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NO.

Written for the Banner of Light. DREAMS OF GOOD.

Full oft freethought of good invites bright spirit beams To visit me awhile, and charm my heart with dreams. They come musician sweet; it shines a summer day, The flowers, graceful, move to fairy roundelay; The earth is Eden then, its happy garden found, Its story epic song, its peace like skies around . No sigh of sorrow stirs, no shade of darkness falls, But deep to deep of love in whispered cadence calls; Pale poverty is past, fair plenty fills the earth, The rule of evil ended, the reign of right has birth, The people far and wide repose in wisdom's grace, God's radiant image shines once more in every face: The jarring sounds of strife in silence melt afar, As if they were the dew'that fades with morning's star Affection warms with bliss, tho' winter wild may stir Before life's crowning gift I'm happy worshiper; Its mystic good takes form, its dreams resolve to hope The mind believes in mind, and dares with wrong to

Such vision sends me forth to join resistless host The ages claim for right, mankind's immortal boast, Their bliss in battle lies, because it wins the day That faith and hope and love proclaim shall ever stay. WILLIAM BRUNTON.

Some Facts and Thoughts Concerning Psychic Phenomena.

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

HAVE not given the messages already published in their order of writing. They have been selected out of a mass of writings given in daily sittings, during a long period of careful examination into the character of this modern disclosure of psychic intelligence and power. They have been selected more for the purpose of furnishing material for testing the various speculative causes assigned for the phenomena than to gratify the spirit of curiosity in those greedy for the marvelous. If, as I believe, and as every revelation through the phenomena teaches, the dead live; if they exist and act within the belt of the earth's atmosphere, instead of some far off prison city of happiness or pain; if their soul-natures remain unchanged by this disrobing of the mortal; if they can, in and by any method, disclose them selves and their thoughts and feelings to those still in their mortal casements of earth; if they possess influence in mental, spiritual or mundane affairs; and if the moral quality of states and conditions of being and action abides with them-they being under a comprehensive and continuous moral law-then the task of establishing a religion of law, of common sense of spirit and life, one ever existent and ever ap- from the earth, and stamped with toil. Toilplicable to a human soul and its relationships, ers we all are, whether slaves or freemen. We incomprehensible manner all things would be seems to be an easy one, and it will supplant a shall present to the great Master our life- a religion embedded in mystery, and predicated upon soul credence or faith, in suspensions of earth, to be accepted or rejected by the Ineffanatural law in both the mundane and spirit-

The great study of the liberal-minded should | preting the law within you!" be to understand and, as far as possible, obey the conditions of this intercommunion. Not to stand agape with wonder, or become consumed with a desire for constant repetitions and "tests" of the same character, but to try to comprehend this latter day gospel of light. life and comfort to the race, and to so prepare and qualify the nature and life as to meet their

material and spiritual and give them welcome. It is as unwise as it is untruthful for the creedalist, the dogmatist and the immature yet inflated scientist, to affirm their superiority in the knowledge of spirit and its laws and modes of acting, and then declare that their conditions of spirit disclosure are essential and must be complied with. The assumption is silly, and a moment's honest thought adjusts the balance overweighted by the egotistic self. We must comply with the laws and conditions of mental education if we would become learned; of the application of the laws of physics pertaining to electricity if we would become safe electricians. So in intelligent soulcommunion, through the intellectual, we must comply with the laws of the soul, in the present knowledge of which we are but spirit babies.

I do not profess to understand, certainly not to even approximately comprehend, these laws. Believing that the gateway of the union and communion of the two states of existence is general, open to the whole race and not special to individuals-save as some by the accident of birth are better attuned than others—I sought to bring my whole nature into harmony with the laws and conditions of this communion. Others must do the same if they would be blessed by this fraternization of their spirits with the denizens of the eternal spiritual clime.

I now introduce to your readers the fourth member of the spirit quartet, distinct in race, locality and age from his brethren who have already been introduced. This stranger spiritfriend claims to be an Egyptian, of the age and court of Rameses II., the Pharaoh of Moses and the Egyptian slaves. As astrology was the only science of that age, as against a world wide reign of superstition, our learned Egyptian proclaims himself an astrologer, and reads my personal horoscope, both in his hieroglyphical characters and in their translation into English.

I do not understand astrology, and only since this message was written have I paid any particular attention to the science or its application. It is needless for me to assert that I am not its disciple. I do not publish the astrological reading of my horoscope by my -Egyptian friend, because it is personal to myself. I read it in the translation with profound surprise, and must acknowledge that as it swept my past life it was generally correct.

The theory of "unconscious cerebration will find no support in the symbolism of "the brick of Egypt" and its teachings, as set forth in the philosophy of the Egyptian astrologer. It was a virgin thought to me, and came by the reading of the message as it was being written. I had never read or heard of the symbolical use of the material "brick" which the slaves of Egypt wrought, nor of the brick representing anything save the clay and straw of which they were composed.

The hieroglyphic message was composed of two parts. The first of twenty-one large, compounded figures, the most artistic and handsome ever cut by my fingers. They are artistically beautiful but strange in character. I supposed the message ended, when this sentence was written in English, in a bold hand: "The signs of our life are thus written," and there followed twenty one more hieroglyphic characters, different in form from the first, but of the same general character. This was followed at once by the following in English, which will bear close study:

"I am Nonamookie, an astrologer of ancient Egypt, living upon the earth at the time of Moses. My art was called into requisition to be set over against the power of Moses, the leader of the Egyptian slaves who sought freedom from their task-masters. I stood in the court of Pharaoh and read the signs of the heavens as they were given to me. The king was black with rage at my predictions, and ordered me secretly beheaded, which was accomplished. In spirit I went with Moses and the slaves in their journey through the des-I asked aloud: Did you enter Pales-"No; I did not enter or dwell in Palestine, but returned to Egypt after Moses died in the Mount. He died alone-the angels only attending him. He died in a rocky cave on the side of the mountain, near the top. His body wasted into decay, undisturbed." [I said with emphasis: "I don't believe it!" An electric battery of fourscore volts power could hardly have given my body a greater shock, almost forcing me from my chair, as emphasizing the next sentence:] "I saw it, and I

The hieroglyphic or character-language is hus translated: "Jehovah-the ineffable name dwelt in spirit among slaves, and by thus dwelling wrought deliverance. He, the Infinite One, works in and from the within to accomand guidance to the slaves of Egypt, and Moses was the mouthpiece of the ineffable One. The brick of Egypt represented a life. It was taken brick finished or unfinished by the toil of ble. Make thy brick perfect, oh modern, and place upon it the mark of thy skill in inter-

This was at once followed by a translation of the signs of the personal horoscope, already

Our Masonic friends of the Royal Arch degree will recognize the symbolism of the 'Mark Master's degree," and ask if this is proof that speculative masonry existed earlier than the building of Solomon's temple. If this spirit-friends on the very boundaries of the strange message teaches truth, it must have existed at the time of Rameses and Moses. The injunction to "interpret the law within," as requiring skill, has an application to all who desire to be honest and intelligent investigators of their own natures and relationships to the universe of mind and matter, and its intel-

ligent, governing Cause. Boston, January, 1893.

Response to Mrs. M. T. Longley.

DEAR MADAM: I read with great interest and deasure your open letter to Spiritualists, published n the BANNER OF LIGHT for Jan. 28th, 1893. I have no doubt you are sorely afflicted with appeals for assistance. I perceive that it is not so much the appeals that afflict you as it is the want of means to relieve the same.

I am a firm Spiritualist. I believe in Spiritualism. its fundamental truths; they underlie and have sought to obtain in all religious that have been taught on earth. Truth or true religion is what we and all the rest of mankind need; it is now swelling into buds of promise that must ere long burst, flower and fruit eternal life. Enlightened love must eliminate error, and progressively regenerate and transform all mancind from the animal through the human into the divine department of life. I believe in spirituality, in you, your labor of love, the Veteran Union, its associations, clubs, and so forth, and if I had the means would gladly give something worthy of the Cause. Possibly it is best as it is; if I had the means I might not have the disposition. Perhaps poverty, want and suffering are what we need to bring the states and conditions that unfold the quality of love and affection called charity, which is its own reward.

We would not find fault with the Christians of Christendom, considering their education, their environments, the competitive system, etc. They are ethically as well as could be expected for the doctrines they teach—good what there is of them, and enough of them such as they are! What we need is light, more light, more truth and less, theology, more humanity and less ism and dogma.

In conclusion, I have some savings that I can spare that should be placed where every penny will be made to count for suffering humanity. Please accept the enclosed fifty dollars for your Veterans' Relief Fund; put the sum where it will do the most good; parcel i out the best you can among the need and afflicted; instruct your clerk to whom, where, and how much you would like each recipient to receive, and oblige your cooperating FRIEND.

Malden, Jan. 29th, 1893.

Of the 11,436 persons who, in 1892, emigrated to America via Kristiania, nearly one half, or 5427, took passage on prepaid tickets furnished from this side of the sea. Among the balance were 1300 Norweglan-Americans returning home after a visit to the country

The Spiritual Rostrum.

Death and the After-Life.

A Lecture delivered before the Society of "Seek ers After Spiritual Truth," Washington, D. C., Sunday Evening, Jan. 15th, 1898, by

GEORGE A. BACON.

(Reported Specially for the Banner of Light.)

"The natural is but the analogue of the spiritual."- Ruskin. HATEVER may have been your religious training, I assume that each one here accepts the idea of a conscious future existence; but have you thoughtfully considered the re-

lationship existing between this present life and that other, to which, sooner or later, we are all to be introduced? Have you speculated as to its nature, formulated as to its objectiv ity, reasoned as to its whereabout If so, what are your conclusions? As only by comparison with those held by others can it be determined how far your views may be commonly entertained by mankind, I propose to submit some of my own for your consideration These are founded upon personal experiences -in part my own, in other parts by friends of mine. One's psychic experiences, when duplicated and corroborated in numberless instances by others, are not to be whistled down the wind by those who may not have had such ex periences. A fact in nature is no less a fact because perchance you may not have witnessed "All I have seen," says Emerson, "teaches me to trust the Creator for what I have not

It is pleasant to know that one's convictions, relative to questions of vital import, agree with those among whom he is accustomed to associate. This is a comfort and a staff; but whether men agree or disagree, whether they bear or forbear, the truth, on all proper occasions, is not to be withheld. An unwillingness, however, to vocalize one's thoughts as to the other life, may arise from various causes. I have asked clergymen, professional men, men of the world, and others, What are your individual thought's and ideas concerning the life beyond the grave? How do you expect to pass your plish his purposes. He became wisdom, power time over there? Who do you think are to be your associates? But few of these gentlemen seemed to have any definite views of their own, nothing that was clear or satisfactory; at the best, only a vague notion or faith that in some made right. While some manifested indifference, others said it could be nothing but speculation, and yet others thought it wrong to consider the subject. For one, I confess to an interest in knowing, if possible, what is before me-somewhat as to my destiny. In visiting a foreign country, all one can learn respecting its laws and customs, the habits and occupations of its inhabitants, its relation to other countries-is regarded as so much gain. In this particular, as in other directions, "knowledge is power.'

You are aware that sacred history declares that we have a natural body and a spiritual body. Modern history, no less sacred, further affirms that man is triune in his nature-physical, spiritual and celestial, separated from each other by discrete degrees; that he has an outer, inner and inmost, corresponding to the natural body, the spiritual body, and the deific soul-germ; and that these sustain reciprocal relations one with the other. Behind, or within, as it were, this physical sense of touch is an infinitely finer sense of feeling; back of this sense of hearing is enwrapped an organ of sound adapted to melodies unknown to earth; within these orbs resides a power of vision transcending all conceptions of mere earthly sight; and when these senses are no longer tethered to the flesh, when, wholly freed from earthly surroundings, their use and the enjoyment found therein, cannot be conveyed in arbitrary words.

" I know there are voices I do not hear, And colors I do not see: I know that the world has numberless doors Of which I have not the key."

There is an old saying, replete with worldly wisdom, which declares that there is nothing

-Minot J. Savage.

sure in life but death and taxes! Since, however, it has been found possible, at times, to evade taxation, it is manifest that in a positive sense death, so termed, is the one thing inevi table. What follows death has always been regarded by the race as the unsolved problem. To know for a surety what lies beyond the confines of this life, how many there have been, how many there are, who would willingly give all their earthly possessions! How lamentably true it is with respect to

the fear of death-the great bugbear of the ages-that "man makes a death that nature never made." The popular notion of mankind for thousands of years has been that Death is the King of Terrors, the Arch Enemy of man, the one thing above all others to be avoided and dreaded. Now while the instinct of selfpreservation will forever take care of itself because it is immanent in man, this fear of death, arising from ignorance, has been intensified and perpetuated by the influence of popular theology. Its baleful effects are nowhere seen more than in this direction—the terrible bias it has given to the religious thought of Christendom in warping its judgment and stultifying its reason. No pen, even of inspiration, can describe the more than mortal agonies occasioned by this one dogma of eternal torments, which horrible perversion of the truth

the Church has enforced through its twenty its origin in matter it would not have these centuries of bloody history. No thought more malign was ever presented for acceptance to the credulity of mankind; no greater libel was arrives at the conclusion that the material ever conceived toward that intelligence populand spiritual elements are the constituent larly recognized as divine, and represented by principles of the universe. The individualized that name which men in all ages have sought spiritual element constitutes the different orto unite in calling God.

The origin of fear proceeds from ignorance, and "Ignorance," says Shakspeare, "is the What of its locality, the character of its emcurse of God-Knowledge, the wing wherewith ployment, the nature of the life there? Rewe fly to beaven."

Lord is the beginning of wisdom," be true, ena and observed facts, and which is, more-does it not follow that the greater the fear, the over, consistent with the nature of man and greater the wisdom? Fear is recognized as the world of matter and of mind with which one of the primal passions of the mind. Ac- he is connected." Now that there is an inhabcording to Webster, the degrees of this feeling | itable sphere or spirit-world concentric to the thus follow each other: fear, dread, terror, earth and extending indefinitely into space, fright. Now as wisdom is defined to be "the existing in the heavens within the bosom of best means for attaining the best ends," how the stellar universe, the veritable dwellingmuch of this superior power is possessed by place of our arisen friends, having definite loone who is in a frightened condition!

to seek to educate the public mind and popular will to that extent if possible when they shall demand facts for fiction, science for spec-What means can possibly exist to remove this show this fear of death to be without just everlasting essences. eath reveals to the individual?

presence of this company as to a conscious less natural than the former, though for obpersonal existence after the change called vious reasons it is termed spiritual, with senses death has passed upon the body. There is no corresponding to all the external senses. This room for any doubtful thought on this subject spirit-body, it is affirmed by reliable seers and to find footbold. The knowledge that comes spiritual philosophers, is matter spiritualized, brough analogy, the knowledge that comes as the flower is the earth refined. from the processes involved in the principle of 1. The essences and emanations that are evolved firmatory of each other, are all "strong as attraction and adaptation. proofs of Holy Writ."

If that which represents God is Omnipotent, Omniscient, Omnipresent, and he created man in his own image; if God is a spirit and his eternal attributes inhere in man's spiritual nature, is it not reasonable to suppose that

man will consciously exist in a spiritual state? 'As God is the same yesterday, to-day and forever, so he lives in nature the same; exhibits himself by the same method throughout the spheres of spiritual life. . . . Man's real nature is established with the establishment of his being, and what changes await him are those which pertain to his higher intellectual and moral development. The chain of being which extends from physical man to the Supreme Intelligence of the Universe, called God, is an unbroken chain.''

M. Godin, the great social reformer of France, says: "Man was not created to put in action only his physical force, but to ripen idea and thought by intelligence and reason." And Bishop Tillotson affirms that "God never offers to man's belief anything that plainly contradicts the natural and essential ideas of his mind.'

That the faculties, qualities, attributes which man possesses organically survive the separa tion of the physical from the spiritual, is not only in perfect harmony with our highest enlightenment, but in happy consonance with what is seemingly the eternal method of the universe. To believe otherwise is to do violence to our conceptions of the primal principles of Mother Nature.

When death, so-called, has taken place, where is or what becomes of that which the body was known to possess—intelligence, consciousness, personality? that which the scalpel of the anatomist cannot detect, nor the crucible of the chemist retain - the man stripped of gravitating body? By every law of logic and philosophy the man per se is in existence. Annihilation nowhere exists.

"The existence of the spiritual," says a French philosopher, "is a fact needing no more demonstration than does the existence axiomatic truth; it affirms itself by its effects. as does matter by those which are peculiar to it. Man's continued existence is the corollary of this spiritual principle. Without the survival of the thinking being, the harmony and sequence of Nature are broken, all philosophy is a barren cheat-life an almighty failure. Denving the cause one cannot admit the effect; denying the effect one cannot admit the cause....

"The properties sui generis which are found in the spiritual principle prove that it has an | and longings to attain the higher life;" but independent existence of its own; but if it had opportunities for advancement in all that ad-

ganic and inorganic bodies of nature.'

But what of this subsequent home of ours? member that "that theory is alone admissible If, as the Psalmist affirms, "The fear of the which will explain all the attendant phenomcality and conditions-a sphere where variety Verily, the theology of the past, extending and beauty reign, where man finds himself its blighting influence over the present and situated in conformity to his habits of mortal athwart the horizon of the future, is the one life, his developed tastes, his degree of moral great stumbling block to the progress of man- and spiritual unfoldment-although there was kind. To lessen its influence by correcting its | never a more rational idea, it is one that but errors; to dissipate its darkness by admitting few have sought to familiarize themselves rays of light to shine unobstructedly upon it; with. Because of this, always a tabooed subject, when one does first crystallize the thoughts that naturally grow out of the contemplation concerning objective and subjectulation, the substitution of truth for error, be- ive life in the spiritual state, the novelty and comes the one thing needful. If this be recel realistic sense of the idea almost startles him ognized as fact, how can one serve his kind into doubting its actuality, so difficult is it to more effectually, practically, or righteously, overcome the bias of education. But clairvoythan in seeking by every legitimate means to ant revelations in this direction are directly lestroy this nightmare of the past, which from in the line of and agreeable with highest scientime almost immemorial has dominated and tific attainment. The deductions of material paralyzed his reason? Everything that was philosophy, extended across the line of the ever said in behalf of education, applies here two worlds, sustain and corroborate the spiritwith the united force of irresistible logic, com- ual theory. Subjective experiences confirm mon honesty, common sense, and consistency. | analogy and philosophical inferences. | Science is proving by induction that these external evil incubus, what method so convincing to forms of ours are only appearances of ethereal,

cause, than by seeking to make known what But as to the inquiry, "What becomes of follows the separation from the body, at death, man at the disconnection of his spirit from his of the animating principle; what occurs when body?" be it known that the immaterial man man makes his exit behind the scenes of more withdraws itself, escapes from the material tal life -- his sensations and experiences on re- envelope through the front top of the head, alizing his entrance upon another stage of ac-1 the coronal region, and always presents a tion; in short, than by making known what counterpart of the physical, a perfect likeness between the natural form and the form and One need not raise the question here in the structure of his spirit-body, which really is no

involution and evolution, the knowledge that from the outer body constitute the clothing makes itself known through our intuitions, the 'or body of the interior man, and this inevitasubjective and objective revelations made to bly gravitates to the spiritual sphere - the next our consciousness, the spiritual experiences home of the spirit-on leaving this world with which we claim as ours, satisfactory and con- all the exactitude inherent in the principles of

The newly awakened individual finds himself possessed of all of his original faculties, attributes and powers, and amid conditions that are as natural as those he left behind. I am considering the average moral man, one who, irrespective of all denominational creeds and dogmas, was interested in, and who actively worked for, the good of others as well as of himself; who cheerfully contributed his quota toward the general bappiness of all; whose normal nature expressed itself in thoughtful deeds of kindness, goodness, usefulness and acts of brotherly charity; in short, the outcome of whose life naturally tended to uplift. instead of to lower; to make happy, rather than unhappy, those with whom he had to deal. Such a one, on becoming conscious of the change, realizes that he breathes an atmosphere gloriously refreshing in its purity; he opens his eyes upon scenes and landscapes more picturesque and beautiful than ever he looked upon before, save in rare moments of imagination. He sees and recognizes sympathizing friends and relatives, who kindly take charge of and attend to his immediate needs. Possibly these are such as require a period of perfect rest, as in instances of prolonged and severe illness; in which case an adapted asylum or retreat receives him. Often a spirit attends, fully conscious, an interested observer. the funeral services held by his relatives and friends over his own body. If holding suitable relations to his surroundings, and there being good reason for it, he is then led to enter upon his necessary duties. These may be rudimentary at first, owing to lack of interior development; for one awakens in the Morning-Land as he arises from a night's sleep here-just as he leaves this life—his moral and spiritual status determining his condition and surroundings there. The "civil service law" gives place to the "moral service code." Counterfeits never pass for genuine coin. Man is taken for what he is really worth - nothing more nor less. Water does not seek its level here more surely than does the spirit, released from earth, gravitate to its proper plane and place in the other of the material principle. It is virtually an life. He sees himself, and others see him, as he is, without any disguises. He carries with him his intelligence, affection, memory, will, desire, his entire real self—all, indeed, that constitues his distinct personality.

"The shedding of the outer envelope in no way affects the immortal man, . . . yet the conditions to which death introduces the individual offer better and higher facilities for perpetual progress than this life affords. . . . The casting aside of the earthly form does not exalt the spirit that is not exalted by its aspiration faculties are multiplied for his encouragement and enjoyment evermore.

The arts and selences, in all their progressive unfoldings, are his to pursue who has the inclination, and under advantages which obtain not here. Think you that minds like Newton, Laplace, Humboldt, Franklin, Herschel, Agassiz and their intellectual kindred have censed their explorations in their respective departments, when the love for mental acquisition and usefulness is eternal in the nature of man? Conceive, if you can, of men like Luther, Swedenborg, Penn, Wesley, Murray, Ballou, Channing, Parker and others, who represent the grand army of workers in the Lord's vineyard, living a life of inaction! Such a condition would be the very antipodes of their active natures, and would create an otherwise rationally progressive and happy state into what is aptly termed "an intolerable hell." Nay, vaster fields of usefulness are opened up to them, adapted to the requirements of their expanding minds, while an ever-present stimulus to labor is theirs eternally. Through these added means and opportunities to administer to the continued needs of humanity, their own spiritual development goes on forever.

From those who live "over there," we learn that as homes are a necessity of our nature, as man will never outgrow their divine purpose, homes in all their complete significance exist after death. Stronger ties, however, than consanguinity bind friends and relatives together. If ties of blood are insufficient to hold families together here, how can they be expected to unite them there? Lowell says: "Death knits as well as parts."

The law of physical kinship yields ready obedience to the dominion of the spirit.

Though human affection may exist here in all its beauty of relationship, among certain tamilies, every observer knows that often there are deeper bonds of feeling linking one to those who are not of their own household, toward whom they feel more closely and sympathetically allied than to their own blood and kin. Here, as is well known, it is not uncommon for members of a family, as soon as they are free to pursue their own attractions, to diverge, and keep apart forever afterward.

