpoint; "Conflicts of Life." de-livered before a graduating class at Olycle, O; "The Power and Fermanency of Ideas," "The Unknown," "Frobability of a Future Life," address at the Thirty-Seventh Anniver-pary of the Advent of Modern Spiritualism, "The Egotism of Our Age," "What is Truit." the closing address being that delivered at Cardington. O, upon Decoration Day. Izmo, cloth, pp. 299. With Portrait. Price SiNe, postage 10 cents. Powerla by COLRY & RICH.

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W. D. WHEELER, Secretary Citizens' Committee, Summerland, California. Nov. 26. isl3w*

Mrs. M. T. Longley, UNDER the influence of her Spirit-Band, will answer questions and give advice upon the development and care of mediumship, matters of spiritual interest. health, and business prospects. Will diagnose and pre-kerthe for disease. Send leading symptom of patient. Fee §1.00. By mail only. Address 36 Sydney street, Dor-chester District, Boston, Mass. liw* Dec. 31.

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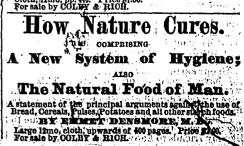
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spect the religious prejudices of duose whom the only of suppression and decep-flow, and insists for any reasons, that the whole truth shall be published. If you have a second alism is responsible for the fact that this has not been done, and brings strong articles of impectationent against the clergy as a class. • Cloth, Azmo, pp. 440. Price \$1.50. For sale by COLEW & RICH.



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BANNER OF LIGHT.

Message Department.

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ON TUESDAYS AND FRIDAYS

each week Spiritual Meetings are held the Hall of the Banner of Light Establish-

mont, free to the public, commencing at 5 c'clock P.M., J. A. Shel-hamer, Chairman.

hamer, Chairman. At these Béances the spiritual guides of MBS. M. T. LONO-Lar will occupy the platform for the purpose of answering questions propounded by inquirers, having practical bearing pron human life in its departments of thought or labor. Chestions forwarded to this office by mail, or handed to the chestions forwarded to the presiding spirit for con-sideration. Besides, excarnated individuals anxious to send messages to their relatives and friends in the earth-life will have an opportunity to do so. The should be distinctly understood that the Messages published in this Department indicate that spirits carry with them to the life beyond the characteristics of their earthly it res. Whether of good or eril; that those who pass from the mudane sphere in an undeveloped coudition, event-ually progress to a higher glate of existence. We ask the columns that doe not comport with his or her reason. All express as much of truth as they porceive-no more. This our earnest desire that those who recognize the messages of their spirit-friends will verify them by inform-ing the publishers of the fact for publication. The sutural flowers are gratefully appealized 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 aitsr of Spirituality their foral offerings. The taters of inquiry in regard to this Department must be addressed to

Letters of inquiry in regard to this Departme aust be addressed to OOLBY & RIGH.

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

Report of Public Séance held Dec. 13th, 1892. [Continued from last week.]

Kittie May.

[To the ('hairman:] You don't know me, do you? [No.] I don't know you, either, but I wanted to come, and I slipped in between two

big men. My name's Kittie May, and my mamma's name is Nellie. I want to send her lots of love. and say I 've been getting to be a big girl since 1 went away from here.

I went away from here. I did n't breathe good: I do n't know why, but I'm never going to be sick any more. It was n't my throat, 'cause that was all right, but it was down here somewhere that I did n't breathe good. [The medium places her hand on the lower part of her chest.] It made me feel bad, and I went away. Will you please say that I 've brought flowers back to mamma, oh! ever so many times, blue flowers, and white lilles, and little pink ones, and ever so many sweet posies to make ber feel

and ever so many sweet posies to make her feel good, 'cause she has the headache a good deal, and sometimes they do make her feel better. She do n't know it, but she gets a good lot of strength from them. Sometimes she closes her strength from them. Sometimes she closes her eyes, and kind of rests back, and when she opens them again she's ever so much better, 'cause she's been snifting the spirit-flowers all the time, and did n't know it, but that's a good thing to do, is n't it? [Yes.] I go to school, and my teacher says she be-longed to my mamma's family when she was a little girl, too. Her name is Mary, and she's taking care of me in the spirit-world. We've had lots of good times.

had lots of good times.

My mamma lives somewhere near here. Is this Boston? [Yes.] She used to live in Bos-ton, but I don't think she lives right in the city now. It's near here, and they said if I came here she'd find it out, and perhaps it would do her good.

I think I was about six years old when I went away. I aint quite sure, but it was some where near that.

G., W. Henderson.

At last I find the opportunity to announce myself from your platform, and I am grateful; not that I expect to create a commotion by my presence here, not that I anticipate any great awakening of interest in the Spiritual Philoscophy among my friends by so coming, but be-cause I feel it my duty to give a few words con-cerning my spiritual life, and also because I have a strong desire to express my love and tender thought for the dear ones who are yet on earth.

on earth. I have noted passing events in this outward state connected with those nearest to me. I am not unmindful of the experiences which come, and I feel that these are needed, and that each one must and will work out its own re-sult. Therefore I have no comment to make.

and I think the dividing line is very fine in-deed. [To the Chairman:] I thank you, sir, and I thank all of the good spirits who have given me this opportunity of coming.

Sarah Woods.

Sarah Woods. [To the Chairman:] My name, sir, is Sarah Woods. I have friends and relatives in this earthly life that I would like very much to know of our spirit-condition. Lizzie is with me to day, and joins in the expressions of re-gard and remembrance that I would send out to all our dear friends. Some of my relatives are in Hartford, Ct., and others are in Springfield, Mass. Some of them know of Spiritualism, and it occurred to me that perhaps they would kindly tell others that we have made an effort to come and send a few words to all of the dear ones who are here on the mortal side. Changes have taken place in the home surroundings and conditions of more than one since I left the earth, but I of more than one since I left the earth, but I feel that, although time has dealt with them sometimes hardly, as well as pleasantly, they cannot have forgotten the friends who have passed away, and the associations of long ago. I was trying to gather means enough to as-sist me in the unfoldment of my powers, that I-might do something more in life than just to plod along day after day, engaged in that work which only afforded means of subsistence from week to week, when I had to pass from the body into another life. We did not know of the spirit-country, and what it affords to hu-man beings for the accomplishment of their works, but I found that I could develop those inner powers more readily there than I ever could have done here, and so I do not feel that I missed anything, I do not feel that I was cut off from any advantages by passing out into

the other life. I want my friends to know this, and not think of me as cut down in the midst of my hopes and plans. I do not want them to believe that be-cause life closed comparatively early for me on the down and the second terms of earth I am lost to all advancement in the future. Tell them the friends who have gone beyond are together in pleasant association. Mother sends her love, too, and Samuel wish-es to be remembered. There is no one who is missing from the loving band.

Pearly Queen.

Pearly Queen wants to say a word for the medy spirit who sends love and greeting to the pale-faces. She say her work not over. She has only been gaining the forces and powers to go on with the good work to spread the magnetism out over the friends weak and sick. She ll make her spirit and her power felt. The work

Tell the chief he is cared for by the spirit influence. All will be well with him. Do that which he knows the spirit powers desire, follow the lines laid down in his heart, and all will be well for him. The power will grow stronger and stronger and the light more bright.

Pearly Queen tells the friends she has spoken to in the past her work goes on in the hunting-grounds. The power is carried here and there to the palefaces in need of light and strength. She does not come to speak the words that grounds. have been spoken; their influence has gone forth, their power been felt; but she goes on with the labor as the Great Spirit lays it upon her, and the good, strong, beautiful life is float-

ing on. Pearly Queen wishes to tell the medy friend in this big city that was the friend and is to Pearly Queen's medy in the spirit-world, she did come to her less than a moon ago and bring the sign or token that made her know she did bring the impression and the influence, and it will do good work. The squaw will understand.

Report of Public Seance held Dec. 16th, 1892.

Opirit Invocation. Thou Infinite Source of all life and power, thou who art the Divine Intelligence, our tender Parent, whose word is law, we draw near unto thee asking for truth and its reve lations at this moment, that our minds may be illuminated and uplifted with greater knowledge and understanding. We desire to grow in knowledge of that which is best for the unfoldment of the spirit. We seek for light concern-ing that power which shall strengthen our inward forces. and make them of more utility in life. We know that there are many obstacles to overcome in the pathway of progress, that limitations hinder us on every hand, and

that, in reaching outward for new comprehension of truth, we must encounter many difficulties; but we ask that we sult. Thereföre I have no comment to make. I feel that my experiences not only in journalism, but in other lines of life, were of great utility to me, that they brought me an unfold-ment of the interior nature which has been profitable to my spirit. I cannot be too thank-ful that there came into my life gleams of light from the immortal qountry before I laid down my earthly work; I cannot be too grateful that a consciousness of that which is beyond came to me, and that I could accept this light and make it a lamp to my feet. brothers and sisters from the conditions of ignorance and inhappiness to the plane of peace, comfort and knowl edge. We would to-day welcome in our midst those who come seeking an understanding and a bearing here in this mortal life; those who have words of encouragement and cheer to give or ministrations to confer which shall uplift the lowly and strengthen the weak. May these means of communication between the two worlds be multiplied; may the avenues through which the tidings of immortality are carried unto earth's people be increased on every hand; may conditions favorable for such communication be provided, that the light from above may stream into every heart, and every home be sweetened and blessed by the knowledge and presence of angels from the life beyond

that we spirits can look over the affairs of tivates, the wider and broader will be the con-earth in a measure, and see how it fares with our friends. We are not shut off from you, spirits to utilize the medial forces for benefi-

ditions which he or she affords to returning spirits to utilize the medial forces for benefi-cent work, and the more advanced a sensitive becomes, the grater influence will wise spirits be able to express over him or her, and the more powerful will be the expression of high thought through such an agency. We admit that in the history of Spiritualism many mediums have been called to public ser-vice who have performed Herculean labor in the dissemination of truth and great princi-ples, and also in the display of undoubted evi-dence of the personal identity of communica-ing spirits, and yet who were uneducated, who were crude in verbal expression and in compo-sition. But there are mediums and mediums. Some of these, for want of proper advantages, have been unable to acquire an education, but they have been aspirational by nature, open to spiritual influences, and receptive to what has been brought to them by teachers from the higher life; and so they have gained in knowl-edge, in spiritual refinement, and in other ways have profited by the teachings and influ-ences given them from the other life. Others have been illiterate from first to last; they have head no desire to improve themselves, to study, to grow and unfold in mind and spirit. have had no desire to improve themselves, to study, to grow and unfold in mind and spirit. Such will always attract to themselves spirits of a like character, who, although they may perform some useful work through their mo-dial instruments, are yet unrefined and illiter-

we believe, however, that mediums are beginning to see the importance of self-study and of self-improvement in mental and spiritual lines, and that they are attending to these things so as to bring about the very best development of their medial qualities. Spiritualism is in-deed a cause well worthy of all study, and well worthy the time and effort expended by its instruments in fitting themselves in the bigh-est degree for any department to which they may be called, that they may add to their use-fulness or to the usefulness of the work which returning spirits have to perform.

Q .- [From one in the audience.] Can one's own spirit manifest to his outward senses, such as moring his hand to write, etc.? and what would the difference be between that and another spirit acting upon him?

A.-You move your hand at will; you pass from place to place under the operation of your desire or mind. That is the spirit acting upon the body, which is its vehicle of expres-The various nerves, muscles and organs sion. The various herves, muscles and organs of the body respond largely to the mind or the mental desire and command, and your spirit acts upon your organism in every department of expression in precisely the same way. It is, portful for man an interventional to the same on expression in precisely the same way. It is possible for your spirit, unconsciously to your external senses, to cause the hand to move in such a way as to have you think it is operated upon by an external intelligence; but if one studies the mental operations of his own na-ture, and seeks to discriminate between the ture, and seeks to discriminate between the movements and the operations of the indwell-ing spirit and those produced by an external intelligence, he will soon come to know which is caused by the selfhood and which is pro-duced by a foreign spirit or intelligence. In the phase of mechanical writing the me-dium is not conscious of any voluntary desire

dium is not conscious of any voluntary desire or will to make his hand move or to produce certain characters with a pencil. Indeed, the certain characters with a pencil. Indeed, the writing is taking place while he may be uncon-scious of external things, or while, if con-scious, he is conversing upon various subjects with friends about him, the writing being pro-duced by a brain distinct from his own, his hand serving as the machine of that other brain to express its thoughts. Here there is no communication between the moving hand and the spirit of the medium, the spirit of the medium being actively engaged in other pursuits or lines of operation, or if the medium is unconscious to external things, his spirit is, perhaps, abroad, traveling in the spirit-world, or meeting with incidents and events in other places upon the earth.

