

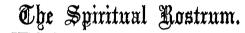
VOL. 74. { COLBY & RICH, 9 Bosworth St., Boston, Mass.

BOSTON, SATURDAY, MARCH 3, 1894.

Written for the Banner of Light. A PROPHECY.

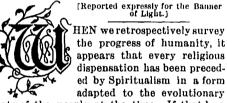
BY F. B. HAWRINS.

The time will soon come when woman will rule In places where now she's debarred; And she 'll not be called a crank or a fool, Or other names equally hard. She'll work her own way By night and by day; She'll prove to the world that she's strong In mind, body, soul, And she will control The nation that 's now going wrong. All stations of trust will woman soon fill In politics, churches, and she Will show by her works that she has the skill That man has in any degree. Our colleges, schools, Will 'bide by her rules, And welcome her entrance with cheers; A girl will enjoy The rights of a boy, That she's been deprived of for years.



Esoteric View of the Term "Death' as a Factor in the Evolution of Mentality, Spirituality, and Spiritual Christianity.

> A Lecture delivered in Oakland, Cal., BY EDMUND YOUNG.



adapted to the evolutionary state of the people at the time. If that be a fact, of which we have no doubt, we may look for Modern Spiritualism to be followed by a wonderful revival of a practical and greatly improved religion applicable to this scientific age of reason. That quality of religion is surely coming-in fact it is here already, knocking at the door of churches and nations, and the people intuitively feel that something extraor-dinary is about to take place, but they are as greatly mistaker in their conception of the new religion as the Jews were of Christ's appearance.

The first Christian age began amid the effulgent light of the Spiritualism of nineteen hundred years ago. About the third century of that era-as had been prophesied by the first Christian teachers, that there should be a falling away from the purity of the gospel be-

Jesus was born again, born of the spirit, resurrected into the higher world of spirituality while occupying his material body. He gave utterance to this spirit just as our media speak not subject to the laws and usages of the un-the impressions of their guides, many times selfish loves. In other words, "the carnal not knowing whether they speak from themselves or from the spirit. Christ was a spiritual father to Jesus. They

were one in purpose and design. Hence Jesus could say of himself, "my Father and I are one." And the spirit through Jesus could say truthfully and literally, "Before Abraham was I am." These scriptural phrases do not | natural degree are children of this world, and prove that Jesus was one of the three orthodox gods, nor do they convince us that he was they, like Ann Lee the honest, self denying on the earth before Abraham's time and after- Shakers, and a few other persons who have ward reëmbodied, as taught by modern The- come to the end of the age, are children of that osophists.

It was not necessary that Nicodemus should obtain that world are children of the resurrec be born again in a physical sense. Jesus would | tion, who can die no more, for their selfish affechave him born of the spirit as he himself was. tions have been crucified, and their souls have The spirit of Elijah came as a guide to John evolved loves that are impartial, universal the Baptist, to prepare the way for the spirit Christ. John performed his mission as an earthly leader, preparing the way for Jesus; and Elijah continued his earthly work by in-spiring the medium John, who came "in the come, and that is all the end of the world there power and spirit of Elijah." John was the ever will be. When we find a warring Chrisgreatest prophet the people had ever known, tian or Spiritualist, we know to which world yet "the least (person) in the kingdom of heaven is greater than he," showing that kingdom dom was not of this world; if it were his to be a state of consciousness to which no one had attained, or can attain while still in the

earthy state, however learned one may be on that plane. Theosophists tell us that John the Baptist

ine what sort of karma the ancient and godly Elijah could have made, that he need come down and be reembodied that eventually his head might be cut off to please Philip's murderous wife and that wicked danseuse, Herodias's daughter!

Humanity, in both the external and internal world, is composed of two orders, or planes of incarnation their "nucleus of a universal consciousness, the natural order and the spiritual order. The first does not glide into the second with no line of demarkation between them, but they are separated by a discrete degree. Nevertheless the soul unfolds progressively through the natural to the spiritual state. "First that which is natural, after-ward that which is spiritual." The affections of man in his first estate are, by their very constitution, partial and selfish, while those in the spiritual and angelic condition are impartial, unselfish and universal in their manifestation and application.

they are manifested progressively and on dif. faculty, and expresses a love that is innate in ferent planes of being. In him dwells all the the soul. Its language on the earthly plane is fore the Christ should again appear-Christian- fullness of the Godhead bodily, yet in a germi- to acquire and possess property as such, and is ity lost its esoteric doctrines, and became adul- nal condition, and he unfolds to the angelic the feeling of mine and thine; while in the through what is called death and the resurrec- | heavenly government this faculty loves to ac tine, whose government was a marriage of tion-not material death, but mental and af- quire and possess for uses to which acquisitions fectional death. Nevertheless, material death is in the line of progress. they are expressed through the brain faculties, barmony with our environment, for it can then which phrenology numbers and classifies. Each of these expresses a distinct love, which, in the first order of humanity, is related and adapted to earth and earthly surroundings, and passing out of the body into the ethereal world does not change its relation or its nature, which is still earthy. If there be one fact in Spiritualism universally pronounced, it is that by leaving the body we do not change our dead body, "having in her hand a golden cup affections, nor their relation to earth; as before said, we are still of the earth earthy. Hence the necessity that Jesus should preach his doctrine of the new birth and the resurrection in the ethereal world, or disembodied state. He was three days and three nights, or three indefinite periods of time, in the heart of the deliver me from the body of this death?" On earth, preaching to the antediluvian spirits in this subject he also says: "Thou fool, that prison, who were disobedient to Noah's teaching of procreative laws-"Spirits in prison' were those bound to their earthly affections. he with me." This is the language of the spirit | They were earth bound spirits, as all are who pass out of the body unregenerate, or are not conceived and born of the spirit of Christ. We are all aware that the only second birth recognized by many Spiritualists is passing out of the material body, and that death, so-called, is the new birth. That is not the esoteric and true Christ view of it. "Except a man be born again he cannot see the kingdom of God." Then, 'according to the Spiritualist's understanding, the kingdom of God can only be realized after physical death, which is very much like the orthodox view; while a Theosophist's idea of it is through so many material births, and so far away in the future that one needs the mental telescope of a mahatma to get a glimpse to people still in the flesh, for the disciples were taught to pray, "thy kingdom come on earth." No matter how palpable the kingdom of heaven may be, it cannot be seen unless the individual be on the way of the new birth. Why? Simply because he has not become unfolded to see it; his mental eyes are not of the right sort said Jesus. You err in supposing there are by which to recognize it; it is discerned by spiritual consciousness. Intensely selfish persons, looking at a disinterested act, can only see a selfish motive at the bottom. All their revelations come from flesh and blood. "The natural man discerneth not the things of the spirit, for they are spiritually discerned." Spiritualism, then, has no resurrection, only going out of the fleshly body, and the orthodox idea is the resuscitation of dead flesh and bones, while the true Christian resurrection is of the soul, and may be in this body. When a person opens the door of the affections, and be- in the natural man its language is to love its is perfectly helpless, and admite, at least to comes conceived by the spirit, the natural man own.

the carnal affections, which are at enmity with the Christ sphere. The selfish affections are mind is at enmity with God; it is not subject

to the law of God, neither indeed can it be.' Hence the necessity that the Adamic' man should die that he may be quickened by the spirit—made alive in an unselfish socialism. 🛤 There are two worlds, and they are right here: this world and that world. People in the genuine Christians, like Jesus and the Apos-

world. Those who are accounted worthy to

the person belongs. Jesus said that his kingsubjects would tight." We want to bring this matter as near home

as possible, to see if we cannot have a practical heavenly kingdom here and now, if there be not one here already. Spiritualists expect was a reëmbodiment of Elijah. Who can image to realize a glorious world which eternal progress will bring around sometime in the future. The church-goer, too, hopes that sometime and somewhere "eternal day will exclude the night, and pleasure and joy will banish pain." Theosophists, too, are looking for blissful ease, a long rest in devachan; and some-

time in the almost interminable rounds of rebrotherhood" will be made a practical, worldwide socialism on this moss-grown and rockribbed old earth. But we want this brotherhood now. In view of these varying and unsatisfactory expectations, purhaps the old question may not be amiss: Men and brethren. what shall we do to be saved?--saved from these conflicting theories and antagonizing and agonizing affections, and realize buoyant hope, fraternity, peace, harmony and joy?

Let us try to particularize and bring mental science to bear on this subject by taking a few illustrations from the nomenclature of phre Man possesses all the attributes of God, but nology. First, acquisitiveness; this is a brain

'shuffling off this mortal opil," but is dying of visible potentate. The natural man, if he worships at all, is inevitably an idolater, while the spiritual man or second Adam worships principles-worships in spirit and in truth, because his "God is a spirit.'

So we might proceed to illustrate similarly with every faculty of the human mind, each of which must be born again-resurrected to a high plane of spirituality. The Adam must die and be raised to the Christ-sphere. "If ye mortify the deeds of the flesh, ye shall live." 'As in Adam all die, even so in Christ shall all be made alive. Christ, the first fruits, afterward they who are Christ's at his coming."

THE DOCTORS IN OHIO. BY HUDSON TUTTLE.

The doctors in Ohio are doing just what they have done and are doing in every other State They have so much love for the "dear people," they wish to take them in hand, like a parcel of children, and compel them by law to swallow the drugs that have been prescribed. The people are regarded as simple and ignorant, and prey to the quacks. The quacks have earned the eternal enmity of the doctors because their motto is to cure with whatever remedy answers best that purpose, and often said remedy is not in the books, and against the advice of the M. D.s. Strange to say, the people prefer to be cured by the quacks rather than be killed in the regular way! The doctors claim that the quacks are ignorant and mercenary. I have in mind a physician who would not go to a sick child until his fee was paid, and another who exacted of a woman earning her living by sewing, who was under the necessity of a slight surgical operation, one hundred and fifty dollars! and she earned all that sum with her needle! Mercenary! I have direct knowledge of another case where a physician attended a husband, and when the patient became utterly helpless and hopeless, brought a bill of four hundred dollars against the wife, and forced her by law to sell the stock from the farm, which was her only support! Mercenary! There are noble physicians who would go to the bedside of the poor as quickly as to the wealthy, and give their best efforts, but alas! they are rare.