The higher law of spiritual affinity, of reciprocal attraction, in conjunction with an everprogressive development, is the one potent and determining force operative after death-no less applicable socially than spiritually. In this connection, Is there marriage in spiritlife" asks one, and a spirit responds, through human lips-"What constitutes marriage?" If you ask, "Is there marriage of convenience, marriage of policy, marriage of wealth, of power, of intellect, marriage for the sake of name or pride, we answer, these are the degradations of human life; they belong to the human estate; they are connected with matter; they pertain to physical existence.... The dual life of earth is but a feeble interpretation of the grander unitary life of the spirit, and association in spirit-life is the result of spiritual laws, these being determined by the degree of sympathy, by the quality of affection, by the exact adaptation of mind to mind, of thought to thought, of spirit to spirit. As many of the parthly marriages are formed from external and not spiritual considerations, it is not to be presumed that those external considerations will hold good in spirit-life; only those ties connecting the two together born of spiritual

kinship and adaptation, will retain force and power.... The dust is not affection; the clay is not love. The organic appetites of the human life are to be molded and shaped by the spirit and the mind. If they are not so shaped they lead to dust and ashes, to bitterness and decay. If they are so shaped, they yield the fruition of human life; they exalt human destiny; they depict the possible humanity of the future. Spiritual marriage is the adaptation of mind to mind of thought to thought, of spirit to spirit, and produces results in spirit-life that correspond to that existence.... Whatever work you have to do, is better performed with the presence of the companion of your heart.... The one great secret of success is the stimulating nature of that co-related opposite. The one great secret of power is the power that comes from united action in human life. . . . The association that is nearest, the mind that is dearest, the heart that is most your own, is yours there. What you will become in other stages and states, depends upon your degree of growth, aspiration and perfection.... The birth of thoughts, the creations of genius, the stimulation of ideas born into the outward life through the inventor and the man who discovers worlds, these are created in spirit-life by association and endeavor. Instead of children, thoughts are born; instead of outward forms, the images of the soul have existence. These tremble toward the earth, find kindred minds upon which to rest, and light the burden of human existence with glimmerings of immortal des-

tiny.' All these point to the fact that the life into which death ushers a man is as real and natural to his senses there as pig-iron is to his senses here. Thus it is seen that man's real nature is established with the establishment of his being, and what changes await him are timese which pertain to his higher intellectual and moral growth. As has been said, the chain of being which extends from stones to stars, from physical man to Parent Cause, is an unbroken and a continuous chain. But of what is that world composed? Here the revealments through spiritual sources challenge the refutation of materialism.

1 epitomize from my friend, A. J. Davis, to whom I am much indebted: "The principles inherent in the formation and outcome of this world, go to show that from it there must proceed emanations that help form a spirit-world. The same process that evolves man's spiritbody from his physical, develops a spiritual universe from this material one; that from this-a natural offspring of it-there must proneed a spiritual world. . . . Science shows that the process of world-formations is by the breaking up of solar atmospheres into planetary bodies. The spirit-world is developed by a reverse complementary action of the materializing process. . . . Physical man is a condensation of gases and vapors. . . . every one of which is floating around us in the atmosphere. The solids of the world came from ethers and essences, which in their turn. through evolutionary methods, continue to rise in degrees of refinement and forever obey

minister to his mental, moral and spiritual the vast zonal circle—the spirit-sphere where on man resides after death. . . . Nature's unalterable code is thus plainly and universally indicated: forms visible are effects which flow from corresponding causes invisible. A man's body, for example, is the effect of an interior organizing, vivifying, sustaining, spiritual individuality. It elaborated his brain, his heart, his organs, his senses, and indeed all parts of his physical temple. Now apply this principle to the organization of the vast spiritual universe. . . . Atoms sufficiently refined to ascend above the mineral compound, enter into the forms of vegetable life. Vegetation in its turn delegates its finest atoms to enter and build up the animal kingdom. The most refined animal atoms enter into and support human bodies. And the most refined particles of human bodies, which are not required to construct and support the 'garment of immortality,' ascend to form the solids, fluids and ethers of that spiritual world to which all human beings are incessantly hastening." . .

Indeed, there is just as much certainty that the spiritual universe exists as that your mind exists; for it exists and your mind exists upon the one eternal law of cause and effect. Your body is a demonstration of an interior antecedent corresponding formative individuality: so the solar system exists, a demonstration of an interior antecedent corresponding formative spiritual universe.

Hudson Tuttle and others have much to say, by way of verification of all this, in the same general direction. Even Ruskin declares that the natural is but the analogue of the spiritual.

Thus much briefly in accordance with the legitimate deductions of science, the inferences of reason, and the principles of philosophy, as to the composition and locality of the spiritworld. By virtue of these, it is emphatically affirmed that there is an inhabitable sphere or zone of refined and spiritualized matter, existing in the heavens among the suns and planets in space, the veritable dwelling-place of man after death-having definite locality and conditions appropriate to his changed relations; a sphere where every variety and and usefulness prevail, where man finds himhis interior unfoldment, privileged, under conditions more favorable than ever possessed before, to add to the sum of his experiences; where the cycles of eternal progress await the fulfillment of his immortal destiny.

In view of what has been said, is it not every way rational to conclude that the world to the natural laws that pertain to spirit-life? Verily, it has a congenial atmosphere, an adapted climate, with mountains and valleys, grassy slopes and fertile plains, babbling brooks and rivers broad, music and flowers, seasons of rest and activity, of study and recreation; with societies, developing schools, disciplinary institutions, educational councils. Diversity springs from varying degrees of development.

Allotted spaces, we are told, are apportioned to the criminally disposed, who are much encircled by dark spheres and left in frequent solitude to think necessary thoughts undisturbed, watched and tended, however, by sympathizing missionary spirits. Savage classes usually reside by themselves and near the communities of their brethren of the next higher grade, the latter being their natural guardians and teachers. As the germ of the highest is found in the lowest, these latter, in their turn in the evolution of development, become instructors and guides to those below them.

There are nurseries and training places for children; developing schools for the morally weak; hospitals for the spiritually deformed - each department having proper and judicious attendants and guardians, while over all Wis- and spiritually cultured household. Its exponents dom guides, Justice reigns, Love prevails.

As every garden flower has its characteristic odor, and every mortal his own peculiar atmosphere, so has every spirit and every association of spirits its distinct radiations, cognizable to spirit perception.

Locomotion ensues from will-power. Long distances-as when visiting other inhabitable worlds- are traversed on rivers of ethers. The spirit-body floats on the bosom of these celestial currents, and moves with the speed of light and electricity. Effective barriers of protection are created by antagonistic relations.

Dwelling places indicate development. Sit uation accords with predisposing desire. Clothing corresponds to character. Thought is visible. Atmospheres reveal interior qualities. Association is determined by congeniality. Only coalescing affinities dwell together. Persons approach each other through mutual attraction. This power to approach proceeds from their spheres of knowledge and attainment.

Moral states are expressed by colors and emanations. Position and condition result from individual unfoldment. Personal proress depends upon the harmonious cultivation of spiritual graces. Social union, whether of couples, groups or societies, is based upon the quality of the sphere exhaled from the interiors of the participants. As the outer reveals the inner, none can be misjudged. As motion is ceaseless, activity inheres in spirit. and the soul, obedient to its own divine nature. is perpetually outworking beneficent results.

The lesson taught by a knowledge of these facts is that moral qualities forever abide and spiritual unfoldment becomes the highest good.

"The tissues of the life to be We weave in colors all our own: And in the field of Destiny, We reap as we have sown." - Whittier.

A printer may have a bank of quoins and never be worth a cent; have caps and smallcaps and have neither wife nor children; others may run, but he gets along faster by setting. He may make impressions without eloquence, and still tell the truth. Though others cannot stand and set, he can set standing, and do both at the same time; may use furniture and have no dwelling; may make and put away pie, yet never see nor eat a pie. A human being, he may be a rat at the same time; may handle a shooting iron, yet know naught of a gun, cannon, or pistol. He may lay his form on the bed, yet be compelled to sleep on the floor; may use a dagger without shedding blood; from earth may handle stars; and he may have a sheep's foot and never he and he may have a sheep's foot and never be

CONSUMPTION OUBED.

An old physician, retired from practice, had placed in his hands by an East India missiomary the formula the law of their development... A handful even of dead earth has its emanations, because it is undergoing a process of change and translation. So with all the forms of earth. This globe as it revolves through space becomes more dense; its inner life is flowing from it; where does it go? Out into space like an auranted with the forms of these material elements flow and surge upward and outward, forming the law of th

free Chought.

THE SUNDAY GLOBE AND "GHOSTS." BY BENEX.

With the usual preliminary flourish, characteristic of sensational secular papers, and with an eye to the increase of business rather than the establishment or conservation of Truth, the establishment of facts or a sound philosophy, the Boston Sunday Globe announced in advance a symposium of so-called representative authorities upon "Ghosts." meaning by the term, the reappearance in any manner or form convincing to the denizens of earth of the spirits of former dwellers upon and actors in the affairs of the

Such efforts, in such channels, are not entitled to even the respect of earnest painstaking and careful students of any question appealing to either candid examination or critical analysis, and we commend the reply made to the sensation mongers by the clearheaded veteran editor of the BANNER OF LIGHT, refusing to be enrolled in the ranks of the volunteer supporters of sensationalism in seeking to make still more unpopular a vital truth in the spiritual economy of God's universe.

It would be wrong in us to condemn in honorable minds what was an error, not venal, but simply a result of thoughtlessness. Some of these gentlemen whose articles appear in the symposium referred to, permitted their great kindness of heart and desire to oblige to overcome their otherwise sound judgment. Nay, it is doubtful whether they weighed the matter, or searched for its real bearings at all. They are already before the public from a commendable and every way unobjectionable medium of speech and print, as conveying to the hearts of their fellow men certain phenomena which they cannot account for except upon the hypothesis of the presence, and manifestation of the spirits of the so-called dead. And the popular mind, hungry for every revelation from the hitherto silent land of life, honors these teachers for their candor, independence of creedal thralldom and courageous utterances.

If I desired to learn what Calvinism teaches and has taught for centuries. I would go where it is legitimately and honestly expounded, to wit, to the Presbyterian or some other staid orthodox church, or subscribe for and read some orthodox feligious journal. If I wanted information touching the religious and social tenets of the Friends or Quakers, I would sit with them on "First Days" in their modest temples beauty reign, where adapted activity, industry and with them " walt for the spirit," listen, hear, see, and reach a conclusion. Both have to do with the self situated in conformity with the degree of | life beyond-the greatest of all subjects to each individual-one sweeping the whole range of the religious nature.

So, likewise, if I desired a clear and fair understanding of this latest evolution of man as a spirit, and of the perfected divine economy embracing him as an immortal, a symposium of doubters, fortified by public railers and supported by others who claim to possess the secrets of the Infinite Invisible Spirit, and the which man gravitates after death is as natural limitations which he has affixed to spirit power or and substantial as this is, and subject to all manifestation, and the whole made to cater to the greed of secular newspaper publishers, would not be the authority which, as possessing a candid mind, I would seek.

The field of investigation is wide and accessible to all. No Calvinistic decree bars the way of any earthpilgrim journeying to the unseen land of the immor We can and should know religiously, and scientifically, if possible, the truth of this greatest, best boon of knowledge ever conferred by a loving All-Father upon his children. It is now nearly a halfcentury since man's evoluted nature found itself so en rapport with the laws and forces of the spirit as to intelligently receive the denizens of a life beyond, and comprehend in part what spirit existence means and what our friends who have escaped the mortal can still do on the earth plane. Spiritualism dawned in physical sound. It has passed the limit of sound waves, and is manifested now on intellectual and spiritual planes, and is still obeying its law of pro-

It has given to the world a literature so great, so varied, so well-authenticated as to facts, that no literature of the church or creeds can be compared with it for clearness of statement, or authority for the facts. It has libraries of books and pamphlets as well as its weekly newspapers devoted to the discussion of its philosophy and the chronicling of its authenticated phenomena. Its sensitives are in every community, and may be found in every harmonious are upon thousands of platforms, all over the civilized world. The hungry hearts of millions on both ispheres constitute its following and discipleship Surely, sincere inquirers after the truth have no oc casion to go to the columns of a sensational political Sunday newspaper and its symposium, artistically closed with the many negatives of our personally timid brother, the Rev. Joseph Cook, for any informa tion touching this vital and all-absorbing question.

VACCINATION.

To the Editors of the Banner of Light:

Joseph Carr, in THE BANNER of Jan. 14th, 1893. utters a strong word of protest against the practice of vaccination. With a part of his statement I can fully join him in denouncing the wicked and barbarous

work. The weight of proof, as I have seen it, for primat vaccination to prevent smallpox is large, conclusive and overbearing. Therefore, for me and my family I shall continue to vaccinate to obtain one good original bright scar. That answers and protects for life, as universally as smallpox protects against itself. This I firmly believe. But re-vaccination I as firmly be lieve is wicked, pernicious and barbarous. If Mr. Carr's son died of the effects of a primal vaccination, it is the first case of the kind coming to my knowledge

in a practice of half a century. It is unfortunate for the argument of Mr. Carr that he did not precisely state whether or not that vaccination of himself at the age of twenty was the first or second. Had he been vaccinated in infancy, the evil results he speaks of, dating from the age of twenty, become probable and rational.

Wignin a year or so a fatal case of re-vaccination ante under my observation.

A young man, aged eighteen to twenty, started from his home in one of the German cities, to visit his uncle here in Stockton, Cal.

On board of ship fear of smallpox inspired an order for everybody on board to be vaccinated and re-vaccin-This young man had a clear, tright vaccine scar on

his arm, but that made no difference. All were made In two or three weeks a low depressing fever at tacked this young passenger, and he was a weak invalid when he reached his journey's end. His blood

was poisoned, and abscesses formed on his limbs and

chest. In three or four weeks more the youth was laid in his grave. All the evidence in this culpable case of professional poisoning went to show that this young life was sacrificed through the willful blunder of re-vaccination. Everybody should condemn and oppose re-vaccina A. S. HUDSON, M. D.

Stockton, Cal.

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 4th it will sell excursion tickets
to Washington and return at low rates. Tickets reading via the B. & O. will be on saie 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 until: March 7th inclusive. For information in detail
concerning time of trains, rates of fare, etc., address
C. P. Craig, 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.

"That remains to be seen," as the boy said when he spilt the ink on the table cloth.

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

BURNS AND HIS HIGHLAND MARY.

TO MARY IN HEAVEN. BY ROBERT BURNS.

This is one of Burns's songs on his Highland Mary, whose history is now known to all the world. Mary Campbell, a native of Campbell, who was a servant at Collisical House, the seat of Colonel Montgomery, afterward Earl of Eglington, when Burns became acquainted with her. The lovers met for the last time on the banks of the Ayr on a Sunday in May, where they plighted their troth, taking farewell before Mary should embark for the West Highlands to arrange matters for this projected change in life. At the close of the following autumn she crossed the sea to meet the Poet at Greaneck, where she had, scarce landed when she was setzed with a malignant Levis, and died before her lover was aware of her lilness.

The song was composed at Ellisland in September, 1789, on the anniversary of the day in which Burns heard of the death of his early love.

Thou lov'st to greet the early moru!

Again thou usher'st in the day,

My Mary from my soul was torn.

gain thou usaer st in the day, My Mary, from my soul was torn. h. Mary, dear departed shadel Where is thy place of blissful rest? ee'st thou thy lover lowly laid? Hear'st thou the groans that rend his breast?

Can I forget the hallow'd grove,
Where by the winding Ayr we met,
To live one day of parting love?
Eternity will not efface
Those records dear of transports past;
Thy image at our last embrace—
Ah! little thought we 't was our last!

That sacred hour can I forget?

Ayr, gurgling, kiss'd his pebbled shore,
O'erhung with wild woods thickening green;
The fragrant birch, the hawthorn hoar,
Twined amorous round the raptured scene.
The flowers sprung wanton to be prest,
The birds sung love on every spray.;
Till too, too soon the glowing west
Proclaim'd the speed of winged day.

Still o'er these scenes my memory wakes, And fondly broads with miser care; And fondy broods with miser care;
Time but the impression stronger makes,
As streams their channels deeper wear.
My Mary, dear departed shade!
Where is thy place of blissful rest?
See'st thou thy lover lowly laid?
Hear'st thou the groans that rend his breast?

The following beautiful poem was originally printed in the Banner of Light. March 27th, 1888. We have since frequently been requested to reprint it. It first appeared with the following introduction:

Mrs. Frances O. Hyzer, of Montpeller, Vt., is sometimes influenced to write both portry and prose, purporting to emanate from departed spirits. She had one day been reading some of these productions to a lady visitor, who asked her if Robert Burns (the lady's favorite poet) had ever communicated to her. She replied that she had never been conscious of his presence, nor was she familiar with his writings. The lady remarked that she hoped he would sometime make known his presence, and answer a question she had in her mind, which question she did not express.

A few days subsequently Mrs. Hyzer felt impelied, by spirit-influence, to pen the following, which, on being shown to the lady, was found to be an appropriate reply to the query she had in her mind:

Fair lady, that I come to you

r query she had in her mind:

Fair lady, that I come to you
A stranger-bard, fu' weel I ken;

For ye 've known naught of me, save through
The lays I 've pour'd through Scotia's glen;
But when I speak o' gliding Ayr.
O' hawthorn shades and fragrant ferns,
O' Doon and Highland Mary Fair,
Mayhap ye'li think o' Robert Burns.

I am the lad—and why I'm here,
I heard the gude-dame when she said
She 'd know, in joyous spirit sphere,
If Burns was wi'his Mary wed.
I sought to tell her o' our joy—
No muckle impress could I make;
And, lady, I have flown to see

It ye'd my message to her take. Tell her that when I pass'd from earth, My angel lassle, crown'd wi' flowers, Met me wi' glowing, love lit torch, And led me to the muptial bowers; That all we'd dream'd o' wedded bilss, And more, was meted to us there; And sweeter was my dearie's kiss Than on the flow'ry banks o' Ayr.

Where love's celestial fountains play'd,
And rosebuds burst, and scraphs sang,
And myrtle twined, our couch to shade,
I clasped the love I 'd mourn'd sa lang;
And while by angel harps were play'd
The bounte "bridal screnade,"
Though na gown'd priest the kirk-rite said,
Burns was wi' Highland Mary wed.

There's na destroying death frost here, To ulp the hope buds ere they bloom; The bridal tour is through the spheres, Eternity the "honeymoon." And now, my lady, if ye'll bear These words unto the auxious dame, I think I can ye so reward Ye'll ne'er be sorry that I came.

The Reviewer.

THE ELIMINATOR; or, Skeleton Keys to Sacerdotal Secrets. By Richard B. Westbrook, D. D., L.L. B., author of "The Bible-Whence and What?" "Man-Whence and Whither?" etc. 12mo, cloth, pp. 441. With Whither?" etc. 12mo, cloth, pp. 441. With Portrait. Philadelphia: J. B. Lippincott &

The author of this volume, formerly an orthodox clergyman of note, has written and published within the last dozen years several books embodying radical views of the foundations upon which the doctrines of the leading churches of our time are based, and supposed by them to be an impregnable rock-ribbed support. In subjecting them to an exhaustive analysis, he has shown many of them to be mere formations of sand, that an impending flood of reason is destined to utterly destroy. Even now, before that flood sets in with full strength, indications are discernible-not only beneath, but above and within the churches-of their inevitable fate.

However radical Dr. Westbrook's previous books may have been, this one is more so than those that have preceded it, and is destined to perform a still grander work in the enfranchisement of bonded souls. Hence it should meet with a wide circulation, and be carefully, thoughtfully read by every one who realizes the fact that Truth is immortal and cannot die; Error is mortal and cannot live.

The author says that before he withdrew from the orthodox ministry he used to wonder why God, in his gracious providence, had not seen fit to so order events as to give us a credible and undoubted history of the incarnation and birth of his Son Jesus Christ, and why that Savior, who had come to repair the great evils inflicted upon our race by Adam, had never once mentioned the unfortunate "fall," to which they were solely attributable. He does not now deny that a person named Jesus existed nineteen hundred years ago; he believes there were several bearing that name, many of them very good men, but that any one of them was such a person-placing special emphasis on the word such-he cannot believe. In this volume he endeavors to show that, admitting for the sake of argument the real, historical personality of Jesus of Nazareth, he has by a process of idealization become an impersonation, and Dr. W. deems this view not inconsistent with the most enlightened piety and religious devotion, while it does away with much that is absurd and contradictory.

Naturally interring that looking at the subject from this point of view, devout Christians will exclaim, 'You have taken away my Savior, and I know not where you have laid him," he sympathizes with them. But suppose," he says, "that we do not need a Savior in the evangelical sense? Suppose that man has not fallen, but that the race has been rising these many centuries; and that while we have mainly to save ourselves, all the good and great men of all ages have aided us in the work of salvation by what they have said and done and suffered, so that instead of one Savior, we really have had many Saviors. I think this view is more reasonable and consoling than the commercial device of what is called 'the scheme of redemption,' besides having scientific facts to sustain

Briefly summarizing the leading features of the ook, it may be said it holds. That we cannot expect the whole truth from the

professional clergy.

That the Jews are not the very ancient and numerous people they are supposed to have been; many of their claims are purely fabulous, specially their Pentateuch, which Moses, supposing such a man to have lived, could not have written.

That symbolism extensively prevailed in ancient sacred writings, and modern sacerdotalists have accepted as literal history and matters of fact what was at first a romance or an allegory intended to illustrate certain principles, the introduction of astral keys being alone able to explain many of the Old Testament

stories, which, taken literally, are extremely absurd

That the "fall" of Adam and Eve is an allogory. not an historical fact.

That the " second Adam " can only be found in the New Testament, and the account there given is in-

complete and unsatisfattory. That the Gospels are highly dramatic; Christ largely ideal, his conduct and alleged sayings widely

open to criticism. That the distinguishing feature of the New Testament—blood salvation—is not a special revelation, but one borrowed, modified and adapted from igno-

rant and superstitious tribes of savages. That what is called the redemptive scheme abounds with absurdities and contradictions, and is philosophically and naturally demoralizing in its tendency and influence if its logical consequences are accepted.

The closing chapter enumerates and enlarges upon Things that Remain." in which, having cast away the accretions and superstitions of religion, the author defends its essential and sublime principles.

A Nome for Veteran Spiritualists.

The following is the document referred to in the report of the proceedings at the monthly meeting of the Veteran Spiritualists' Union held on the evening of Feb. 7th, printed in our columns last week. Persons wishing to donate any sum in aid of the Home Fund, can address the clerk of the Veteran Spiritualists' Union, Mr. Wm. H. Banks, 77 State street, Boston, who will also answer calls for copies of this circular, from any who are willing to obtain the subscriptions of others:

In order to procure and support our much desired and needed Veterans' Home, it is thought necessary to create by subscription a new department of finance, to be called the

Home Department.
We now have three departments: The first, the General Department Fund of our Union, is obtained from membership fees and dona-

ions, not especially appropriated.
The second Department, our Immediate Re-tief Fund, is obtained by donations made for

lief Fund, is obtained by donations made for that purpose, or appropriations by the Directors from the General Fund.

Our third Department, our Special Relief Fund, is obtained by donations made by members and friends, for the special aid or relief of the persons specified, and in all cases is paid according to the specification, in sums monthly or otherwise as the donor requested. If the party specified does not live to receive all the installments or funds specified by the donor, then such part of the donation not used is released from the Special Relief Fund, and transferred to the General Fund of the Union, pa

leased from the Special Rehet Fund, and transferred to the General Fund of the Union, on less otherwise agreed with the donor at the time the donation is made.