So it is with other forms of mediumship which we shall not enumerate. It will not be long before one who is sensitive and who is studies himself closely, will discover where to draw the line between the operations of his own mind, the will of his own spirit, and those of a foreign intelligence who reases use of his organism to express its own thought and its own line of work.

INDIVIDUAL MESSAGES.

H. S. Brown.

Good afternoon, Mr. Chairman. [Good after-noon.] I cannot express my gratification at the privilege of communicating in this Banner Circle-Room as a Spiritualist of many years' standing, as one who knew what it was to meet with the cold sneers and the frowns of a skeptical world years ago, before our Cause had become so well tolerated as it is to day.

ask what such an old fellow is doing coming around these parts. I come, sir, because I feel it is good to be here, and quite right and proper for one of the old time to make himself known, that you people of another generation may un-derstand it is not only those who are going out over the great waters in these present days that take an interest in the mortal world and its concerns, but that all those who have lived here in the past and have salled away to the evergreen shore are just as interested in this evergreen shore are just as interested in this

evergreen shore are just as interested in this life and its people as you can be. Well, I left long ago the old ship, and I have anchored in a safe harbor, but I look over the sea back into this life, and I find many things that are good. I find that the people are grow-ing and getting more light and understanding of life. I feel that that is good. Things are very different from what they were when I took part in the affairs of this life. I was an old ship-master, and I had many things to take up my thought and time here

things to take up my thought and time here on the material side. Things have changed on the material side. Things have changed, and minds have grown. Ideas have developed in the minds of the people. That is good, and I am glad of it. I am glad that some of my descendants have been here to take part in the important matters of the age. Do not think we are asleep upon a sunny island. No; we are wide awake, keeping ourselves to the front, and when we spy anything good and new for mankind, we try to take hold of it so that some one may profit by it. My family is in the spirit-world, that is, my immediate family; but there are relatives on this side, and I hope they will know something of the truth of spirit-return, and try and in-form themselves of the life beyond. I was known, and my people are known to

I was known, and my people are known to this day, in the good old city of Salem, and I feel interested and identified with that town and its progress. So I send my line of thought out there, and hope it will be kindly received. All the good folk on the spirit side join me in greeting and in memories of the past, and they will be glad to see the friends on the spirit side. Capt. William Barr.

Millie Harper.

My people are in New London, Ct. I don't know how to reach them from any other place, because I don't know of any mediums that they could see, and so I come here to send them my love and tell them I am happy.

But there is something more important than just to say I have found happiness in the spiritworld, for some of my friends here are unhap-py. They have had some very trying experiences for the last few months, and they hard ly know what will be the result. Other spirit-friends and I have tried to bring about better conditions, and to influence people here who could make the way straight for my friends to

do so, but as yet we have not succeeded as well as we hoped to do. I think that conditions will not be likely to change until the first of June, but then I do believe that there will be changes that will lift the shadows, and bring about a pleasanter state to those 1 love. So I thought perhaps by coming here and saying a few words of encouragement, I night gain power to go on with my work, and my friends might learn of my com-

ing and be cheered for a while. I am Millie Harper, and if at any time any of my(dear friends would care to visit a place where I could come to them, I should be very pleased indeed, and I think I might be able to speak of private affairs and give them advice that would do them good.

8. McWilliams.

[To the Chairman :] Will you just report, sir, that S. McWilliams, of East Boston, has stepped around your way to give a few words from the spirit-world? [Certainly.]

I have n't the least idea that I'm expected. I have n't the least idea that I'm expected, but I thought I would drop in, see how things are getting on, and just give a word to the good folks here. Tell 'em I'm doing very well in the spirit-world, and trying to heap up sur-prises for them, as I think I did on this side. I did n't believe in telling all my affairs to any one, nor of letting it be known just what I did and said. There seemed to be some surprising revealments after I went out of the body. Well, I was just myself, and I have n't changed any I was just myself, and I have n't changed any because I 'ye given up the old form. I think I'm just about the same.

I would like to have a good talk with some of those who have had dealings with my effects. I think I could give 'em some information that would n't do 'em any burt, and I call upon 'em to give me a chance to speak through some me-dium herearbours. I do n't know who to go to, but I should get on their track if they found

but I should get on their track if they found one, and try to have my say. The spirit world is a very good place. I like it, and I find that there is plenty of room and plenty of power for one to work in, and to use his energies. I've been taking up new lines of life, and now I'm just going to follow them up to see where they lead; then, after a while, when I get pretty well informed. I'll try to let the follow know what I'we come to on the amini-

FEBRUARY 18, 1898.

1 hope it 'll be understood and responded to. I shall sometime try again, somewhere, to make myself known, and in the meanwhile I'm go-ing to study this kind of machines, to see how to make the best use of them. I am Joseph Cottrell.

Mary Mausfield.

I feel just about half myself and half some-body else, and that, I know, is because I have the magnetic help of other spirits attending you that I may make my presence known through your medium. I was a medium my-self, used by spirit-forces and intelligences to accomplish their work, and many times I felt just that way, as if I was only about half my-self, and that some one else was the other half. I did not come here because I have associaself, and that some one else was the other half. I did not come here because I have associa-tions and friends in this quarter, for my home and my work were across the sea. I am more familiar with London and its streets than I am with any place here. I could find my friends there, but you are strangers to me here; yet I come feeling that we are all friends, for we are engaged in the same work of trying to spread the light of truth, and to give mortals an understanding of the life which is beyond. which is beyond. I do not feel that I finished my work on this

side. I had to give up the body because its powers failed, but there was much more to be done in many ways. I knew that I should still have something to do for the spirit-world, and I have. Sometimes I have made my presence felt by persons in the body, and sometimes I have helped other spirits to make manifesta-tions of their presence. I am working as a medium for the spirits still, and I believe after the next few years have passed and a new conthe next few years have passed and a new cen-tury comes, there will be an awakening of spirit-power and influence in the homes of the people in the old places where I have been and throughout my country that will bring great understanding of the spirit-life. Some of my friends know that my guides were interested in this work, and I would like them to know

in this work, and I would like them to know that I am interested in it with them. I send my love to all. I want to thank all who were kind to me, and who believed the teachings my spirits had to give. Sometimes they could manifest with great power, and sometimes they failed, as all do, in expressing themselves clearly; so I had the experiences that all mediums have of pleasure and of pain. I am.Mary Mansfield. am Mary Mansfield.

INDIVIDUAL SPIRIT MESSAGES TO BE PUBLISHED NEXT WEEK.

Dec. 20.— Mrs. Francis Dewey: Orrin Bushway; John Giy-en: Sadie Carter; Andrew J. Cilley; Elizaboth Wilkins; N. B Wolf. Dec. 23.— E. H. Chapin; Rev. Henry Delaker Kimball; Jo-seph Btrong; John Lawton; Ella Howard; Emma K. Atkin-son; Foster Beach.

Messages here noticed as having been given will appear in due course according to routine date. Peb. 3.-Joseph L. Newman; Alonzo Cornell Patterson Richard R. Hayes; Eleanor Rice; R. B. Waite; Charles Mubble, Manufatta Corr Holdier, K. Hayes; Eleanor Rice; R. B. Walte; Charles Hobble; Henrietta Carr. Feb. 7.–Warren H. Cudworth; William Brown; Mrs. Lvila R. Catlin; Maggle Owen; S. A. Dickenson; William Morgan; Allee Allen.

It is estimated that no less than \$400,000,000 will be left in this country by the rest of the visiting world in consequence of the World's Fair; \$300,000,000 will be spent in the United States by foreign visitors during the present year, and \$100,000,000 American money, which is annually spent abroad, will be spent at home, making a total of \$400,000,000 to be put into elreulation in this country. Not only the nations of Europe will be represented here, but the eighteen American sister republics, and the nations of Asia, Africa and Australia. And Americans will mostly stay at home and spend their money at home this year. The naval review off Hampton Roads is accounted a part of the great Exposition, the fleets of the various nations to remain in rendezvous at the Roads for several weeks. This will prove a decided advantage to Washington, which, however, will be taken in as an object of visitation by all foreign visitors to Chicago. All our larger cities, in fact, will profit financially to a wonderful degree by reason of the Fair. What Congress has spent on the Exposition is beyond question a good investment regarded from a national standpoint.

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SPIRITUALIST MEETINGS.

and the later to be determined to be the spin and the spi and duties that I would like to have seen out-wrought and fulfilled, there was much con-nected with the external state that I might nected with the external state that I might have appropriated had I remained longer that would, undoubtedly, have been useful to me; but all that has passed away. The feeling with me now is that all is well, and others capable of doing the work are permitted to press on with that which I would like to have seen ac-complished. Tell my friends that my career did not close with the death of the body. I am interasted

with the death of the body. I am interested in journalism on the spirit-side, in the trans-mission of vital news from place to place, with the desire of helping to stimulate the minds of others to new thought and a consideration of in the spirit-world gravitates to his or her In the spirit-world gravitates to his or her sphere, and as each one finds opportunity for the expression of those abilities which are strongest, so I feel that I have gravitated to my own condition and place, and that the privilege is mine to express my individualized thought as a conscious, sentient spirit not only for the present time but for the time that is to

I have, Mr. Chairman, given signs and to-kens, seeble though they may have seemed, of of the body, but not through this medium. have been privileged to come close to those b have known and associated with in the city of Cleveland, O., and give intimations of my in-terest in their work and my presence with them. To-day I give them a hearty greeting and a brother's blessing from the spirit-world, and assure them that I am a "plain-dealer" now in coming in contact with my fellowmen, are a source to be when in the mortal form even as I sought to be when in the mortal form G. W. Henderson.

E. M. Sturgis.

I am E. M. Sturgis of Bridgeport, Conn. I give greeting to my friends. I want my people to know all is well with me. I did not feel so to know all is well with me. I did not feel so at first, because it seemed hard to be sent out as I was; but it was purely accidental, if there is such a thing in life. Some spirit intelligences say not, and as I suppose everything is in ac-cordance with law, there really are no acci-dents, but certain events are considered such dents, but certain events are considered such. Although it was an accident with me, I have reason to rejoice at the spiritual experience that I have gained. Berbary I know more of the mortal than I

reason to rejoice at the spiritual experience that I have gained. Perhaps I knew more of the mortal than I did of the immortal, for I was a man with busi-ness proclivities and energies. I worked them out according to my light while I was here, and when I went to the other side I had many things to take up before I could call myself qualified to understand the manner of life there. When one goes to a few country he must become accustomed to the habits of the people before he is looked upon as one of them. That is something as I felt inigiong to the spirit-world, but if we have a will to do so we can easily fall into line and become familiar with our surroundings there. I have a good report to make. This is a

A CARLEN AND A CARLEND AND A

QUESTIONS AND ANSWERS.

CONTROLLING SPIRIT. -- You may now pre-sent your queries, Mr. Chairman. QUES. -- ["Inquirer" writes:] Dear Father Pierpont: Do you think it is wisdom on the part of the managers of some of the spiritual meetings to place upon the spiritual platform uncultured, undeveloped mediumship? Does it not retard rather than enhance the surread of Spiritualism? rather than enhance the spread of Spiritualism? Would it not be better for the growth of Spiritu-alism if our mediums would give more lime to self-culture, and to a more perfect development of their medial powers, before they are called upon to exhibit them before a critical and skeptical public ?

ANS.-Most certainly we agree with the ques-tioner in regard to the position taken upon this subject.