Ignorant quacks! The Commercial Advertiser gives the following specimens of examination papers of students who were granted diplomas by the Michigan College of Medicine and Surgery of Detroit:

One student, in telling what he knows about croup, refers to "difficult seperation," spells partially "parciley," and uses the word "apperantly."

Another writes the following gem:

"A rise of temperaturee quickening of the

itualized Jesus, and by whom he was begotten. | alive in Christ. This "dging in Adam" is not | pression, is love and worship of a visible or in- | cret causes of disease may be comprehended, and the action of remedies predetermined; that is by the intuitive, clairvoyant or spiritual faculties of a well developed medium. By any other the professor and the most ignorant

quack stand on the same ground, for neither knows what the result will be until the medicine is given and the patient rallies by "vital force," or, between the enfilading fire of the disease and the medicine, gives up the ghost. Yet the doctors demand protective laws giving them the monopoly of medical practice and making it criminal to heal by any other plan than that given in the "regulation books," or to prescribe other remedies, even that of massage or hypnotism! They would have these laws so stringent that it would be a crime for a nurse to give a cup of herb tea unless a doctor had been paid a dollar for writing a prescription !

If a doctor should practice from the books of twenty five years ago, with blisters, bloodletting, leeches, emetics, cathartics, calomel and blue mass, what a quack he would be: yet not to have accepted the books at that time would have brought professional ostracism. The teachings of the "regular school" to day are just as uncertain, as unproven and unprovable, and in twenty-five years will as certainly go into the rubbish heap of dead theories and effete things. How uncertain, how unrestful the whole system of "medical science" is, is shown by the constant coming up of new remedies which have a brief day and disappear. They are tested, and countless patients sacrificed in experiments, as they were by salivation, bleeding, blisters, the white hot cautery and other barbarous practices. Put all the nameless forms of torture together, and they would not equal what humanity has suffered at the hands of doctors.

The "discovery" of Dr. Koch's cure for consumption, for instance, was seized with joy and experimented with by the doctors, who then abandoned it. The Jenner delusion is yet held to; vaccination is enforced by law. and the parent indicted as a criminal if he resists having the blood of his child poisoned with the deadly disease-laden virus. All this is done in the name of science, when there is not, in the administration and knowledge of medicine, anything like science. Science is accurate, and demonstrates every proposition it makes. Is there anything demonstrable in medicine?

The cardinal evidence of science is its capability to foresee results. It can prophesy, from the combination of elements to the perturbation of worlds. Can a medical "expert" tell what the result of administering a dose of medicine will be? Can he tell in other than simple forms of disease what the organic trouble is with absolute certainty? Is it not well known that the doctors, who are politic

terated, external and formal under Constan-Church and State-became an imperial power, fearful in persecutions. And so the nations continued as Church and State governments, until our own millennial government was formed as a nucleus of a righteous nation, unconnected with any particular religion, and having a supreme law or Constitution with no God in it. tolerating all gods and every religion, and debarring Congress from making any law "respecting an establishment of religion, or prohibiting the free exercise thereof."

The spirit of Christianity left the Church. and the Church, bereft of its spirit, became a full of abominations"-this golden cup being the competitive system of trade and finance. with its chief abomination, usury.

This anointing spirit which the Church lost has again descended to earth, heralded by Swedenborg, as John the Baptist, preparing the way for the second Christ, who is on record as saying, "Behold, I stand at the door and knock : if any man hear my voice and open the door I will come in to him, and will sup with him and from the highest heaven, that stands at the door-as the "still small voice"-of every soul of humanity who has not yet opened the portal, waiting for that soul to grow to a realization of the presence of the Divine Guest, and open the door. That door is the mind and affections of the natural man, and we are its keeper, to let in and out whom we choose. Have we listened to the voice? Have we heard the knock? Will we open the door to this Divine Guest? or do we prefer the spirits of the natural man, all of whom are of the earth earthy, and can only enlighten and help us in earthly relations, or in those things that pertain to man in his first estate? These nature-spirits are earth bound. Earth-bound spirits are those that are held as of it. But that kingdom was to come to earth willing slaves to the partial and selfish loves. "Try the spirits," that you may know the quality of the spirit that actuates you. He who confesses that the Christ has come to souls still in the flesh is of the Most High, and he who does not confess that this consecrating and anointing spirit has come in the flesh is from beneath, and is not adapted to unfold an exalted spirituality.

This individuality or spirit that is represented as standing at the door of our affections is as old as humanity, and was before Abraham, guiding Melchizedek, to whom Abraham paid tithes. Melchizedek was the representative of an exalted order or church, as Jesus was the representative man of primitive Christianity, and became high priest in Melchizedek's order, showing that both Jesus and Melchizedek belong to the same spiritual order, of which Christ was the guiding spirit. Jesus was not the Christ, for Christ was the spirit, the guest of Jesus. The latter was a Jew. while Ohrist was the anointing spirit that spirits on the way to die in Adam, and be made

can be made available for the general good. And when these uses pass away by our going

The human soul has many attributes, and into the invisible realm, this faculty is still in acquire whatever is needful in the Summer-Land-such things as new thoughts, ideas, principles and ways and means by which to aid each other and sensuous humanity to adjust themselves in unison and harmony with eternal laws. The angelic language of this love is, we, ours, us; not "me and mine, my wife, my son John and his wife, us four and no more." It would be interesting to illustrate how all the various faculties or loves-for each faculty expresses a love-must be sown, and die, and made alive. Paul said he died daily, meaning that his earthly affections were continually dying, and were as a dead body securely bound to his back, when he exclaims: "Who shall which thou sowest is not quickened (made alive) except to die." So we sow our earthly loves and reap spiritual love.

Let us continue our illustration, and take the faculty of amativeness, the sex-faculty, which is located in the cerebellum or lesser brain, and which manifests itself to our con-

sciousness in love of the opposite sex. Sex exists in all departments of nature and on all planes of being. As it is written, 'the man is not without the woman, nor the woman without the man in the Lord." This faculty is the largest in the brain; it dominates more or less all the other mental powers, and is the foundation and tap root of the whole mental and affectional tree of life. This tree is the life of the natural man that Jesus advised all, who desired to follow him and be his disciples, to hate.

Right here is a pressing question: If this love or faculty die, what will be its manifestation, and how will it be expressed in the new birth or resurrection state? This we apprehend is very much like the question of the ancient Sadducees: Whose wife will the woman be who had seven husbands? You do err, husband and wife in the resurrection state. Those who are married are as those who are not married. In the resurrection they do not marry.

This love element in the natural order of humanity is that which is attracted by and admires the external, while in the resurrection world it gives admiration and love for the attributes of the feminine or masculine mind, heart and soul.

Philoprogenitiveness-love for childrenwhen born of the spirit creates a love for all children and dependents, and is impartial; but forms of disease, the best educated physician

The faculty of veneration, in its natural ex-

tite dry tung thursty wanting to drink cold water diarohoe or consterpation sweeting hot feal on the body treatment quinnine in large doses of anything to lower the tempeturee.'

A third student discoursed thusly on diabetes: "The teory is on eretation upon the flour of e 4th vintrecle [ventricle] May be due to the 4th vintreele [ventricle] May be due to violunce or High livin Experience on lower anemils will show that the cretation on the floor of the fourth vintricle will cause sugar to be Present interest."

How about ignorant quacks!

Pathetically remarks the above quoted news medicine in Detroit, and the other in a not distant locality.

If a medium should write a diagnosis like that fraud would be a weak term of contempt, and yet these very doctors who spell "diarohoe,' are first and loudest in crying for laws protecting the dear people against ignorance!

It is possible correct spelling is not essential to correct diagnosis; but the same glaring ignorance is shown in the vital matter of diagnosis itself. The action of medicines in the human system is virtually unknown. The learned professors explain to their students just what remedies to give and just how such remedies will act; but in actual practice it will be found that what the action will be no physician can determine beforehand. The most eminent can no more explain why strychnine, morphine or nicotine destroy life, or why quinine stimulates, than the "Independent" doctor in the West could explain the activity of his one sole remedy. "I gather my three remedies from the bark of the same tree. It depends on the way you peel it. For my 'low cocky hiram' I peel the bark to the left, and it is a terrible cathartic; for my 'high cocky lowrum' I peel to the right, and it is a power ful emetic; but when I peel all round I get my 'high low bustem,' which knocks disease all to pieces." This was a specimen of a genuine quack, very "ignorant"; but compare his statement with the "daily bulletins" sent forth by the physicians of Garfield, the ablest in this country. "Healthy pus," "pus cavities," 'rigors," "malaria" and "healthy growth of tissue," were alternately mentioned. The doctors knew everything but the one essential thing, which was to distinguish between the track of the fatal ball and that of burrowing pus, aggravated by the proddings of their probes So far as any benefit the victim derived from his physicians, it would have been better that he had had simply a nurse, for all they did do was to his disadvantage. The result showed that they were wrong in every statement, and had doctored a pus cavity instead of the track of the bullet! The case showed more conspicuously what is seen constantly in everyday life, that, in the presence of complicated

himself, the utter inefficiency of his art.

1.14

are reticent in expressing opinion, clothe their prescriptions in Latin and hieroglyphics, that no one can know what they are swallowing?

Science! You might as well call the pretensions of the would-be weather prophets a science as the shifting theories and prescriptions of the orthodox Materia Medica.

Such a system ought to be protected! It needs it, for it cannot stand on its merits. If the fledgling doctor has given some years and his last dollar for a diploma licensing him to paper, two of these students are practicing kill or cure, it stands to reason the people ought to be forced to allow him an opportunity. What if they prefer some simple remedy, hygienic treatment, spiritual or mesmeric healing, and find these miraculous in effect, is it not better to suffer and die on the side of law and orthodoxy? The "regulars" say yes, but the victims say no; or, if they have not, will do so as soon as they awake to the real issue, in tones that will not be mistaken. It is always the errors and delusions of incapacity and ignorance that cry for protection. Truth never asks it: science never needs it. It was the false assertion of the flatness of the earth and the sun going around it that wanted protection, not the statement of Galileo. The movers of the various "Doctors' Bills," if susceptible to ordinary human feeling, ought to blush with unuttorable shame when they admit, by their plea for protection, that their cause is so weak it cannot go before the people on its merits, and they will be forced to the wall by those they hold in contempt as ignorant quacks!;

Censorship in Medicine.

It is to be hoped that the scheme to establish a Board of Censors in medicine and surgery will receive its quietus as soon as possible at the hands of the Legislature. This is one of the things that should not be left hanging over the heads of the public.