In addition to these three departments, it is proposed to create a fourth, to be called the Home Department. It is believed that many well-disposed members and friends will gladly subscribe donate or beautiful. subscribe, donate or bequeath money or property to this object, if properly approached and solicited so to do; and that all, or nearly all, of our members and friends would gladly give their mite—take a brick or more—in the home

we seek to obtain.

Now, therefore, in consideration of the foregoing, and in furtherance of the same, it is hereby enacted by unanimous vote of the Di-rectors, here and now assembled, that we rectors, here and now assembled, that we create by subscription this Home Fund; and that our President, Clerk and Treasurer be and are hereby authorized and instructed to prepare the proper papers, and solicit subscriptions, donations, etc.; to employ and authorize others to do so for them, to empower them so to do, to receive money or property. them so to do, to receive money or property, to receipt for the same, and account the to the parties empowering them so to do.



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Sold by Grocers everywhere. W. BAKER & CO., Dorchester, Mass.

Bunner Correspondence.

BATH .- Dr. W. J. Rouse writes that the efforts now making to defeat the move for a "doctors' plot law" in that State are promising of good results. He has just received a Remonstrance Petition, numerously signed, from Dr. C. F. Ware of Bucksport, and a letter from this gentleman—the following extracts from whose epistle are appended. Dr. Ware says: "I am well aware it will take time and some money, but we must defeat this attention to a programme medical statute at all tempt at a proscriptive medical statute at all hazards... The names I have on the list are quite largely our business men. Every man I asked to sign did so, many of them with the words: 'Yes! I would sign a hundred times if I could!' This is the feeling here. With a little explanation, there are not fifty persons in Hancock County but would be glad to sign. The people do not desire any such laws, and it will be a shame if this one should pass because we are askeep to our own interests. My brother, I am very grateful to you as all others will be—that you take the interest you do in it. I know you will be on hand, and not leave a stone unturned for our cause. I shall do all I can!. I am thoroughly interested; and can say with you that the idea for the liberals in medicine to organize a society at once for self-defense is the right thing to do, and then we can have a fund to work with, so that no one quite largely our business men. Every man I can have a fund to work with, so that no one will have to bear all the expense. . . .

The people do not ask for such a law—and the bill is only to support and uphold those who find themselves unable to longer compete

with improved methods in remedial practice.

When the nation was in danger, and needed men to sustain the freedom and liberties of this country. I did not wait to be drafted, but went boldly out, and did all that was assigned me to do, and got an honorable discharge -ex-pecting when I came back to my family I could be able to enjoy some of that liberty I had fought for; but now comes up a class of men who desire to be protected by law from free

competition.

*Success is the best diploma,' in all cases! according to my thinking; and the State should not interest itself in limiting, by statute—as another has said—the natural rights of the peo-ple in those hours of affliction when they stand most in need of the freedom of action."

New York.

POTSDAM. "Investigator" writes: "My attention has of late been attracted by the declarations made by many in our midst regarding what they have found in the phonomena and revealments of Modern Spiritualism; so much so, in fact, that I have been led to investigate its astounding claim of being an open avenue of communication with our departed loved ones. Recently Mr. J. B. Armstrong of this place contributed an article 'About Spiritualism' to the Courier and Freeman, which has still further increased my interest in the subject. What can be more con-clusive evidence of its truth than this he gives of his experience; he mentions independent slate-writing as a form of communication in which, under its conditions—taking your own slates, and not—for a moment allowing them to pass from your hands—deception is absolutely inpossible. He then says:

ossible. He then says: The first-time I sat for independent slatewriting, I got a little message that claimed to writing, I got a fittle message that claimed to be from my brother in the spirit-world. He signed his name simply S. Armstrong. I was not satisfied with that, because he had a mid-dle name, and I said, please give me your full dle name, and I said, please give me your full name. He then wrote me another message, and signed his name, Samuel L. Armstrong, which was correct. I said then, will you give way and let some other friend come? Then I found written on the slate simply J. Armstrong, my father's name all but the middle name. I said again, please give me your full name. Then he wrote: "My son, it is your father, J. A. Armstrong." I then remarked to the medium that I was satisfied and would withdraw from the table. He said no, they want to write more. I then found written: "Good-by; God bless you, my son," signed J. A. Armstrong, correct. Two days after I called again, and got beautiful messages from my two little daughters, thanking me for coming to again, and got beautiful messages from my two little daughters, thanking me for coming to them so they could talk to me, and signed their double names in full. This was over twenty years ago. I have never doubted the truth of Spiritualism since."

District of Columbia.

WASHINGTON. "Transient" writes "The Spiritualist Society of this city commemorated the birthday of Thomas Paine on the date of its anniversary by appropriate services in Metzerott Hall. The singing of an opening hymn by an excellent quartet was followed by an eloquently patriotic lecture by Prof. W. F. Peck, in which the history and writings of Paine, as well as his connection with the two revolutions of America and writings of Paine, as well as his connection with the two revolutions of America and France, were fully sketched by the lecturer. He challenged history to show another instance wherein the thought of an entire people had been changed so quickly by the simple force of logic as the American colonies were by the 'Rights of Man.' Again, in December of 1776, when the cause of the colonies seemed to be doomed and no one thought it could be saved but by a miracle, the miracle came. The saved but by a miracle, the miracle came. The saved but by a intracte, the intracte came. The message flashed like a meteor from a summer sky, beginning with the immortal words: These are the times that try men's souls. The victory of the battle of Trenton was the almost immediate answer to this pamphlet.

At the close of the lecture, after singing by the quartet, Miss Maggie Gaule gave messages, one of considerable length purporting to come from Thomas Paine."

California.

HESPERIA.-W. W. Freeman submits the following problems for solution: "All mediums, so far as I know, teach eternal progres sion. Astronomy seems to force us to the con-clusion that all things that have a beginning must have an end: If the spirit of man has almust have an end: If the spirit of man has always existed, and the doctrine of eternal progression is true, where have we been throughout the eternal past? The eternal past must be as long as the eternal future. Man must have had all the time to progress that he can ever have. If it has taken man one eternity to reach his present condition, how many eternities will it require to make him wise? If

pass existed, and the doctrine of eternal progression is true, where have we been throughout the eternal past? The eternal past must
have had all the time to progress that he can
ever have. If it has taken man one eternity
to reach his present condition, how many eternities will it require to make him wise? If
one animated being survives the shock of dissolution, it seems to me all must. How can
the multiplication of life go on forever at the
present rate? Does not all insture teach
other in successive waves as do the tides of the
ocean? One wave succeeds another, each rising a little higher until the maximum is
reached, and then retires in the same manner
until it. reaches the minimum. To do justice
to the subject would require more space than
the hope that some one will be able to supply what
to me is a missing link."

NEWPORT.—Simon Ward writes: "We have
recently been favored with a lecture by Mrs.
Adah Sheehan on Spiritualism. A large audience listened with close attention to her
Not satisfied with the work she had done, she
gave us a pleasant surprise in the person
of Mrs. M. Waite of San Francisco, whom she introduced as a superior platform test medium.
Mrs. Waite is a very pleasing lady, one whom
you feel you can trust, and one capable of
performing the work the spirit-world has given
beto oc; and the ways lee went about to
this occasion was astenishing. First from one
side of the hall to another, test after test being
given, till at last she came to me and gave me
the only test I ever received, although I have
been a Spiritualist the last ten years, and attended meetings in Chicago and Boston. Show the substance of the hall to another, test after test being
given, till at last she came to me and gave me
the only test it ever received, although I have
been a Spiritualist the last ten years, and attended meetings in Chicago and Boston. Show the substance of the substance of the spirit world has given
the dotter of the hall to another, test after test bein
flower of the hall to another, tes

beautiful Cause to mankind. I hope to ere long have the pleasure of hearing our dear sisters again. If they come, there will be no half in Newport large enough to contain all who will want to hear them."

Indiana.

cerely joined. At its close the following resolution was unanimously adopted:

Resolved, That we, members of the Vermont State Spiritual sassociation, in the physical, unite with those in the printing large our spiritual realing our sympathies to our slater, Famile Davis Smith, with sincern prayers for her entire recovery, and that she may soon be able to meet us again in convention.

Indiana.

he has given nothing but the very rarest gems of thought for our consideration. His controls are very profound and logical reasoners. We

draw as large audiences as any we have had.
His tests, also, are very fine.

Mrs. Adah Sheehan, a special favorite here, will be with us during the month of March.

Arrangements are now being perfected to celebrate the Anniversary of the Advent of Modern Spiritualism April 2d in a prepare fitting. ern Spiritualism April 2d, in a manner fitting to the occasion. Mrs. Glading will be with us then, and during the month."

Illinois.

HIGHLAND PARK .- L. A. Baker writes Now, while there is so much being said in regard to the Keely Cure, let me give a clairaudient remedy which I myself have tried, for the benefit of the poor who cannot pay the fee required at the Keely Institute.

A tablespoon of strong alum water put into a bottle of whiskey will render the whiskey entirely harmless. Alum water alone, if sipped frequently, will soon destroy all abnormal desire for intoxicating drinks."

New Hampshire.

FRANKLIN FALLS .- Walter Brodie, Secretary of the Franklin Falls Spiritualist Society, writes, Feb. 13th: "The last three weeks we have had Mr. De Southwell of this place, trance speaker and test medium, and can recommend him to any society wanting a first-class speaker and test medium. We hope to open our new Meeting-Room on the 26th of this month. New Hampshire mediums will please address me as above."

(From the Boston Advertiser, Feb. 14th.) Medical "Etiquette."

Within the present week in this city oc-curred an incident that is typical of the ex-treme to which professional etiquette may be carried. A patient lay ill of a raging fever, whose progress, apparently, had not been pre-vented or mitigated by the remedies prescribed by the doctor "in charge" of the case. That doctor was not entirely satisfactory to the pa-tient, and was even distasteful to the latter, but had been called in merely because he hap-pened to be near at hand. The sick man protested strongly against the continuance of the seemingly-useless treatment, and insisted that the family physician should be called. In a the family physician should be called. In a spirit of courtesy, the attending physician was told of the facts and of the wish of the patient. The family doctor was summoned, and was met by the attending physician. The two doctors had a private consultation, and as a result the attending physician announced that he would "remain in charge," despite the objections of the patient and the family, despite the knowledge that his every visit so irritated and exasperated the patient as to increase the fever of the helpless but thoroughly-indignant ver of the helpless but thoroughly-indignant victim. The family then made an almost piteous appeal to the family physician to visit the patient, whose condition was such as to occasion. casion grave alarm and the most depressing fears; but the reply was made that no reputable physician in Massachusetts would so imperil his standing under the rules which govern physicians as to attend a patient so long as the "attending physician" refused his con-

sent.
The facts in the case are indisputable, and are given from personal knowledge. The considera-tion that under the circumstances the very life of the patient might be endangered, made no impression upon the two doctors, who looked only to the "cliquette" of their profession. If the medical practitioners stated the rule correctly, one doctor in this Commonwealth may have the conceded right to prohibit the attendance of another doctor on a patient, no matter what the wishes or state of the sick man may be, and as a result of an exaggerated deference to this "etiquette," it is possible to suppose that a patient, constantly irritated and excited under a condition that

not allow an empty form of efiquette to stand in their way under such circumstances. Yet it still remains to be said that if any custom or rule exists to justify such a proceeding as was so rigidly observed in the instance noted. was so rigidly observed in the instance noted, that rule or custom ought to be abolished. Many eminent members of the medical profession have been arguing in favor of a law to probabilit "quarks" from practicing in this State. Arguments of a cogent nature have been brought forward to support the proposition. Yet it remains to be said in that connection that if the Commonwealth were to allow "regular" practitioners to pursue business, and if any rule existed to deprive a family of the right to employ whitever practitioner it pleased, whenever it pleased, the change would not be entirely for the better. Indeed, if any such rule or practice now exists among physicians of the existing schools, it is to be feared that the members of that profession have already more power than that profession have already more power than they should have. Such an arrangement merely represents a huge "trust" or "pool," and is in represents a huge "trust" or "pool," and is in the nature of an imposition on the public. In the case cited both doctors seem equally to blame: one for imperiling the health of a pa-tient to serve personal ends; and the other for allowing a mere rule, custom or understanding to stand in the way of duty to the sick.

Report of Proceedings

At the Twenty Fourth Annual Convention of the Vermont State Spiritualist Association at Waterbury, Yt.

Friday, Jan. 27th, 1893, at 2 o'clock, members of the Association held an informal meeting in the partor of the hotel, at which a social interchange of thoughts in reviewing the advances of the Cause during the past year, and considering the prospects of the year to

Indiana.

INDIANAPOLIS.—Cortland Ball writes:
"Oscar A. Edgerly is now with us; and so far he has given nothing but the very rarest gems of thought for our consideration. His controls are very profound and logical reasoners. Wo believe he will prove to be a speaker that will draw as large audiences as any we have had His tests, also, are very fine.

Mrs. Adah Sheehan, a special favorite here, will be with us during the month of March. Arrangements are now being perfected to cell.

Materbury, Vt., Feb. 9th, 1893.

Waterbury, Vt., Feb. 9th, 1893.

February Magazines.

ST. NICHOLAS.—The frontispiece is from a painting illustrating that remarkable event during the invasion of Holland in 1794, when some Dutch ships icebound in the Zuyder Zee were captured by French Hussars galloping over the ice. The leading story is one of India by Rudyard Kipling, "Collar-Wallah and the Polson Stick," Illustrated. In "Battling Under Water," an interesting description is given of monitors and sub-marine boats and methods of using them, illustrated with engravings. An historical sketch of "The Boyhood of Louis XIV." is contributed by Adela E. Orpen. "A Chinese Valentine" occuples a page, accompanied by a translation. A fable of the old-fashioned sort is "Little Peter and the Glant." Three serial stories are continued; a short one, "How Janet Did It." given, and with an inter esting amount of other matter, including poems, con stitute a table of contents that will please all. New York: The Century Co.

WIDE AWARE.-A bright story, in which Jack, a Nantucket boy studying navigation, utilizes with good results what he has learned, is the hero, leads the contents. In "The Flower of Her Race," a portrait and sketch is given of Wilhelmina, the child Queen of Holland, and in "Child Life at Farringford" pleasing reminiscences are related of Tennyson's home and habits. Rae, a little city waif who spends a winter with her adopted mother in the Rocky Mountains, describes in characteristic letters " Winter Ranch Life." In the 'Pratus Box," "Hetty's Red Gown," and The Little Taylors Alone," are stories complete, in addition to which are continuations of two serials. Sprinting and Hurdling" are taught in the third umber of "Wide Awake Athletics." Boston: D. Lothrop Co.

THE LITERARY NORTHWEST.-A view of Kakabe-Kitchewan Fall on Ralny Lake River, Minnesota, is the frontispiece, followed by "Up the Rainy Lake River," by Mr. E. C. Gale, illustrated, and this by a fine poem by Adelaide G. Bennett, "The Peace Pipe Quarry," embodying the traditionary Indian history of three bowlders, known as the "The Three Maidens," as where originated the Indian's Pipe of Peace. "The White Rose Tree" is the title of a story of newspaper life by M. J. Costello. "A Glimpse of Royalty" is given by Julia C. R. Dorr, and "A Geological Palimpsest" by W. J. McGee. Minneapolis, Minn.: D. M. Merriti.

THE INDEPENDENT PULPIT. - "The Test of Truth" s the title of the leading paper, an essay by J. P. Richardson, read before the Liberal Association of Texas. A. A. Orentt considers at length the question, "Shall We Restrict 1mmigration?" "Unanswerable Facts for Cremation" is reprinted from the BANNER OF LIGHT, attention being directed to it by the editor, who says be considers it an important question, and expresses a wish to have it thoroughly discussed in his columns. Waco, Texas: J. D. Shaw.

NEW THOUGHT, - In the eighth chapter of "The Spiritual Alps," Moses Hull quotes the beautiful ooem, "The Valley of Silence," by Father Ryan, as illustrative of the fact that solitude and silence are of | remote even discovered, but those using the resulting incalculable value in bringing our spiritual faculties. to the front. "The Quarantine Raised," is a recital of an experience of Mr. Hull lasting twenty years. In | fact alone starantees, the lass above of clare. It you it he corrects mistaken views that have prevailed respecting his own, and defines those he now holds Mrs. Hull gives " Reflections of an Old Spiritualist, and a poem entitled, "Just Out of Sight." Chicago

NOTES AND QUERIES .- "Spirit (Color), Soul (Form) Body (Movement). These Three Are One," is the demands rest and quiet, may die, but the senseless etiquette will have been observed.

It may be true that the case cited is an unusual one, and it can readily be conceded that there are many humane doctors, who would the case of the street of the case of the street of the case of

THE KINDERGARTEN NEWS IS conducted by te volunteer editors, all of whom, are able, and energetic in their efforts to induce parents and teachers to adopt its system of early education. Buffalo, N. Y.: L. I

OUR REASON .- A new monthly in the advocacy of Spiritualism, Liberat Thought and Universal Progress. Scattle, Wash.: Ashman Bros. & Ashman.

THE HUMANIFARIAN. -" Pripit cersus Equity." The Enthusiasm of Health," "Behind the Mark," Philosophical Notes and Comments," " Recent Sci ence," etc. New York: 142 West 70th street.

THE MEDICAL TRIECNE (January) announces that 'The World's Congress of Estectic Physicians and Surgeons" is to be held in Chicago May 29th to June 3d, both dates inclusive, and gives particulars of each day's program. New York: 124 West 47th street.

THE PHRENOLOGICAL JOURNAL contains portraits and brief sketches of Diaz, the President of Mexico Dr. McGlynn and others, with its usual supply of miscellany. New York: Fowler & Wells Co.

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1 have given Dr. Greene's Nervura blood and nerveremedy a fair test, and am free to say that I consider it rightly named. I have recommended its use to several

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..... Banner Editors. Business Manager

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

The Psychic Hieroglyph.

In ancient times and far-off lands it was once the custom for the "Initiates" to have two meanings for the symbols or hieroglyphs they displayed-the one for the public eye and mind, the other the true signification. Is it the case to-day?

In Europe and America many men are to be met with now who are not fed by the present conditions existing on the intellectual and Quay. Before the Congressional Committee moral plane, and are reaching out for something beyond, and nearer the truth, as it appeals to them by and through direct answers to their instinctive longing.

Modern Spiritualism offers to such men a gateway of relief, but the pressure of an ignorant and bigoted public opinion against it which opinion has been carefully fostered by the salaried ministry and professors of the old pious enthusiasm; it would be nearer the truth systems-is such as to tempt this increasing that not more than one-tenth of that number order of investigators to seek other pathways of approach, or to give new names to and assign different grounds for their researches. Hence we have "psychic force," "telepathy," etc., which are assumed to be the groundwork of operation when in reality a broader system of inquiry is involved.

As an example, note the language of Mr. and dangerous," he says, "may contentedly tian standards of morals; and without a Chrislet them alone. . . . The psychical is just as legitimate a field of research as the electrical. And to be an experimenter or explorer in difficult qualified for that kind of work. For most of us it is enough to keep an open and a candid mind to reverence all truth, and to seek to live in accordance with truth.'

The BANNER OF LIGHT has already acknowledged edged the advanced position occupied by Mr. Stead, as compared to others, and does not unote him in this instance with any feeling of criticism, but only as an example.

Perhaps the general increase everywhere of backward-looking, semi-apologetic investigators is a hopeful sign after all—showing a broadened interest in the modern phenomena and philosophy. The Banner certainly has no word of personal denunciation for those who for reasons of their own adopt the Nicodemian method, and push forward as "psychists' where they would shrink from proceeding as "investigators of Spiritualism"; but it does object to the continuation by them of an agnostic attitude (as we have frequent reason to believe)-which refuses to follow the truth to its logical outcome after it has been discovered by the investigator to exist.

Orthodox Parsons as "Partisans"!

One strong reason for the comparatively slow progress of a great truth like Spiritualiam is because it is for the manifest interest of a great many others, composing organized bodies, to oppose it. It upsets their existing arrangements, with which they are perfectly well satisfied, and they prefer to keep them undisturbed. It is not truth, always, fresh and life-giving, that they earnestly covet and hunger and thirst for, but the secure retention of their present place, of their present advantage and of their comfortable authority. Even when a truth of Spiritualism is forced upon their conviction, they accept it as if it were their peculiar possession — denying its origin and the real channel of its communication. These partisans in religion are just as passionate as partisans in politics to suppress everything that does not make for their side and distort everything that makes against it. The Orthodox clergy, we are bound to say, are satisfactorily informed of many things that Spiritualism has brought to their attention, yet they "play politics" in either suppressing all just mention of them, or in giving them a meaning they never had, or else in appropriating all to themselves and the party in religion they belong to.

Condensation has been the rule necessarily this week as to our locals, etc., by reason of our going to pressione day in advance (Monday instead of Tuesday) because of Washington's birthday auniversary.

The Spirit of the Press on Sunday Closing.

The Sunday closing of the World's Fair is an Issue needlessly raised, that is giving those who induced a servile Congress to decree it increasing trouble. It is going to make no end of trouble to the last unless it is removed from public discussion by the rescinding of the impertinent and unconstitutional act of Congress. The Weekly Review of Boston openly and strongly voices its hostility to the Sunday restriction by devoting a page of its handsome columns to editorial expressions of the leading public journals in this direction.

The New York Press thinks it would be unjust to deprive the thousands of toilers in and around Chicago of the only opportunity to visit the Fair they will have. The Boston Herald considers the question a "hot and vital one." and makes the point that unless the Fair is open on Sunday, the greater part of the people of this nation will receive but little benefit in Chicago, and their industrial life compels them to put in every minute there to the best advantage. They cannot use it so well at any other time, and since it is a national institution for the education of the masses, it ought to be so placed within their reach that they can use their opportunities in the best way possible. The idea of closing the Fair on Sunday is in keeping with the spirit of those who think that they can legislate religious conduct for other people, and who wish that their own ideas shall be the basis of that legislation. The Herald hopes Congress will not be dominated in its action on the question by any such parin its action on the question by any such nar-row sectarianism. It thinks the time has come for this nation to treat religious questions broadly and comprehensively, and urges the Sunday opening of the Fair in the interest of in its action on the question by any such narbroadly and comprehensively, and urges the Sunday opening of the Fair in the interest of fifty millions of people. It is for Congress, it concludes, to turn the question over to the managers of the Fair, and allow them to act upon it with the freedom of true representatives of the American people.

The Chicago Times observes that if Congress is not inclined to pay attention to the official voice of the municipality of Chicago, it may perhaps hearken to a declaration from the Illinois Legislature, in the form of a resolution demanding a modification of existing legislation by that body. The Times asserts that Congress placed itself in a false light, and did a grievous injustice to millions of Americans, when it interfered with the affairs of an enterprise conducted under the laws of the State of Illinois upon public ground owned by the people of Chicago. It is no part of the business of the national Congress, adds The Times, to make declarations with reference to Sabbath observance. The proceeding was thoughtless and unwarranted, and ought to be rescinded.

The Providence Journal indulges in a strain of well-warranted and scathing irony, at the merited expense of three individuals, "all renowned for piety in their differing degrees," says The Journal Col. Elliott F. Shepard, Rev. Joseph Cook, and the Hon. Matthew Stanley Mr. Cook "made the longest plea for a godly Sabbath in Chicago, with the Fair closed and the dives open." But the valorous editor of The Mail and Express told the Committee that "we represent the Christian sentiment of the country," and he reckoned that there were twenty five millions of "us." Whereupon The Journal says he is grievously misled by his care a rap, on moral or religious grounds, whether the Fair is open or not. The strict Sabbatarians represent the multitude about as fairly as the Seventh-Day Baptists represent the people of New England.