Before a medium is developed sufficiently to Before a medium is developed sufficiently to be handled intelligently by wise spirits who can utilize his organism for the dissemination of truth and the manifestation of good works, he should be kept from the public platform. Many mediums are very well qualified to ez-ercise their gifts in the home-circle, or before a few friends and sympathetic neighbors, and thus may be able to accomplish good works in behalf of our Cause under the guidance of their attendants, who would find the conditions for their work very different upon the public plat-form, or in a promiscuous assembly. Our friends and neighbors are inclined to give us their sympathy, to extend to us help in

itted for the position. Therefore it is wise to advise your mediums not to attempt public work until they are sure of the ground upon which they stand, and until they are satisfied that the spirits who attend them are wise, and have such control of their instrument that they the

that the spirits who attend them are wise, and have such control of their instrument that they can express their thought and power irrespec-tive of public criticism, or of the conditions which in material life may be thrown around them. We are not of those who believe that an illit-erate, unrefined, crudely-speaking medium is the best instrument that can be placed before the public by the spirit-world, or by Spiritual-ists in the flesh. We believe that self-culture, and growth of mental and spiritual abilities with our surroundings there. I have a good report to make. This is a world that I like where I have gone, and I am sure my friends will also like it when they join me. I thought it would be a good time for me to say a word or two in a place like, this. I would like my friends to know of the life beyond, and with our surroundings there. The best instrument that can be placed before the best instrument that can be placed before the public by the spirit-world, or by Spiritual-ists in the fleeb. We believe that self-culture, and growth of mental and spiritual abilities and qualities, are as essential in mediums as in humanity in any department of life. The more of culture, spiritual refinement and mental as-piration for intellectual growth a medium cul-

de standi

I feel that I have a right to present myself among the old friends and workers, and to say that I still adhere to the glorious truths re-vealed to me and to the world through what is called Spiritualism. I had and have an inde-pendent mind, that maintains its right to pur-sue its own course of thought, and to express those ideas which it receives and generates if he expression does not injure any other human the expression does not injure any other numani-being. I have no desire, sir, to harm a single hair of any individual who walks the earth; but I do feel that I have a right to say that spirit-communication is a fact, and that the world is moving on and on, bringing its people more and more of light and comprehension of this great and glopious trath

this great and glorious trath. I was an old man when I passed from the body, awhile back. I had seen the frosts and snows of many winters, and the bloom and beauty of many summers. Eighty years and more of earthly travel brings to a man some-thing of discipline and experience, but, after

thing of discipline and experience, but, after all, it is only a by-way which leads into the great field of exploration and of thought that lies just beyond. I could not begin to tell you of the good souls 1 have met in the spirit-life. Many of my own dear ones passed on before me, and 1 have rejoiced to meet them and to know that they our dealy well. Other grand sould whom

have rejoiced to meet them and to know that they are doing well. Other grand souls whom I had met in years past, and who had been pleased to come into my atmosphere while en-gaged in their good works, have given me greeting, and we have renewed associations on the spirit-side. To-day I am here with friends in this good work who are filled with the spirit of zeal, and who, like myself, stand firm and strong in behalf of truth, and are not fright-ened or shaken by the menaces of those who do not understand it and who would like to do not understand it and who would like to put it down.

These are pleasant days for you people, com-These are pleasant days for you people, com-pared with some that we have seen in the past. The reformers of half a century ago, or even of a score of years back, had a rough road to travel, and they had to dodge many a blow or take it and give one back, but they were not afraid to meet these obstacles. To-day the way is more straight, and I am glád it is so. I am glad that I lived in the body to see the hardest part of the work performed in not only one but many reformatory measures for the good of humanity in this great country of ours.

hardest part of the work performed in hot only one but many reformatory measures for the good of humanity in this great country of ours. Among those who are here with me to-day that I take by the hand is that grand old work-er, Selden J. Finney, and also my good stanch friend, Warren Chase. From him I received many a word of friendly cheer, and I was always glad to give him whatever I had by way of spir-itual encouragement that might do him good. I come to send greeting to the good friends in Milwaukee, Wis. I was well known there by the good people, and I feel that I ought to express myself, and to say it is all good on the spirit side, no matter how you meet it. If it is a little cloudy and unsettled because you have not done just right, it is all good, for it is just what you need; if it is light because you have tried to do your hest, then it is all good, too, and you will find the way stretching onward and upward all along. I am H. S. Brown.

the folks know what I 've come to on the spirit side.

Alice Gordon.

I have friends in Pittsburgh, Pa., and some of them are getting interested in Spiritualism. They have wished that some of their spirit-friends would, in some manner, communicate, with them if the claims of your Cause are true, and many of the dear friends in the spirit-world are anxious to make themselves known. I have been trying to learn just how to come, and Mrs. Weaver has brought me here to day, advising me to communicate through your me-dium, if possible. She and her good husband are great workers in this Spiritual Cause. They are doing much to help spirits who are in distress and darkness, and they send out the same good influence on this side that they did

same good influence on this side that they did before they passed away. I feel to speak thus of them, because I have received so much help myself, and I am so grateful for being here to send fmy love to my friends, and to ask them to sit by themselves in the home surroundings. If they will do that twice a week, at the same time and place, t think there will be a development of medi I think there will be a development of medi-umship before spring that will give them in-telligent understanding not only of the spirit-world, but of the identity of the friends who come to them from that other life. I went away early in life. I did not wish to pass from the body. I felt that I would rather stay here, no matter what the conditions were, but I had to go. I found a pleasent home and

but I had to go. I found a pleasant home and dear friends, who have been kind all the while since then, and now I would not take up tha old life if I could, I am so happy and contented in the spirit-world. I am Alice Gordon.

Joseph Cottrell.

[To the Chairman:] I'm not used to hand-ling this machine, and I don't know what kind of a hand I'll make at it; but I was very anx-jous to try to see if I could get over the road

ious to try to see if I could get over the road into this mortal life again to send a word to my relatives and friends. I've been looking around material affairs since I went out of the body, perhaps a little more interested in them than in spiritual things, though I'm quite pleased with the pros-pect around me in the spirit-world; but there are some boys here, and others that are near to me, that I took an interest in, and I want to see how they are getting on, and would like to have a hand in helping them over the road to success. So you see, sin; I like to be back in this atmosphere, and it does me good to come here, and send greeting and good words to those who are left on this side. I'm from New York City, and I was connect-

I'm from New York City, and I was connect-ed with the fire company. I do n't forget old No. 7, and old No. 12, nor the associations with them; no, I've pleasant memories of the past and its duties, and I feel that I did not shirk

Into the data was and in the state in the into shift it would n't object to coming back in the old form, and taking a hand in this life again, but it's all right. I don't want any one to think it's not. I don't want any one to think that I ought not to have gone, because to me it is all right I went just the time that I did, and I was expected in the spirit-world, for I 'm sure I had expected in the spirit-world, for I'm sure I had a good greeting, and a place prepared for me that serves me well. I have to be up and doing there. We don't find any drones around, and I like to keep ahead with the others, so I have enough to do to keep me busy with what's on this side and what's on the other. I thought I'd just come in this way, and give a call. I don't think it'll be my last call, but

Lynn, Mass.-Spiritual Fraternity bolds meetings at Hodwell's Hall, 84 Munroe agreet, Sundays at 25 and 72 r. M. Mrs. E. I. Webster, President; Mrs. E. B. Merrill, Sery. Children's Lyceum meets Sundays, 12 M. at Exchange diall, 14 Market street. T. J. Troye, Conductor; Miss 8. S. Collyer, (18 Smith street) See'y. Worcester, Mass.-Association of Spiritualists, Arca-num Hall, 666 Main street. Lectures at 2 and 7 r. M. Chil-dren's Progressive Lyceum at 12. Geo. A. Fuller, M. D., Pres-ident; Woodbury O. Smith, Vice-President; W. C. Keyes, Recording Beeretary; Mirs. L. E. Dolge, Treasurer; Mrs. Georgia D. Fuller, Corresponding Secretary. Springfield, Mass.-The First Spiritualit Society. C.

Springfeld, Mins, - The First Spiritualist Society, (*, Springfeld, Mins, - The First Spiritualist Society, (*, 1. Leonard, President, Worthington street. The First Spir-inalist Ladles' Ad Society, Mrs. T. M. Holcomb, President, Mrs. E. B. Wood, Secretary, Florida street. Meetings at the hall in Foot's Block, corner Main and State streets, every Sunday at 2 and 7 P. M. Sociables Thursdays, afternoon and eventur.

Sunday at 2 and 7 P. M. Sociables Thursdays, afternoon and evening.
 Chicage, Ill. - The First Society of Spiritualists meets at Washington Hall, Washington Boulevard, corner Ogden Avenue, every Sunday at 104 A. M. and 74 P. M. Speaker, Mrs. Cora E. V. Richmond. - The First South Side Spiritual Society vneets at 77 Thirty-first street every Sunday at 3 P. M. Speaker, Mrs. Emma Nickerson-Warne.
 Cleveland, O. - The Children's Progressive Lyceum meets regularly every Sunday, 104 A. M. and F. M. Royal League Hall. Everybody welcome. Charles Collier, Conductor: Edward Mapse, Secretary, 120 Dare street.
 Buffalo, N. Y. - First Spiritualist Society meets Sundays in A. O. U. W. Hall, corner Court and Main streets, surdays in A. O. U. W. Hall, corner Court and Main streets, at 2's and 7's P. M. Henry Van Buskirk, President; L. C. Beesing, Secretary, 86 Prospect Avenue.
 Baitimore, Md. - The Heliglo-Philosophical Society meets and Main streets, and at 11 A. M. and 8 P. M. at Wartzburger's Hall, North Exeter street, near Gay. Chas. A. Zipp, Secretary, 103 East Madison street.

tary, 1403 East Madison street. Providence, R. 1.—The Spiritualist Association holds meetings every Sunday at Columbia Hall, Broad street, at 2% and 7% r.M. Progressive School at 1 P.M. Pittsburgh, Pa.—First Church of Spiritualists, 6 Sixth street, Meetings Sunday, at 10% A.M. and 7% P.M.; Thurs-day, 7% r.M. Nicolaus Schenkel, President; J. H. Lohmey-er, Secretary.

Grand Hapids, Mich.-Progressive Spiritualists' So-clety, Elks' Hall, Ionia street. Meetings Sundays, 10% A. M. and 7% F. M.; Thursdays, 3 F. M. and 8 F. M. Mrs. Elle F. Josselyn, Fresident.

Grand Rapids, Mich.-Spiritual Association holds public meetings every Sunday at 10% A. M. and 7% P. M., and on Wednesdays at 1% P. M., in Kepnety Hall, Louis and Waterloo streets. L. D. Sanborn, Sec'y, 205 N. Lafayette st.

Dayton, O.-The Progressive Spiritualist Alliance holds meetings Sundays at 7% P. M., at Kuights of Honor Hall, 110 East 3d street. J. M. Clark, Pres.; W. E. E. Kates, Sec'y.

Colorado Olty, Col.-Meetings are held in Woodman Hall, Sundays, at 2 o'clock.

Springfield, III. The Social Wheel of Progression, or First Spiritualistic Society, will hold public worship every Sunday at 24 P. M. at 612 South 8th Street. D. N. Leguer, President; Miss H. A. Thayer, Secretary.

Norwich, Conn. -- Pirst Spiritual Union holds services in Grand Army Hall every Sunday at 1½ and 7½ P. M. Chil-dren's Progressive Lyccum meets every Sunday at 11% A. M. in the same hall. Mrs. F. M. Marcy Conductor.

St. Louis, Mo.-Spiritual Association holds meetings every Sunday at 1034 A. M. and 754 P. M. at Howard Hall, 3001 Olive street. A welcome extended to all. M. S. Beckwith, President.

New Orleans, La.—Association of Spiritualists meets every Sunday, 7% P. M., at its hall, No. 69 Camp street. Goo. P. Bonson, President.

P. Bonson, President. **San Francisco, Oal.**—The Society of Progressive Spir-itualists meets every Sunday morning and evening in Scot-tish Hall, 105 Larkin street. Also a Mediums' and Confer-ence Meeting every Sunday at 2 r. M. Good mediums and speakers always present. S. B. Whitehead, Secretary.