It is difficult to understand on exactly what grounds the establishment of such a Board is asked. The people certainly have not demanded it. Do the doctors ask for it? Or is it only another scheme to make places, with comfortable fees and traveling expenses for five "graduates of reputable medical schools"?

The whole idea of the proposed censorship is distasteful to the public. It is contrary to those other ideas of personal liberty which the people have been educated to believe essential to our system. It introduces the notion of paternalism in a very offensive manner.

The best thing for the Legislature to do is to get rid of the scheme in the shortest way possible.—Boston Post. Feb. 26th.

A student of Harvard University, having received a "good blow " in a boxing match there, met his death subsequently from concussion of the brain. Truly remarks the Boston Investigator." A course of sawing wood half an hour a day in our colleges would be better for college and student than a gymnasium." 而在1993年19月1日。201

From English Exchanges.

LIBERTY VERSUS TYRANNY.

Facts and an Appeal from a Successful Mand Henler.

2

Any theory, hypothesis, philosophy, sect, creed or astitution that fears investigation, openly manifests own error .- Davis.

Its own error. - Davis. 'If any proofs were required to show the la-mentably defective state and unscientific basis of so-called medical science, we have it forcibly presented to us now in the attempts of the allo-pathic oraft to muzzle and gag every evidence against their rotten system. "Of all sciences, against their rotten system. "Of all sciences, medicine is the most uncertain," said the late Dr. Willard Parker. "Who knows anything of the character of disease?" says Prof. Mointosh.

tosh. Personally speaking, I am convinced that among all the systems of treating disease allo-pathy occupies the lowest place. I have closely watched these so-called qualified dootors for over twenty-five years, during which time I have collected matter sufficient to fill a large volume.

volume. Prof. Ramage, M. D., F. R. S., says: "Seeing the ignorance of medical men, and the danger of medical remedies, I fearlessly assert that in most cases the patient would be safer without a physician than with one." In short, the terrors of the old school fierce remedies are truly revolting. Notice remedies such as the red-hot iron, fierce blisters, setons, leechings, lanc-ing, cutting the quivering flesh of the poor sufferer. I saw a case the other day of a poor girl's throat being cut into to remove a tumor. A cure was impossible after such treatment; rational treatment would have scattered this tumor, and cured it. Cutting out cancers and tumors never cures them. The pathogenic germs

which cause them remain in the system. In this way the old school doctors deal with effects instead of causes, and this comes about from the fact that they do not know what the

causes are, or supposing they know the cause, they do not know how to remove it. Compare the fine forces of nature in the treatment of disease with the blisters, caustics, lancets, emetics, etc., etc., of allopathic methods. Compare delicious fruit medicines with hydrargyrus cum creta, or some such abomina-ble stuff, to improve the general health. Here is a system of treating Aqua-Membranitis, from "Cyclopedia of Practical Surgery," by Wm. B. Costella M. D. Costello, M. D.:

ease by means of mercury, as for the cure of common itilis. "If the patient, though young, be tolerably strong, and if the inflammation be decidedly acute, it will be desirable to apply a few leeches immediately above the eyebrow, to recommend small doses of mercury in some of its forms, and, with any suitable combination, to be taken until the mouth is slightly affected. "A small blister should be appled behind one or both ears, just as one or both eyes may happen to be affected; and it seldom happens that both eyes are diseased in anything like an equal degree at the same time."

This is a fair specimen of treatment in such cases; and any one acquainted with magnetic cures knows that any leeching or painful blis-tering is unnecessary in any and every instance.

LOOK AT THE FOLLOWING PICTURE!

A short time ago, a man had been operated A short time ago, a man had been operated upon by a surgeon for the removal of cataract --this is the opacity of the crystalline lens or its capsule. In a few days after the operation, the eyes became intensely painful, the inflam-mation extended along the optic nerves, and even the brain became 'affected'; the poor fel-low's sufferings now became terrible. Sleep had deserted him, so intense was the pain. He sent for me, and implored me to do something for him. He was pacing the room, and had been rocking and tossing all through the pre-vious night. vious night.

I laid my hands on the anterior portion of the temples, a little while afterward making gentle passes down over the temples, finishing gentle passes down over the temples, inising with passes a little way down the spine, out-side the clothes. The whole process occupied about twenty minutes, after which time the pain had entirely disappeared, and he slept soundly that night. The following day the passes were repeated, and he had no further trouble. He informed me that he had been drugged with eix bottles of medicine during

result in a few minutes. In a few days after the pain returned; he sent word to me in the afternoon while I was at my daily employ-ment. I could not leave before my day's la-bor was done. When I left off at six P. M. I hurried to him. He was waiting my arrival, in the same anxiety as if he waited a free par-don from the hands of the executioner. I suc-conded wary scope in subdying the pain After ceeded very soon in subduing the pain. After two treatments he was at the greatest ease, and continued so. Had it not been for my interference, the poor fellow would have lost his reason, and very soon become an inmate of that secure place of refuge—the asylum.

HOMEOPATIY. The common sneers with reference to this system are founded upon ignorance of the great fundamental principles of nature. Now, what do doctors know about the laws of nature? Nothing. I cannot stop now for proofs, in accordance with the principles of force, but must confine myself to statistics. Joseph Hands, M. R. C. S., London, speak-ing of Homeopathy, says: "So efficacious has it proved according to statisti-

"So efficacious has it proved according to statisti-cal returns given by hospitals in England, Scotland and places abroad, that whilst the mortality from all diseases was 10½ per cent. under Allopathy, it was only 4½, treated homeopathically."

Also, animals, such as horses, cattle, fowls, etc., are cured to an extent of seventy four per cent. greater than under the old school prac-tice. A number of American hospitals show tice. A number of American hospitals show two to three times as many cured under home-opathic practice as under allopathic. This being so, the question naturally arises: Why is not this more successful system generally prac-ticed? The answer is easy to find. Because the old orthodox druggers have monopolized the whole, and because

THE WORLD MOVES FORWARD,

and reveals the fact that they are fully fifty years behind the age, they are making a mighty effort to set up their calf-decomposed-so that the people may fall down and worship, and if

the people may fall down and worship, and if they are not submissive, punish them by fine and imprisonment. But, methinks, it is rather too late to thrust allopathic putrescence down people's throats by sheer force; and, besides, there are surely no legislators so stupid and selfish as to the rights of the people, that they will become mere tools in the hands of these medical mo-nopolists! nopolists!

ONE WORD MORE!

The time has arrived when every Englishnian, worthy of the name, should protest against this audacious tyranny. Thank heaven, in religious matters, the battle of freedom has been fought and won about a century ago, and we may now worship whom and what we please; and shall these allopathic tyrants usurp our sa-and shall these allopathic tyrants usurp our sacred rights, treat us as cattle who do not know enough to choose our own doctors and healers in this nineteenth century? And this monop-oly seems preposterous all the more when we take into account the glorious systems of cure and human upbuilding that have dawned upon

the world. Shall heaven's truth be crushed by this medical Juggernaut? I ask, is it not a disgrace to day that a few men—allopathic practitioners—

should have perhaps twenty thousand people under their thumbs? "But," I am asked, "shall the people have no protection against quacks?" I answer, can we not set the law in motion against malprac-

tice? And is not this sufficient protection? In the second place, the persons called "quacks" very frequently cure when the so-styled qualified fail. Nearly every one knows that we have men who follow their daily work, perhaps in the coal pit, who can set bones more skillfully than the educated doctor; in fact, some of these have no idea how to set a bone.

The scales are about to turn; shall error, ig-norance and restraint be placed upon heaven-born truths? It is for you, who love freedom and justice, to decide. Now is your opportu-nity. Speak out for the sake of your freedom, children and posterity. Yours BOLANU'S

ROLANDUS. ours, -Medium and Daybreak, London.

THE DREAM-VISION OF A WAR ARTIST.

From London Light for Feb. 3d we condense the following, with the editor's endorsement that Mr. Prior is quite above suspicion :

The Westminster Gazette gives an account of a conversation with Mr. Melton Prior, the well-known War Correspondent of the Illus-trated London News. The artist-correspondent, on being questioned, thus answered the interviewer

"I was going out to the Zulu War in one of the Union Steamship Company's vessels, the German. Capt. Coxwell was our skipper. On board this steamer I dreamt on two successive pain had entirely disappeared, and he slept soundly that night. The following day the passes were repeated, and he had no further trouble. He informed me that he had been drugged with six bottles of medicine during the few days to try to subdue the pain. I had another similar case previous to the operation, I found the poor follow in a very painful state, walking the room. I offered to relieve him, and accomplished that desirable result in a few minutes. In a few days after the pain raturned the super-the state walking the room. I offered to the pain raturned the super-the pain the super-the pain raturned the super-the pain raturned the super-the pain raturned the super-the pain the raturned the super-the pain th

citement, but seldom cure; I have always had to complete with the hands. Compare the old ignorant school system— "so gross is our ignorance of the physiological character of disease; that it would be better to do nothing," says Dr. Majendie—with the more rational.
HOMEOPATHY.
The common sneers with reference to this system are founded upon ignorance of the great fundamental principles of nature? Now, what do doctors know about the laws of nature? Nothing. I cannot stop now for cost, in accordance with the principles of force, but must confine myself to statistics. Joseph Hands, M. R. C. S., London, speak.
"So efficacious has the proved according to statistic.

Banner Correspondence.

Massachusetts. LOWELL .- Ed. S. Varney writes: "Spiritualism is a religion that has reason for its guide, love for its inspiration, and progression for its motto; yet many unacquainted with its for its motio; yet many unacquainted with its truths pass through an entire lifetime under the disheartening incubus of disbelief in im-mortality. When one they love makes that great change which comes to each of us, to those who have neither faith nor knowledge of a future life the grave ends all. Nevermore will they see their friend or relative; the music of his voice is stilled forager: the love light in

a future life the grave ends all. Nevermore will they see their friend or relative; the music of his voice is stilled forever; the love-light in his eyes has faded out; the hand which he had so often extended in friendly greeting is passed into the awful gulf of oblivion, leaving the mourning doubter wringing his hands upon the bleak shores of materiality. But to those of us who have been blessed by the scothing truths and grand resultant philosophy of Mod-ern Spiritualism, all this has been changed. The yawning gulf has been spanned by that firm, strong bridge of mingled fact and deduc-tion which for the last forty-six years has with-stood the tests of repeated investigation. Over this bridge, to and fro, mortals and immortals have passed; the one journeying to those 'Elysian fields' of brighter prospects, of wider opportunities; the other returning to comfort, to cheer and to inspire. In spanning the gulf, we have found out many things. We have learned that matters material, those which seemed the most solid, are in reality the unsubstantial things; while the fruits of the spirit are enduring. We have learned that the grand object of life, here and hereafter, is soul-development. We have learned that the social charms, the inborn tal-ents, the noble attributes that were hampered in their growth here, will find, ample expres-sion 'over there,' unfolding the by step, in harmony with the finely-adjute haw of eter-nal growth."