The Council concludes with a brief analysis of the considerably famous Cook logic. Says he to the Congressional Committee, "Without Stead, in England, when presenting certain Christian standards of morals a republic canmysterious" facts to the public attention: not long endure under universal suffrage; with "Those to whom these ideas seem unsettling out a Christian church there will be no Chris-

tian Sunday there will be no Christian church.'

This is one of the still unpatented Cook sylno actual discoveries of truth can ever possibly logisms. The Journal crumbles it all up by do us any harm. It is not every man's business asking what "a Christian Sunday is. Is it," inquires The Journal, "a Sunday according or new fields of knowledge. Few of us are to Joseph Cook, or according to the standards of the New Testament? The Sabbath of the people who want the World's Fair closed," it says, "is not, properly speaking, the Christian Sunday at all; so that, looking at the case simply in its religious aspect, the Sabbatarian argument falls to the ground. The people of the United States prefer, however, to look at the case in its common-sense aspect; and consequently they have no sympathy with the mouthings of Col. Shepard and Mr. Cook. If Congress does its duty, it will repeal the Sunday closing limitation.'

On the closing side of the case rises Rev. Mr. Blackburn in the pulpit of the First Baptist church of Lowell, and defends the Sunday closing meddlesomeness on the several points that enter into the discussion. It is all perfunctory in manner and matter, and consequently does not merit the space demanded for extracts. Mr. E. S. Varney of Lowell offsets his discourse with a timely criticism in the Lowell Times. Mr. Varney replies to his assertion that the Sabbath is for man, and that the better he keeps it the more he will get from it -then that it remains for the man, and not the church, to decide upon the wisest method of observing that day. When Rev. Mr. Blackburn talks about the development of the country being due to "Sabbath keeping civilization." Mr. Varney replies that "we have morally and spiritually progressed as a nation in proportion, as Sunday legislation and the rigidity of religlous conception and observance have become relaxed." He further assures the preacher that "every mark of human improvement (such as the Fair will exhibit) is but an expression of the divine within, and they who visit the Fair to enjoy and profit by its charming blending of the artistic and the practical, are as truly worshiping God as are church-goers. and in some cases more so.'

But Mr. Varney considers the vital question to be that of religious liberty. Any-movement looking to religious legislation ought therefore to be condemned. He reiterates the fact—already adverted to by correspondents in THE BANNER'S columns—that two religious organizations-the National Reform Association and the American Sabbath Union-which have twice tried and failed to induce Congress to pass a law for the national observance of Sunday as a precedent for and a stepping-stone to a national compulsory Sunday observance law, are actively enlisted in this Sunday closing project. And he quotes the superintendent of the Sabbath observance department of the

We have been holding the question of a national Sunday law in abeyance, that we might devote all our energies to the closing of the World's Fair. We expect that the question will be settled in favor of the Sabbath, which will be greatly in our favor in securing the passage of a national Sunday law."

There is the real cat under this heap of religious meal. We need look no further to comprehend the real intent of these conspiring bigots. They all prefer narrow ecclesiastical power to the broadest religious liberty.

A Newport (R. I.) "Ghost."

The Lowell (Mass.) Evening Citizen for Feb. 16th is responsible for the statement that an 'apparition" has made itself manifest beside a sick child, whereby relief from intense suffering has been wrought on the person of the invalid. Many thoroughly reliable witnesses, The Citizen avers, vouch for the truth of the story -which we here append. In these days of senfrom it, since they cannot afford to stay long sational reports, the reader must use his or her own judgment on anything submitted to the public by the secular press generally; but there is nothing in the account which materially conflicts with what has occurred in the past in the presence of various spiritual mediums, both in their childhood and adolescence:

> "A mysterious something is said to have peared at the humble and afflicted home of Mr. and Mrs. Michael J. Molloy on Marsh street, [Newport, R. I.] the various attempts to describe or explain which have succeeded in

hours to live at the longest.
It was while Mr. Hudson, brother of Mrs. Molloy, was watching at the bedside of this dying boy, that a face was suddenly seen to dying boy, that a face was suddenly seen to take its place on the pillow beside that of the

sufferer.
The watcher immediately summoned the mother, and she, instantly perceiving the strange face, summoned the rest of the household, and they in turn the neighbors.

All claim to have seen the apparition, and, except in minute description, most of them

tell a similar story.
'The strange face,' one woman who had been present, said, 'would come and go; that is, be perfectly distinct for a few moments and then fade away, but only to soon return. The child would be taken with spasms when the face disappeared and be quieted immediately upon its return, and remain perfectly motionless during

Several of the witnesses of this strange scene, when interviewed, were unable to give an in-telligent description of how the face looked, but none could be found who doubted having seen it distinctly. A number, however, said that the face looked as if it was cut in white marble, with a veil or headdress resembling that usually worn by a nun, although the fea-tures of the face were decidedly masculine.

The house was visited by hundreds of persons, and it was necessary to have some one at the door to keep the curious from intruding.

The New York World, of the 16th inst., contains a report of the same case from its own representative), which is substantially to the same effect as that given above.]

The Soul of Things.

The article contributed to THE BANNER for Feb. 11th by W. A. Cram on "A Higher Realism," contains truths and suggestions that deserve to be reverted to very frequently. Many statements made in it will strike the reflecting mind as familiar truths of experience, though never before having been subjected to consejousness. It is an impressive fact, not to be effect it."-British Medical Journal, January 7th, 1882, overlooked or forgotten, that no two individu | p. 5. als are conditioned in just the same degree. We do not see and know just the same rock, tration of salts of lead."-Ringer's Handbook of The flower or animal as our friend. He has coarser | rapcutics, p. 246, sees and hears us. Thus some form and life of the rock, flower or animal is visible to him all unseen by us.

Thus is taught us that the soul of things! wears forms and manifests life of many degrees, and that we can see and know in fullness only the one which corresponds to our special world of active sense. The souls of trees, flowers, animals and men, as we ascend, through the progress of living, to each higher degree, in their forms and life fade and pass from our sight, and we awaken to behold them clothed upon and living as in the higher degree

to which we have ascended. The soul of things is formed and lives most inwardly and essentially in the perfect beauty and wealth of love and wisdom. We come nearer to seeing and knowing this infinite beauty and heavenly life of all worlds, creatures and things step by step, only as we grow into the consciousness, the love and the wisdom of that life ourselves. The world appears ever to us according to the degree attained by our own life. As we ascend into higher consciousness of being, all creatures and things reveal themselves as likewise possessing that life. It is as a new morning of the soul. In its bright light even pain and evil and death are glorified. The life and the worlds that hold promise and hope for us all.

Conditions the Assertion of Laws.

Reflecting upon it, it is really astonishing how limited and insufficient is the actual knowledge of many, if not most, people in relation to the conditions and perfectly rational requirements for the satisfactory production of spiritual phenomena. How few, for instance, are mindful of the disturbing and disintegrating power of light, and consequently believe that darkness is a convenient mantle to hide fraud and trickery. In this they are only confessing their own gross ignorance unconsciously, ignorance of a well-known law of nature, a law which is demonstrated and illustrated every day by photography. How does it prove, or even impute, fraudulency, that materialization, etherealization, levitation, and other phenomena are either best-obtained or absolutely require darkness or very subdued light to secure the most satisfactory results? Scientists are familiar with the disintegrating properties of light alluded to, and therefore exclude it measurably or entifely from the camera, the developing room, and most optical instruments. They well understand the reason, whether others choose to charge the resuits they reach to chicanery or not. The grand truths of astronomy, revealed through a darkened telescopic tube, are accepted by the intelligent world nevertheless. But all spiritphenomena are by no means confined to the condition of darkness, as Spiritualists well know; and the repeated "I don't know" of W. C. T. Union, in her report at the convention in Boston, in November, 1891, as saying: the modern psychics will never dislodge from the ground of absolute conviction! the modern psychics will never dislodge them

What Some of the "Regulars" are Doing

It is now that the Legislatures of various States are appealed to by the "regular" medical practitioners to give them a Monopoly of the art remedial in their respective common- highly-eulogistic phrase for both himself and wealths; and it is well to reflect, and see what the church he represents. He greeted Bishop might result, if these M. D.'s were granted Keane "with joy and pride," and paid a glowtheir desire. What the "regulars" are already ing tribute to the new university at the nadoing in Massachusetts is quite clearly outlined in an editorial (copied on our third page) head. Bishop Keane's subject was, "The Wiscontained in the Boston Advertiser of Feb. dom of the Ages." 14th. The italics, of course, are our own; but the admissions made and the condemnatory Bay State that the only safety for themselves them-is in continuing at all hazards the present freedom of choice in the matter of medical attendants; what would be the result if the step in and proclaim, in the language of the old saw, "Hobson's choice". "This [i.e., the] "Regulars," as spoken of in The Advertiser] or

The feeling that suffering humanity is his special preserve naturally grows up with the great events of history only when we view medical student, and expands with the graduate who gets a diploma and feels that a strong medical society is at his back, whatever may be the special results of his practice with the officinal remedies.

Not only this, but a tendency toward callous very keenly condemn the vivisection of animals, but this feeling of cultured, materialistic inhumanity on the part of some doctors and stuexperiments are sometimes made on human beings. To establish this fact beyond controversy-as to what is being done in England, for instance: In an address before the International Medical Congress held at Berlin two

erence to experiments on human beings: "I have not yet ventured to make experiment on any large scale, though I have long had it in contemplation. It is a serious thing to experiment upon the lives of our fellowmen, but I believe the time has now arrived

years ago, Sir Joseph Lister, Bart., F. R. S.,

Professor of Clinical Surgery in King's College,

London, made the following expressions in ref-

when it may be tried." What he may precisely mean by "a large scale" he does not say; but here is a list of experiments long enough to justify the belief that the scale is a sufficiently large one already. It is furnished the London Vegetarian, duly verified, and in the cause of humanity we give it entire:

The following experiments on human beings have undoubtedly been performed, viz., Experiments with Curare on two children at Manchester .- Evid. Roy. Com. (London 1876), q. 5,407.

Experiments on varishing the skin-so-frequently tried on animals-tried on men."-British Medical

Journal, May 21st, 1878, p. 671.
"Patients admitted to hospital in dying condition made the subject of minute and tedious examination, merely to furnish reports to the medical journals."-

British Medical Journal, June 7th, 1879. Experiment of producing convulsions in a woman by tickling and pricking her feet."-British Medical

Journal, March 25th, 1882. "Patient admitted to a hospital suffering from a most painful skin disease, 'he was in a most misera ble condition from pain and irritation.' His cure was purposely delayed in order to demonstrate to the students that nature alone, without treatment, would not

"Experiment of producing acute gout by adminis-

Poor woman admitted to a hospital in a dying conor finer sense "strings or bells" in his eye or dition made the subject of constant observation and ear, owing to the tuning of his optic or auditory examination with tuning torks, etc. These examinanerve. Hence he undersees or hears, else over- tions were continued till her death, which occurred twenty-four hours after her admission. ical Journal, October 27th, 1883.

"Experiment of injecting milk into the veins of a dying patient."-British Medical Journal, June 6th.

"Variety of experiments on hospital patients with drugs. The medical man who performed these exper iments states explicitly that they were such 'and had no bearing on disease." "- British Medical Journal, November 28th, 1885.

"Experiments of producing a hideous disease by in oculation with the matter from sores of persons suffering from It."-British Medical Journal, January 9th, 1886.

"Calabar bean having been found to produce epileptic fits in rabbits, its effects were tried with similar results on human beings."-Wood's Therapeutics, p.

These experiments denote a total disregard for suffering, and are the outcome of the brutal and demoralizing practice of Vivisection, which is blunting the finer feelings of our medical men; and causing them to look on human beings not as suffering fellow mortals, but simply as objects for scientific research.

Yours faithfully, JAMES R. WILLIAMSON. 21 George street, Euston Square, N. W.

Phenomena for Scientists.

The New York Sun of Feb. 19th, '93, devotes nearly a whole page of its contents to a closely compacted report of the series of séances held at heart such revelations contain an infinite in Milan, Italy, in presence of the medium Sig nora Eusapia Paladina, last fall. The docu-ment is signed by Giovanni Schiaparelli, Director of the Astronomical Observatory, Milan, Carl du Prel, Doctor of Philosophy, Munich, Angelo Brofferio, Professor of Physics in the Royal School of Agriculture, Portici, G. B. Ermacora, Doctor of Physics, Giorgio Finzi, Doctor of Physics-with the additional statement that at some meetings others were present, among them Cesare Lombroso, Prof. of Medicine, Turin.

The phenomena witnessed (physical mani festations) were eminently satisfactory, and brought out the statement from Signor Schia parelli (for instance) that: "I should define the phenomena as mediumistic, and I consider them of great interest to science"; while Prof. Brofferio said that "he thought the way to explain the phenomena collectively in the easiest and most probable way was to call them the work

of spirits." The Sun, editorially, calls attention to the report as evidencing a marked change in public opinion, regarding the subject of spiritual phenomena; and adds: "To indicate its importance it will be sufficient to say that the chief investigators were the astronomer Schiaparelli and the sociologist and alienist Lombroso, assisted by others only less eminent than themselves.'

Says M. Camille Flammarien, the distinguished Frenchastronomer: "The psychical world, like the world of astronomy, opens infinite avenues before us. Study, study without ceasing! Let no system stand in the way! Let us speak fruth freely!"

What the Ages Teach.

President Eliot of Harvard University introduced, not many evenings ago, Bishop Keane, rector of the Roman Catholic University at Washington, to a Cambridge audience, in tional capital, of which he is the honored

He began with remarking that the first thing that history shows us is strife. Beneath language used by this truly staid and conserv- the strife of nations we find the strife of dyative daily journal are, to us, surprising in the | nasties within the same nation. And beneath extreme, and must show the people of the Old | the struggle of dynasties we see the struggle of races, of classes, of conflicting interests, and their loved ones-should disease attack even of religious creeds. Yet even in this apparent chaos the philosophy of history recognizes at least the elements of order, and draws by generalization certain practical conclusions State, through a "doctors' plot law," should founded upon the facts; and we may take these conclusions as guiding principles in our search for the wisdom of the ages.

The first of these principles is, that the aim and object of all history is man. History is the life of man, and we esteem rightly the them in their bearing on man.

The second principle is man's aspiration after happiness, and man's craving for that development of all the means and conditions which will help him to happiness.

The third principle is, that human improvecruelty enters largely into the make-up of the ment is possible only by fidelity to law, and medical fraternity. Kindly hearts everywhere can reach its result only through endeavor and cooperation.

The fourth principle is, that a man can get the truth only by self-denial and self-conquest, dents by no means stops with indescribable tor- there being in him an instinct that craves for turing of what we style the brute creation; but | what is wrong, which he must subject and overcome.

> The final principle is that the right and the true are certain to prevail, because it is in the nature of things that they should.

> Applying these principles to the chief elements in the great struggle of humanity in the past—the first class of struggles to be noticed in history is the struggle of dynasties, which produces wars and standing armies. Both tend to develop the lowest part of human nature. Good as well as evil has resulted from them naturally. Revolutions have been the ordinary methods of changing the forms of government. There must be government in order that there may be civilization. The form of government is simply the outside garments of civilization, to be modified according to the growth of the body politic. Conditions are to be taken into account, and the wise thing is to develop popular virtue, popular intelligence and popular institutions, and then leave it to the practical good sense of each part of the human family to dress itself in such clothing as will suit itself and make its external forms of government suitable to its instincts, its nature and its aspirations.

> Beneath this struggle for power all over the world has been all the time going on a worldwide struggle for wealth, which in fact is but a struggle for power, since both aim to command labor. As the many have come to have a share in power, so they have acquired a larger and larger share of the world's goods; and as they have increased in the amount of power and wealth accorded to them, so they have acquired a larger share of those intellectual and moral advantages which build up manhood. The greed of power would have made them fighting-machines; the greed of wealth would have made them industrial machines; and both tended to the development only of the animal side of hu manity.

> That time, however, has passed. Man, is no longer the creature of power or wealth, but already possessing a larger share of both, he asks for education that shall make him not merely a calculator, a producer, a tool of the State but will develop all that is in him all that is best and noblest in humanity. The watchword of the future is the education that makes the man.

Our Readers in Maine .

Will find on our third page thoughts pungently expressed by Dr. W. J. Rouse of Bath, and Dr. C. F. Ware of Bucksport, on the proposed medical law in that State.

We have since received from Dr. Rouse a report of progress," wherein he states that Remonstrance l'etitions numerously signed by citizens (over two thousand persons) have already been received by him from various parts of the State.

Any person [he writes] who will send me in Any person [he writes] who will send me in a remonstrance cut from The Banner and only their own name of one will help defeat the bill. Let me appeal to every person having a Banner to cut out the Remonstrance, and have the family names affixed and send it to me. If it be only one person, and he or she does not wish to mutilate their Banner, let such write me a postal, authorizing me to put said name on the petition.

said name on the petition.

Every one who will sign his or her name to the roll of members who are ofganizing for mutual defense and medical freedom during the next two years will please write me a pos-tal card, and I will send the roll. It will cost nothing, but the name and inflience is wanted; such persons will receive income from me, if they wish for any.

W. J. Rouse. such persons will receive medical reading free

109 Front street, Bath, Me. F. W. Smith writes from Rockland, Me., to Dr. Rouse: "I have THE BANNER, and I have Dr. Rouse: Dr. Rouse: "I have THE BANNER, and I have seen your articles; am pleased you take so firm a stand against such unjust class-legislation. Let us have an open field for action. Merit and talent will succeed even in the old school. The people are not asking for this proposed registration law—but those only who are acting for their own personal and 'professional' interests."

sional ' interests.' The hearing on the proposed medical law has, we are informed, been appointed, before the Judiciary Committee, at Augusta, on Friday. Feb. 24th.

A New Generation of Spiritualists Has come upon the stage of mortal existence since the proprietors of the Banner of Light inaugurated the series of spiritualistic meetngs in Music Hall, this city.

Mrs. CORA L. V. RICHMOND then officiated frequently as trance-lecturer, and was universally admired.

This same lady is now on the platform of the First Spiritualist Temple, corner of Newbury and Exeter streets, Boston, where all new and all old Spiritualists can have an opportunitynext Sunday, and the Sabbaths of March-of listening to the sublime utterances of excarnated intelligences, through her organism.

A Cultivated Taste

Would naturally lead a person possessing it to prefer the best things obtainable and guard against imperfec-tions. The Gall Borden Eagle Brand Condensed Milk is unequalled, in quality, as a trial will prove. Grocers and Druggists.

A Remarkable Test.

The Commercial Gazette (Pittsburgh, Pa.,) of the 27th ult. contains a lengthy report of a Spiritualist meeting held in that city the evening previous, at which Mr. F. A. Wiggin gave very satisfactory proofs of the presence of the spirit friends and relatives of several of the audlence, the account closing as follows:

"Mr. Wiggin took up a letter and holding it as usual to his forehead said:

'I get the name of Emma, and then the name of Margaret, and it seems as if a spirit that was Emma wishes to deliver a message to Margaret. Is there anybody here named Margaret?'

Emma was the name of my daughter,' said an elderly woman in the front row.

Ah, that is it; and your name is Margaret?' The woman nodded.

Margaret Dinahover, Doanher or some such name. Ah, it is Danchower.' 'Margaret Danchower is my name,' said the writer

Yes, that is the name, and I have a communication for you from your daughter Emma. Why, I feel as if (I was burning; as if I was being cremated. What is

The greatest interest became manifest in the audience.

Emma says to her mother that her mother is not to feel any regret on her account. She says to her: ' I became unconscious before the flames reached me, and did not feel any pain at all. I did not feel anything after I became unconscious, and you are not to think that I felt the pains of being burned. I am quite at rest, and have experienced no pain at all." 'Glory be to God! 'cried the mother.

Then I get the name of Hiram, and there is a child? The message says that these suffered no pain from the flames, for they were unconscious. It seems as if they were in a family. They all desire that no uneasiness should be felt on their account.'

Mrs. Danehower is the mother of the unfortunate woman who with her husband and child was burnt to death in the two-story frame building at Sharpsburg about three months ago, and she went home last night very much relieved, as she said."

Seen-and Disappeared!

A Boston daily has an article from one of its correspondents bearing upon Theosophy, and the way some people regard its claims; the author concludes as follows:

There are individuals in Boston who never attended a meeting of the Theosophical or Psychical Research Societies who have had most singular experiences which they would like to have explained. A young physician told me lately a most interesting incident within his knowledge. Two or three years ago he was visiting friends at an army post not far from Washington, and while there attended a ball one evening. His friend, a young lieutenant, was detained, and he went without him, expecting to meet him later in the ball-room. About a quarter after eight a young lady in the room remarked: "There is Lieut. G." The others in the group looked in the direction she indicated, but saw no one. "Why! how others in the group looked in the direction she indicated, but saw no one. "Why! how strange!" she exclaimed an instant, later. "He was coming directly toward me, but has disappeared as if he went through the floor." My friend, the physician, waited in vain. Lieut G. did not come, and when his guest returned to the lieutenant's quarters, he found to his surprise that his host had started for the ball at 8-10. Search was made, but unavailing-ly, but the next day the lieutenant's body was found in the water. The only explanation was that having been detained he took a narrow footpath leading from the barracks to the ballroom in order to reach there sooner. The path was close to the water, and was dangerous even by daylight, and undoubtedly in the darkness and his haste he had fallen over the edge. To this day the young woman who was to have been his partner in the cotillion believes that so intense was his wish to reach her in time that his spirit left its body when he fell to seek her presence. "An optical illusion," without doub! but how singular that that particular illusion should have occurred at that particular mo-ment. Will some one explain the explanation?

Broader Interpretation. - The Haverhill (Mass.) Gazette says and with apposite force-concerning the present "heresy" trials which are convulsing the "Orthodox" body of helief that majority votes and nothing else have furnished the basis upon which the formulas of faith have rested. Confessions of faith and creedal statements of supposed body in Dublin to administer Irish affairs distinctly. truths have been made up and offered in the to observe imperial unity and common equality; to religious market, in exactly that way, in all have but one system of commercial legislation for all the ages which have preceded the present. It is nothing but majorities that constitute the expenditure. He feared, if the controversy was unstrength and stability of the action of councils and presbyteries. As The Gazette truly says, in every case of heresy decisions the questions have been disposed of by narrow majorities, and only bearing on the question of their guilt or innocence of proclaiming heretical opinions of the emptre. In return, she asks only for the man in comparison with an accepted form of faith or of what is or is not true scripture doctrine. Nothing in the letter of the creeds of these bodies has been changed; the advance made is in the breadth of interpretation, leading to more liberal and tolerant teaching, the letter being left to slumber without further meaning

When Truth Alone shall be taken for authority, and not authority for truth, the possibilities for good will be greatly multiplied, | saint's song, and the sin against the Holy Ghost is the and spiritual and temporal prosperity will result. The heaviest burden carried by people is their blind and unreasoning devotion to their present beliefs, no matter how they came into possession of them. They think they must protect them at any cost, right or wrong, reasonable or traditional. We should rather all be truth-seekers only. Truth cannot harm thing new in musical or scientific circles, and she any one, but it is all that makes us free.

trials all show.

were to judge merely from such cases as are presented by the current Panama scandal in Paris, and the Columbus day celebration scandal in Madrid; calling to mind also the credit And she wondered why no one broke the appalling silence that settled on the company.—Detroit Free Press dal in Madrid; calling to mind also the credit mobilier, star route, whiskey ring, the conscienceless coal monopoly, and other semiofficial scandals in our own country within recent years, the inference would be natural that corruption in office is alarmingly on the increase.