Oakland, Oal.--Mission Spiritualists meet every Sun-day at 2 and 7% P. M. at Native Sons' Hall, 918 Washington street.

MEETINGS IN PHILADELPHIA.

The First Association of Spiritualists meets at Girard Assembly Hall, Ninth street and Girard Avenue (en-trance at Hutchinson street). President, Benj F, Benner; Vice-President, James Marior; Secretary, Frank H. Morrill, 21 Ohestnut street; Treasurer, James H. Marvin. Services at 10% A. M. and 1% P. M. Lycoum at 2% F. M.

Keystone Spirituni Conference every Sunday at 25 P. M., Southeast corner loth and Spring Gardenstreets. Wil-liam Rowhottom, Chairman.

Ism Rowborttom, OBSTINSH. THE SPIRITUALISTS' INTERNATIONAL CORRESPOND-ING SOUFEY.-Information and assistance given to inquir-ors into Spiritualism. Literature on the subject and list of members will be sent on receipt of stamped envelope by any of the following International Committee: America, Mrs. M. Palmer, 300 North Broad street, Philadelphia; Aus-trails, Mr. Webster, 5 Peak will be street, North Mölbourne; Chanda, Mr. Woodcock, "Waterniche," Brookville; Holland, Van Stratton, Mideliaan, 623; India, Mr. Thomas Hatton, Amedabad; New Zealand, Mr. Graham, Huntley, Walkato; Bweden, B. Fortenson, Ado, Ohristiania; England, J. Allon, Hon. Sc., 14 Berkley-terrace, White Post-Jano; Manor Park, Essay; or W. O. Robsou, Prench Ocorespondent, 168 By eliu; Newcastle-on-Tyne. Newcastle-on-Tyne. Manchester street, Brighton, Eng.

FEBRUARY 18, 1898.

Thoughts by Spirit Honry Kiddle. To the Editors of the Banner of Light:

Subjoined is the copy of a communication on the "Public School Question," which was written by Spirit Henry Kiddle in my office, through the process of independent spirit writing, on the 22d of November last.

The communication was read by me before the Carnegie Hall Spiritual Conference on the following Sunday.

I regard it, in its eloquence, argumentation and importance, to be worthy-as it certainly is characteristic-of the grand intelligence who wrote it. CHAS. R. MILLER.

Brooklyn, N. Y.

In response to the desire of Miss Doty, who is now sitting in New York City for the manifestation which I now make, Bro. Miller, in your office in Brooklyn, I gladly undertake to express my views upon the Public School question, which is now engaging so much at-tention among the citizens of New York. My connection, when a mortal, with the public school system need not be dwelt upon here. Suffice it to say that though my convic-tions have undergone no change since my ad-vent to spirit-life, the principles which I had advocated have become more fully developed and enlarged; and from this standpoint I proand enlarged; and from this standpoint I pro-pose to express my views upon the all import-ant question of free education to the free outh of our land. I hold that the public school system should

embrace all sects and creeds, and every condi-tion of life, in *practice* as well as theory. It is evident that this system is national as well as metropolitan, and no legislative enactments

as metropolitan, and no legislative enactments should be made looking to the establishment of sectional systems dominated by religious or other orders at the public expense. A division of the public school system by sect can only eventuate in confusion, as every religious denomination under such division would then be entitled to a classification, and public moneys would be distributed for secta-rian nurposes. All the range of rivalry all the public moneys would be distributed for secta-rian purposes. All the rancor of rivalry, all the hatred and oppression which now slumber in the various religious orders, would be awak-ened, and the youth of the land would be ed-ucated in doctrinal heresies, while the princi-ples of fraternity and loyalty would be de-stroyed in all the horrors of religious warfare. States cities and computities would not only States, cities and communities would not only be arrayed against one another, but the internecine strife would invade every household.

The safety and perpetuation of free political government depend preëminently upon a free and universal system of public education; and it is in the public schools, where the Protestant It is in the public schools, where the Protestant and Roman Catholic youth forget the creedal differences which divide their families, and learn the lesson of American brotherhood, which teaches that they all have a common interest in making and obeying the laws of a common country, in sustaining their govern-ment and protecting its flag from insult and interve.

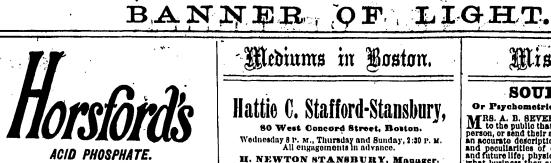
It is also in the public schools that the young learn their relations to the social and business communities in which they reside, their obli-gations as neighbors and friends, and in fine all that constitutes worthy and intelligent citall that constitutes worthy and intelligent cit-izenship—uniting in the great work of develop-ing the resources of their country, and aiding in the progress and extension of the sciences, arts, and other utilitarian enterprises com-mitted to their care. Though the present system of public school education is far from perfect, yet it promises much for the future.

much for the future. Childhood flourishes under the mother care and solicitude, and nature has so qualified the female sex by intuitive perception, tact and capabilities of imparting knowledge by precept and example—endowed with those refining in-fluences inherent in her sex—that the cultivat-ed man and the polished gentleman owe much to her instruction and association in the various walks of life walks of life.

Nature has kindly qualified woman to be the mentor of the sterner sex; and those schools and academies where her presence is tolerated, graduate the more finished scholars and best citizens.

I therefore advocate that the system of pub Ic instruction be confided to the care of the women of our land, and that they constitute the several Boards of Education of the Public Schools; that they appoint female instructors for the various grades in the various schools, and that the male sex seek other pursuits of in-

dustry. This is not radical, it is not extravagant; it is but natural; for assuredly the husband of every household commits the care of his children to the mother, whose womanly instincts start her children on those pathways of mortal

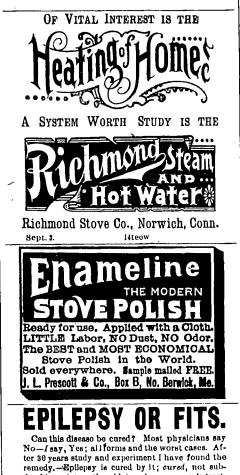


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Miss A. Peabody, **BUSINESS**, Test and Developing Medium. Sittingsdaily. Circles Sunday, Thursday evenings, and Tuesday af-ternoons at 3 o'clock. Six Developing Sittings for \$4.00. 1041 Washington street, opposite Davis street, Boston. Feb. 18.

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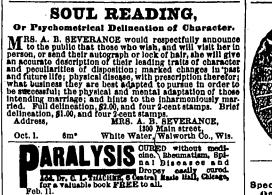
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and directions, by which any one can easily understand now to use it. PLANCH BTTE, with Pentagraph Wheels, 60 cents, securely packed in a box, and sent by unit, postage free. NOTICE TO RESIDENTS OF CANADA AND THE PROVINCES. Under existing postal arrangements be-tween the United States and Canada, PLANCHETTES can-not be sent through the mails, but must be forwarded by express only, at the purchaser's expense. For sale by COLBY & RICH. t

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John Wm. Fletcher,

CLAIRVOYANT MEDIUM,

268 WEST 43d street, New York City, Private Séances dorsed by Florence Marryat, Altred Russel Wallace and the Spiritual Press.

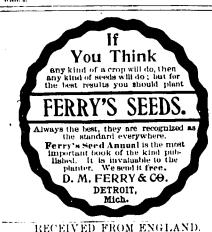
Dr. C. C. Beckwith Ewell, AGNE FIG SPECIALIST. Hydienic Home for Intalida. Jan. 28.

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

46 Avenue B, Vick Park, Bochester, N. Y. D. R. WILLIS may be addressed as above. From this point he can attend to the diagnosing of disease psychometri-cally. He claims that his powers in this line are unrivaled, combining, as he does, accurate scientific knowledge with keen and searching psychometric power. Dr. Willis claims especial skill in treating all 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 serse. Dr. Willis is permitted to refer to numerous parties who have been cured by his system of practice when all others had failed. All letters must contain a return postage stamp Send for (Arculars, with References and Terms. Jan. 2.



Raphael's Almanac:

The Prophetic Messenger and Weather Guide,

FOR 1893. Comprising a Variety of Useful Matter and Tables. Predictions of the Events and the Weather That will Occur in Each Month During the Year. A LARGE HIEROGLYPHIC. By RAPHAEL, the Astrologer of the Nineteenth Century. Seventy-Third Year, 1893.

CONTENTS.

Mrs. A. Forrester, TRANCE. Test and Business Medium. Also Electric Treatmants, from 10 A. M. to 5 P. M. No 9 Cottage Place, of 1242 Washington st., above Dover st., Boston, Feb. II. BUSINESS and Test Medium. Hours 10 A. M. to 9 P. M. Circles Thursday and Sunday evenings, 8 o'clock. He Winter street, Room 6, Boston. Feb. 18.

VEST and Business Medium. Magnetic Treatments, 451 Shawmut Avenue, Boston, near Newton st. Hours 9 to 6 Feb. 4.

Mrs. Hattie A. Young, TWRANCE, Business and Developing Medium. Sitting daily. Ladies 25c., 50c. and \$1. Gentlemen 50c. and \$1 22 Winter street, Room 16, Boston. 4w* Feb. 4.

MAGNETIST, Psychometer, 178 Tremont street, Room 39 11 A. M. to 5 P. M., or by appointment at 31 Galasboro st Feb. 4. 4w*

17 APPLETON STREET, Boston. Scances Thursday and Saturday at 2:30 P. M., Sunday at 8 P. M.

Mrs. C. T. Crockett,

ABRAHAM LINCOLN

life which, if not deviated from, lead to honor and distinction

Why not, therefore, continue those associa-tions and those influences felt in the house-

In conclusion, let the public schools be free in every aspect of the case: free from religious influences of any sect or creed-free from political influence of any party or clique; and finally, free for every one, whatever may be his race, color or condition. HKNRY KIDDLE.

Passed to Spirit-Life,

From Westboro', Mass., Feb. 3d, David S. Dunlag, aged 6 years.

years. Mr. Dunlap was a native of Freeport, Me., but had re-sided in Westboro' since 1872. He was prominent in busi-ness circles. He was universally respected for his sterling integrity, and those endearing traits of character which made him the devoted husband, wise and tender father and loval friend. Spiritualism and its interests were very dear to him, and sustained by its consolations, with sweet patience he bore his long illness, and with unswerving trust faced the inevi-table. The devoted wife and son, who have ministered to him, although gride-strickeu, are consoled by the thought of his pathless release, and the hope of his continued watchful love.

his painless release, and the nore of the second place Monday P. M., Felt. Sth. The funeral service took place Monday P. M., Felt. Sth. from the Unitarian church, and by his request the opening exercises were conducted by the pastor, Rev. W. H. Bux-ton, and the writer; after which the Masons performed in its entroty their impressive service; all of which, with sweet music and floral tributes, helped to uplift hearts be-reaved from sense of present loss to hope of future reunion. JULIETTE YEAW.

From Washington, N. H., Jun. 22d, 1893, Nathaniel A. Lull,

From Washington, N. H., Jyn. 22d, 1893, Nathaniel A. Luil, aged 65 years 2 months and 11 days. All who knew him will remefaber him as a kind, benevo-lent, sympathetic man; ever rendy to aid the suffering and unfortunate. He was universally estermed for his business qualifications and moral unrightness-his townsmem having given him all the honors they could before. As a Spiritual-ist he never shirked a responsibility. He had served as President of the New Hampshire State Spiritualist Associa-tion, and Becretary of the Simapee Lake Camp-Meeting, and was active in sustaining fectures in his own town; but his true worth was best known in his home, where he leaves a companion and two sons; four children preceded him to higher life. This family are comforted by the thought that he is free from physical suffering, and that his lowing ministrations will still attend theou. His funoral was held at his late home Jan. 26th, and was attended by a large circle of friendis-Mrs. Addie Stevens of Hilisboro, N. H., and Mrs. S. A. Wiloy, Rockingham, Vt., of ficialing.