WORCESTER .- Fred. L. Hildreth says : "The present is filled to overflowing with attempts on the part of selfish individuals and organiza-

tions to curtail the liberty of our people and doom us to a worse slavery than ever cursed Europe. Whence this element arises it matters not; the monster of sellishness is stalking in our midst, and it behooves every soul who loves freedom to bestir himself ere we are powerless o act.

We have 'trusts' and 'combines' all over our land, and, encouraged by the success of these, a superhuman effort is now being made on the part of the M. D.s to form another, and dictate part of the M. D.s to form another, and dictate to us a line of treatment utterly at variance with our own common sense-whenever we are unfortunate enough to be ill. Think of it, you who love liberty: A class of men whose voca-tion is composed entirely of experiments, ac-cording to the testimony of their ablest repre-sentatives, making a law that you must abide by their mode of treatment whether right or wrong! 'By their fruits ye shall know them' was the utterance of one who in the earlier days went about doing good, a graduate of no medical school, but a healer from the great university of Nature. Why, if these applicants are equal to the task, do they seek the aid of the law to bolster them up? If they are adapted to the vocation they have chosen, let those they have restored to health express their gratitude have restored to health express their gratitude as the sick of another clime did concerning him who preceded us. I never read of our elder brother's seeking the aid of the law to increase brother's seeking the aid of the law to increase his depleted treasury. Fathers, mothers, sis-ters, brothers, will you tolerate for one moment such weak arguments as they can bring to sub-stantiate their claims? No! a thousand times no! Let every true heart throughout our land reëcho the cry, 'No slavery for us! If your knowledge is not sufficient to sustain you in the high position which you assume they choose a high position which you assume, then choose a field wherein you are adapted to labor.' Once such a law is passed, the next step will be for

the clergy to form a 'combine' to prop up their tottering edifice. Then will follow in their ering wake a 'lawyer's combine,' a 'grocer's com-bine,' a combine on the part of any class of men who have influence and money to push men who have influence and money to push their measure through and dictate to you what you shall eat and drink, and how you shall act and live. When you consider this matter, it is the most high-handed outrage that was ever attempted to be forced upon any community! Were an act such as this to find a place upon our statute books, what of our mediums, those who, 'neath the guidance of angels, have saved thousands of our loved ones who were abanwho, 'neath the guidance of angels, have saved thousands of our loved ones who were aban-doned by these same M. D.s who now seek to make you their slaves? Not a true man or wo-man among us but would blush to enter spirit-life and meet those kind, patient souls who had so long toiled for our weal. If the thinking people of America do n't know what they need, no M D or D can tell them " no M. D. or D. D. can tell them."

largest and most handsomely furnished in the

Mrs. J. J. Curran lectures every Sunday evening, and gives a number of tests, which are ro-markable, and readily recognized by the recip-The capacity of the hall is taxed to its ut

most on these occasions, and that her untiring offorts are appreciated is evidenced by the fact that we see the same faces among investigators

The Society gives many entertainments, and all interested are working hard, and meeting with great success. Correspondence with test mediums is solicited."

New Jersey.

VINELAND .- Mrs. L. W. Tiffany writes: "The Children's Progressive Lyceum of this place held its anniversary exercises in Cosmoplace held its anniversary exercises in Cosmo-politan Hall on the evening of Feb. 10th, con-sisting of vocal and instrumental music, read-ings, recitations, etc., followed by a dance. A duet by Miss Lee and Miss Dawson was finely rendered, as were also two beautiful songs by Miss Josie Keith and Master Sprague Dawson; a duet by James Tiffany and Albert Zimmer-man was greatly appreciated; the last number on the program was a vocal selection introduc-ing a novel feature, by four boys, which elicited much applause. much applause.

much applause. The Lyceum has lately made quite an addi-tion to its library, and has now as fine a collec-tion of books as can be found in town. The officers elected for the coming year are as follows: Conductor, Mr. Amasa Keith; Guardian, Miss Edith Lee; Musical Director, Miss Minuie Keith; Librarian, Jesse Davies; Watchman, Charles Loomis; Treasurer, Mrs. Bliss; Recording Secretary, Miss H. Daw-son; Corresponding Secretary, Mrs. Tiffany; Guards, Willie Harrington, James Tiffany and Albert Zimmerman."

Maine.

PORTLAND.-A report signed by Dr. C. Goodrich, President, and James O. Dobson, Chairman, informs us that very successful meetings were held at Red Men's Hall by the People's First Progressive Spiritual Society Sunday afternoon and evening, Feb. 18th. Dr. Roscoe of Providence, R. I., lectured and gave tests that were bighly appreciated. The boy medium, S. F. Goodrich, gave readings in the afternoon. afternoon.

Another correspondent adds that the Port-Another correspondent adds that the Port-land Evening Express of Feb. 19th made favor-able mention of Dr. Roscoe's addresses the day previous, in the course of which it said: "The Doctor is a fascinating reader and quite elo-quent lecturer. His subject in the evening was 'Modern Spiritualism,' for which he claimed very much, asserting that since its ad-vancement it had influenced the preaching of all the churches to the extent of changing the doctrine of a religion of fear to one of love, and would continue to make its teachings still further felt."

Maryland.

BALTIMORE.-Mrs. Amelia Eckman writes as follows, in commendation of Miss Maggie Gaule's mediumship: "I recently attended a public scance held by Miss Maggie Gaule at the hall 665 Saratoga street, this city. After list-ening to a soul-inspiring invocation, and a hymn, this lady proceeded to give numerous tests, with remarkable accuracy, every one of which was recognized. Many of the people re-ceiving them had never attended a spiritual meeting before, and did not know anything of Spiritualism. Mrs. Whitlock, who was lecturing to crowded houses for the other society, then took the rostrum, and made many beautiful reas follows, in commendation of Miss Maggie took the rostrum, and made many beautiful re-marks, congratulating the people of Baltimore on having such a medium in their midst. After another hymn Miss Gaule again gave many tests. Long live such instruments as these. who can so ably preach and teach and demon-strate the truths of immortality. These meetings are held three times a week by Miss Gaule, and are largely attended."

New York.

BROOKLYN.-W. J. Cushing writes: "The econd day of the public discussion at Criterion Theatre between J. Clegg Wright and the Rev. Dr. Watkins was attended more largely than the first, and great interest was mani-fested. It was of a scientific character at its

opening, but became most earnest on both sides as the debaters progressed. Too much cannot be said in favor of the very liberal spirit of Rev. Dr. Watkins and of his sincere and earnest desire to receive proof of the claims of Spiritualism, which he states that he has not yet found, though he has traveled much and consulted many mediums."

ennsylvan

For Connecticut Spiritualists. To the Editors of the Banner of Light:

Though many fine lecturers and test mediums come into Connecticut, the result of their earnest labor is not satisfactory to the one who would like to see the Cause grow / We do not grow in number of societies. There ought to be twenty times as many Spiritualist societies in the State as there are now; and Spiritualists are to blame for the present dead condition of

affairs.

Many and many a locality exists in this State that could support a small society were right conditions offered it. Spiritualists are not or-ganized; they are helpless; and just so long as they remain unorganized; just so long will they hinder their own growth. Now I have a proposition to offer to the Spir-itualists of Connecticut. It is this—I will open a subscription book to raise \$1200: Said \$1200 will be divided into twenty shares, at \$60 per share. No subscription will be received for less than one share. Any society or person may subscribe for one or more shares. All subscrip-tions must be for an even number of shares. Any society or person holding shares will be entitled to as many meetings per month free as they hold shares for twelve months—as one share would represent one meeting per month for twelve months; two shares, two meetings per month for twelve months, and so on. When the entire twenty shares have been pledged, I shall then secure the services of a irst class test medium for one year, to whom I shall pay a salary and expenses; and I shall arrange the dates of each society so that the test medium will be at each place the same time each month. This is a plan that will enable, it would seem.

test medium will be at each place the same time each month. This is a plan that will enable, it would seem, every town, village and hamlet in the State to maintain a society, when it would be impossi-ble for them to do so under ordinary circum-stances. For a membership of ten it would cost per meeting only fity cents apiece, and if the meetings were public and admission charged, even this would be greatly reduced. This would be a great help also to societies that are struggling to maintain an existence— for it would enable them not only to exist, but to grow in membership; and it would also be an object for the well-to-do societies to take several shares, as it would decrease their ex-penses. penses

This scheme will enable the friends in places This scheme will enable the friends in places where no society exists to maintain a regular organization, with meetings once a month with a first class test medium. Many a place can afford to maintain a society when only sixty dollars per year are to be required that could not think of such a thing under ordinary con-citions. Citions. I believe this plan would result in bringing

I believe this plan would result in oringing into existence in this State a large number of new societies. I would like to hear from the Spiritualists in the different parts of the State as to what they think of such a plan. W. D. Wood.

Box 199, Danielsonville, Ct.

Keep Up with the Times,

Boden's Peerless Brand Evaporated Cream is decided-by superior in richness and flavor to ordinary milk or ream.

New Publications.

AN OPEN LETTER TO INDIANAPOLIS CLERGY-MEN, by Col. Robert G. Ingersoll, and THE GENESIS OF LIFE, by W. H. Lamaster. Pub-lished by the Vincent Publishing Co., Indi-anapolis, Ind.

Whatever one may believe of Col. Ingersoll's statements, it cannot be said that he is not interesting, either in conversation or with his pen. The questions submitted by four clergymen are answered in ;Mr. Ingersoll's own manner-cheerfully, pointedly, ag-gressively, defantly, with large heartedness and with view to helping humanity. As usual, he gives Orthodoxy a setback, while he sets forth in glowing colors truth as he is given to see it. "The Genesis of Life" has also an able author, who writes profoundly on a theme of which he shows himself the master.