Bishop Clark of Rhode Island wound up his tribute to Phillips Brooks, at the recent memorial service held in St. John's Chapel, Cambridge, in the following inspiring strain: " How many perplexities he has relieved! How many souls he has lifted up into a purer and serener atmosphere, and rescued from the contaminations of the world and the flesh! How many he must have found awaiting him in Paradise! And now his last word has been spoken, and he sleeps in silence. Sleeps in silence so far as our apprehension goes, but he never was so living as he is now. Such a man could not die. He has only gone to some grander work in a higher sphere. That is

The funeral services of Mrs. Ball, wife of Mr. Jesse Ball of Norwood Park, Ill., who passed to spirit-life at the age of seventy years and nine months,

spirit life at the age of seventy years and nine months, Feb. 14th, were attended by Mr. W. J. Colville, who delivered an address, an abstract of which will appear in our columns at an early date.

Mr. and Mrs. Ball have been Spiritualists forty years. The obsequies were attended by over two hundred, including a large delegation from Chicago. The floral tributes were numerous and exquisite; no crape on the door, but a loyely cluster of roses and white satin ribbon. Mrs. Ball lived a quiet but useful life, and was dearly loved as well as highly repected in the neighborhood.

Mrs. Cors L. V. Richmond at the First Spiritual Temple, Boston.

A large audience assembled at the Temple, notwithstanding the almost impassable condition of the streets, last Sunday afternoon, to listen to the guides of Mrs. Cora L. V. Richmond, who are certainly grand dispensers of the "bread of life."

The following questions submitted by the audiences, "Will the controls describe the continent known as the Lost Atlantis; its location, its inhabitants, and their scientific attainment?" " Will it ever be possible to have intercommunication established between this earth And the planet Mars by telepathy?" "The difference or similarity between the teachings of Jesus and Confucius?" "What relation has the so called order of the Magi to Spiritualism?" 'How shall we know our friends, whom we have known and loved, in the spirit-world?" " If we have lived before, why do we not remember it?" were an swered to the perfect satisfaction of all.

The subject chosen for the discourse was: " What are the Revelations of Spiritualism Concerning the

Soul: Past, Present and Future?" A verbatim report of the above fine lecture will appear in next week's BANNER.

Mrs. Richmond will speak every Sunday afternoon at the Temple, corner Newbury and Excter streets, during February and March.

The French Arithmetical Boy.

A French vouth named Jacques Inandi, says the London Daily News, has been rivaling the famous George Bidder by his astounding feats of mental arithmetic. If the accounts of his performances in Parls are to be trusted, he is capable of multiplying twelve figures by twelve figures almost instantaneously, and doing other surprising things of the same kind. The other day Inaudi told his audience that if any one of them would mention his birthday he would instantly be informed on what day of the week he was

A skeptical gentleman present said: "I will bet you one hundred francs you will not tell me on what day of the week I was born," at the same time giving the date. "Done," said Inandi ?" you were born on a Tuesday." No," said the gentleman, "I was born on a Wednesday." Thereupon there was a dispute, and in order to settle it, the chairman telephoned to an old-established Paris paper, asking them to look up their file of the date in question. They did so, and the answer was received that Inaudi was right. As, however, his challenger refused to pay the one hundred francs, as promised, Inaudi brought action in the courts to recover the sum. The defense was that the bet was in the nature of a gambling transaction and therefore illegal; but this was withdrawn and the money paid.

Mrs. Richmond in Boston.

Mrs. Cora L. V. Richmond (Chicago, 111.) will, dur ing 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, 9 Bosworth street, Boston, Mass.

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

Mistakes About Society.-This is Prof. Huxley's distinct utterance regarding the organization of society without ecclesiastical help or inspiration: "The cleries and their lay allies commonly tell us that if we refuse to admit that there is good ground for expressing definite convictions about certain topics (religion), human society will dissolve, and mankind lapse into savagery. There are several answers to this assertion. One is, that the bonds of human society were formed without the aid of their theology; and, in the opinion of not a few competent judges, have been

weakened rather than strengthened by a good deal of it. Greek science, Greek art, the ethics of old Israel, the social organization of old Rome, contrived to come into being without the help of any one who believed in a single distinctive article of the simplest of the Christian creeds. The science, the art, the jurisprudence, the chief political and social theories of the modern world, have grown out of those of Greece and Rome not by favor, but in the teeth of the fundamental teachings of early Christianity, to which science, art, and any serious occupation with the things of this world were alike despicable."

Mr. Gladstone has made his long expected presentation of his Home Rule Bill to Parliament, in a speech of remarkable compass and power for a manwho has passed his eighty third birthday. The professed object of the bill is to establish a legislative the kingdom, Ireland to bear a fair share of imperial duly prolonged, that a demand might come from Ireland for a repeal of the union and the reëstablishment of dual supremacy in the British Islands. He said that one source of strength for Treland was the moderation of her demands. She has consented to accept the House of Commons and the universal supremacy agement of her own affairs.

THE COMING DAY .- One of the finest, most spiritnal and truthful utterances we have seen for many a day, one that each of our readers can adopt and gain strength therefrom, is given upon the opening page-"A Prayer, Thought Out One Dark Night in January, "The Christmas Myth" is the subject of an 1893." behind them. That is just what these heresy historical paper upon a matter of interest. In "Light on the Path," Mr. Hopps defines the "Sin Against the Holy Ghost" as follows: "There is only one Holy Ghost: the Holy Ghost or Spirit of Nature or God in all holy or beautiful things, from a skylark's song to a sin of destroying or dragging down these beautiful things. There is something wicked in shooting a lark and eating it, or wearing the heavenly songster in your hat; and it is precisely the kind of sin that can never be forgiven-or, as we should say, remedied. London: Williams & Norgate. [Feb.]

She is one of those dreadful girls who observe everysprings it upon her friends at inopportune moments. This is what she did the other evening: Young WICKEDNESS IN High Places.-If people Screechim had just sung one of his favorite airs, and

Cheavin's English Earthen Water Filters, to convert aqueduct water to pure drinking water, have stood the tests in several World's Fairs, as their array of gold medals proves.

The above, together with testimonials from scientific men in London, where they have been in use so long, led us to accept the sole agency of them here.

Sizes one and one-half gallons to six gallons cost from \$7.50 to \$21.75 each.

Jones, McDuffee & Stratton, CHINA, GLASS AND LAMPS, 120 Franklin Street, Boston.

LACONICS.

NUMBER SEVEN.

While "Christian ministers" make examples of themselves concerning some of the "commandments," as the daily prints so often record, is it not about time that Theological Sominaries revise their constitutions. or more carefully scrutinize the constitutions of those they yearly send out to "enlighted the heathen," and so forth?

When men of might go out to fight they generally get "tight." That is the reason duelists in France never-or seldom- kill each other.

111 Don't drink beer. The brewers' casks are lined with rosin, and that ingredient is n't good for the kid. neys of human beings. ***

POINTED AND PUNGENT. It 's all very well to depend on a friend-That is, if you've proved him true; But you'll find it better, by far, in the end, To paddle your own canoe.

Selfishness kills the spirit, especially among those who so often endeavor to make people believe they are the quintessence of all the virtues in the calendar. But their physiognomy betrays their hypocrisy.

111 Taffy is an element in human nature that is second cousin to rascality. Beware of it, ye whose desire is to do and be right. Like fire, it singes when you get ,eo near it.

According to present appearances there is an "Oliver Twist " in our ranks, as he appears to be all of a twist quite often. What he expects to "realize" by his peculiar sort of manœuvring is yet to be solved.

The Ohlo friends of Mrs. Lake, I see, are planning for a cottage for her use at Lake Brady.

A. OPTIMIST.

Anodyne Liniment. For over fifty years we have been familiar with this healing medicine, and we venture to say that there are few, who have reached man's margin of life, three score and ten, who have not had occasion to employ the remedy for cuts and bruises. A medicine that keeps itself before the public for so long a time, and which has a larger sale now than ever before, must have merit, and that, too, of the most sterling quality. For over fifty years we have been familiar with this

Garden Started Free of Charge. This is a special offer made to the readers of our paper by the great seed house of Messrs. Peter Henderson & Co., New York. The full particulars are contained in their advertisement on the last page of this issue. This is certainly a remarkable proposition, and one that has not been exceeded even in these days of great inducements.

Extracting Teeth not Painful.

Nearly every person who has gone through the painful operation of having teeth pulled will be glad to learn of an anæsthetic, "Donalgesia," that is applied locally, and any number of teeth may be pulled at one sitting without pain. A little pamphlet entitled "Progressive Dentistry" is sent by the proprietors, Donalgesia Mrg. Co., Jamestown, N. Y., free to any one applying for it. -----

From reports it would seem that no firm in its line has been more successful than the Oxford Manufacturing Company of Chicago. Furnishing sewing machines direct to the consumer without having to pay middle-men's profits has enabled them to send out their popular machines at figures lower than it seems possible to construct them. Any reader of this paper. possible to construct them. possible to construct them. Any reader of this paper can get free their new Hlustrated Catalogue by simply

Jones, McDuffee & Stratton, 120 Franklin street nave taken the sole agency here of the Cheavin's English Earthen Water Filters, to which they invite attention.

At the Last Moment before going to press we have received a number of local reports, for which we have space and time only for mere mention:

The usual meetings were successfully held in Boston by The Fraternity School (First Spiritual Temple); at Harmony Hall (F. W. Matthews, Conductor); Eagle Hall (E. Tuttle, Conductor); and Lincoln Hall (Charlestown Dist., Mrs. Moody, President).

HAVERHILL, MASS.—Dr. F. H. Roscoe, Feb. 19th. Hon. Sidney Dean for next Sunday: Thursday even-ing (23d), at 7:30, Rev. E. Andrus Titus will give the "Union" a benefit in the form of a fecture.

SALEM, MASS.—Dr. Willis Edwards TLyono, Feb. 19th; Mrs. Ida Whitlock (Boston) is to speak there the 26th; and E. J. Bowtell (Boston) March 6th. LVSN MASS -Mrs. Júlia E. Davis (Cambridge fure and tests, 19th inst. Next Similar Mrs. M. C.

MEETINGS IN MASSACHUSETTS.

Chelsen. Developing circle, 2:30, on the 16th. Evening, 7:30, Mrs. S. E. Vornbrock, gave, discourse; Mrs. W. Anderson and Mr. Anderson, tests and readings. Music by Mr. and Mrs. Anderson. XX.

Maiden.-E. M. Dodge, Sec'y, reports that the usual services, were held last Sunday at 2:30 by the 'hildren's Lyceum-Mr. Potter presiding.

LOUISIANA.

New Orleans .- Notwithstanding the bad weather the Spiritualists held their meeting Feb. 12th, and there were very few seats vacant. After the opening hymn, an invocation followed, after which Mr. Cordingly took the platform for the rest of the evening. His remarks were well liked, and he gave many excellent tests. Thursday, Feb. 9th, Prof. Wm. Fretts, an astronomer, gave a lecture on "Other Inhabitable Worlds," for the pecuniary benefit of the Association. The hall was well filled.

was well filled.
"Mardi Gras" has come and gone. The city is crowded with strangers from all parts of the country. A great number of spectators halled the coming in of "the King" on Monday, Feb. 13th. MABEL KLINE.

THE VACCINATION INQUIRER anticipates that the year just begun will be a momentous one, it being generally expected that before its close the Royal Commission will make its final report to Parliament: if made it will be followed by legislation that will express the form of vaccine law in England for many years. E. W. Allen, 4 Ave Maria-Lane, London.

Opinions.

Opinion is one of those words which all persons understand, but which it is difficult to define. An assertion which excludes doubt, or the possibility of doubt, cannot be classed as an opinion. Most of human contests have their an opinion. Most of human contests have their origin in opinions, not in convictions; most of the hatred, the malice, and all uncharitable-ness that disturb society, is about opinions, not about principles. Public opinion is not always in the right, and its power is no just measure of its rectitude. Public opinion is not an infallible test of truth or right, even when it has combined in its favor all the circumstances that usually act with greatest force upon the popular judgment.—Henry Giles, in "Characteristics of Genius."

The sick man in Nebraska who found that his wife had already disposed of his prospective corpse to a medical college, must have felt dreadfully cut up.

To Oprrespondents.

MRS. E. D., ERIE, PA .- The phase of mediumship is mental inspiration and impression. The spiritual perception are sufficiently developed to sense the nearness—also the appearance and personality of excarnated spirits. Clairvoyance and clairaudience are not specially developed, perhaps

The thought-waves transmitted to the intelligences from the medium may be as readily perceived or read by spirits en rapport with the medium, even if she is not at the mo ment cognizant of their presence, as words may be heard by one mortal that are uttered by another in an adjoining

No doubt the "controlling power" answers the lady by the same process, that of impressing her brain with their

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

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

E. J. Bowtell speaks at Pawtucket, R. I., Feb. 26th; Salem, Mass., March 5th. Address until March 6th 21 Upton street, Boston, Mass. Afterward, for a few weeks, Asbury Park, N. J. Would like to arrange for camp-meeting dates during the summer, and to lecture in or near Naw Jersey during April and May. Dr. Willis Edwards (Lynn, Mass.) lectured and

Dr. Willis Edwards (Lynn, Mass.,) lectured and gave tests in Stoneham, Feb. 16th, to a large and appreciative audience; he is engaged for this and next month, but will have the last two Sundays in April ones to appropriate.

open to engagements.

Mr. Lucius Colburn (Manchester Dépôt, Vt.) discoursed in West Fairlee, Vt., Sundays, Feb. 5th and 12th, on topics given to him by the audience, his lectures and tests being very satisfactory. His next field of labor is Barre, Vt. The friends at Fairlee heartily endorse him as an honest, faithful medium and worker—so write B. A. Eastman and Frank A. Gove.

G. W. Kates and wife will serve the Spiritual Church of Pittahurgh, Pa., during March. Address them there at 3% Wylle Avenue.

mr. d. 378 Wyte Avenue.

Mr. J. Frank Baxter will conclude his present engagement with the Spiritual Temple at Berkeley Hall, Boston, next Sunday, Feb. 26th. He is announced for New York City, Vineland and Hammonton, N. J., and Philadelphia, Pa., respectively, for Tuesday, Wednesday, Thursday and Friday this week. The Sundays of March are secured to Springfield. During this engagement he will lecture in Poquonock, East Hartford, West Winsted and other places, two or more week evenings each.

Mrs. M. Welle, olutform, test, medium, (Cincinnation).

Mrs. M. Walte, platform test medium, (Cincinnati, O., 42) West 8th street.) is to be in Grand Rapids, Mich., during March, and is open for engagements for April, May, June and July where her services are desired.

ILLINOIS.

Chicago.-W. J. Colville, now actively employed in Chicago, is drawing such large audiences on Sundays at Washington Temple, Ogden Avenue and Washington Boulevard, that extra seats are provided to accommodate the attendants at the evening ser vices. On Sunday, Feb. 12th, the Temple, was well filled at 10:30 A. M., and again at 3 P. M. At 7:30 P. M. the seating capacity was entirely inadequate to accommodate an immense audience. Notwithstanding inevitable crowding, the closest attention was paid by visitors as well as regular attendants to a foreible presentation of the Spiritual Philosophy, given in connection with a lecture from the well-known poetic text, " Lives of great men all remind us, we can make text, "Lives of great men all remind us, we can make our lives sublime." As Feb. 12th was the date of the birth of two notable men, Abraham Lincoln and Charles Darwin, the speaker vividly contrasted their characters and work, while paying a glowing tribute to both. Words of eulogy were also spoken concerning the noble career of Phillips Brooks; James G. Blaine was also kindly dealt with. The summing up of the entire discourse—an eloquent setting forth of the possibilities of every individual to attain greatness in this life—will be given in The BANNER next week. The exercises ended with a singularly felicness in this life—will be given in Thir Banner next week. The exercises ended with a singularly felicitous impromptu poem. Fine music was rendered by choir and congregation. The present regular schedule of Simday services at Washington Temple is; At 16:30 A. M., morning service, with lecture; 12:15. Sunday-school; 3 P. M., answers to questions; 7:30 P. M., evening service, with lecture. Public freely admitted on all occasions. Expenses met by voluntary collections. Thursday evening meeting (fland of Harmony), at Lodge Hall, 11 North Ada2 street, at 7:30. Mr. Colville's class, Tuesday, 7:45, 11 South Sheldon street.

street.
W. J. Colville lectures every Friday at 7-45 P. M. for W. J. Colville lectures every Friday at 7.45 P. M. for the Society of Christian Metaphysicians, in Central Music Hall, State and Randolph streets, and in the Englewood Universalist Church, 66th street and Stuart Avenue, every Saturday at 8 P. M. He is also con-ducting a class in spiritual science, on Mondays and Wednesdays, 7:45 P. M., at 384 North State street. His work in Chicago will continue until March 31st inclusive. His present address is 477 West Randolph street. He will spend April in Grand Rapids, Mich., and return to Boston for May.

ADVERTISEMENTS.

Driving the Brain

at the expense of the Body, While we drive the brain we must build up the body. Exercise, pure air



---foods that make healthy flesh-refreshing sleep-such are methods. When loss of flesh, strength and nerve become apparent your physician will doubtless tell you that the quickest builder of all three is

Scott's Emulsion

of Cod Liver Oil, which not only creates flesh of and in itself, but stimulates the appetite for other foods.

Prepared by Scott & Bowne, N.Y. All drurgests

RREE!

A Tennessee farmer, the subject of the accompanying portrait, gives the following remarkable statement, which our readers are requested to show their friends:



JACKSBORO, TENN., Feb. 1st, 1893 I was affected with catarrh for 10 years. The principal trouble, the first two years, was the formation of scabs in my nostrils, stopping of one or both sides, a dryness in my throat, a dull, heavy aching in the front part of my head, a tendency to take cold more easily than common, and continual roaring, buzzing and ringing sound in my ears. After the disease had run on about two years my hearing commenced to fall, and for seven years I was so deaf that I could not hear or dinary conversation, and was all the time growing worse. I had spent a great deal of money for relief. and had tried all remedies in my reach, with no effect until L used the Aerial Medication, which completely restored my hearing and general health, and cured me of catarrh; and for over five years my hearing has been perfect, and I have been entirely free from catarrh. ELIE BROWN.

Medicines for 3 Months' Treatment Free.

To prove beyond doubt that the above treatment will positively cure Catarrh, Deafness, Throat and Lung disease, I will for a short time send sufficient medicines for three months' treatment free to a limited number in each locality who will agree to recommend the treatment after they are cured.' Address

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N. W. cor. 7th and John Sts., Cincinnati, O.



DANA SARRAPARILLA CO..

GENTLEMEN:—For the past eight years laborated here troubled with Dyapeppala, Rearful have been troubled with Dyapeppala, Rearful — mable to work most of the time. I was induced to try DANAN SARRAPARILLA, and after using three bottles I felt better than I had for five years. At time I could not eat for two or three days at a time—now I feel like a new main. My appetite is ravenous—can eat anything. Hendacche all gone, and I can say I feel in entirely cured. I can fully warrent

DANA'S SARSAPARILLA

to do all it claims—and to any suffering. I recommend it. Try it and be convinced. It's the Kind That Curea."
Yours very truly, WM. BURKE. Springfield, Mass.

Springhed, Masses is well known in Springfield, especially in sporting circles as owner of the running horse "Rughy." Ils testimony is reliable. Resply yours, W. N. OBLE, Druggist. 167 Chesnut St., Springfield, Mass. Dana Sarsaparilla Co., Belfast, Maine.



ANE'S MEDICINE

STRENGTH, VITALITY, MANHOOD



Boston, Mass., chief consulting physician of the PEABODY MEDICALINSTITUTE, to whom PEABODY MEDICALINSTITUTE, towhom was awarded the GOLD MEDIAL by the NATIONAL MEDICAL ASSOCIATION for the PRIZE ESSAY on Exhausted Vitality, Atrophy, Aerrons and Physician Debility, and all Diseases and Weakness of Josephility, and the prompt the middle-aged and of Consultation in person or by letter. Irrospectus, with testimonials, FREE, Large book, THE SCIENCE OF LIFE, OIL SELE-PRESERVATION, THE PRIZE ESSAY 300 pp., 125 invaluable prescriptions, full girt, out-flood by mail, double-sealed, secure from observation. Feb. 25.

Feb 25. ly

DONALGESIA No danger No pain.
Applied to gums
color.
No sa kness or any
bad after effects.
Sufferers from heart
or lung disease of
any one can use it.
Ask your Fleutist in Extracting TEETH Donalgesla Mig Co., Jamestown, N. Y.

Mrs. M. T. Longley,

Under the influence of her Spirit-Band, will answer under the development and care of mediumship, matters of spiritual interest, heatth, and business prospects. Will diagnose and prescribe for disease. Send leading symptom of patient. Fee \$1.00 By mail only. Address 31 Sydney street, Dorchester District, Boston, Mass. 13w Dec. 31.

Try Dr. Stansbury's Specifics.

CLIMAX Catarrh Cure and Anti-Microbe Inhaler, 50 cts.
Dyspepsia Tablets, Aromatic, Stimulant and Anti-Acid,
25 cts. Psycho-Hygienic Pills, regulate the Liver, act on the
Kidneys, aid Digestion, 25 cts. Postpaid on receipt of price.
Full list twelve Remedios, terms, etc., address DORNBORN-ROH & WASHBURNE, Olmstedville, N. Y. Agens

For sale by COLBY & RICH. is Dr. and Mrs. W. A. Towne, MAGNETIC, Mind and Massage Treatments, also remedies furnished. Now located at Hotel Aldrich, 98 Berkeley street, Boston. Hours 10 to 7. is May 9.

WANTED, MEDIUM capable of analyzing chemicals and chemical compositions. Any one endowed with those gifts will please address P. O. Box 1238, Philadelphia, Penn. Feb. 25.

Dr. Fred Crockett. MAGNETIC Massage, Psychic Diagnosis. Circle Sunday 7:30 P. M. 314 Shawmut Avenue, Boston. 2w* Feb. 25.

A STROLOGY. Send time of birth, sex, 10 cts. and stamp for Prospects coming year, with character. PROF. HENRY, 62 Washington steect, Lynn, Mass. 185w. THE ELIMINATOR;

Skeleton Keys to Sacerdotal Secrets. BY DR. R. B. WESTBROOK.

(With Steel-Plate Portrait.) This book is the most radical the author has ever published. It means revolution to the old theology. It is doubtful whether a more outspoken book has ever been printed. Yet it is a most reverent work, and always regards with respect the religious prejudices of those whom HE ANTAGONIZES.

spect the religious projection on deception, and insists, for stany reasons, that the whole truth shall be published. He shows that sacerdotalism is responsible for the fact that this has not been done, and brings strong articles of impeachment against the clergy as a class. Cloth, 12mo, pp. 440. Price \$1.50.

For sale by COLEY & RIOH.

JUST PUT TO PRESS. THE

COMING PSYCHICAL CONGRESS: Its Work and Place in History.

A Pamphlet embodying the Lecture delivered on the above subject at Berkeley Hall, Boston, Sunday, Jan. 18th, HON. SIDNEY DEAM

Price 5 cents per copy: 8 copies, 25 cents; 18 do., 50 cents; 20 do., \$1.00.
For sale by COLBY & RICH,

Message Bepartment.