Friating. From 696 9th Avonue, New York City, by reason of heart failure, Mrs. Almira A. Woodruff. Mrs. Woodruff has been most favorably known for the hast ten years as a medium of strong development and re-markable power; she labored faithfully in the cause of Spir-tionlism against many adverse conditions, and was univer-saily rospected by all who kpew her. As a mother she was devoted to a degree to those who were dependent upon her; as a woman she was ever charitable and kind, while her medlumistic work was one that will long bo remembered. On Friday, Feb. 3d, at 1 P. M., a company fully filling the pariors assembled to listen to the apposite and comforting remarks of Mr. J. W. Fletcher, the eloquent speaker of Adelphi Hall, at which place Mrs. Woodruff was a constant attendant, Mrs. Magtie Morrison sang hymns favorite with Mrs. Woodruff When In the mortal. ROBERT WARD.

From Morrill, Me., Jan. 13th, 1893, Mrs. Martha O. Morriam, aged 83 years 8 months and 14 days.

riam, aged 83 years 8 months and 14 days. Mrs. Merriam was a Spiritualist for many years, and a subscriber for ThD BANNER, from which she derived much confort in the weary, ionely years of her widowhood and physical suffering. Sustained and comforted by her boilef, she calmly awaited the change that would relinite her to the husband, daughter and soldior boy in spirit-land. By request the writer officiated at the funeral, where were gathered many friends in the village church to pay their tribute of respect to one so well known and so highly esteemed. The church choir finely rendered the spiritual songs she had selected. *Knox Centre, Me.*

From Bethel, Vt., Jan. 12th, Mrs. M. A. C. Heath, aged 8 years and 8 months.

years and 6 months. She wrought her work faithfully while in the body; and that she has now entered the joys reserved for the faithful of earth, is the assurance of her affectionate husband, BENJAMIN HEATH.

- USE DANA'S SARSAPARILLA. IT 'S "THE KIND THAT CURES."

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un music and Unorus. BY C. P. LONGLEY.

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ASTONISHING OFFER. SEND three 2-cext stamps, lock of hair, name, age set, one Siending symptom, and your disease will be diagnosed free by spirit power. DR. A. B. DOBSON, San José, Cal. Jan. 7 13w*

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Mrs. Dr. M. K. Dowland,

SURGEON CHIROPODIST and Magnetic Healer, of Bos ton, has located in Lynn, is City Hall Square, Room 2 Medical Sittings given daily. 13w* Dec. 10.

Mrs. William H. Allen, 496 Washington Street, Providence.

SEANOES for the present season Sunday, Tuesday and Friday evenings, at 8 o'clock, and on the third Thursday in each month at 2 P. M. Oct. 8.

Sealed Letters Answered. A DDRESS MRS. ELIZA A. MARTIN, Lock Box 1577, Fitchburg, Mass. Terms \$1.00. Jan. 7. MRS. JENNIE CROSSE, Business, Test and Medical Medium. Six questions answered by mail, 50 cents and stamp. Whole Life-Reading \$1.00. Magnetic Rem-edies prepared by spirit-direction. Address Albany, Me. Feb. 18.

DEAF NESS & HEAD NOISES CURED heard, Boxcessfol when all remedies fail, Bold FREE outy by F. Husoux, 858 D'way, N.Y. Write for book of proofs FREE Apr. 16. ly

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Mrs. Fannie A. Dodd,

MAGNETIC PHYSICIAN and Test Medium, No. 233 Tre mont street, corner of Ellot street, Boston, feb. 18. Iw

Miss L. E. Smith, MEDIUM, 256 Columbus Avenue (near bridge), Suite 6 Private Sittings daily. Will go out to hold circles. 2w

Miss Helen A. Sloan, MAGNETIC Physician. Vapor Baths. No. 178 Tremon Jan. 28.

Dr. Fred Crockett.

MAGNETIC Massage, Psychic Diagnosis. Circle Sunday 7:30 P. M. 263 Shawmut Avenue, Boston. 200 Feb. 11.

Dr. J. L. Wyman,

224 Tremont street, Boston. Oct. 22. Miss Grant,

TRANCE MEDIUM, 8½ Bosworth street, Boston. Feb. 4.

Dr. M. Lucy Nelson, MASSAGE and Steam Baths. 32 Boylston street, Suite 6 Boston. 4w* Jan. 28.

Mrs. T. F. Deane, Business and Test Medium, 35 Common street, Boston. Jan. 28.

Jan. 28. 4w⁴ D.R. JULIA CRAFTS SMITH. 25 years suc-tion Thirsdays to ladies. 15 Warren Avenue, Boston. Jan. 21. cowl0t^{*}

Jan. 21. eowint-DSYCHOMETRIC and Business Reading, or the could and two stamps. L six questions answered, 50 cents and two stamps MARGUERITE BURTON, 1472 Washington street, Boston Jan. 21. 88*

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DR. A. H. RICHARDSON, 27 Adams street Charlestown District, Boston, Mass. tf Nov. 26. DR. JULIA M. CARPENTER, 303 Warren street, Boston, Mass.

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Why She Became a Spiritualist:

TWELVE LECTURES

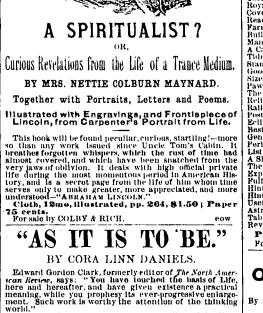
Delivered before the Minneapolis Association of Spiritualists by

ABBY A. JUDSON,

Daughter of ADONIRAM JUDSON, Missionary to the Bur mose Empire.

November 30, 1890 - March 15, 1891.

 ULART by PEP: 10 visit of Yubuk Nor Cushon. Whapper heard, Boocesstel when all memedia fail, Bold FREE heard, Boocesstel when all memodia fails, Boold for the fail of the fail for the fail



CONTENTS. CONTENTS. Seventy Third Annual Address. Monthly Calendar and Weather Guide. The Voice of the Heavens. Raphael's Every Day Guide. Table of the Moon's Signs in 1893. Symbols, Planets, Moons' Signs, etc. Overlu Garden Measures, Fish Table. Ready Reckmer and Wages Table. Manure and Weather Tables. Manure and Weather Tables. Manure and Weather Tables. Manure and Heather Tables. Manure and Harvests, etc. Sizes of Tanks, etc. Pawnbrokers' Regulations. Marriages, Annutiles, et Religions Denominations. Estipses during 1893. Best Periods during 1893 for observing the Planets. General Predictions. Religes of Jarks and Jarlering Medicinal Horbs. List of Herbs Under Certain Planets. Best Periods during 1893 for observing the Planets. General Predictions. Reneral Predictions. The Religions Infections in 1892. Hints to Heads of Europe. Explanation of the Herogippic for 1892. Fulniest Orardeners. Hints to Gardeners. Hints to Farmers. Hints to Gardeners. Hints to Farmers. Hints to Barthers. Hints to Gardeners. Hints to Barthers. Hints to Gardeners. Hints to Barthers. Hints to Hermers. Hints to Herm Price 35 cents, postage free. For sale by COLBY & RICH.

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OUTSIDE THE GATES:

AND OTHER TALES AND SKETCHES.

By a Band of Spirit Intelligences, through the Medium-ship of MISS M. T. SHELHAMER,

By a Band of Spirit Intelligences, through the Medium-ship of MISS M. T. SHELHAMER. This volume consists of two parts: the first, containing a series of articles by Spirit "Benefice," entitled "Thoughts from a Spirit's Standpoint." on subjects of deep importance, which all thinking minds would do well to read and reflect upon. Also, the personal history of a spirit, entitled "Out-side the Gates," in which the narrator graphically depicts her progress in spirit-life from a state of unhappiness outside the heavenly gates to one of peace in the "Surrise-Land"-developing on the way stories of individual lives and expe-riences as well as descriptions of the conditions and abodes of the spirit-World. This portion of the volume concludes with a personan narrative of "Mat I Found in Spirit-Life'--by Spirit's Susie--a pure and simple relation of the life pur-sued by a gentle scol in her home beyond the vale. This remarkable history has never before appeared in print. It treats of life, states of government, schools, art, language, training, locometion, food and nutrition, in worlds beyond. "Morna's Story" also tells of transitions from world to world, of sacred councils in the spiritual kingdom, and of the high development of mediumship in such a state, giving much information on important subjects to those who read. We also have here those Interesting stories of several chap-tor each, "Here and Beyond" and "Sitting" The Blind Clairvoyant; or, A Tale of Two Worlds." Those who have story of sixteen chapters, which that informating spirit pre-sents to the public for the first time find with a mark story of sixteen chapters, which that information grift pre-sents to the public for the first time, spiriting at the beind Clairvoyant; or, A Tale of Two Worlds." Those who have through the pen of Miss Bhelhamer, need not be told of what a treat they have in store in the perusai of the spoutciton. In one volume of 516 pages, neatly and substantially bound in cloth. Price \$16,00, postage free. Por sale by COLBY & RIOH.

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Sent free on application to COLBY & BIOR. ti MARRIAGE AND DIVOROE: or, The Di or More Question. Should Legislation Admit None, One or More Grounds of Divorce? Which Shall Control's the Married Partners, or Statesmanship, or Church-Regulations? By ALFRED E. Gilles, authors of "The Sabath Question Considered by a Layman," "Civil and Medical Liberty in the Healing Art," "A letter to Massachusetts Members of Congress on Plural Marriage and the Mormon Problem," etc. Paper, I0 cents. For sale by COLBY & RIOH.

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ment. Such work is woriny the attention of the thinking world." F. L. Burr, for a quarter of a century editor of the *Hart-ford Daily Times*, writes: "Your experiences on the border-land of two worlds are curious and fascinating. The life we are living here is not the beginning nor the ending. It is, as you assert, certainly not the ending. It can never for one moment alter the Ghraitar of my faith, that our loved ones do come back to us, sometimes, as in your case, they materially gid us, as also in various unnoted ways." Izmo, pp. 260, with portrait, art initial letters, profusely filustrated, with marginal notes, on fine satin paper, broad margins, paper covers, 35 cents. For sale by CoLBY & RICH.

The Astrology

OF THE

SENT FREE.

BANNER OF LIGHT.

FEBRUARY 18, 1898.

Banner of **L**ight.

BOSTON, SATUBDAY, FEBBUARY 18, 1893.

NO "MEDICAL TRUSTS"!

Letter from Prof. Alexander Wilder. To the Editors of the Banner of Light: "

I notice by THE BANNER that the "Regulars' are moving all along the lines. It behooves those who have any freedom left worthy the contending for to be on the alert. MAINE, CONNECTICUT, OHIO and CALIFORNIA are now invaded. Those who mean to enjoy republican liberty and the common rights of man must up and fight.

"Knowledge is power," Francis Bacon tells us; but our titulary regular doctors, and those who act with them, virtually confess that their medical practice is weak, except as protected by the myrmidons of the Courts! Ergo, it is not power, and so not knowledge.

When two years ago New Jersey was handed over by its Legislature to the Old School Doc-tors, a man overheard some of them state what they were conspiring for. They said they would have a pliable Homeopathist and they would have a phable Homeopathist and an Eclectic of their own choosing on the Board of Examiners, and so be virtually unanimous! Then they would pass no women physicians, and freeze out "irregulars," thus having all their own way. This is just what they did get. There is a medical conflict in the Legislature of Connecticut. Some two years ago the Yale College destors had a conference with repre-

College doctors had a conference with repre-sentative Eclectics and Homeopathists, and agreed on a medical bill for their Boards of Examiners, commissioned by the State Board of Health. Before going further, interested parties crased the clauses which had been in-parted on the blowt of the Relactice. serted at the belast of the Eclectics. Now the "ancients" have the temerity to declare that all three schools had agreed upon the measure.