NATURAL SYSTEM OF MEDICINE VS. THE THEORIES AND FALLACIES OF POPULAR MEDICINE. By J. D. Stillman, M. D. Cloth, pp. 69. Published by the Author at St. Louis, Mo.

Dr. Stillman has demonstrated beyond criticism that medical science is still in its infancy, and that new inventions of natural and certain remedies are necessary in medicine to keep it abreast with the age of improvement. He pleases his readers while dealing with dry facts and philosophy, and sets forth many truisms the observance of which will add to life, health and happiness. Dr. Stillman points to the sacredness of the avocation of the physician, and conemps the wholesole trifling with by men who are incompetent to deal with it. This he terms egotistical stupidity and arrogance, and calls loudly for relief from such ignorance that is daily depleting the ranks in this life of some of God's greatest souls. The antithesis and conclusion of the whole subject adds a beautiful climax to a well-written book, which cannot but prove satisfactory and interesting.

NEURALGIA.

Emboldened by success in the past, I speak out with every confidence, that my success in out with every confidence, that my success in the cure of neuralgia and rheumatism is with-out a parallel. I have cured many scores of this maddening pain. Very seldom indeed do any require a second application of the manip-ulation; of every dozen cases, I cure ten in twenty minutes. I have seen every remedy tried almost in vain, that is to say, the relief was only temporary. I have had cases in which everything tried had been useless, blisters, powerful acids, compresses, fomentations, poul-tices, quinne and iron, and even battery electices, quinine and iron, and even battery elec-tricity had all failed. Cases like these usually require three or four sittings. I have had several cases of neuralgia where injections of morphia had been tried in vain,

injections of morphia had been tried in vain, and where the doctor had refused to repeat the injection. Where is the learned Allo-pathic practitioner who can report the like re-suits? Where is any "pathic" method (except the magnetic) which can do it? The Allopath cannot pretend to give relief in the majority of cases. In fact, the drugs given to amelio-rate the pain actually cause it, by blocking up and clogging the nerve fibres. Just watch the persons accustomed to taking iron tonics for the cure of the terrible neural-

iron tonics for the cure of the terrible neural-gia, and you mostly find them suffering from periodic attacks, generally worse and worse every few months. Why? Nature is expelling the iron from the system, which acts like grit

on the hearings of machinery. I find people thus drugged more difficult to oure. Why is vital magnetism so powerful in re-lieving pain? Because so many systems are so depleted in their nerve-forces, and the treatment of the well charged magnetizer infuses new waters of life-through their nerve chan-nels, which set the blood in a delightful flow. Notice how mirth and merriment kindle the blood into activity. Shakspeare understood this; he says:

"Frame your mind to mirth and merriment, which bars a thousand ills and lengthens life."—Taming the

My plan of curing this distressful pain of All y plan of curing this distressful pain of meuralgia is simply to move the pained part with the fingers gently for a few minutes, af-terwards passing down the jaw to the ohin; passes down over the tri-facial nerve; just in front of the ear. Sometimes passing down the spine, but I find this seldom required. Another reason why vital magnetism is pow-erful in curing is because it is the right grade

Assessed in the

could represent him at that point he (with the consent of his employers) decided not to go to Etchowe. The man from Durban who went for him was one of the first killed in the fighting. "And your personal impression," said the interviewer, " was that the dream-vision was a

interviewer, "was that the dream-vision was a sort of premonition, a kind of warning that you should not go up to the fighting at Etchowe?" "Certainly; or I should not have acted as I did."

AN EPISODE OF THE INDIAN MUTINY.

The following, says the same number of Light, is taken by a provincial paper from Forbes-Mitchell's Reminiscences of the Indian Mutiny":

The captain was just on the point of ordering a corporal and a file of men to take Hope to the rear-guard as drunk and riotous in presthe rear-guard as drunk and riotous in pres-ence of the enemy, when Pipe-Major John M'Leod, who was close to the captain, said: "Don't mind the puir lad, sir; he's not drunk, he is feyl [meaning doomed]. It's not himself that's speaking; he will never see the sun set." The words were barely out of the pipe-major's mouth when Hope sprang up on the top of the mud wall, and a bullet struck him on the right side, hitting the buckle of his purse belt, which diverted its course, and in-stead of going right through his bely, it cut him round the front of his belly below the waist-belt, making a deep wound. He sank down at once, gasping for breath, when a couple of bullets went through his chest, and he died without a groan. John M'Leod turned and said to Captain Dawson, "I told you so, sir. The lad was fey! I am never deceived in a fey man!..."

WARNED BY A SPIRIT FRIEND.

... One Friday an old friend of mine called upon me and asked if I would do him a favor, and become surety for some money which he was on the point of borrowing from a loan office. I

had so much respect for the gentleman that I consented, against my principle, on his telling me who the other surety would be. I agreed that this was not to be breathed, either to any member of my family or outside friends. On the Saturday afternoon I left Newcastle for Middlesborough, being engaged to speak for the Spiritualists in that town on the Sun-day, and did not reach home until the Monday afternoon. Feeling very tired, I was resting on the sofa about four F. M., when a knock was heard at the front door. On opening the door I was surprised to see Mr. Barker, a test medium, who resides at Gateshead, expecting he would have been at work as usual in the Elswick factory. Inquiring the object of his visit at this unlikely hour, he at once told me that his spirit-guide had requested him to take a holiday and come to see me, as he, the spirit, had so much respect for the gentleman that I passes down over the tri-facial nerve; just in front of the ear. Sometimes passing down the spine, but I find this seldom required. Another reason why vital magnetism is pow-erful in curing, is because it is the right grade of force to suit the human organism. Battery electricity is not. You might as well try to carry water in a sieve as to adapt battery elec-tricity to human nerves. In I have had test cases of neuralgia, where to one in favor of my hand manipulation. I found the battery to frequently cool off the ex-

Minnesota.

MINNEAPOLIS .-- E. Cora Haskins writes, Feb. 17th: "The Society of Modern Spiritual Thought has every reason to be pleased and satisfied with the speaker for the months of February and March. Mr. Oscar A. Edgerly satisfied with the speaker for the months of February and March. Mr. Oscar A. Edgerly is a gentleman in manner and appearance, and so modest and unassuming that people in gen-eral do not realize his worth and ability until well acquainted with him. I never heard the topic, 'Public versus Parochial Schools,' more ably discussed than it was by him on Sunday evening last. His illustrations are extremely good and à propos, and he (or his control) has sufficient humor to relieve any subject, no matter how weighty, from dryness. The afternoon's discourse was considered by many even better than the evening's. 'A Spiritualist's Bible' was the subject. Next Sunday afternoon his subject will be, 'Spiritualism as a Religion.' We are to be the happy possessors of a hall that we may call our own (as we shall have the entire control of it.) in a few weeks, and we believe that the feeling that it is ours will

we believe that the feeling that it is ours will do much to unite us more strongly as a So-clety."

Obio.

CLEVELAND. - "R." writes: "The People's Spiritual Alliance of Cleveland have unanimously reëngaged Mrs. H. S. Lake as pastor for the coming year. Her lectures have been pronounced as of the very best quality, deliv-ered with great power, and leaving a profound impression upon her hearers. The topics cover a wide range of thought, the more recent ones being upon Telepathy, Mediumship, Hypnot-

ism, etc. Psychometry, which is invariably correct, follows each discourse. Mrs. Lake has built up a congregation of sympathetic and earnest at-tendants, and the outlook is extremely en-

Thos. A. Black, the President, Mrs. A. Mühl-hauser, Vice-President, and Thos. Lees, Secre-tary, are ably seconded by many ladies and gentlemen who are determined that the new movement shall succeed.

It is realized that Mrs. Lake is the right per-son in the right place, and much rejoicing is felt that she has been induced to continue her work here." work here.

TOLEDO.-Mrs. M. Mitchell, Secretary, 334 13th street, in a recent communication says: "The Ladies' Progressive Thought Society has leased for a time the G. A. R. Hall, one of the

PHILADELPHIA.-F. H. Morrill writes: The First Association of Spiritualists has moved from 1710 North Broad street to First Association Hall, 8th and Callowhill streets. The officers are Benj. P. Benner, President; James Breen, Treasurer; and F. H. Morrill, Secretary. We have reason to feel encouraged by the

increased attendance since our removal, and since Mrs. Glading has been with us we have had most enthusiastic audiences, as described by Mr. Prince

Next month Mr. Willard J. Hull will be with us.'

New Hampshire.

MANCHESTER .- David Thayer (President of Association) writes: "Sunday, Feb. 18th, Mrs. Abbie N. Burnham spoke for us. She is an able exponent of the Spiritual Philosophy, and merits the place she holds in the hearts of

the people, both as a lady and public worker. We have among us a resident medium, Mr. Daniel White. He is a fine inspirational speak-er, and reliable and convincing test medium. Keep him at work.

The dear BANNER OF LIGHT is ever welcome in our midst."

An Asthma Cure at Last.

European physicians and medical journals report a positive cure for Asthma in the Kola plant, found on the Congo river, West Africa. The Kola Importing Co., 1164 Broadway, New York, are sending free trial cases of the Kola Compound by mail to all sufferers from Asthma who send name and address on a postal card. A trial costs you nothing.

Information Wanted!

To the Editors of the Banner of Light: Is it actually true that a majority of the vot-

ers in this State are so unsound in mind as to disgualify and render them unfit to intelligently select a physician, or the mode of medical treatment desired for themselves and their family-consequently require the especial guardianship and care of State officials, to dictate to them a suitable person for such a purpose?

Is it possible that a person being qualified, and exercising the full rights of suffrage in our State, can be so ignorant as to not know enough

Has it come to this, that the individuals elected to State positions by the people feel it their duty to become the medical guardians of their constituents, unsolicited?

Would not such proceedings, such legislation, become a direct affront to every voter in this Commonwealth?

Commonwealth? Do not all who lend their aid, support or sanction to such medical legislation cease to be our servants and become our dictators? When or where in this State have the peo-ple-assembled in their primary or caucus meetings, or on the public platform, or through the daily press-asked for other or more strin-gent laws to protect them from "irregulars"

malpractice? What political party, in State convention assembled, has debated, or incorporated into its platform the need of such statutes; or in what campaign have the public speakers dis-

cussed such a measure? Is it not home rather than foreign mission-ary work which we most need? OLD COLONY.