ON TUESDAYS AND FRIDAYS each week Spiritual Meetings are held a the Hall of the Banner of Light Establishment, free to the public, commencing at G o'clock P. M., J. A. Shelhamer, Chairman.

At these Seances the spiritual guides of Mrs. M. T. Long-ny will occupy the platform for the purpose of answoring settions propounded by inquirers, having practical bearing non human life in its departments of thought or labor-nestions forwarded to this office by mail, or handed to the latrman, will be presented to the presiding spirit for con-deration. Besides, excarnated individuals anxious to send essages to their relatives and friends in the earth-life will we an opportunity to do so.

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

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

Natural flowers are gratefully appreciated by our angol 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 sitar of Spirituality their floral offerings.

Letters of inquiry in regard to this Department column & Rich. Nin Committee . C

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

Report of Public Séance held Dec. 20th, 1892. Spirit Invocation.

We rejoice, oh! thou Supreme Spirit, that the gates of life are forever open, and that thine intelligent children may pass to and fro, gathering up the experiences of existence not only in one world of matter but in many worlds and grades of experience and discipline. We rejoice that death is only another name for change and progress, by the law of which man may rise higher and higher in achievement and in an understanding of himself and of all law through and by the operations of which humanity may unfold more and more of beauty and of power and pass onward to higher seenes and grander accomplishments from age to age.

We also rejoice, oh' thou Divine Spirit, that, baving pass-

ed through the change called death, man still retains his faculties and his consciousness, and that he can return to past scenes and associations in memory and visit the world from which he has passed onward to bring tidings of immortal life to those who are still plodding along the ways of

We thank thee that this is so, and we thank thee for all the privileges of existence which are ours. We praise thee that we can behold in the gleam of a sunbeam a manifestation of thy law and thy wondrons work, that in the movement of a world we can perceive a token of thy grand pow er and skill and design, and that even in the fall of a snow flake we may realize that there is an expression of thy will. So do we behold thee in every form of life, and we ask that we may become strong to understand thy works and laws that we may unfold in spiritual aspiration and comprehen sion, that we may grow nearer and nearer to the source of all spiritual power, so as to realize ourselves the possibilities and the qualities within the human family that may be un folded and outwrought in wondrous works for the welfare

We ask that this day we may come into communion with sonls of the higher life who may impart to us some form of needed instruction, some gleam of light that will brighten our pathway onward, or some spiritual influence that will biess and uplift our souls.

QUESTIONS AND ANSWERS.

Controlling Spirit. -Your questions are now in order, Mr. Chairman.

QUES .- [By Mark Dennett.] Was there not once a continent where now the Atlantic Ocean rolls? a land teeming with human life, which was submerged by some conculsion of nature?

Ans. - We are informed by scientists in the spiritual world that this earth has undergone many climatic and atmospheric changes; that wherever you find land to-day there was once water, and wherever the seas roll at e present time there was once land; and that many of the places now covered by water were not only spots of dry land, but were sufficiently fertile to support human life, and human in telligence was applied to the cultivation of the soil, to the erection of temples, palaces and other useful structures.

We are further informed by these scientific minds in the spirit-world that the time will yet come in the history of this planet when that which is now dry land will be submerged, and that which is now water will be the land, the plying the soil beneath it with enriching elements and the various forces that are necessary to it for the fructification of vegetation. The land which to-day supports life upon its surface, they say, will have become exhausted in the last long and had by my own efforts. I was determined in the ages to come, of its life-producing elements for human consumption, and it will require a period of rest from cultivation, a period.

I would be warrows salts and elements of the waters which.

I would be supported in the spirit-world; nor by doing so. I have, indeed, had a good many the less progressive suit themselves—it makes no difference to me—but that is just about the way I feel in regard to my experience in the spirit-world. I met my good mother, and she was the first soul I wanted to see when I closed my mortal expression and had by my own efforts. I was determined to push alread from the time I came across the sea to the present hour, and I have felt the enriched by the warrows salts and elements of the waters which.

I would be a consumption and it will require a period of rest from consumption, and it will require a period of rest from consumption, and it will require a period of rest from consumption, and it will require a period of rest from consumption, and it will require a period of rest from consumption, and it will require a period of rest from consumption, and it will require a period of rest from consumption, and it will require a period of rest from consumption and thus come an approach they and and thus come an approach they and the suit themselves—it makes no difference to me—but that is just about the way I feel in regard to my experience in the spirit-world.

I met my good mother, and she was the first soul I wanted to see when I closed my mortal is unseen intelligences from the spirit world.

I met my good mother, and she was the first soul I wanted to see when I closed my mortal is unseen intelligence that all such are such that the mental soul I wanted to see when I reach soul that the mental of submergement, so that it may be again en-riched by the warious salts and elements of the waters which are necessary to it for future

rsefulness. So the changes take place, although ages pass by before a continent is submerged, so gradual and so imperceptible are the operations of nature in this direction; and we have no doubt. Mr. Chairman, but what that portion of the earth now covered by the Atlantic Ocean once displayed a continent, a land rich in produc-tiveness, that was inhabited by intelligent human beings, who had their duties and employ ments, their sports and pleasures, and who gained their experiences, built up their nation, and in due time passed on to other worlds.

Q. - [By "Incog." Will Father Pierpont please give his ideas as to the spiritual man, and how he is manifested /

A.—The truly spiritual man of whom we have knowledge is he who, through every walk and condition of life, seeks to live unselfishly and to do his best, according to the light which is his. The spiritual man is he who is progressive, not satisfied with his present attainments and position, but ever reaching up to-ward that which is higher and more exalted. We do not mean by these terms aspiring to a position of greater affluence, of worldliness, or of influence in any material line, but we mean reaching upward and outward toward a more advanced state of interior unfoldment and

growth.

The spiritual man who thus reaches out in aspiration, in desire and effort toward the highest type of progress, will feel the waters of love surging within his soul. He will have kindliness of feeling toward all his fellowmen; be will desire to see those who are afflicted and who mourn given consolation, ease and strength; those who are in ignorance he will wish to see lighted by the fires of knowledge and truth; those who are in any sense deprayed or undeveloped, he will wish to have given the conditions through which they may see their character and aspire to that which is purer and sweeter.

But the spiritual man will not be content with thus wishing and desiring to see his fel-low-beings happy. He will do his best, even though it be in a humble way, to better the lives of the unfortunate; to make the world brighter because he is in it; to exercise unselfishness of motive and deed. So will be generate an atmosphere of light and peace and purity, which will not only bless his own spirit, but fall like a halo of beauty upon those with whom he

a halo of beauty upon those with whom he may come in contact.

It is not necessary for the spiritual man to be known of the world, to occupy high places, or to have large worldly influence. He may be a humble artisan, he may walk the lowly avenues of life unseen by the world, but if his aspirations are pure, if he desires the cultivation of the true spiritual faculties of the inner life, he will become more and more spiritualized; he will come nearer and nearer to the walks of the angels, and closer and closer in contact with the high and pure influences of the heavenly life.

INDIVIDUAL MESSAGES.

Mrs. Frances Dewey.

beyond, but I didn't know of the true and beautiful conditions of home-life beyond the grave. I had to experience them to understand them fully, and I'm glad to say I've found them, and they're very comfortable and sweet. I lived in Hampden County, Mass., and then later in life I went to the West, for my comparison had been taken to the other side but panion had been taken to the other side; but before the end came to me here I came back to the old places that seemed to me more like

the old places that seemed to me more like home than any other place could.

I've met all the good friends on the spirit-side that I missed here, and I want to say to the dear ones that are left: It will be only a little while, and you will come, too, to take your places, and find your homes in the spirit-world. It sall good, all well arranged by the Heavenly Power, and I feel that I cannot express my joy at this great, universal life.

I found Silas on the spirit-side, looking as strong and young as if he had not known a day of care since he slipped out of the body, and as if he had thrown off all the care that he had when he was here; but he tells me he has been working, he has not been idle, and he has found

working, he has not been idle, and he has found a deal to do. I feel, too, that I am growing young again, and I want to get right smart and chipper, because I see so many who went out old and trembling, but who are springing up smart and strong, and I'd like to be among

We lived at Feeding Hills, out by Brimfield, in Hampden County, and our families are well known there. I thought I'd come back, sir, and say a few words, and perhaps it would brighten them up, and give them something to think of beyond this life. This life is all well do any one any harm to give a thought to the great life over yonder.
I'm Mrs. Frances Dewey, sir.

Orrin Bushway.

[To the Chairman: I do n't know you. That was an awful old body, but she's good. She's a nice old grandma, I guess.

a nice old grandma, I guess.

You don't know me, but you want to know my name, do n't you? [Yes.] It's Orrin Bushway, an' I went out a while ago from the body. I did n't know anything about it. I seemed to be clutchin' for something, an' then I did n't know anything at all, but when I waked up I wasn't there—I was in another place. There wasn't there—I was in another place. There were trees an' flowers ever so much prettier than any we have here; I heard singin', I saw people walkin' around, an' I couldn't think what it was all about an' how I got there, but I found that o't here are

I found that out long ago.

I want to tell the folks at home that I'm not I want to tell the folks at home that I'm not dead. I'm alive, an' goin' to school, an' havin' a real jolly time. I just want to send love home, an' tell 'em not to feel bad about me. I'm alive an' strong an' all right, an' I'll see 'em some day when they come over.' I should n't wonder if I could come an' say somethin' to 'em before, if they 'll try to know all about spirits comin' back while they 're on this side. The man said I could come here, an' send my love home, an' tell 'em I'm alive. I think it's real nice of him.

To the Chairman: Won't you please send

real nice of him.
[To the Chairman:] Won't you please send
my letter to Ferdinand Bushway, down in
Brownville, Me., an' I guess they'll be surprised, don't you? I'm ever so much obliged
for what you're goin' to do for me, an' I'll take you aroun' to some of the nice places when you come over if you want to go. We've got a good many of 'em.

answer, because my line of dealing was in that direction, and I felt at home in office or in communication with others upon these matters.

[To the Chairman:] Well, sir, I come back to tell my family and friends that I have the power of returning to this world and observing proceedings here. Tell them I have not lost my interest in the Rock Island. I have watched its after from the time of my coming into the its affairs from the time of my coming into the spirit-world and finding myself a man with remembrance and consciousness up to very nearly

passed from earth to the spirit spheres. I have regy within pushing me on and calling for exression.

I would like my girls to know that I still live, and that I am concerned in their interests. I can to feel that I have at home with them. My brother Henry came, so hearty, so young and smart, that I hardly knew hint at first. He had slipped off the old conditions like an old coat, and had just got brushed up when I came along.

Well, sir, I do not know as I shall call the name of any special friend on this side to whom ome nearer to Bessie than any of the others, and that I am concerned in their interests. I want to feel that they are doing well and find-ing happiness in life, and I want all to know that death does not clip a man of his powers and preyent him from reaching out into lines of travel or work. I thought perhaps I could come nearer to Bessie than any of the others, because there seems to be a sort of influence or attraction pulling me to her atmosphere. I believe she is mediumistic, as you call it, and I am working to see what can be done in this line with the powers of those who are near to me and whom I love.

To my old business associates and friends I bring greeting. I feel well acquainted in Des Moines, Ia., and, indeed, I have friends and associates outside of that locality, but perhaps iust now I shall be mostly felt or understood in that place, and I bring my greeting and my regards to those friends that I would reach, hoping they will believe I still live, and that I am in no sense a man of clay.

Sadie Carter.

I am John Given.

I have friends in the South—in Atlanta and Marietta, Ga. Some of my Atlanta friends a few years ago were interested in Spiritualism, and I could get very near to them; but of late they have seemed to lose their interest, and I have not seen the gatherings for purposes of holding communication with the spirit-world

I come here to send my love to my friends in both places, and to ask them to renew their in-terest, for we are waiting to give them important information concerning matters which they would like to understand. If it is not worth seeking, we do not know as it is worth giving, for they can come into communication with our life in a little while, if not at first, if they choose, for they know there is mediumship among them, and that the way has been appeared before opened before.

Other friends with me send their greeting and love. Genevieve desires me to mention her name as one who is with us, hoping to get into the external state for future work, and others are quite as anxious to come and be of service. Sadie Carter.

Andrew J. Cilley.

[To the Chairman:] I hail, sir, from Kingston, N. H. It is better for me to say that than to tell of my locality in the shirit-world, for my friends are not familiar with the different places of that other country; but I have been studying them up and traveling from point to point, and I have not begun to exhaust the opportunity for exploration, nor have I begun to see all the wonders of that busy world. Here you are engaged in your various pursuits and avocations, and feel the rush and hurry and worry of business life, so that many of you live two days in one; but it seems to me that you have not begun to learn how to

of you live two days in one; but it seems to me that you have not begun to learn how to live on this side to make the most of your energies and to express to the full your best qualities and powers. I did not myself, though I was not one of the rushing, nervous kind that give out before their work is half finished, as do those who are in the hurly-burly of stock speculation or the marts of trade. I was a business man, and employed my thought and powers in such directions as I felt would be best for my concern, but I did not begin to know how to conserve and utilize the powers of mind and body until I hegan to study the [To the Chairman:] I was an old lady, sir, for lived a good many years in the body. I've seen something of life and its experiences. Many of the dear ones in the family birdle dropped away, one by one, into the great life of mind and body until I began to study the

methods of some of the busy ones on the spirit-

Well, my friend, I will not take up your time Well, my friend, I will not take up your time by telling of these things that I have seen. I am grateful for the opportunity of coming into your office and sending a line home to friends. Tell them that Andrew J. Cilley is not asleep; and I do not mean to sleep, for there is too much in the air and all about that is attractive and interesting to allow me to slumber. I want to know what is going on, and take a part in it. I send my remembrances and respects to the friends, and tell them life is very spects to the friends, and tell them life is very much larger and fuller of everything by way of opportunity and progress than they have ever dreamed.

Elizabeth Wilkins.

Some time has passed since I went to the spirit-world, and my children have grown in years and knowledge. They have participated in new scenes and experiences, some of which have been very trying, yet the years have rolled on without stop or hindrance. I have tried to come before and send my dear children in Philadelphia my love and the assurance of my watchful care over them, which ance of my watchful care over them, which has been abiding.

I have seen my daughter in her tears as she

parted with the loved ones of her liquidehold, and I have longed to give her a comforting word. I would have said to her: My dear child, your darlings are not dead; they are safe in your mother's arms in the spirit-world, where all is light. I have ledged to say to her: Weep not, my daughter, for these jewels that you have cherished so fondly will only shine the brighter by having been removed to the spiritual world, where they will be given every

care.
My daughter does not realize that growth and unfoldment of mind and stature are given to the children who pass from the earthly side; and I would like her and all the friends to know that the infant does not remain always a babe in spirit, but that its mental and spiritual faculties become strengthened and unfolded into intelligent expression there as fully, if not more so, than they could if given

years of study on this side.

I would say to my son: You have passed through painful experiences. You have sometimes closed your eyes and wondered why these things must be. I have desired to tell you that you are growing stronger and more manly, and are expressing greater energies of self-reliance and power just because of these same experiences which you have had. Re-member that there is no cessation to life, but that it reaches on into another world. Remember, also, that mother and father and dear member, also, that mother and lather and dear friends on the spirit-side watch over you, and wish to give you every help and every influence that may brighten your life. We cannot drive the shadows away, but we can bring gleams of light to brighten them so you can see through the darkness into the joys beyond. I am Elizabeth Wilkins.

N. B. Wolfe.

I have a feeling, Mr. Chairman, that it is about time for me to manifest personally on your platform, and try to make your medium respond to my thought as I impress it upon

her brain.

I had a long experience with Spiritualism and mediumship in this world in which you dwell, and I received many manifestations of John Given.

I do not come in with the same confidence the little fellow had, for I feel as if I am treading on delicate ground unfamiliar ground. If you were to talk to me about this law of control, the operation of mind in the spirit-world upon mind in the mortal, I should give you but bungling replies, for I do not feel acquainted with the subject; but if you were to talk to me about the condition of railroadscand stocks, the various lines of travel and transportation, I might be able to give you a more intelligent answer, because my line of dealing was in that direction, and I felt at home in office or in communication with others were to talk to me about the conditions of travel and transportation. I might be able to give you a more intelligent answer, because my line of dealing was in that direction, and I felt at home in office or in communication with others were to take to me about the conditions of travel and transportation. I might be able to give you a more intelligent answer, because my line of dealing was in that direction, and I felt at home in office or in communication with others were to take to me about the conditions of travel and transportation. I might be able to give you a more intelligent answer, because my line of dealing was in that direction, and I felt at home in office or in communication with others were to take to me another of the instruments which the spirit, world had chosen for its work. So I do not feel that I come in ignorance of the law governing intelligent communication between the two worlds; I do not feel that I come in ignorance of the law governing intelligent communication between the two worlds; I do not feel that I come in ignorance of the law governing intelligent communication between the two worlds; I do not feel that I come in ignorance of the law governing intelligent communication between the two worlds; I do not feel that I come in ignorance of the law governing intelligent communication between the two worlds; I do not feel that I come in ignorance of the l very subtle and delicate indeed, and they may clude our grasp just as we think we have a fast hold on them. Well, I am not going to phi-

hold on them. Well, I am not going to philosophize on these things.

In the first place, I would like to say to my friends that I have come to just what I expected to reach in the spirit-world. I have climbed one mountain, taken a broad view from its height, been pleased with the prospect, gone down the other side, and am now scaling a leftion result that Leavest will take pect, gone down the other side, and am now scaling a loftier mount that I expect will take me quite a piece on my journey when I reach the summit. Now they can interpret that to suit themselves—it makes no difference to me—but that is just about the way I feel in regard to my experience in the spirit-world.

I met my good mother, and she was the first soul. Wanted to see when I closed my experience.

to send greeting, because I have so many to send greeting, because I have so many. There are those in Lancaster, Pa., that I would like to have know that I havereturned. There is a host of friends in Ohio, especially in my city of Cincinnati, and beyond there in the Western States. I would like to have Prof. Vanderpoole of Arlington, Kan', know that I have got back from beyond the great divide. I do not know how he will accord that item. do not know how he will accept that idea. I like the spirit of the man, and would be pleased to have him know of this great country beyond

the setting sun of earth. Then, across the waters in England there are those with whom I formed friendships that can never be broken, and so a wave of thought and greeting goes over there from my heart. You may believe that I have a kindly feeling for the hosts of good friends, many of them Spiritualists, many of them not, and I would like them to know that I do not forget them. My friend Plimpton comes with me here to-

He was interested in Spiritualism before ent over. I knew he would be if he once be went over. I knew he would be if he once got acquainted with it, and so I held on, got him to look into this book and that, visit this of these many medium and take observations of those manifestations until he got quite a knowledge of the spiritual life, and he tells me it served him in good stead when he got out of the body. He, too, sends his greeting to the friends in the "Enquirer" office, and throughout the city, and wants them to know he is all right, and so am I. 1 am N. B. Wolfe.

Report of Public Séance held Dec. 23d, 1892. QUESTIONS AND ANSWERS

Oves.—[By A. H. Nicholas, Summerland Cal.] In the Jewish Bible it is said that certain men lived on earth nine hundred years and more. Is there any record in the shirst-world of those ancient times? and door the above statement seem to be well authenticated? If not, how great an age did mortals reach in ancient times?

ANS.—We have no record, as far as your speaker knows, in the spirit-world, of human beings who have attained the great age to which Methuselah and others of ancient times which Methuseian and others of above times are said to have arrived; but it has long since been decided in our spiritual world that individuals of old did live on earth for a long period of time, which was marked off into eras or epochs instead of being measured by years as

you measure time to-day.

As far as we know anything of the records As far as we know anything of the records concerning the lives of ancient people, we learn that many of them lived to be one hundred and fifty and even two hundred years of age, but we have learned of none who lived to be nine hundred years old. We are told by spirits who have come in contact with intelligences from other planets that on some of the older and more mature worlds human beings attain a great age, and that one is not supposed to be mature in thought and judgment until he has gained two or three centuries of experience, but as to any such longevity of individuals on this planet we have no knowledge. We are informed by historians in the spiritworld who have acquired knowledge concerning ancient times and their people, that indi-

viduals in those days lived in a very primitive style, and that they used up but a small amount of nerve aura, so that the physical body was enabled to gather from the atmosphere such elements as it required for maintenance in a search, in the department of human invention and the state of headers. enabled to gather from the atmosphere such cloments as it required for maintenance in a fine state of health; therefore human beings lived commonly to what would in these days be considered a great age.

During the last century, however, and especially during the last half-century, the people as a whole have exhausted and are exhausting their nerve forces rapidly. Consequently the human body is not enabled to retain its equilibrium, the vital action of its organs is impeded, it is constantly being depleted of that electric force known as nerve aura, which the various organs require for their perfect action as well as for a perfect condition of health and as well as for a perfect condition of health and vigor. Therefore, if human beings continue to live as rapidly as they do in the present day, exhausting in one year the nervous energies and forces which should supply them for a decade at least, you will find the average of life on earth growing shorter and shorter. It is true that men and women in the present age live two days in one, and, according to the saying, old, but alas! too true in this connection, they burn the candle at both ends. they burn the candle at both ends.

Q.—[By S. Weil, Bradford, Pa.] What is the difference, if any, between psychometry, as defined by Dr. J. R. Buchanan, and clairvoyance? A.-Clairvoyance is the exercise of the spir-

A.—Clairvoyance is the exercise of the spiritual perceptions; so is psychometry; and yet as these two words are generally understood, we believe there is a marked distinction between them and their application.

Clairvoyance, which is the ability to perceive an object at a distance that is on the mortal plane, or to see an intelligence of the other life or scenes and localities in the spirit-world, is the exercise of the spirit-perception of an individual. This is natural to the person, and yet it may be acted upon by spirit intelligences so as to become a mediumistic instrument of expression. When a clairvoyant beholds scenes and localities of earth, though at a distance, he or she is called an independent clairvoyant;

or she is called an independent clairvoyant; but when one's powers are acted upon by spirit intelligences so that the perceptions are brought into operation under their guidance and direction, he or she is called a mediumistic clairvovant.

and direction, he or she is called a mediumistic clairvoyant.

A psychometrist is one who, by taking in his hand an object, will, in a few moments, be able to discover whence it came, what have been its surroundings during the past, the conditions under which it has remained, and also what are its component parts. A psychometrist will be able to minutely describe the appearance of an individual whose handwriting is placed before him; to delineate his characteristics, and to tell about the business life of that person. Thus a psychometrist may come en rapport with another individual merely by holding in his hand a piece of paper on which that other has written a few words, some article which he has handled, or a garment which he has worn. he has worn.
What is the explanation of this? Simply

that everything in this world has a magnetic aura of its own, and that upon the magnetic atmosphere is traced in indelible characters a history of all the events and circumstances history of all the events and circumstances through which that article or the person connected with it has passed. Consequently the personality or magnetism of an individual is stamped upon the paper on which he had written; it is interwoven with the threads of 185 garments, and it carries its own potent force with it, which a sensitive, coming en rapport with that atmosphere, will be able to sense and understand.

Psychometry, then, is the atmospheric aura of an article or an individual impressing a sensitive being with a knowledge of its character. The psychometrist may not behold anything

The psychometrist may not behold anything as in a vision, and he may. It depends upon circumstances. His clairvoyant sight may be opened to behold the person and his surrroundings whose handwriting is under examination. His spiritual perceptions also may be acted upon, so that if you hand him a piece of metal well wrapped in a number of coverings, he may-if he is a good psychometrist—taste a metallic substance in his mouth, and he may

describe to you that article through this sense.