Not so; the Eclectic Association met two weeks ago, and voted unanimously to oppose this iniquitous measure "as an intolerable inthis iniquitous measure as an incorracie m-fringement of our own rights as a body of rep-utable medical practitioners—as an injustice to the people of the State who have the un-alienable right to employ physicians of their own choosing—and as an attempt to place an An outspoken protest was prepared, printed,

to the Senators and Representatives from the localities where the signers thereof have been obtained, and witness their presentation, and also attend the hearing. I will go to this ex-pense for the good of the Cause, our rights in-dividually and collectively. Dr. C. F. Ware of Bucksport writes to me in this determined strain:

MEETINGS IN BOSTON. Banner of Light Hall, O Bosworth Street.-Bpiritual meetings are hold every Tucaday and Friday af-tergoon, Mrs. M. T. Longley occupying the platform; J. A. Shelhaner, Chairman. Free to the public.

Iterationi, Mrs. M. Z. Bonkey occupying the platform J. A. Shehkaner, Chairman. Free to the public.
The Boston Spiritual Temple, Herkeley Hall, A. Borkeley Mrandy and T. K. Shehkaner, Chairman. Free to the public.
The Boston Spiritual Temple, Herkeley Hall, A. Borkeley Mtreet.-Sortics overy Sunday at 10% A. M. The Heiping Hund to the Boston Spiritual Temple meets overy Wednesday at 2% at 3 Boylston Place. Business moeting at 3% clock; Supper at 6. Mrs. R. S. Lillie, President, Mrs. A. A. Editridge, Treasurer; Ida M. Jacobs, Bec'y.
First Spiritual Temple, corner Newbiry and Exeter Streets.-Spiritual Fraternity Society: Lecture overs Sunday at 2% P. M.; School at 11 A. M. Wednesday evening Social at 7% other public meetings announced from platform. T. H. Dunham, Jr., Secretary.
The American Spiritualists' Association meets Monday evenings at 7% ociock in the First Spiritual Temple. Mediuma, Spiritualists and Investigators welcomed. Those desiring services of mediums for meetings, etc., in New England, are invited to correspond with Willard L. Lathrop, Gen'i Sociy, 17 Taylor street, Boston.

Laturon, con 1 Socy, 17 Taylor Street, BOSLOB. Oblideen's Spiritual Lycecum meets avery Sunday at 10% A. M. in Red Men's Hall, 514 Tremont street, opposite Berkeley. J. A. Shebhamer, President. The Lyceum Ladiet Aid Association meets every Wednes-day. Business meeting at 4 P. M. Mrs. M. T. Longley, Pres-ident.

ident. Eagle Hall, 616 Washington Street.--Bundays at il A. M., 2½ and 7½ P. M.; also Wednesdays at 3 P. M. E. Tuttle, Conductor. Veteran Spiritualists' Union.--Meetings are hold 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. Bathbone Hall, 694 Washington Street, cor-mer of Kanciand.--Sufficial meetings every Sunday at

ner of Kneeland. - Spiritual meetings every Sunday at 11 A. M., 2% and 7% P. M. (7% P. M. meeting in Commer-cial Hail) Thursday at 1% P. M. N. P. Smith, Chairman. Park Square Hall, 7 Park Square. - Services every Sunday at 11 A. M., 2% and 7% P. M. Every Tueday, at 2% P. M., meetings for tests, speaking and psychometric read-ings. Mrs. M. Adeline Wilkinson, Conductor.

First Spiritualist Ludies' Ald Nociety, 1031 Washington Street. - Bushess meetings Fidaya, at 4 P. M. Public meeting at 75 P. M. Mrs. A. E. Barnes, Presi-dent.

The Ladies' Industrial Society meets weekly Thurs day afternion and evening, corner Washington and Days day afternoon and evening, corner Washington and Do Streets (up one flight). Ida P. A. Whitlock, President. Ladies' Aid Parlors, 1031 Washington St. Meetings are held every Sunday at 11 A. M., 25 and 7 J. E. Hall, Conductor.

Harmony Hall, 724 Washington Street ings are held every Sunday at II A. M., 25, and 75, P. M. Tuesday and Thursday at 3 P. M. Dr. F. W. Mathews ductor.

America Hall, 784 WashingtonStreet. Sundays at 10% A. M. and 2% and 7% P. M. Eben (Indor

ductor. Lincoln Hall, 1025 Warren Mirect, Chirles town District. Meetings held each Sunday at 25 an 75 P. M.; developing circle in A.M.

Pilgrim Hall, Chelsen. – Spiritual meetings held Sundays; developing circle at 2¹₂; evening meeting at 7¹₂. Mr. W. Anderson, Chairman.

Nociety Hall, Everett.- Sunday meetings 11 A. M. 25 and 75 P. M. A. D. Haynes, Chairman,

Berkeley Hall. -- Large audiences gathered in this hall on Sunday last. The morning service opened with singing by Miss Maude Davis of Allston, accom-

Behadde right of englis of an attempt is of the parameter of the parameter of the lagis have an attempt of the lagis have been pretext was prepared, printed and a copy sent to every member of the lagis have been pretext of the respect the wishes of the people asking open rights. I opin the therease of the sectore was been pretery willing to respect the wishes of the people asking open rights. I opin the therease of the sectore was been pretery will be been defined. These are the rights of individuals A day of reckoning should be had.
Channeey F. Cleveland was once elected for the task been refering the would sustain medical free dom. I has been gratefully remembered.
There is a vaccutation case at Bridgeport.
There is a vaccutation case at Bridgeport.
Channee of the ere there are fathers to refuse the rough as a second must be in perference the would sustain medical free darms political managers and wire political managers

came Materialism was fost gaining ground. People said if death ends all, life is not worth living, and it was demanded of the church to prove to a certainty that death does not end all. That demand upon the church opened the way for the spirita world to reveal itself. Looking back there is one thing we ought to be thankful for, and that is, no one man or body of men has been able to aoutrol the spiritanil move-ment, and it is still marching on, independent of all creeds and all opposition. Spiritualism only asks you to learn and know that spirits return; by that knowledge you become a Spiritualist. Religious thinkers are orranizing themselves into a Psychical Society to investigate the spirit phenomena, and I am surprised that a church-based upon a betlef in immor-tality-has not long since accepted the evidence Spirit ualism offers of the reality of a future life. Evangeli-cal religion professes to be based upon a betlef in immor-tality of the appearance of angels to Abraham and others, as well as the bundreds of manifestations recorded in the bible. Notwithstanding this, the church strives to close the door of spirit return and deles the fact at the present day. After a song by Miss Davis, Mr. Baxier gave the foi-lowing names and other means of identifying spirits present: First, one who loved Spiritualism came bringing good cheer, Hattle Hopkins. The next name was Abby Haines; recognized by her brother. Dr. N. H. Dillinghum came speaking in the highest terms of the lecture of the evening. With him came Bela Marsh, first publisher of Spiritualist books in Boston. Wil-liam M. Dinsmore and, Wallace Rand, who were mu-sicians, made themselves Known, and were well re-membered. J. Frank Picket was well known. Ada7A. C. Perkins and Emily Cunningham gave their names and were recognized. Mr. and Mrs. James M. Frost, who passed from North Cambridge very near together, came relinited, and were recognized. Mrs. Col. Austin C. Wellington and Jonas Wellington were well known. Among other names were Susan C. Williams

Drs. C. Harding, S. Perrin, Mrs. Howe, Mr. Quimby Mrs. Forrester, Miss L. Smith, Miss Williams, Miss A. Hanson, Dr. Huot and others. The hall was crowded at each session. VINDEX.

Indics' Aid Parlors .- Last Sunday morning doveloping circle opened with congregational singing; remarks by Chairman; tests and delineations, Dr.

remarks by Chairman; tests and delineations, Dr. Charles H. Huot, Frank E. Willis, Mrs. Lovering and Mrs. Robertson. Mernoon.-Song service, choir; invocation, Mr. A. D. Haynes; remarks by Chairman; psychometrio readings, Mrs. Mary F. Lovering, Mrs. G. M. Hughes, Miss L. E. Smith; duet, Mrs. Lovering and Mrs. E. J. F. Bennett. Evening.-Congregational singing; remarks by the Chairman and Mr. L. W. Baxter; tests and delinea-tions, Dr. S. H. Nelke; psychometric readings and song, Mrs. Lovening. Mrs. C. Loomis-Hall has greatly improved in health the past week, and the prospect is she will soon re-sume her labors at the Farlors. *Menefic*-musical and literary entertainment-will be tendered her in these Parlors on the evening of Feb. 20th, at 7:30 o'clock. BANNER OF LIGHT for sale at each service. J. E. HALL, Conductor.

The Children's Progressive Lycoum occupied its hall in this city on Sunday last for two hoursevery moment of which time was filled with an interevery moment of which time was filled with an inter-esting and instructive thought, expressed in song or speech. Orchestral music, silver chain responses, singing and marching by the school; remarks by Con-ductor Hatch; an earnest speech by Mrs. W. S. But-ier; reading by Mrs. M. A. Brown; a fine vocal selec-tion by Miss Bullock, another by Millie Smith; a plano solo by Genie Bowen; recitations by Willie Sheldon and Lottle Davidson, with songs by Eddle lilli, Maude Bourne and Olive Smith (who also gave a recitation), made up a list of numbers that was very enjoyable. enjoyable.

Lyceum meets every Sunday morning at 514 Tre-

mont street. The Ladies' Lyceum Aid Association will give a Trant supper and entertainment on Washington's Birthday at 514 Tremont street. Supper 15 cents; en-tertainment 10 cents. SCRIBE.

Harmony Hall .- Meetings during the day largely attended. The morning developing circle was a narked success.

Good audiences were convened on Tuesday and

Good audiences were convened on Tuesday and Thursday afternoons. The following mediums and speakers were present on Sunday last, and took part in the exercises: Mrs. Hughes, Dr. Toothaker (Malden), Dr. Willis (Charles-town), Mrs. Chandler-Balley, Dr. S. H. Nelke, Mrs. Dr. Bell, Mrs. Chase, Dr. Huot, Dr. Coombs- Dr. Thomas Perrin, Mrs. Hatch, Dr. F. W. Mathews and others. Excellent music furnished by Nellie Carleton and Mellen Trask. Meetings held in the above hall every Tuesday and Thursday at 3 p. M. Admission free. BANNER OF LIGHT for sale. F. W. MATHEWS, Conductor.

The Ladies' Industrial Society held its annual meeting at Arlington Hall, Thursday afternoon, and the following officers were elected: Mrs. Ida P. A. Whitlock, iPresident; Mrs. M. G. Davis, First Vice-President; Mrs. M. P. Lambert, Second Vice-Presi-dent; Mrs. H. E. Jones, Secretary; Mrs. Martha Moore, Treasurer. Owing to III-bealth Mrs. H. W. Cushman declined a resilection as Secretary. Capt. Richard Holmes made the opening speech, introduc-ing the officers elect. Speeches were made by Mrs. Whitlock, Mrs. Davis, Mrs. Lambert, Mrs. Jones and Mrs. Moore.

Whitlock, Mrs. Davis, etc. camered Mrs. Moore. The exercises of the evening opened with a piano solo by Mrs. Field, followed by additional remarks and fine tests—Mrs. Abby N. Burnham, Mrs. Dr. Pratt, Mrs. Smith, Mrs. Cupningham, Mr. E. J. Bowtell, Mrs. A. Wilkins and Mr. W. H. Tuttle participated. HEATH.

Engle Hall .- Wednesday, Feb. 8th .- Invocation, Chairman; remarks and tests, Mrs. Nettie Holt-Harding; tests and readings, Mrs. W. H. H. Burt and Mr.

Tuttle, Sunday, Feb. 12th.—The morning developing circle was one of great interest, and largely attended. Afternoom.—Iuvocation, Chairman; remarks, read-ings and tests, Mrs. W. H. H. Burt, Mrs. J. Woods, Mrs. J. K. D. Conaut, Dr. O. F. Stiles, Dr. T. Perrin and Mr. Tuttle.

Mrs. J. K. D. Conant, Dr. O. F. Stiles, Dr. T. Perrin and Mr. Tuttle. *Evening*,—Invocation and remarks, Dr. Willis; re-marks and tests, Mrs. I. E. Downing, Mrs. W. S. But-ler; a reading was given by Mrs. Piper; Mrs. Strat-ton read faces; tests and readings, Mrs. Dr. Chandler-Balley, Mrs. J. Woods and Mr. Tuttle. Mrs. A. Sterling sang in a pleasing manner at the three sessions. BANNER OF LIGHT for sale at the door.