COLUMBUS OUTDONE. An Exact Narrative of the Voyage of the Yankee Skipper, Capt. Wm. A. Andrews, in the boat Sapolio. Paper, pp. 198. Artemas Ward, publisher, 11 East 14th streat New York street, New York.

Capt. Andrews has written a racy and enjoyable story, and has shown that so-called dangers of life are trifles, if met with courage, resolution and level-headedness. The author made his craft, Sapolio, which was fourteen feet six inches in length, five feet five inches broad amidships, and but three feet deep. In this tiny dory he sailed from Atlantic City, N. J., to Palos, Spain, in sixty-three days. His log unfolds much that is fascinating. Lessons of perseverance, courage, ability and self-reliance are taught in the experiences of this able captain.

RELIGION OF THE STARS; or, The Temple Lec-tures. By Olney H. Richmond. Cloth, pp. 318. The Temple Publishing Company, Chicago,

This is a series of lectures delivered by Mr. Richmond before the classes of advancement in the grand temple of the Order of the Magi, at Chicago, and is a second and revised edition. They are twenty-eight in number, and provoke the fullest attention of the reader. The lectures in the combined permanent form appeal to the good sense of every thinking person. The lectures on "Governing Forces" and "Astral Magnetism" are a credit to Mr. Richmond, and will make a most favorable impression upon all investigators look. ing for further light on the occult forces in nature.

RECEIVED .- WOMAN: FOUR CENTURIES OF PRO-GRESS. By Sarah H. Wixon. A Lecture Delivered at the Freethinker's International Congress, Chicago, Ill. The Truth Seeker Company, 28 Lafayette Place, New York.

THE BIBLE INQUIRER, A KEY TO BIBLE INVES-TIGATION. Fourth Edition, Revised and Enlarged. The Truth Seeker Company, 28 Lafayette Place, New York.



BANNER OF LIGHT.

Banner of Bight.

BOSTON, SATURDAY, MARCH 8, 1894,

Hearing of Remonstrants Against the "Medical Law" Proposed for Massachusetts I

"Such a crowd as besieged the doors of the blue room at the State House, this morning, has not been seen there this winter," says the Boston Herald of Wednesday, Feb. 21st.

The occasion was the hearing before the Committee on Public Health on the Bill to Regulate the Practice of Medicine and Surgery. It was the day for the remonstrants to present their case; and representatives of every class of practitioners not recognized by the two great schools of medicine in this State, gathered to tell the Committee why a commission chosen from the "regular" practice, and its ally by sufferance, homeopathy, should not pass upon their qualifications to practice the healing art.

Every inch of standing-room was taken, and the corridors leading to the room were packed. Explicit orders had to be issued not to allow any further crowding of the apartment for fear the floor might fall. Nearly all the Committee were in attendance, and Representative Chas. H. Crane of Somerville, Chairman of the Committee, presided.

The bill provides for the appointment of a board of five physicians to constitute a Board of Registration, and merits and meets the unqualified opposition of all friends of "patients' rights" in this State.

The first speaker was F. D. Edwards of Boston, who said that among those present who appeared as remonstrants against the bill were Rev. M. J. Savage, Rabbi Solomon Schindler. Rev. Dr. A. A. Miner, Profs. Mills and Dolbeare. Mr. Edwards called first on Dr. Charles E. Page of Boston, who said he appeared as a citizen to protest against his rights being legislated away.

"There are many so-called quacks," said Dr. Page, "who are far more skillful in the treat-ment of certain diseases than members of

ment of certain diseases than members of either of the so-called regular schools. And I wish the right to have treatment from any one I see fit in case of illness of myself or members of my family." Rabbi Solomon Schindler said the present bill is not essentially different from those pre-sented in other years, and which ostensibly aim to protect the public and earn for the pro-moters a halo of philanthropy; "but I object to being protected in that way," said the Rabbi; "hanging out a shingle does not bring business; the public can protect itself, and ought to be allowed to go to any one it chooses to employ. The practice of medicine is only an experiment, even among the so called reguan experiment, even among the so called regu-lar practitioners." Mr. Schindler said that all receipts should be written in English. It is outrageous to have them written in Latin. It is not improper to ask, in view of the effort to protect the public against quacks, who is to protect the public against the ignorance and blunders of "regular" doctors? In reply to Mr. Mahoney of the committee, Mr. Schindler said the public had not asked

for the bill. Dr. Magoon of Boston said he was a regular

practitioner, and he wished to enter a protest against the bill as being Nilberal and unjust. Dr. A. H. Richardson of Charlestown said he wished to protest against the bill; which course was also followed by Mrs. A. Waterhouse.

Ernest Kirsch, who announced himself as a magnetic and faith healer, gave an account of success in healing the sick by the laying on of hands.

of hands. Mrs. L. M. Warner of Malden said a college never turned out a physician. The people should not be deprived of this outside salva-tion. The speaker quoted Daniel Webster to the effect that there is no science in medicine the effect that there is no science in medicine or law, and added that nobody knows any-thing. The regular practitioners are experi-menting all the time. What right has the Legislature to say who shall or who shall not be employed by the sick? Rev. Minot J. Savage said in the course of a notable speech in favor of the remonstrants: "My own family physician is a require and

"My own family physician is a regular, and I have never employed one of any other school, nor do I expect to do so in future. I say this

markable instances of the power of the mind over the body. I have given a Harvard stu-dent, when in the hypnotic state, water to inhale, tolling him it was ammonia, and the tears have rolled down his checks just as if he had sniffed ammonia. I have reversed the ex-periment, and he has found ammonia grateful to his nostrils. I have not much respect for the orthodoxies.

I started out a good Orthodox; I trust I am now a good heretic. In a world like this I have now a good heretic. In a world like this I have no respect for the class of men who would set up a stake and say that we should progress no further. Bigotry is not peculiar to theology. It is a human quality, and has often leaped be-yond religion, and has invaded medicine. I am utterly opposed to anything which will limit the right of experiment. I know a woman, the wife of a minister, who had a son, aged four-teen, ill with diabetes. All regular physicians said they would give the boy ten days to live. In her despair she brought him to Boston to be treated by a Christian Science practitioner, who cured him in two treatments. Now either he did not have diabetes, as the regular physi-cians said he did, or the Christian scientist cured him.

clans said he did, or the Christian scientist oured him. The point which I would make in conclusion is, that there is no call for any such law at this time, and when the sufferings of the public from the treatment of the irregular practition-ers can furnish sufficient facts to warrant the law, then let it be enacted, and not before." Dr. A. A. Miner followed. He said in brief: "I have the greatest respect for things that are regular, but I also have a great respect for many things that are irregular. For purposes of this hearing, both the allopathic and homeo-pathic schools are called regular. The objec-tion to schools is that they train students in ruts, and will not allow them to go outside the

pathic schools are called regular. The objec-tion to schools is that they train students in ruts, and will not allow them to go outside the beaten path. I employ both schools in my family. I have been a minister of the gospel for fifty-eight years, and in that time I have seen the regular practice revolutionized several times. The truth is that all schools fail on poor mate-rial, and there is a good deal of that material in all schools. I must be at liberty to use my judgment in the choice of a physician. My maternal grandfather died of a caheer. One of his daughters had a cancer start on her cheek. She was in despair; then she chanced to hear of an old farmer in Stow who had a plaster which he used in curing diseases of that sort. He succeeded in curing diseases of that sort. He succeeded in curing diseases of that of the responsibility for the prevalence of the drinking habit in this Commonwealth. Dr. C. A. Green, Dr. H. B. Huntoon and others addressed the committee, speaking against the bill and relating numerous in-stances where surprising cures had been brought about by so called quacks after the patients had been given up by the regulars. Not one-tenth of all who wished to be heard, said *The Herald*, could be accommodated.

The subjoined editorial regarding the abovereported occasion is transferred to THE BAN-NER's columns from those of the Boston Daily Globe of Thursday morning, Feb. 22d. It gives the true lesson and signification of the meeting in outspoken English:

A MOST SIGNIFICANT PROTEST.

A MOST SIGNIFICANT PROTEST. If any man in Massachusetts really imagined that a proposal to deliberately deprive the peo-ple of the right of choosing their own medical advisers would fail to evoke indignant protest from a multitude of liberty-loving citizens, the great demonstration against medical monopoly yesterday at the State House must have effect-ually disillusionized him. The public is efficiently guarded by existing statutes against imposture and malpractice.

Were it not so the intolerant attempt to set up any school or schools of medicine as "regularly" and exclusively efficient would lack even the semblance of just warrant. 'Regulars'' make mistakes as well as '' irregu

Alike as regards numbers and influence, yesterday's protest against curtailment of every man's right was most significant. It is too late a day to turn back the hands on the dial of prog-ress in Massachusetts.

THE PRINCE OF PEACE.

A poem rendered by Mr. J. Frank Baxter, in Berkeley Hall, Boston, on a recent Sunday, preceding a lecture by himself on "Physical Death and Spirit Birth." It is an anonymous poem, selected by Mr. Baxter from All the Year Round, and is published to meet the demands of those who then desired copies:

Death sent his messengers before. "Our master comes apace," they cried; "Ere night he will be at thy door To claim thy darling from thy side." I grove them forth with curses fell;

self a viotim of *ta grippo*, and yet resigned, caim and cheerful-chebrod anu consoled by her knowledge of spirit-existence, spirit-nearness and spirit com-munion. She, the only Spiritnearness and spirit com-the Rev. Mr. Fisk of the Oudworth Unitarian Church, who offered prayer and read soriptural selections, the undersigned giving the address; the "Davis sisters" of Aliston sang; the Free Masons escorted their brother's remains and the procession to the cometery, and after their formal ceremony the body was depos ited and left. A good man was he, respected by all who ever knew him, and leaving only friends behind. "J. FRANK BAXTER,

To the Editors of the Banner of Light: From his home at Cotuit, Mass., Feb. 6th, 1894, Mr. Heman Snow, aged 77 years and 11 months, passed to

the Higher Life.