Psychometry manifests itself in a variety of ways in this line, and yet we think that all psychometrists are mediums. They must be for they are sensitives easily acted upon by ex ternal atmospheres and influences. If they can be acted upon by the atmosphere of an in-animate object which they take in their hand,

Under the operation of the law of attraction I find myself upon your platform to-day, in company with genial souls from the immortal life, who, holding an interest in the affairs of humanity, keep watch and ward over all that concerns human welfare on earth. It gives me great satisfaction, Mr. Chairman, to give expression to a thought or two through-your instrument, for I feel my heart throbbing in sympathy with my fellow-beings upon this

I am pleased to know that progress is making its way in the lives of humanity, and that human souls, children of the living Father, off-shoots of the infinite source of all power, are capable of giving expression, when they have unfolded their inherent powers, to the grandest works that can be accomplished in external cet works that can be accomplished in external life; for I hold that the child possesses attributes akin to those of the parent, and that if the parent can achieve wonderful works, so may the child be unfolded in power to attempt and to achieve grand things.

We do not know what the untrammeled human soul is capable of, for upon this earth it has struggled with limitations, obstructions and environments from the headinging of time.

and environments from the beginning of time to the present day. We do know that man has to the present day. We do know that man has accomplished much in spite of the hindrances which have met him along his way, and that he has struggled up out of the darkness and the mire of ignorance into the light of knowledge and truth, until to-day he stands upon an emisence from which he may look belt over eminence from which he may look back over the past and behold the tortuous, weary way he has come, the many pitfalls out of which he has climbed and the many mounts he has scaled. What may be his in the future to achieve is not known, but we take the promise of future greatness from the fact that so much has been ac-

complished during the past.

I am, sir, in utter-sympathy with my fellow-beings here and in the spirit world, however lowly they may be, struggling amid the limitations and the adverse conditions which surround them, filled with the despair and the despate and the despa degradation of inherited habits and appetites. Sometimes I know each one must feel the spark of the Infinite.Presence in his soul seeking expression, and I realize that each one is a child of the Supreme Spirit, and that he needs to understand himself before he can work out into the light and to the grandeur of a loftier

So long a time has passed since I spoke a word from this platform that I feel I must once more give expression to my thought and the good will and peace of my heart toward all men, and I send it out in a wave of love unto the bond and the free, to those who are stricken with mortal anguish as well as to those who are working bravely with the best of their strength toward that which is noble and sweet. I feel that we are living in beautiful times. We are nearing the close of a century of won-derful achievement and progress in all lines of human welfare. We are nearing the close of an era through which men and women have struggled, have sometimes fallen backward, but have risen again in the strength of the spirit and pressed onward, ever nearing the goal and ever reaching out toward liberty of thought and ever pression.

hought and expression.

During the century which is soon to close, there has been a grand upheaval in human thought and interest. Old superstitions have crumbled and fallen away. Only a few cling to the human mind, and their doom is sealed. Old follies and errors have died, though they

so much has been brought to light by minds determined to utilize the forces of nature and to make them subservient to human will, that

the world has grown immeasurably wiser, richer, grander and nobler.

I feel, Mr. Chairman, that these are great days, but only an earnest of those which are to come in the new era about to dawn, in the new century about to open upon human experience; for I look forward and see a flood of glory coming to the thinking minds of earth, not only from realms of spirituality, but from the regions of intellectual thought, that will surely inspire humanity with agnew desire for growth and development, for a new understanding of life and its purposes, and for a new comprehension of the temple of the soul, the physical body, its proper care and usefulness. Now, Mr. Chairman, I will give way to one

Now, Mr. Chairman, I will give way to one who desires to speak a word and to manifest in love to his friends, one who was a grand worker in the cause of humanity, and who has not long dwelt in the spirit-world.

You may record me as E. H. Chapin.

Rev. Henry Delaker Kimball.

[To the Chairman:] I feel, good sir, at peace with all mankind, and as one who can frater-nize with brothers and sisters on all sides, whatever may be their line of religious thought whatever may be their line of religious thought or expression. I see that creeds and dogmas are no part of the true spiritual inspiration, nor do they belong to the religious life of humanity. They are only the crystallized barnacles which have grown upon the old ship, and which can be dispensed with without loss to the structure or to humanity.

I come because I feel strongly impressed to reach out into this external life and give a word of good cheer to the many poor people who in times past have been accustomed to look to me for a word, or who have been familiar with my presence; and I feel that it will

iar with my presence; and I feel that it will do me more good to have these poor, strug-gling souls realize that I am still a friend among them, anxious to brighten their lowly condition, and lead them out toward the truth, than it would to possess the jewels and the mines of all the earth, even could they be of service to me.

I also desire to send my loving greeting to my family and my good friends. Assure them that this life of the spirit is a broad one, that I have taken hold of it with all the earnestness that characterized me in the past, and am anxious to know its full situation and power. I will do my best to utilize the forces which it

affords to me in some helpful way for the benefit of my fellow-beings. etit of my fellow-beings.

This is a strange experience to me, my good friend. It is one that I am not acquainted with, this taking possession of another organism and manipulating its brain-forces so that they may respond to my thought. I shall certainly seek to know more concerning it, and will do my best in making use of such instrumentalities and professioners. mentalities and performing my work, for I feel that I have a work to do. I have words of consolation and instruction to bring to earth some day when I can do so. I have influences to bring to those who are in need, for my work is

home was in the latter city, my work and in-terest principally in New York City, among the missions and the poor. I still feel attract-ed to that line of labor, and 1 am sure I shall gain an impetus and an assistance here from good souls like the one who has just spoken to you to go on with that work, and perhaps to bring an illumination to some beclouded mind that may cause it to peer into the spiritual state, and to gain a knowledge of immortal

Rev. Henry Delaker Kimball.

INDIVIDUAL SPIRIT MESSAGES TO BE PUBLISHED NEXT WEEK.

Dec. 23 Continued .— Joseph Strong; John Lawton; Ella Howard; Emma K. Atkinson; Foster Beach.
Dec. 27. - Mrs. Olive Hilton; Bertha Mayberg; Joseph Turner; Dr. 8. I. Emery; Sarah Ann Gliddings; E. A. Cushing; Viola Gibson.

Messages here noticed as having been given will appear in due course according to routine date. Feb. 10.- Sadie Codin; John H Jennifer; Mary Eliza Beals; L. Judd Pardee; Ella Haskell, George Walker; Emma Hersey. Feb. 44.- Austin Lathean; Neille Potter; James O. Dra-per, Hannah Shumway; C. B. A. Monroe; George Willis;

Mrs. H. S. Lake at Buffalo, N. Y.

To the Editors of the Banner of Light

This active and able worker has been with us now for two Sundays, speaking to overflowing houses. Our people have often heard her at Cassadaga, Lake Brady and other western points, and have been charmed by her imagery, logic and profound earnestness. But if on these occasions she interested us, she has spoken during this engagement with a power and brilliancy unequaled, and her words have been listened to with almost breathless attention,

We have during the last five years perused the synopses of her sayings in the Boston Spiritual Temple, as from week to week they have been reported in the BANNER OF LIGHT; and now that we can heart these words as they come to us through her finely-tuned organism from the spirit intelligences who, we believe, inspire her, we are indeed greatly pleased and instructed. and instructed.

In her short stay she has already spoken upon "Spiritual Work," "What is Truth?" "Hyptenic Spiritualism," and the "Possibilities and Peculiari-

Spiritualism." and the "Possibilities and Peculiarities of Mediumship."
We doubt whether more truth could be crowded into an hour's discourse than she condenses in that space of time. Her psychometric gifts are remarkable, and are followed and preceded by clear-cut statements of the law underlying the phenomena. We shall make great effort to secure her services next season. Her present engagement here expires Sunday, Feb. 26th.
Our Society is on a good and solid foundation, having many live workers, and the prospects are that we

Our Society is on a good and some nonneason, maying many live workers, and the prospects are that we shall own a temple before many years. Our officers are Mr. Henry Van Buskirk, President, and Mrs. Dr. Mathison, Vice-President.

Fraternally yours, 120 13th street.

J. W. DENNIS.

NEW MUSIC.-We have received from White Smith Music Pub. Co., 62 and 64 Stanhope street, Boston, Mass., the following: Instrumental-"Good Hope Mazurka," " Sophia Mazurka " and " Shakspeare Gavotte" Three Compositions (planoforte), Louis V. Eckert; "Grand Festival March," orchestfa, Geo. Schleiffarth; "Chrysanthemum Valse de Concert" (plano), D. L. White; "Lady Bug Dance" (four hands), S. G. Cook. Vocal—"Morn and Eve," "Ah Sst L'amai" (song), Eng. words, "Nemo," Italian. "Camillio Montelli," comp. M. H. P. Plecolomini; "Baby's First Shoe," Edward O. Risley; "Low Untold," words, Mabel H. Van Hise, music, Eben H. Bailey; "Trembling O'er Us," male quartet, C. C. Stearus; "What It Is?—Whistling Song," words, Geo. Gilbert, music, D. L. White; "I've Heard from the Man in the Moen," topical song, words, Frank N. Scott, music, D. L. White; "The Merrymakers," trio, arr. by E. H. Bailey; "Do Not Say Good By," song and chorus, words, Clifton Ware, music, D. L. White; "Twinkling Silvery Stars," F. N. Scott, D. L. White; "The Yaro of the Privateersman," sea song, baritone or bass, J. P. MacSweeny, Watty Hydes; "Hark! Tis the Midnight Beil," quartet, male voices, C. A. White; "Bohemian Bacchanal," baritone, Curtis Guild, Jr., Carl Pflueger; "Still Mine Own," song contralto, "Ave Maria," mezzo soprano, and "Veni Creator Spiritus" (in C.), quartet, all by E. H. Balley. hands), S. G. Cook. Vocal-"Morn and Eve," "Ah

Passed to Spirit-Life,

From Worcester, Mass., Feb. 8th-at the residence of her aughter, Mrs. A. A. Hixon-Sarah N. B. Gates, widow of David R. Gates, aged 83 years 2 months and 15 days

The deceased had long been a great sufferor with heart trouble, but the change came suddenly at last. She was born in Spencer, and was the last of the family of Sanuel Brittan, which consisted (as far as I know) of four sons and four daughters. Of these sons (Prof.) B. B. Brittan was well known to the readers of The Banner and Spiritualists generally as a gifted writer, lecturer and Editor-at-Large.

and spiritualists generally as a gifted writer, lecturer and Editor-at-Large.

The deceased was a firm Spiritualist, and a reader of The Bannan for years.
The funeral, on Friday, Feb. 10th, was attended by Rev. Almon Gunnison, Universalist.

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

Original Essay.

DRIFTING.

To the Editors of the Banner of Light:

By the subtle influence of spiritualistic literature, facts and phenomena of spirit-power projected, the Christian ministry are drifting nearer and nearer still to the heart of Spiritualism. The latest divine known by me to venture on the border of the enchanted ground is Rev. Dr. Wm. Downey, Ph.D., pastor of Green-street Methodist church, this city. His subject for Sunday evening's discourse: "Are Our Departed Friends Still Interested in Us?" announced in the city papers his text, "Seeing we are compassed about by so great a cloud of witnesses, let us run with patience the race set before us," etc. Well worn, of course.

The thought in the present case mainly was that we in this Christian race, like those in the great Roman amphitheatre, are surrounded by 'a great cloud of witnesses;" this forming not only assistance, but also inducement to run this great race of the better life. Enumerating the older patriarchs, prophets, poets and seers, the speaker paused and exclaimed x" But these are all dead, you say. They are living today," he emphasized, "and are looking on at the great struggle of those seeking after God. Two worlds are looking on-the world of men and the world of spirits. Are the departed interested in those on earth? Do they forget they were ever here? Christ himself gives the answer by the rich man's interest in his breth-

"We go away to other scenes, but our affections linger round the old home, and a homesick feeling comes over us to visit it again. Shall we upon going out of this life, with all our faculties, not remember the place from whence we go, and be interested in it? Not only love to think of it, but love to return thither? Shall we not be interested in the place where such a dear portion is? We say they-our friends, are gone to heaven. Heaven is a state; it may be very near, and if interested in earth, is it not possible they are especially interested in some one? There is that within the soul which will seek its own. You can put distance between bodies, but you cannot place distance between souls.

"Can the mother forget her child? Can the husband forget the loving wife? Can we suppose those who have gone should not be much interested where the loved of their heart isspecially in the salvation of the unsaved. I believe the old preachers, passed on, are as much interested in souls being converted as when in the mortal. I do not read anywhere that spirits are debarred from beholding all that is taking place. Wherefore, compassed about by so great cloud of witnesses, we are excellent company. I love to think that mother is beholding me. I love to think that father, though passed on, is beholding me."

A few Sundays ago the international lesson for class study was, "Peter's Deliverance from Prison by the Angel."

Questions logically leading directly into the what is it of Spiritualism become frequent, and some of them quite pointed, all contributing to make the argument of the direct sympathy and interest of the spirit realm with earth's denizens conclusive. A lady queried as to who it was that opened the gate. Another thought there may have been "more angels" there. Another little Methodist sister ventured the question: "Might it not be true that these angels' are the spirits of our departed friends? for who so interested in us as our loved relatives and friends gone on? for, as it is inquired, 'Are they not all ministering spirits?""

"Well, I will not undertake to say for others, but I have been placed in circumstances when one more step would have been ruin. Some invisible power has arrested my further progress in that direction, and I have been saved. I believe the influence was of the spirit-side of life," said a middle-aged brother. There has been quite an effort to inaugurate

a religious revival at this church. I think the tendency is in the direction of a spiritual revival. - So mote it be. Fraternally,

Philadelphia, Pa. W. D. RICHNER.

[From The Hartford (Ct.) Times.] "Genesis 51." A CHAPTER NOT SO WELL KNOWN AS SOME.

A CHAPTER NOT SO WELL, KNOWN AS SOME. A clergyman who found the appended "Genesis 51" (Genesis has but fifty chapters) in a religious paper, with an explanation that the chapter is not in the bible, desires it published in The Times. It has been published in these columns, but not lately. It is said to be over one hundred years old, and to have been written by BEN FRANKLIN, to puzzle bible readers; and to-day, were it read aloud in any mixed company. It is pussionable if its fraudulent nature would be discovered, so beautifully are the spirit and language of the Old Testament imitated. It shows how much of the effect depends, in bible reading, upon the style of the written statement. King James's learned translators, in agreeing upon a simple and po-

of the written statement. King James's learned translators, in agreeing upon a simple and poetical form, were wonderfully successful in producing it. Let any chapter taken at random from the bible be rendered in the dry, hard, modern style, either colloquial or printed, and it would with most hearers largely fail of its effect: Here is the "51st" chapter of Genesis, one hundred years old:

1. And it came to pass after these things, that A braham sat in the door of his tent, about the going down

ham sat in the door of his tent, about the going down of the sun.

2. And behold a man, bowed with age, came from the way of the wilderness, leaning on a staff.

3. And Abraham arose and met him, and said untohim, Turn in, I pray thee, and wash thy feet, and tarry all night, and thou shalt arise early on the morrow, and go thy way.

4. But the man said, Nay, for I will abide under this free.

tree.

5. And Abraham pressed him greatly; so he turned, and they went into the tent, and Abraham baked unleavened bread, and they did eat.

6. And when Abraham saw that the man blessed not God, he said unto him, Wherefore dost thou not worship the most high God, the Creator of heaven and earth?

earth?

7. And the man answered, and said: "I do not worship the God thou speakest of, neither do I call upon his name; for I have made to myself a God, which abideth always in mine house, and provideth me with all things."

8. And Abraham's zeal was kindled against the man, and he arose and drove him forth with blows into the wilderness.

9. And at midnight God called unto Abraham, saying. Abraham, where is the stranger?

9. And at midnight God called unto Abraham, saying, Abraham, where is the stranger?
10. And Abraham answered, and said, Lord, he would not worship thee, neither would he call upon thy name, therefore have I driven him out from before my face into the wilderness.
11. And God said, Have I borne with him these hundred ninety and eight years, and nourished him, and clothed him, notwithstanding his rebellion against me, and couldst not thou, that are thyself a sinner, bear with him one night?
12. And Abraham said, Let not the anger of my Lord wax hot against his servant; loi I have sinned; forgive me, I pray thee.

Lord wax hot against his servant; loi I have sinned; forgive me, I pray thee.

13. And Abraham arose, and went forth into the wilderness, and sought diligently for the man, and found him, and returned with him to the tent, and when he had entreated him kindly, he sent him away on the morrow with gifts.

14. And God spake again unto Abraham, saying. For this thy sin shall thy seed be afflicted four hundred years in a strange land.

15. But for thy repentance will I deliver them, and they shall come home with power, and with gladness of heart, and with much substance.

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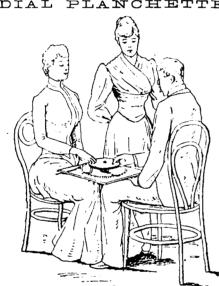
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Oct. 22

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PINELY executed fithographs bearing the above title have been received by us. The size is 225,3284. The principal figure is a female, evidently designed to represent a materialized spirit, crowned with a wreath of flowers, and boring a long band of them in her left hand, while in her right is a scroll inscribed with the words." Message of Love." Over her head are three stars. The drapery on each side appears to be the curtains of a cabinet, between which she stands in an exceedingly graceful position, suggestive of the line, "A thing of heauty is a toy forever." From above a ray of light radiates over the entire form. Vignette like messes of Mrs. Britten, and Messes. Howell and Colville, are given, and excellent ones they are. The artist is Mr. Shobe, who, we are informed, has exceuted many beautiful drawings flinstratively the Spiritual Philosophy.

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Banner of Pight.

BOSTON, SATURDAY, FEBRUARY 25, 1898.

NEWSY NOTES AND PITHY POINTS.

Wan Fobruary with weeping oheer,
Whose cold hand guides the youngling year
Down misty roads of mire and rime,
Before thy pale and fittal face
The shrill wind shifts the clouds apace
Through skies the morning scarce may climb.
Thine eyes are thick with heavy tears,
But lit with hopes that light the years.

-4. C. Swinburne, in Magazine of Art for March.

Dr. Kempster, a Special Health Officer of the United States, has just arrived in Berlin after a tour of in-spection of Hamburg, Bremen, Cassel and Nietleben. He says he is convinced that the present year will witness a flerce outburst of cholera all over the Continent; and that instead of being sporadic as in 1892, the plague will sweep the whole of Europe!

More than one hundred and fifty-five fire alarms, including four three-alarm and three two-alarm, a loss of property of upward of \$2,000,000, and a loss to the insurance companies of about \$1,500,000-such is Boston's fire record for the first five weeks of the year

Elder Berry—"I think I made an impression on Jobiots to-day; I was reading him about the many manstons." Dr. Thirdly—"Did he want one?" Elder Berry—"He did n't go as far as that; but he admitted that flats had their advantages."

If a man weighing one hundred and forty pounds were to be placed under a hydraulic press and squeezed flat, the result would be one hundred and five pounds of water and only thirty-five pounds of dry residue.

Up to date there has been no evidence that the report that greenbacks have inicrobes has occasioned the slightest prejudice against the greenback. We are a brave nation—Washington Star.

Philippe Lahm, who died at Sainte-Marie-aux-Mines, France, a fortnight ago, was almost a centenarianlacking but a few months-and was with Napoleon in his Moscow campaign.

Do your duty as if you were the only person in the world left to perform it.—Ricardo's Maximus.

A " Hirsuitic " Want—An energetic barber to shave the face of the earth.

"KEEPING COMPANY." 11.

In fuller and in higher sense.
Through years of rich experience,
Dear love, 't is true of you and me—
We've kept each other company.

The most important article in the next number of The Century is an account of Napoleon's voyage to Elba, as told in the manuscript of Captain Thomas Ussher, the British officer in charge of the ship which carried the Emperor to his asylum in the Mediterranean. Captain Ussher was thrown into most intimate relations with Napoleon for several weeks, and made careful record of Napoleon's frank comments on the men and events of the times. The manuscript was obtained from a grandson of Captain Ussher, and has never before been in print.

The result of Sunday closing in 1876 should suffice to open the Columbian Exposition on that day, if no other argument sufficed; for what happened? No tickets were sold, of course not, but exhibitors and their friends, high potentates and their friends, had free access to the grounds, and on one Sunday alone numbered eighteen thousand. The poor people, hungry and thirsty for the beauty and instruction of the fair, were excluded; men and women who had leisure any day in the week were admitted without cost at the expense of the very people shut out. There may be religion in such hypoerisy; if so, Christianity is a fraud and Christ has been crucified in vain.—Kate Field's Washington.

The noble benefit contributed by that most generous class of artists, the actors of the country, to the relief of one of the most worthy of their number, George W. Howard, blind and stricken, was one of the notable theatrical events for which even theatrical Boston is famous.

NEW YORK, Feb. 20th, 1893 .- The Tribune says: Dr. Charles S. Briggs returned from Uncinnati Saturday might. He was preceded by a statement (which he will neither deny nor affirm as yet) that if the general assembly decided against him, he and Prof. Smith of Cincinnati would secode and form a new church.

When the new Columbian stamps get into general circulation a person who has a dozen letters to mail can make quite a substantial meal by licking the stamps. There is nothing like having enume of a good thing.-The Sedgwick (Kan.) Pantagraph.

The Two Republics (City of Mexico) says that La. guna Madre, a beautiful lake In the State of Sinaloa, at the foot of the Sierra Madre mountains, has suddenly disappeared. The lake was thirty miles long and twelve miles wide. A series of silent earthquake shocks were recently felt in that region, and the water rapidly receded, leaving its bed dry, and covered with stranded fish. An investigation showed that the water had disappeared through a large crevice under the lake, and has evidently found some subterranean outlet to the ocean.

Advertise! Advertise! He is heard is he who cries. Waiting never won a prize. Advertise!

"Lent" has now begun, and the good young ladysays the Boston News-has danced her last dance for forty days, and now devotes herself to "slumming," and giving away her worn-out dresses: "It is a good thing, is Lent, and there is only one drawback. The man with the joke about your umbrella keeping 'Lent' is back again."

Feel neither aversion nor disdain toward those whose index are deficient; expect not men to be perfect in il respects. To conceal the faults of others and publish their virtues, . . . this is the way to make ourselves beloved .- Chinese Author.

It is to the credit of the Southern newspapers that only one of them has invited public reprobation by making a brutal and indecent attack upon the memory of the late Gen. B. F. Butler.

A Philadelphia parson advertises that "the pews are comfortable and the church is always well heated." He wisely believes in ministering to the body as

well as the spirit. THE MAVERICK BANK CASE .- It must be said that some of the opinions ventured by financial men on the recent Potter verdict of guilty, showed very peculiar

views of the banking laws, to say the least.

Show me the man you honor. I know by that symptom better than by any other what kind of a man you are yourself; for you show me what your ideal of manhood is—what kind of a man you long to be.—Carlyle. Feb. 19th was the twenty-fourth anniversary of the

day when John Boyle O'Rellly made his memorable escape from Australia, under the protection of Capt. Henry C. Hathaway, of the ship Gazelle. It was duly celebrated by a gathering of the friends of the deceased poet, at Parker's, Boston.