HARTWELL.

Temple Fraternity School.- Last Sunday's session opened with singing; reading of "What Shall be

My Angel Name?" by Miss Grace Dyar; also special My Angel Name?" by Miss Grace Dyar; also special readings in commemoration of the eighty-fourth anni-versary of Abraham Lincoln's birth. The "Life and "Teachings of Confuctus" was the subject of essays from A. E. Armstrong, Elmer Packard, Alice Bill, Mr. Marsh and Mr. Gregory. Readings were given by Miss Hattle Dodge and Lizzie Nolan. It is apparent that great advancement has been made by the children through our teachings, and thereby we are encouraged to continue our work in their behalf.

Next Sunday we shall give explanations of the paint-ings and pictures that adorn our school room. ALONZO DANFORTĤ.

Lincoln Hall (1021/2 Warren street, Charlestown

REMONSTRANCE PETITION.

TO THE MEMBERS OF THE LEGISLATURE OF MAINE :

Whereas, a bill was presented to your Honorable Body, in the House of Representatives, Jan. 31st, 1893, by Mr. Shaw of Aroostook, asking for the passage of a law regulating the practice of Medicine and Surgery In this Commonwealth, now, therefore, we, the undersigned citizens of Maine, do hereby remonstrate against all such legislation, regarding it as a step toward legalizing monopoly in the healing art, and as tending to deprive the people-including many of our most intelligent and respected citizens-from employing either those non-diplomatized physicians who are exercising their natural "off of healing" for the good of humanity, or those others in our community who are gifted with Clairvoyance, and are thus enabled to interiorly perceive disease and to prescribe the proper remedy for a cure.

We submit that under both these so-called "irregular" systems of remedial practice many cures are being performed by these non-diplomatized physicians, when the patients thus restored to health have been given up as incurable by the class of "regular" medical practitioners who have asked your protection against their more successful competitors-a protection which, if granted, would deprive many persons from gaining the boon of health, unless such cases were curable by the modes sanctioned by the proposed law.

Wherefore your Remonstrants pray that the projected enactment MAY NOT BE GRANTED by your Honprable Body, on the ground that the laws now upon the statute books (if enforced) are sufficient to protect the public and punish all misdemeanors connected with the medical profession; therefore they request that the different modes of medical practice be kept open and free to all persons who feel called upon to work for Humanity in healing the sick, and that any one affiicted with disease be allowed the constitutional right to employ any individual, any mode of treatment and practice, or any remedy which shall seem to said patient to be

the best adapted to the alleviation of his or her sufferings.

MEETINGS IN NEW YORK.

The First Society of Spiritualists holds its met-ings in a new and spacieus hall in the Carnegie Music Hall Building, between 66th and 57th streets, on Beventh Ave-nue; entrance on 57th street. Bervices Sundays, 10% A.M. and 7% r.M. Henry J. Newton, President.

Knickerbocker Balt, 44 West 14th Street.-Meetings of the Ethical Spiritualists' Society each Sunday. Mrs. Helen Temple Brigham, speaker.

Adelphi Hall, 52d Street and Broadway.-Lectures and clairvoyant tests overy Sunday at 3 and 8 P. M. Mr. John William Fletcher, regular speaker. A. E. Willis, Secretary, 268 West 43d street.

Secretary, 288 west 43d street. **The Psychical Society** meets in Spencer Hall, 114 West ith street, every Wednesday evening, 80'clock. Good speakers and mediums always present. Persons interested in mental and spiritual philosophy and phenomena invited. J. F. Suipes, President, 28 Broadway.

Carnegie Hall .- Mrs. Clara H. Banks spoke last

Sunday morning upon the text. " What Shall it Profit Sunday morning upon the text, " What Shall it Profit a Man if he Gain the Whole World and Lose his Own Soul?" showing the inconsistency of its usual inter-pretation. The door would be, must be, always open for the soul to pass into the light of God's truth; open to growth and progression, no matter how long the soul has lain in darkness. There was such a thing as a soul lost to all spiritual light and desire; to all per-ception of spiritual things by the overshadowing of the material; but the soul cannot be lost to opportuni-ty of growth save by annihilation. If the life is immortail then opportunity is eternal. But no better time or op-portunity will ever come than this hour, this day or this minute to live the life of true Spiritualism. The spirit sought to show the folly of living for the sole purpose of accumulating and selfshly enjoying the material wealth of this world. Sad, indeed, is the state of that spirit who has not learned the law of love and helpfulness, not alone to give the food and the clothing to the needy of God's children, but to take the little one into our hearts and give the mother and the father love it also needs. The rich mau can enter the kingdom of leaven, but not by wronging his brother or by setifishness in the use of his wealth. "I wish," said the speaker, "I had the wealth to help the needy in all cases, to succor the allicted everywhere." But we can do our little, and thus all will be helped when the hearts of men have true, unselfish love. Full of earnestness, full of appeal to all unselfish nove. Full of earnestness, full of appeal to all unselfish nove. Full of earnestness, full of appeal to all unselfish and nobel living were the discourses, both morning and evening, and her all too brief remarks in the after-noon. The afternoon audience filled the house, and was a a Man if he Gain the Whole World and Lose his Own

The afternoon andience filled the house, and was a very excellent and harmonious one. Mr. Néwton spoke well and to the point upon the necessity of meeting the skeptic in his requirements of test condi-tions in phenomena; Mrs. Newton read a communica-tion to hear from the midth of hear washe distance tions in phenomena; Mrs. Newton read a communica-tion to a lady from the spirit of her uncle, through a medium who was a total stranger to them both. The uncle was in darkness and distress through a selfish life passed in the accumulation of much wealth, hav ing refused his nlece help in time of great need, and telling her to seek for help through prayer. The picture of the naked condition of one who has not laid up treasures of the spirit was vivid. The whole tenor of the utterances of the day were upon this line.

Mrs. Williams spoke briefly and gave effective tests very generally recognized; Mrs. Henderson also gave several successful ones; Miss Minna Herzog of 400 West 57th street, a teacher of vocal and instrumental music, and of French agd German languages, sang a solo with happy effect; she will frequently sing for the Pirst Society the balance of the winter. This, with the large numbers of those who are attracted by Mrs. Banks's eloquent lectures, will fill our hall to over-Rowing.

Adelphi Hall.-Last Sunday's afternoon lecture

New Orleans .- Mr. Geo. V. Cordingly of St. Louis, the great "poet medium," is here, and made his first appearance Sunday, Feb. 5th. Meeting called to order by Chairman; i centring hymn; invocation by Rev. A. C. Ladd, followed by G. V. Cordingly, our speaker for this month, who considered various questions sent up by the audience, some of which were amusing, others prompted by the enviosity prominent in a pro-miscnous gathering where there are so many investi-cators.

LOUISIANA.

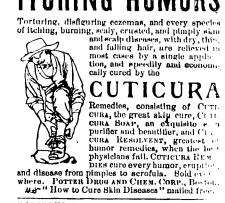
gators. Prof. A. E. Carpenter, the celebrated mesmerist, and one of the old-time Boston Spiritualists (who is now giving entertainments at the St. Charles Theatro now giving entertainments at the surface Sunday light how giving entertainments at the St. Charles Theatre here), was seated among the audience Sunday night at our hall; he was called upon by the Chairman to make a few remarks, and delivered a fine little lec-ture, with which we were much pleased. The meet-ing was closed by Rev. Ladd. Mr. Carpenter sends his kind regards to THE BANNER. MABEL KLINE.

RHODE ISLAND.

Providence.- The Spiritualist Association met in 'olumbia Hall, No. 248 Weybosset street, Sunday, Feb. 12th, at 2:30 and 7:30 P. M. [Progressive School at i p. M.; Mrs. Ida P. A. Whitlock spoke earnestly and with a full understanding of the themes treated. Both lectures were followed by readings and tests that were acknowledged correct. Sunday, Feb. 19th, Dr. Geo. A. Fuller, Worcester, Mass., will be with us. SARAH D. C. AMES, Sec'y.

NEW JERSEY.

Jersey City .- This is a large and flourishing city, and, though the home of many who are interested in the study of Spiritualism and its component branches, there is no place of meeting or society formed here. I ask those who are interested in the formation of such a society to address E. H. M. 86 Waverløy street, Jersey City Heights , N.J. E. H. MACE,



PIMPLES, blackheads, red, rough, and oily skin prevented and cured by CUTICURA SOAP.



line. Mrs. Williams spoke briefly and gave effective tests

flowing.

called out the largest audience of the season. After exceptional musical exercises, Mr. Fletcher delivered

ITCHING HUMORS

-

My Dear Sir

My Dear Sir: I truly hope that everything will be done that can be to prevent this injuitous doctors' plot against the freedom of our cillzens. I shall do all that I can myself, and trust that the many magnetic physicians in Maine will at once awake to a realizing sense of their duty in this matter. The people are ignorant of this attempt of the doctors to snatch from them their right to choose their own doctor or medicine. We must make an effort, and I shall not be found in the background for the love and respect I have for the late Dr. A. S. Hayward. Truly yours, Dt. C. F. WARE. A letter from Dr. R. C. Flower (Keb. 10th)

A letter from Dr. R. C. Flower (Feb. 10th) says: "It is my opinion that this Medical Reg-istration Bill from Maine should be killed, and

I will do what I can for you." To-day a farmer drove to Lewiston and came by cars to Bath to consult an irregular doctor; he has had his neighborhood dootor, as also the most prominent Allopath in Lewiston. They could not help him, but by the aid of the "ir-regular" he will be at home in season to care for the stock before going to bed. May be the Maine "regular" doctors would like to get a law to prevent railroads from carrying pa-tions to other aiding in the State. tients to other cities in the State!

When the press wakes up the people, all such proposed laws will be nipped in the bud! Sincerely yours, W. J. ROUSE.

Sincerely yours., W. J. R 109 Front street, Bath, Me., Feb. 13th.

CONNECTICUT.

Norwich.-Sunday atternoon, Feb. 12th, Mr. J. T. Lillie, assisted by our quartet, opened the services by singing Mr. Longley's beautiful song, "What Shall he My Angel Name?" After the invocation Mr. Lillie sang, "Some Sweet Day," accompanied by Mrs. J. R. Measonger, planier

anging Mr. Longley's Deautiful song, "What Shall be My Angel Name?" After the invocation Mr. Lillie sang, "Some Sweet Day," accompanied by Mrs. J. R. Mrs. Lillie delivered an eloquent address upon "The Mystery of Life," portraying vividly the varied conditions of human society to day—showing that the contests between good and evil continually going on were leading upward to higher and better conditions of unfoldment. Through the ministrations of spirits we are learning the meaning of life here and now— striving to unfold the spark of infinite wisdom which is the birthright of all. The services closed with a fine improvisation. Subject, "Unseen." The evening services were of special interest; splen-did audiences were present, and received Mrs. Lillie's words of inspiration with enthusiasm. Wednesday and Thurday evenings, Freb. 8th and oth, Charles W. Sullivan of Boston, assisted by Mr. and Mrs. Lillie, and local talent, gave a unique enter-tainment in G. A. R. Hail, illustrating "Home Life in a New England Kitchen One Hupfred Years Ago." Mr. Sullivan sustained the character of "Grandsire," and was well deserving the generous appreciation mere, and the entire affair was a success. MRS. J. A. CHAPMAN, Sec'y.

To the Inauguration, via B. & O. R. R.

To the Inauguration, via B. & O. R. R. 'The Baltimore and Ohio Railroad announces that on the occasion of the Inauguration of Cleveland and Stevenson on March 4k1 if will sell excursion tickets to Washington and return at low rates. Tickets read-ing via the B. & O. will be on sale at its own offices and at the offices of the principal railroad companies throughout the country. Tickets will be sold March 2d, 3d and 4th, and will be good for return journey un-til March 7th inclusive. For information in detail concerning time of trains, rates of face, etc., address C. Pi Oraig, General Eastern Passenger Agent, 415 Broadway, New York; A. J. Simmons, New England Passenger Agent, 211 Washington street; Boston, Mass., or James Potter, District Passenger Agent, 833 Chestnut street, Philadelphia, Pa.