Heman Snow, aged 77 years and 11 months, passed to the Higher Life. Mr. Snow was born at Brewster. Mass., and for twenty-five years worked at the anvil in the towns of Orleans and Harwich; the later years of his life his business was in the oil regions of Pennsylvania. He led an active life until last May, when his health failed him, and he returned to the Cape and settled at Cotuit, where he built him a house, expecting to re-main quite a while in retired life; but the flesh was too weak for the spirit to remain longer. He was an early seeker after spiritual truths. He sorved as President of the Harwich Spiritualist Camp-meeting Association for seventeen years, and with-drew, with great reluctance to attend to his business in Pennsylvania. For nearly forty years he had been an earnest advocate of Spiritualism. He was married three times. His first companion died shortly after their marriage. His second wife was Mrs, Caroline Cole, who lived to anjoy his com-panionship forty years later he married Mrs. Betsey Nick. erson. His widow, two sisters and three sons, two of whom live in New York City, and one in Chelsea, Mass., survive him. May the wife, sisters, sons and irlends find sure comfort in the spiritual truths that were his great joy for many years, knowing that he waits their coming just beyond the dawning light. Many friends and relatives gathered at his late home at noon, Feb. 8th, to pay their last tributes of respect to one whom they knew only to love. The funeral services were conducted by the writer. Mirs. S. A. BYRNES. To the Editors of the Banner of Light:

To the Editors of the Banner of Light:

Another of the venerable Spiritualists of Sturgis, Mich., has crossed the mystic river-Mrs. Mary Stow, wife of our much respected ex-Supervisor, Silas Stow.

Stow. Mrs. Stow passed to higher life on the afternoon of Monday, Feb. 19th, 1894, aged 79 years; she was a charter member of the Harmonial Society. She was retiring and gentle in disposition, reticent and relia-ble, faithful to her trusts, consistent in her life; a good wife, nother and friend, who, with her equally excellent and venerable partner, enjoyed the esteem and respect of this community. THOS. HARDING. Sturyis, Mich., Feb. 20th, 1894.

Things Are Looking Better.

Yes, every day shows cheering signs of improvement in every branch of business. If you are out of employ-ment, or have spare time occasionally, write without delay to B. F. Johnson & Co., Richmond, Va., who can make suggestions that will be worth your considera-

Passed to Spirit-Life.

Feb. 13th, 1894, Jane M. Farnham, wife of Leroy Farnham of Delta, Mich., aged 73 years and 8 months, after an illness

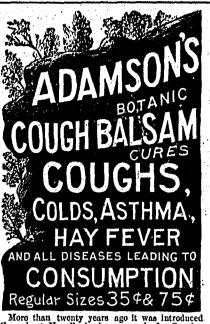
From De Kalb Junction, N. Y., Jan. 29th. Clark Goulding From De Kalb Junction, N. Y., Jan. 29th. Clark Goulding (formerly of Worcester, Mass.), aged 87 years and 10 months. The funeral services, of an impressive character, were held at the residence of bis brother, Peter Goulding, 67 Hanover street, this city, Feb. 1st, the writer officiating. Mr. Goulding leaves behind him the memory of an honored and respected life. His brother, over eight years old, and other relatives, have the knowledge offered by our Spiritual Philosophy that they will meet bis spirit to a bighter and better life. GEO. A. FULLER, M. D. T Mason street, Worcester, Mass.

Nov. 20th, \$893, Mr. Dixey Woodberry.

[Obituary Notices not over twenty lines in length are pub-lished of advitously. When exceeding that number, twenty cents for each additional line will be charged. Ter words on an aver-age make a line. No poetry admitted under the above heading.]



to consumption are ailments we often deem trivial-a cold and a cough. Consumption thus acquired is rightly termed "Consumption from neglect."



More than twenty years ago it was introduced throughout New England as a remedy for Coughs, Colds and Pulmonary complaints. Since its intro-duction it has constantly won its way into public favor, until now it is the universal decision that ADAMSON'S BOTANIO BALSAM is the BEST REMEDY FOIL CURING Couche Colde Acthere and all lung Tacubic

Coughs, Colds, Asthma, and all Lung Troubles. MADE ONLY BY F. W. KINSMAN & CO., New York, and Augusta, Mo. For sale by all the best druggists. Trial size, 10 cts.

Oct. 14. 25 teo w RECEIVED FROM ENGLAND.

Raphael's Almanac:

OR,

The Prophetic Messenger and Weather Guide, FOR 1894.

Comprising a Variety of Useful Matter and Tables, Predictions of the Events and the Weather

That will Occur in Each Month During the Year. A LARGE HIEROGLYPHIC. By RAPHAEL, the Astrologer of the Nineteenth Century Seventy-Fourth Year, 1894.

CONTENTS. Seventy-Fourth Annual Address. Monthly Calendar and Weather Guide. The Voice of the Heavens. Raphael's Every-Day Guide. The Farmer's Breeding Table. Astro-Meteorologic Table. Table of the Moon's Bigns, no. Bymbols, Planets, Moons' Signs, etc. Useful Tables, etc. Bymbols, Planets, Moons' Signs, etc. Useful Tables, etc. Oovent Garden Mensures; Fish Table. Ready Reckoner and Wages Tables. Building and Income Tables. Building and Income Tables. Building and Income Tables, etc. A Calendar for 200 years. Tide Table for the Principal Ports. Stamps, Taxes and Licenses. Good and Bad Harvests, etc. Sizes of Tanks, etc. Pawnbrokers' Regulations, Marriages, Annuities, etc. The British Empire, Foreign Food Imported, etc. Religious Denominations. Railway Information. Prime Ministers, Digestion and Nutrition Tables. Yield of Wheat, The National Debt, etc. Yarle of Minerais, Population, etc. Postal Information. Containing 1894 for observing the Planets. Best Periods. CONTENTS. Postal Information. Ecilpses during 1894. Best Periods during 1894 for observing the Planets. General Predictions. Periods in 1894 for gathering Medicinal Herbs. List of Herbs Under Certain Planets. The Crowned Heads of Europe. Explanation of the Hieroglyphic for 1893 Fulfiled Predictions in 1893. Hints to Farmers. Hints to Farmers. Legal and Commercial Notes. Table for Farmers Abroad, etc. Reviews, etc., etc. Reviews, etc., etc. Price 85 cents, postage free.

For sale by COLBY & RICH.



Publishers and Proprietors. ISAAO B. RICH......BURINESS MANAGER LUTHER COLBY, JOHN W. DAY, Aided by a large corps of able writers. THE BANNER is a first-class Family Newspaper of HOHT PAGES-containing FORTY COLUMNS OF INTERESTING AND INSTRUCTIVE READING-embracing A LITERARY DEPARTMENT, REPORTS OF SPIRITUAL LECTURES, ORIGINAL ESSAYS-Spiritual, Philosophical and Scien-tific. EDITORIAL DEPARTMENT, which treats upon spiritual and secular events, SPIRIT-MESSAGE DEPARTMENT, REFORTS OF SPIRITUAL PHENOMENA, and CONTRIBUTIONS by the most talented writers in the world, etc.

BANNER OF LIGHT:

THE OLDEST JOURNAL IN THE WORLD DEVOTED TO THE Spiritual Philosophy.

ISSUED WEEKLY

Place), Corner Province Street, Boston, Mass.

COLBY & RICH,

At D Bosworth Street (formerly Montgemery,

8

TERMS OF SUBSCRIPTION, IN ADVANCE

SPECIAL NOTICE.

KF The Banner will be sent to New Trial Subscribers for Three Months upon the receipt of 50 Cents. "EX

Until further notice we will accept clubs of six yearly subscriptions to the Banner of Light for \$12.00.

In remitting by mail, a Post-Office Money Order on Bos-ton, or a Drait on a Bank or Banking House in Boston or New York (Ity, payable to the order of COLBY & HIOH, is preferable to Bank Notes. Our pairons can remit the frac-tional part of a dollar in postage stamps-ones and twos pre-ferred. ADVERTISHMENTS published at twenty-five cents per line, with discounts for space and time. Subscriptions discontinued at the expiration of the time paid for.

paid for. When the post-office address of THE BANNER is to be changed, our patrons should give us two weeks previous notice, and be careful to give in full their present as well as future address.

COLBY & RICH Publish and keep for sale at Wholesale and Retail a com-plete assortment of

Spiritual, Progressive, Reformatory, and

Miscellancous Books, as per Cata-logne, which Catalogue will be sent to any address free.

Any book published in England or America, not out of print, will be sent by kiail or express.

CP Publishers who insert the above Prespectus in their re-spective journals, and call attention to it editorially, will be entilled to a copy of the BANFIBR OF LIGHT one year, provided a marked copy of the paper containing it is forwarded to thus office.

AGENTS.

The following named persons keep for sale the Bauser The following named persons keep for sale the Hauser of Light, and either carry in stock or will order the Spiritual and Heformatory Works which are pub-lished and for sale by COLBY & RICH: New York, N. Y.-BRENTANO BROS., No. 5 Union Square; (Branch Stores, 1015 Pennsylvania Avenue, Wash-ington, D. C., and 204 Wabash Avenue, Ohicago, III.;) The office of The Truch-Secier, 28 Clinton Place.

Onset, Mass.--D. N. FORD.

Beverly, Mass.-MARK DENNETT, 17 Union street. Philadelphia, Pa.-8. R. WHEELER, 253 No. 16th St. Pittsburgh, Pa.-J. H. LOHMEYER, 10 Kirkpatrick st

Cleveland, O.- THOMAS LEES, 103 Gross street, Sau Francisco, Cal. -J. K. COOPER, 748 Marketstreet, Chicugo, III.-CHAS. MACDONALD & CO., 55 Wash-ington street; THE FOST OFFICE NEWS CO., 101 Adams forced

Brattleboro', Vt.-E. J. GARPENTER, 2 Market Block. Providence, E. I.-WM. FOSTER, JR., 16 Peace street. Detroit, Mich.-SPIRITUALISTIC SALE AND OTE-CULATING LIBRARY, Fraternity Hall Office, 73 State st. Rochester, N. Y.-ALFRED JACKSON, Arcade Book-store; WILLIAMSON & HIGBEE, 62 West Main street. Springfield, Mass.-JAS. LEWIS, & West main street. Hartford, Ct.-E. M. SILL, 89 Trumbul street. Lily Dale, N. Y.-G. F. LEWIS, Publisher of the Des

Milwaukee, Wis.--OTTO A. SEVERANCE, 135 6th st.

St. Louis, Mo.-E. T. JETT, 596 Olive street. Grand Rapids, Mich.-MR. DAVIDSON, corner of Pearl street and the Arcade. Luckets, Va.-STOUT BROS. & CO

Portland, Ore .-- W. E. JONES, 291 Alder street.