FAITH AND WORKS.—A parson who had a call from a little country parish to a large and wealthy one in a city, asked time for prayer and consideration. Finally some one met his youngest son on the street. "How is it, Josiah," said the neighbor, "is your father going to B.?" "Well," answered the youngster, judiciously, "paw is still praying for light, but most of the things is packed."—Philadelphia Times.

Recently, says an exchange, Rev. Theodore Lyman, Unitarian clergyman at Cold Springs, N. Y., suddenly became insane in a street car. He sprang to his feet. took off his hat and began preaching to the passengers, urging them to beware of "the devil," and to "join the church." When the conductor interfered, Mr. Lyman grew furious. A policeman was summoned, and the unfortunate clergyman was taken to

the police station. Hall's Vegetable Sicilian Hair Renewer is unques- for children teething. It soothes the child, softens the tionably the best preservative of the hair. It is also gums, allays all pain, cures wind colic, and is the best

MEETINGS IN BOSTON.

Ranner of Light Hall, 9 Bosworth Street.—
Spiritual meelings are hold every Tuesday and Yriday afternoon, Mrs. M. T. Longley occupying the platform; J. A. Shelhamer, Chairman. Free to the public.

The Boston Spiritual Temple, Berkeley Hall, 4 Berkeley Street.—Services every Sunday at 10½ A. M. and 1½ P. M. Andrew L. Knight, President,

The Helping Hand to the Boston Spiritual Temple meets every Wednesday at 3½ at 3 Boylston Place. Business meeting at 3 o'clock; Supper at 6. Mrs. R. S. Lillie, President; Mrs. A. A. Eldridge, Tressurer; Ida M. Jacobs, See'y.

First Spiritual Temple. corner Newbury and

dent; Mrs. A. A. Eldridge, Treasurer; Ida M. Jacobs, Sec'y.

First Spiritual Temple, corner Newbury and

Exeter Streets.—Spiritual Fraternity Society: Lecture
every Sunday at 14, P. M.; School at Il A. M. Wednesday
evening Social at 14, Other public meetings announced
from platform. T. H. Dunham, Jr., Secretary.

The American Spiritualities! Association. meets
Monday evenings at 74 o'clock in the First Spiritual Temple. Mediums, Spiritualists and investigators welcomed.
Those destring services of mediums for meetings, etc., in
New England, are invited to correspond with Willard L.
Lathrop, Gen'l Sec'y, It Taylor street, Beston.

Children's Spiritual Lyccum meets every Sunday at

Children's Spiritual Lyccum meets every Sunday at 10½ A. M. In Red Men's Hall, 514 Tremont street, opposite Berkeley. J. A. Shelhamer, President.

The Lyccum Ladiet's Aid Association meets every Wednesday. Business meeting at 4 P. M. Mrs. M. T. Longley, President.

Eagle Hall, 616 Washington Street.—Sundays at il a. m., 2½ and 7½ p. m.; also Wednesdays at 3 p. m. E. Tuttle, Conductor.

Veteran Spiritualists' Union.—Meetings are held the first Tuesday of every month in the Banner of Light for Circle-Room, No. 8½ Besworth street, at 7½ P. M. Dr. H. B. Storer, President.

Rathbone Hall, 604 Washington Street, corner of Kneeland.—Spiritual meetings every Sunday at II A. M., 214 and 75, P. M. (75, P. M. meeting in Commercial Hall) Thursday at 25, P.M. N. P. Smith, Chairman. Park Square Hall, 7 Park Square.—Services every sunday at 11 A. M., 24 and 1% P. M. Every Tuceday, at 2% P.M., meetings for tests, speaking and psychometric read-ngs. Mrs. M. Adeline Wilkinson, Conductor.

First Spiritualist Ladies' Aid Society, 1031 Washington Street. - Business meetings Fridays, at 4 P. M. Public meeting at 7½ P. M. Mrs. A. E. Barnes, Presi-

The Ladies' Industrial Society meets weekly Thursday afternoon and eyoning, corner Washington and Dover streets (up one flight). Ida P. A. Whitlock, President. Ladies' Aid Parlors, 1081 Washington Street.— Meetings are held every Sunday at H A. M., 25 and 75 P. M J. E. Hall, Conductor.

Harmony Hall, 724 Washington Street. Meetings are held every Sunday at 11 A. M., 25 and 75 P. M.; also Tuesday and Thursday at 3 P. M. Dr. F. W. Mathews, Con-

America Hall, 784 Washington Street. - Meetings Sundays at 10½ A.M. and 2½ and 7½ P.M. Eben Cobb, Con-Lincoln Hall, 102½ Warren Street, Charlestown District. Meetings held each Sunday at 2½ and ½ r. M.; developing circle in A. M.

Pilgrim Hall, Chelsea.—Spiritual meetings held Sundays; developing circle at 25; evening meeting at 75. Mr. W. Anderson, Chairman. Society Hall, Everett.—Sunday meetings 11 A. M., 2 and 7 p. M. A. D. Haynes, Chairman.

Berkeley Hall .- The morning service opened with a song by Miss Maude Davis, entitled, "All

Berkeley Hall.—The morning service opened with a song by Miss Maude Davis, entitled, "All Are Waiting Over There," by Mr. Longley, accompanied by Mr. Will H. Boyce on the piano. Mr. J. Frank Baxter prefaced his acture with Lizzle Doten's poem "The Living Word," Tollowed by Jone of his songs. The subject of the morning was "The Spiritual Heredity of Man." An abstract report of his yemarks will appear in these columns next week. A vocal selection by Miss Davis closed the meeting.

The evening service opened with "Watching by the Golden Gate," finely rendered by Miss Davis, and a reading by Mr. Baxter, the theme of whose lecture was, "Ethies of the Spiritualistic Creed." [Abstract next week.] At its close Mr. Baxter gaye one of his beautiful songs, and followed with remarkable delineations and proofs of spiritreturn. A father, son and daughter, who were very musical, but who knew only the church when in earth-life, and who passed out by consumption, were drawn here by the music, the first giving the name William Byford, all once residents of South Boston, and well known. The son was a compositor in The Globe office when living. Mary Fearing and Laura Cushing came, and were recognized. John C. Cushing of South Hingham was also well known. A woman whose brain was strangely affected just before her decease gave her name as Lizzle Case, formerly of Temple street. The initials J. B. T. were given, belonging to some one who passed away suddenly, and who was recognized from the description. One came who believed in Spiritualism, Thomas Brawn; with him W. G. Weymouth and his wife, Nancy L. Weymouth, made themselves known; once lived in North Anson, Me. Benjamin G. Halnes, who passed away at the age of three years, and now grown to manhood, was well remembered. A doctor once practicing in East Boston came, was well known among mediums—Dr. William H. Thorndike. A spirit who said "People say that 'dead men tell no tales,' but it is sometimes better that they should not," gave his name as Samuel Bolles; with him Samuel Lovejo

his name as Samuel Bolles; with him Samuel Love-joy, both distinctly recognized.

Many other names and descriptions were given and recognized; among them was Fielder Israel, well re-membered as once the Chaplain of the Grand Lodge of Masons of Massachusetts.

The Majora Many Secreta hald its mostles Wilder.

of Masons of Massachusetts.

The Helping Hand Society held its meeting Wednesday, Feb. 15th, at 3 Boylston Place, Gould Hall; business meeting, 3:30; supper, 6.

Evening meeting opened with music; remarks, Mr. Jacob Edson and Mr. Bowtell; songs, Mrs. Mary F. Lovering and Mr. Bean; tests, Mrs. Kate R. Stiles, Mrs. Nickless, Miss Smith and Dr. Thuot. Prof. Grady of the "Mute Asylum" made interesting remarks.

A reception will be given to Mr. and Mrs. Lillie the 1st of March by our Society of which she is President. 1st of March by our Society, of which she is President.

All friends invited.

J. M. Jacobs.

The Children's Progressive Lyceum on Sunday last presented a fine appearance and interesting program. The usual exercises passed off most excelprogram. The usual exercises passed on most excelently, the grand march was well executed, Mrs. Longley's lesson upon Truth and the Divine Spirit received good attention, and the remarks of Conductor Hatch were well received. Assistant Conductor Wood, being still absent from illness, sent a beautiful letter of remembrance to the school, which was read by one of the leaders. Miss Lonise Horner sang a brilliant vocal selection; Mrs. Brown, Miss Churchill and another young Miss of the Lyceum each gave a fine reading.

and another young Miss of the Lyceum each gave a fine reading.

The Rev. Mr. Locke from Barnard Chapel made a practical and eloquent address, in which he commended the Lyceum's work. Willie Sheldon recited a pretty poem; Georgie Remby executed a violin solo; Emma Mills rendered a piano solo, and Mrs. Hutler made stirring remarks. A large attendance encouraged the officers and pupils in their work. Seats free at the Lyceum every Sunday morning at 514 Tremont street.

The Lyceum Ladley, Ald Association is delay good.

The Lyceum Ladies' Aid Association is doing good work at its Wednesday evening meetings. The must-cal and literary exercises are of a high order, and the tests from spirit life are convincing and grand. Lotela held a successful scance Feb. 15th. These exercises are held at 514 Tremont street every Wednesday. Supper at 6; entertainment at 8 o'clock.

Ladies' Industrial Society.-Regular meeting at Arlington Hall, Feb. 16th, took the form of a "God speed "to our sister Kate R. Stiles, on the eve of her departure for California. Mrs. Whitlock, the President, called the meeting to order; song by Mrs. Shepley; Mrs. Whitlock presented Mrs. Stiles—from her many friends—"Longfellow's Memory Book," which was made valuable in a money point of view as well, through the earnest efforts of Mrs. Russell, among the friends in the Society. Mrs. Stiles responded appropriately, after which the following were heard from in good wishes: Mr. Whitlock, Capt. Holmes, Mrs. Pratt, Mrs. Cushman, Mrs. Shirley, Mrs. Brown, Nelle Rogus (in recitation). Mrs. Nickless, Mrs. Jacobs, Mrs. Lambert, Dr. Lathrop, Mrs. Wilkins, Mr. Tuttle, Mr. Bowtell, and many others.

May the angel world guide our sister in her absence, and ever give her the words of love and truth she is so willing to voice.

An hour or two was then passed in dancing and speed " to our sister Kate R. Stiles, on the eve of her

An hour or two was then passed in dancing and nuch enjoyed by all.

H. E. Jones, Sec'y.

much enjoyed by all. Ladies' Aid Parlers .- Last Sunday morning developing circle; congregational singing; remarks, chairman; tests and delineations. Dr. Charles H.

chairman; tests and delineations, Dr. Charles H.
Huot, George Hancock (Watertown), Mrs. Robertson,
Mrs. S. E. Buck. During the session Mrs. C. Loomis
Hall came in and was warmly greeted by the friends;
under control of "Marsha" she thanked all who had
been so kind to her during fier illness.

\[
\emptysection \text{ifternoon.}_{\text{Song}}\text{ong service, choir; invocation, Mr. A.
D. Haynes; duet, Mrs. Mary F. Lovering and Mrs. E.
L. Hill (Somerville); psychometric readings, Mrs. M.
F. Lovering and Mrs. G. M. Hüghes; remarks, Chairman, Mr. L. W. Baxter.

\[
\text{Evening.}_{\text{The The exercises}}\text{were participated in by}\]
Mr. A. D. Haynes, Dr. Charles H. Huot, Mrs. G. M.
Hughes, Mr. A. D. Haynes and Chairman.

\[
\text{BANNER OF LIGHT for sale at each service.}\]
J. E. HALL, Conductor.

First Spiritualist Ladies' Aid Society held its ousiness meeting at the Parlors Feb. 17th, Mr. Hebron Libbey reported quite ill at his residence at Dorchester.

Evening exercises consisted of music, addresses tests, etc. Mrs. Mary F. Lovering, pianist and soloist invocation, Mrs. Longley; song, Dr. Bean; remarks Dr. Richardson; Mr. Cutter (Somerville) gave excellent music on autoharp; remarks and tests, in which Mrs. Cella M. Nickerson, Mrs. Nickless and Miss Smith participated; singing, Master Eddie Hill.

Public circle at Parlors at 3 P. M. Friday, Feb. 24th; mediums and others are invited. Supper at 6 o'clock.

E. D. MAYO, Sec'y.

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MEETINGS IN NEW YORK.

The First Society of Spiritualists holds its meetings in a new and spacious half in the Uarnegie Music Half Building, between 65th and 5th streets, on Seventh Avenue; entrance on 5th street. Services Sundays, 10% A.M. and 7% P.M. Henry J. Newton, President.

and M. F. M. Henry J. Newton, President.

Knickerbocker Halt, 44 West 14th Street.—
Meetings of the Kitical Spiritualist's Society each Sinday.

Mrs. Helen Temple Brigham, speaker.

Adelphi Hall, 52d Street and Broadway.—
Loctures and clairvoyant tests overy Sunday at 3 and 51. N.

Mr. John William Fletcher, regular speaker. A. E. Wills,
Secretary, 268 West 45d birect.

The Psychical Society meets in Spencer Hall, 114
West 14th street, every Wednesday evening, 80 clock. Good
speakers and mediums always present. Persons interested
in mental and spiritual philosophy and phenomena invited.

J. F. Snipes, President, 26 Broadway.

Benefit Entertainment. To the Editors of the Banner of Light:

A large company assembled at the residence of Mrs. M. E. Williams, Monday evening, Feb. 13th, to listen to speeches, songs and tests, and to contribute funds defray the funeral expenses of Mrs. Almira A Woodruff, who suddenly passed to the spirit-world.

Mr. Ward-after a plano solo by Mrs. Ward-explained the object of the meeting, and said he believed a Burial Fund should be started, so that when any un

plained the object of the meeting, and said he believed a Burial Fund should be started, so that when any unfortunate medium or Spiritualist of limited means fell by the way, there should be a committee to at least assist in the expenses attending their obsequies. This suggestion was received with much favor.

Mr. Wilson McDonald, who presided, after a few well-chosen remarks, introduced Rev. H. Hicks, who said that earthly treasures are very insignificant compared with the glories of the spirit, and that while there are many mediums who are poor in this world's goods, they are blessed with a wealth of truth the world might envy.

Mr. Ward then sang, and Mrs. M. E. Wallace offered remarks appropriate to the occasion, fully endorsing what had been said, and paying a tribute to Mrs. Williams's remarkable mediumship.

A collection was taken—the sum total, including that collected privately by Mrs. Williams and Mr. Fletchef—being the Iuli amount required, S62,60.

Mr. J. W. Fletcher spoke in an entertaining manner; mediumship had come, he said, in answer to a demand long since felt, and mediums are as worthy of recognition and recompense as any workers in the vineyard of the world.

Mr. McDonald sang several songs, and was followed by Mr. Tatlow, the English medium, with interesting tests. After many expressions of appreciation, to which the friends at Carnegle and Adelphi Halls contributed, the meeting was brought to a conclusion.

Thus closes the last chapter on earth of a life well lived—a life devoted to the interest of the truths of Spiritualism, and the welfare of the world.

Mr. And Mrs. Ward. Spiritualism, and the welfare of the wo MR. AND MRS. WARD.

The New York Psychical Society (114 West 14th street). Wednesday evening, Feb. 15th, had its usual large audience, including many strangers. The

usual large audience, including many strangers. The opening music was followed by personal spiritual experiences, questions and answers and spirit-tests, contributed by the President, Gen. Parsons, Mr. Bunce, Mr. Johnson, Mr. Tatlow and Mr. J. W. Fietcher. From the remarks of one speaker it was evident he entertained the notion that mention of the names of mediums was unnecessary, so long as he obtained satisfaction, since it might "advertise" them; but it seemed to be the conviction of the rest of the speakers that when an involver viets a medium for protein

of mediums was unnecessary, so long as he obtained satisfaction, since it might "advertise" them; but it seemed to be the conviction of the rest of the speakers that when an inquirer visits a medium for materialization or trance and clairvoyant tests, and privately expresses his great satisfaction, simple justice to the medium and to other sincere inquirers would suggest that due credit be given without cowardice in public print or by voice, not only to the facts, but to the conveyer of the facts, and that he need not be ashamed to publicly declare his own name, the name of the psychic and his acknowledged indebtedness.

Upon the question of the reliability of spirit prophecy, Mr. Fletcher, among other things, said: Those persons who are accustomed to consider certain things all the time can tell better than others the future possibilities or probabilities, but even they may be mistaken. It is simply a matter of good judgment, and educated opinion. Spirits constantly come in contact with people on this earth, and are constantly being consulted upon subjects relating to mundane affairs, and they give their opinion in about the same manner as an acute observer guesses at certain prospects. Sometimes they are right and exact to a wonderful degree, and sometimes not, and all such matters should be considered with due allowance for possible interference by circumstances not visible at the moment. We have seen with what wonderful exactlude spirits could mark out impending events. Only a couple of weeks ago a gentleman came to me for consultation, and was very earnestly told to be very careful, while traveling in January, not to take a certain railroad by which he had prepared to go, and a serious accident soon after befell the passengers on the train-he would otherwise have taken.

But mediumship, even of the most remarkable character, is only a partial development, and every séance, if genuine, is more or less a matter of experiment, and successful prophecy is more a matter of surprise to the one who gives it than t

After further replies to other questions, Mr. Fletcher gave psychometric readings, and acknowledged tests of spirit presence.

J. F. SNIPES. 26 Broadway.

Spiritualist and Columbian Fair. - A Spiritualist Fair, under the auspices of the Ladies' Aid Society, will be held in Adelphi Hall, 52d street and

clety, will be held in Adelphi Hall, 52d street and 7th Avenue, during, the afternoons and evenings of March 29th, 30th and 31st, 1893.

Donations of useful fancy and miscellaneous articles are earnestly solicited, and may be sent to the following addresses: Mrs. Henry J. Newton, 128 West 43d street, New York City; Mrs. Simpson Smith, 50 West 96th street, New York City; Mrs. Milton J. Rathbun, 18 Summit Avenue, Mt. Vernon, N. Y.

MARYLAND.

Baltimore .- Mrs. A. M. Glading of Doylestown Pa .- our and every one's favorite-is once more with us; twice on Sundays and during the week we have the pleasure of listening to her eloquent guide "Hoolah," fearless in her utterances of truth, iconoclastic to bigotry and tyranny, yet gentle as a child; there is that radiance of soul-warmth that goes out to the audience and makes them en rapport with her; the lectures are followed by tests. Quite recently I witnessed her affording a stranger a remarkable narration of facts that occurred years ago at sea, giving names and particulars with an accuracy that startled him. She has been engaged to speak here for three consecutive months.

A large hall has been secured for the celebration of us: twice on Sundays and during the week we have

has been engaged to speak here for three consecutive months.

A large hall has been secured for the celebration of the coming anniversary, and in addition to Mrs. Glading we hope to have Oscar A. Edgerly and the well-known test medium, Jno. D. Roberts. The celebration will be held Thursday evening, March 30th, and terminate with dancing. Although last anniversary was a success, we intend improving the program, and are looking forward for an evening of spiritual feasting and enjoyment.

Mrs. Carrie E. S. Twing, who had never addressed a Baltimore audience before, ministered to us during December. She was popular from beginning to end, the hall being crowded on all occasions.

We are now centrally located, meeting every Sunday at 4 and 8 P. M.; also Thursday evenings, in Raine's Hall, corner Baltimore street and Post Office Avenue.

Fraternally,

Fraternally, Chas. A. Zipp, Sec'y Religio-Philosophical Society.

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with Loss of Hair, none but mothers realize. To know that a single application of the CUTICURA

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COLORADO.

Colorado Springs .- G. W. Kates and wife have been highly successful in this city during an engagement of seven weeks, commencing Jan. 1st. The meetings have been well attended, indeed, the largest we have continuously experienced. Both are excel-lent lecturers, and have an equal share in the public commendation. The nudiences have been of our in-telligent citizens, and from them we have gained members and financial help.

members and financial help.

As a test medium Mrs. Kates has been accurate and convincing, both in public audiences and private sittings. Combining social talents with psychic excellence and intellectual culture, Mr, and Mrs. Kates are useful members of the working force in Spiritual are useful members of the working force in Spiritual sim. We are happy here to learn that they will make their home in our midst, at least for a couple of years. We hope they will find a large field of labor in this sunny clime and growing section.

Their engagement with us for the present closed Sunday night, Feb. 12th, when spirit William Denton gave through Mrs. Kates a forcible lecture upon the following question suggested by an auditor: "To

following question suggested by an auditor: "To What Extent, or What is the Limitation of Spirit Influence and Control in the Individual Lives of Mortals and of the Political and Social Questions of Na

We regret that a stenographic report was not made of this powerful address; but we obtained a previous lecture upon "How Worlds are Formed," by this same spirit, and the Society has published it in pamphlet form for sale.

The following was read and approved by the large audience at the closing meeting of our friends, held as stated above:

audlence at the closing meeting of our friends, held as stated above:

"To G. W. Kates and Wife: It is one of the beautiful compensations of this life that no man can sincerely try to help another without helping himself. And 't is the realization of this fact that embles us to look out and beyond the confines of earth-life into the realm to come, where we feel and know that the patient efforts and untiring zeal of our esteemed friends and instructors, Mr. and Mrs. Kates, will receive their merited reward.

Good spiritual seed has been sown in past time, but never have we realized a more rapid growth or more bountiful harvest of soul-fold than has been apparent during their administration.

All have feasted to their full satisfaction, and 't is with sincere regret that we witness your departure. But, as we tell you this, a sweet and prophetic voice whispers: 'All is well.' These everlasting hills with their wealth of spiritlove will again entice their footsteps toward the setting sus; and once again, at least, shall we who dwell in the shadow of the mountains be refreshed.' So mote it be!"

E. C. KIMBALL, President,

J. B. F. TORRENCE, Secretury,

Union Socity Progressive Spiritualists.

Colorado Springs, Col., Feb. 12th, 1893.

INDIANA.

Indianapolis.-It gives me great pleasure to announce, through the columns of your most excellent journal, the present unparalleled prosperity of the Indianapolis Spiritual Society. For the month of January we had that sterling woman and medium, Mrs. Carrie E. S. Twing. This month (February) we are favored by having with us Mr. Oscar A. Edgerly. He came to us well recommended, but I can truly say that the work of his guides in these lectures and tests surpasses in a presiminent degree our highest expectations.

As a proof of the popularity of Mr. Edgerly, after two Sunday's work for our Society, I would say that the Indianapolis Sentine! so far departed from its heretofore policy manifested toward Spiritualism as to give a very fair synopsis of his lecture in its Monday morning issue of Feb. 18th. I think I am warranted in saying that the cause of Spiritualism is fast grow-ing in popular favor in the good city of Indianapolis. G. W. Bunting.

Nashville, Tenu.-The First Spiritualist Church holds Church street. O. H. Stockell, President; J. W. Young Secretary; Mrs. Nellie'A. Ulrich, Pastor.

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 me-diums always present. Seats free. All cordially invited. Conservatory Hall, Bedford Avenue, corner of Fulton Street.—Sundays 11 A. M. and 7% P. M. W. J Rand, Secretary.

Spiritual Meetings are held in Mrs. Dr. Blake's pay ors, 451 Franklin Avenue, every Sunday evening at 8 o'clock Fraternity Booms, corner Hedford Avenue and South Second Street.—Services held under the auspices of "Beacon Light Ladies' Aid." Meetings Sunday evenings, 714 o'olock. Good speakers and mediums. Mrs. Kate Schroeder, President, 142 Union Avenue.



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Sept. 24. ly WHERE IS MY DOG?

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