The Helping Hand Society to the Boston Spiritual Temple met Wednesday, Feb. 9th, 1893, at 3 Boylston Place, at 3:30; suppor at 6; Evening meeting opened Place, at 3:30; suppor at v. Evening meeting opened with song by Mrs. Lovering; pleasing remarks by Mrs. Ida Whitlock; song, Mr. Hean; excellent tests by Mrs. Wilkins, Mr. Harris, and Dr. Huot; remarks, Mrs. Abby N. Burnham; song, Mr. Baxter; Mrs. Piper gave fine readings. Meeting closed with singing. Do not forget the "Martha Washington" supper and Conun-drum Party Feb. 22d. I. M. JACOBS, Sec'y. ____

Ladies' Aid Parlors .- The old fashioned " New England Tea," which took place Friday, Feb. 10th, under the auspices of the First Spiritualist Ladies

under the auspices of the First Spiritualist Ladies' Aid Society, was very successful. The ladies in their quaint costumes of white aprons, kerchiefs, high combs and powdered puffs presented a very pictur-esque appearance. The supper was a very unique affair, being highly suggestive of the days of our great grandmothers. Charles W. Sullivan recited, in the evening, in cos-tume, "Over the Hill to the Poor House" and "The Return"; songs by Master Eddle Hill; Mr. Bilnn exe-cuted a solo on the harmonica; songs by Miss Nick-less, and piane solo by Miss Lilla Fay; Mrs. Cora L. V. Richmond made an eloquent address and impro-vised a poem, subject. "Past and Present"; amusing song by Mr. Chas. W. Sullivan; song (comic) by Mrs. Mason, in costume; song by Dr. Will Lathrop, ac-companied by Mrs. Lovering; remarks and tosits by Dr. Chas. Harding. The meeting then adjourned by all joining in singing. The Anniversary of the First Spiritualist Ladles' Aid Society will take place Friday, March 3tst, at Wells Memorial Hall; particulars at a later date, E. D. Maro, See'y.

America Hall, 724 Washington Street.-The

morning meeting opened with remarks by the Chairman, Mr. Eben Cobb; remarks and tests by Miss Pea-

man, Mr. Eben Cobb; remarks and tests by Miss rea-body, Dr. S. H. Nelke, Dr. Harding and Dr. Quimby (formerly of California). At the afternoon meeting the following mediums participated: Eben Cobb, Father Locke, Mr. Edson, Miss Feabody, Miss Stratton, Mrs. Shackley, Mrs. Howe, Drs. S. H. Nelke, Huot and Harding. In the evening Mr. Cobb opened the meeting with splendid remarks; excellent tests by Dr. S. H. Nelke; remarks by Mrs. Waterhouse; tests and Temarks by

District). - Progressive Spiritual Union, Mrs. May Moody, President. Circle, 11 A. M., was interesting Modoy, President. Circle, 11 A. M., was interesting and well attended. 2:30. regular service, opened by plano solo; invocation. Dr. Sanders; remarks, Mrs. Taylor; poem, Mrs. Nellie Kneeland; satisfactory readings, Dr. Sanders. At 7:30, plano solo, Miss Ella Taylor; invocation, Mrs. Taylor; poem by Dr. San-ders; remarks, Mrs. Taylor; poem by Mrs. Nellie Kneeland; readings by Mrs. Moody, followed by Dr. Sanders in psychometric readings, to the satisfaction of the andience. A great interest is manifest at all these meetings. these meetings. BANNER OF LIGHT for sale at each session. PANSY.

Rathbone Mall. - 11 A. M., Mrs. Hardee, Mrs. Joan Woods, Mr. W. B. Hall in readings; music by Mrs. Carlton.

Mrs. Carlton. 2:30 f. M. — Opening services afternoon and evening by Miss Josephine Webster; address by Mr. David Brown, with tests; Miss M. Grant with tests; Mrs. Joan Woods, readings, and Mr. C. W. Quimby tests; Mrs. Hardee, readings, and Mr. C. W. Quimby tests; Mrs. Alardee, readings; Mrs. Jennie Wil-son, Mr. W. B. Hall, readings and tests. A large at-tendance at the services. A. J. WEBSTER.

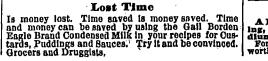
TEXAS. Fort Worth.-The following resolutions were manimously passed by the Society of United Spirit-

ualists with regard to Mrs. Hull and her work. We find that words are inadequate to express our deep gratitude for the beautiful and beneficial service she find that words are inadequate to express our deep gratitude for the beautiful and beneficial service she has wrought in our midst. As an evidence of the pub-lic interest in this direction it is only necessary to state that these resolutions were published in three of our city papers, and the fourth gave us a fine notice of them. Our people, especially our press people, are very kind to the United Spiritualists' Society, and us certainly appreciate it. Wishing THE BANNER every success in its noble work, and hoping that our Cause will meet with the wonderful success in the future that it has in the past, I remain truly, MRS. H. C. L. GOIMAN, See'y, *Cor, East Belkrap and Harding sts. Preamble: As* Sunday, Jan. 22d, 1833, was Mrs. Hull's last lecture-day in Fort Worth, we, the United Spiritualists, in whose behalf she has so faithfully and generously labored, wiaft to express, nour feeble way, our deep graitude to her for her beautiful teachings; therefore, be if *Resolved*, That in the departure of Mrs. Mattle E. Hull from our city, we lose the best speaker, the most logical reasoner, and the most earnest and faithful exponder of our beautiful Philosophy and Religion, that has over ad-dressed us from our play and Iseligion, that has over ad-dressed us from our play and is beneat the lat if there pounder of of her teachings, with the sincere wish that if user pos-shile we might follow and sit beneat for our deep yration of hor teaching, with the sincere wish that if here its the delicato fragrance which emanates from the heart of the devised rose. *Resolved*, That we unanimously elect her Honorary Life-Member and Lecture of our Association, with the earnest hope that she ere long will return to the beast which hun-ger for her grand and instructive losens of how to live nobler and better lives here preparatory to the "life here-after."

nobler and better lives here preparatory to the Inter-after." Resolved, That we send with her our hearts' truest love and best where for her success, and hope earnestly that she may meet with that warm feeling she so nobly merits wher-ever her labors in this flotfous and mighty work of Progres-sion and Reform may lead her. *Resolved*, That a copy of these Recolutions or Thanks-Of-foring bo presented to our noble teacher and guide, Mrs. Mattle E. Hull, as a slight token of our love and esteem; that a copy be placed upon the Minutes of our Association, and also be sent to the Spiritual papers, and the papers of our city, if any feel so kindly disposed to honor us with space in their columns. MRS. A. M. HECOCK,

MRS. A. M. HECOCK, MRS. D. S. JENNINGS, MRS. J. B. HURLBUT, DR. J. E. FLEMMING, MRS. H. L. O. GORMAN, MRS. H. L. O. GORMAN,

Fort Worth, Jan. 24th, 1893.



exceptional inusical exercises, Mr. Fletcher delivered a remarkable discourse upon "The Location of Heav-en." It was, in fact, an answer to the Rev. Mr. Read, who in a recent series of sermons said that the central planet of the solar system is Alcyone, around which all other planets revolve; here is the throne of God built-etc. The guides said in reply that there have been many discoveries made; many inventions have marked this age, but never until now has the exact locality of heaven as a planet been made known. This is the great fault of theology; it puts God and it puts heaven intety-two millions of miles distant, while Spiritual-ism brings God and heaven within the range of human necessity. Then followed a most vivid descriptive picture of what the spirit world is like and where it is. It is around this earth like a great magnetic belt, and all who have ever lived on earth dwell therein. The speaker was listened to with the utmost atten-tion, and repeatedly applauded throughout. In the evening another large audience listened to a lecture upon "The Embodiments of the Human Spirit." Tests of a remarkable character followed each dis-ourse. Next Sunday the subjects will be "The Law of Pro-

Next Sunday the subjects will be, "The Law of Pro-gress in the Spirit-World" and "Iteembodiment." Mr. Fletcher begins a course of private lectures upon "The Higher Spiritual Law" on Wednesday afternoon at his office, and appears every Wednesday evening before the Psychical Society. A. B. WILLIS, Sec'y. 268 West 43d street.

NEW YORK.

Buffaie .- The cause of Spiritualism in Buffalo is in a good, harmonious and a peaceful condition. Never in the last ten years has the spirit of re-fined, intense interest in the cause of spirit commun-Inco., incluse interest in the cause of spirit-commun-ion reached as good a state as at present. Mrs. H. S. Lake (Boston) occupied our platform for February, and any person acquainted with the lady's manner and inspiring eloquence, can know that we are enjoy-ing a feast of good'lectures while she is here. Mrs. Lake goes from here to Akron and Cleveland, O., for March. J. W. DENNIS.

Mr. Augustus P. Calder, the well-known florist of 39Boyl ston street, Boston, says: "My family have used HAKKA CREAM

HEAD COLDS

during the past two years with the most gratifying

results." HAKKA OREAM is an effectual cure for Chronic Catarrh, Rose Cold, Influenza and Hay Fever, and brings relief where all other means have failed. Sold by druggists at 50 cents, or mailed on receipt of price by A. P. BUSH & CO., Boston, Mass. ABK YOUR PHYSICIA, THOUT BOVININE. Feb. 4.

Wise Saws

about economy and punctuality are useless without a practical application. You waste precious minutes with an uncertain watch; and if it is a costly one, there's the expense of risking it every day. The need is for an accurate, low-priced watch that has all the improvements and plenty of "style,"—the new quickwinding Waterbury covers these points. Both ladies' and gentlemen's styles, and a style for boys. It is stem-winding and setting; and has a jeweled movement cased in filled gold (14-karat), coin-silver, etc. \$4 to \$15.

Sold by every jeweler, in an sizes and styles. An elegant and accurate time-keeper. 97

TO LET.

A Large Front Room in Banner of Light Build-ing, admirably arranged for Physician or Me-dium's office. For particulars and terms, apply at Bookstore No. 9 Bos-worth street, Boston, Mass. Mar. 28.



It Cures Colds, Coughs, Sore Throat, Oroup, Influen-sa, Whooping Cough, Bronchitis and Asthma. certain ours for Consumption in first stages, and a sure relief in advanced stages. Use at once. You will see the excellent offect after taking the first dose. Sold by dealers everywhere. Large bottles 50 cents and \$1.00.

Asthma The African Hola Plant, discovered in Cougo, west Africa, is Nature's Suro Cure for Asthma. Cure Guaranteed or No Pay. Export Office, 1164 Broadway, New York. For Larger Tripi Case; FREE by Mail, address EOLA HYDETING CO., 132 Vine Bt., Cincinnati, Ohio. Sept. 24. ly

JUST PUT TO PRESS. THE COMING PSYCHICAL CONGRESS: Its Work-and Place in History.

A Pamphlet embodying the Locture delivered on the

above subject at Berkeley Hall, Boston, Sunday, Jan. 15th, 1893, by

HON. SIDNEY DEA

Price 5 cents per copy; 6 copies, 25 cents; 13 do., 50 cents; 0 do., §1.00. For sale by COLBY & RICH.

SPECIAL ANNOUNCEMENT.

Until further notice the undersigned will accept Clubs of six yearly subscriptions to the Banner of Light for \$12.00. Woask for the united efforts of all good and true Spiritualists in its and our behalf.

COLBY & RICH, Publishers.

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 mo-diums always present. Scats free. All cordially invited. Conservatory Hall, Bedford Avenue, corner of Fulton Street.-Sundays II A. M. and 1% P. M. W. J. Rand, Secretary.

Spiritual Meetings are held in Mrs. Dr. Blake's par ors, 451 Franklin Avenue, every Sunday evening at 8 o'clock. Fraternity Rooms, correr Bedford Avenue and South Second Sirect.—Services held under the auspices of "Beacon Light Ladies' Aid." Meetings Bunday evenings, 1% o'clock. Good speakers and nedlums. Mrs. Kate Schroe-der, President, 142 Union Avenue.

Committee.