Australian Book Depot.--W. H. TERRY, Austra-Buildings, Collins street, East Melbourne, Australia.

THIS PAPER may be found on file at GEO. P. ROWELL (10 Spruce street), where advertising contracts may be made for it in New Work.

He was instantly killed by a tree failing across his neck while cutting wood. He was born June 18th, 1816. Beverly Farms, Mass. MRS. DIXEY WOODBERRY.

of Delta, Mich., aged 73 years and 8 months, after an illness of two weeks of cancer in the throat. The deceased and family have resided twenty three years at Delta, where they have made many warm friends. They have been identified with Spiritualism for thirty five years. Mrs. Farnham leaves one brother and five sisters, all of whom are Spiritualists. Funeral services were held at the home of Mr, and Mrs. Benjamin Smiths, conducted by Mrs. A. E. Sheets of Grand Ledge, assisted by the writer. The services were listened to by an Intelligent assemblage of neighbors and friends with earnest and respectful attention. The aged husband is patiently waiting for the call to "cross the river" with that calm assurance only known to those who are familiar with the truths of Modern Spiritualism. Lansing, Mich. A. J. CHAMPION.

nor do I expect to do so in future. I say this simply that you may see that I have no person-al prejudice against the regular practitioners, neither am I paid for being here. But there is a principle involved, which I believe may be extended to many other things beside medi-

a principle involved which i benefor may be extended to many other things beside medi-cine. There is plenty of law now. The tendency is to make too many laws. Possibly half of the legislators may be criminals in sight of the law on account of their inability to know what the law is. The present laws against malpractice are sufficient. Who are calling for this new bill? Are people suffering for the lack of suffi-cient protection? Have you any statistics of death caused by irregular practitioners? I have been in this city many years, but I never knew of a single case of death which was trace-able to the ignorance or lack of skill of an ir-regular practitioner. In the matter of surgery it is conceded that no one should try to prac-tice it without sufficient education. I do know, however, of a case of malpractice in surgery by regular surgeons, and I have one in my own family. My boy fell in the country and broke his elbow. He was attended by two regular physicians, and so poorly was the limb treated that he never will have the full use of it again. I wish to say one word about the attitude of the regular school toward homeopathy. It was as bitterly opposed as any of the new methods of treatment that are in vogue to-day. Homeo-paths were abused and ridiculed by the regu-lars, and the amity between them now is not strong enough to allow them to consult in cases where even a man's life may be at stake. I never heard of but one case of consultation by physicians of different schools, and when I learned of it I thought the millennium must be

where even a man's life may be at stake. I never heard of but one case of consultation by physicians of different schools, and when I learned of it I thought the millennium must be near at hand. The homeopaths have now schools and hospitals of their own, and, shame to them, they turn and abuse every one else. If the Legislature can say whom I shall em-ploy as a physician, why may it not name my butcher and my baker? I was not present at the hearing when those who favor this bill were heard, but I understand that they used the argument that we should have certain re-quirements for physicians because we have cer-tain requirements for lawyers. But there is no sort of parallelism between the two cases. Law is a science. It is based upon certain defi-nite statutes and precedents; but medicine is not a science in any such sense. Any regular physician who is candid will tell you so. They have no definite method to tell what is the mat-ter with a man, nor any invariable method for treating him when they have diagnosed his case. It is not easy to overestimate the influence 0280

It is not easy to overestimate the influence It is not easy to overestimate the influence of the mind over the body, and its power in the cure of disease. Every physician knows that the medicine which he prescribes may be the least important item in the treatment of the case. Surg.-Gen. Dale once said to me: 'Mr. Savage, the first thing to do is to have confi-dence in your physician, and then if he does not give too much medicine you may get well.'

not give too much medicine you may get well." I have had many intimacies with physicians. I know of the bread pills, and of the useless things which they must do or lose their prac-tice in the families interested. An old doctor said to me: 'I prescribe liniment not because there is any virtue in it, but because I want people to rub themselves, and they will not do it unless they have something to rub in." What his patients needed was massage, and what do you propose to do, gentlemen? To make it a crime to cure a patient by massage! The fact that people have been oured by prayer, by Christian Science, by faith, is one which people ought to know. In my own ex-perience with hypnotic science I have seen re-

I drove them forth with jeer and scoff; Not all the powers of heaven or hell Combined should bear my darling off.

I armed me madly for the fight: My gates I bolted, barred and locked. At sunset came a sable knight, Dismounted at my doors and knocked. I answered not. He knocked again. I braved him sole—yes, braved his band. He knocked once more. In vain I vain I My barriers crumbled 'neath his hand!

I rushed into the breach; I stood Dazed with the flood of ebblog light; "A victory over senseless wood Adds scanty glory to thy might! A stronger champion guards these walls— A human love, a living heart; And while each earthly bulwark falls It stays thee, awful as thou art."

It stays thee, awful as thou art." My sabre shivered on my mail; My lance dropped headless at his feet; I saw my darling's cheek grow pale, I saw her turn my foe to meet. He passed—my lips alone could move; Mad words of passion forth I hurled— "They lied who said that God was love, Who lets a tyrant rule the world!"

Who lets a tyrant rule the world?" He gathered her to his embrace, While yet I raved in my despair. He raised his vizor from his face; I looked—but iol an angel there. Such conquering love, such mercy rare, Such heavenly pity in his eyes As surely Love Divine might bear When he assumed our mortal guise.

He bent above her dear, dumb lips-Mine own, whom I had loved too well-And struggling from life's last eclipse, They smiled in peace heffable. A westruck I watched. He raised his head, And then, in tones like Summer's breath: "I, whom men call shuddering death?"

And sword and targe aside I flung, Forgetting wrath and loss and pride; To his departing form I clung— "Oh! me, too-take me, too!" I cried; "Without her all is blank—is black; With'her, and thee, so fair—me, too!" A solemu voice came ringing back: "Not yet! For thee there's work to do."

The sunset sank from rose to gray; His accents died away with it; And from my soul, as from the day, The glow and glory seemed to filt; And 'mild my stronghold's shattered strength I knelt alone; yet not alone--Death's angel leit me hope, at length, Through tasks fulfilled, to reach mine own.

In Memoriam. To the Editors of the Banner of Light:

From his residence, 48 Falcon street, East Boston, Mass., Mr. William Donnelly passed to the Higher Life on Saturday morning, Feb. 10th.

Life on Saturday moraing, Feb. 10th. He was a man who was scrupulously conscientious in all his dealings, and true to his convictions of be-lief, duty and principle. He was a thorough Spirit-ualist in belief and knowledge. He was mediumistic, and, with an abiding premonition of his earthly end, he (while in health) so expressed himself to his near i friends, and named two parties as his choice as offiol-ates at his funeral when the time might come, the writer being one. In just three weeks from that time pheumónia developed, and after a brief illness came his transition. When very sick on Friday night, to his anxious, watchful friends who thought each hour would be his last, he prophesied differently, and named the time foward morning; and even so it was, his spirit taking flight about 2 o'clock. Mr. Dounelly was a Mason—a large delegation of his wide harself a medium, and with her bushond



markably successful where the cough has become deep seated.

Scott's Emulsion is the richest of fat-foods yet the easiest fat-food to take. It arrests waste and builds up healthy flesh.



THE **Biography of Satan;**

A Historical Exposition The Devil and His Fiery Dominions,

Disclosing the Oriental origin of the belief in A DEVIL AND FUTURE ENDLESS PUNISHMENT. ALSO,

The Pagan Origin of the Scriptural Terms, Bottomless Pit Lake of Fire and Brimstone, Keys of Hell, Chains of Darkness, Casting out Dovils, Everlasting Punish-ment, the Worm that Never Dieth, etc., etc., ALL EXPLAINED.

BY K. GRAVES.

pp. 123, with portrait of author. Cloth, 50 cents; paper B5 cents. Forsale by COLBY & RICH.



Containing the Principles of Spiritist Doctrine on the Immortality of the Soul: the Nature of Spiritis and their Re-instrumer of the Soul: the Nature of Spiritis and their Re-future Life, and the Destiny of the Human Race, accord-ling to the Teachings of Spirits of high dogree, transmit-ted through various Mediums, collected and set in order by Alian Kardec. Translated from the French, from the Hundred and Twen-ticht Thousand, by Anna Blackwell. The translator's proface, giving, as it does, a fine and readable sketch of Rivall's (or "Kardes's") orperiences, and the exquisitely finished steel-plate portrait of this cele-brated genelleman, are of themselves worth almost the en-tire price of the book. Printed from dupieste English plates, on white paper large 12mo, pp. 438, cloth, price \$1.00. For sale by OOLBY & RIOH.

Health and Power,

A HANDBOOK OF CURE AND HUMAN UPBUILDING By Aid of New, Refined and Powerful Methods

of Nature.

BY E. D. BABBITT, M. D.,

Dean of the N. Y. College of Magnetics ; Author of "Principles of Light and Color," "Philosophy of Cure," etc.

Price, cloth, 25 cents; Leather, 35 cents. For sale by OOLBY & RIOH.



BY REV. MINOT J. SAVAGE.

BY REV. MINOT J. SAVAGE. This work is one of the most dignified and thoughtful dis-cussions of Psychical problems ever written. It embodies the results of more than a score of years of patient research on the part of Mr. Savage, and contains a great number of intensely interesting and woll-authenticated "ghest sto-ries." Indeed, it cannot tail to prove as entertaining as fiction to the general reader, while for those who are inter-ested in psychical research it will be welcomed as one of the ablest, most critical and important presentations of this subject which has appeared since the scientific world has taken cognizance of Psychical phenomena. This volume embraces the subject matter found in The Javage's mas-terly sories of papers which appeared in The Arena during 1892, also his discussion of Psychical Research published some time ago in The Forum, together with an important introductory paper. The cloth copies contain a fine por trait of Mr. Savage. Price, cloth, Sl.00; paper, 50 cents. For sale by OOLBY & RICH.

The Astrology

OF THE Old Testament. BY KARL ANDERSON.

Professor of Astrology. A volume replete with interest, with instructions in As-trology, simplified by tables calculated by the author, so that any one of common education can cast a nativity and judge the figure. This work is especially recommended to all Free Masons, students and man of science. of what year narransion

This work is especially recommended to all Free Masons, students, and men of science, of whatever persuasion. By the science of Astrology, purely magnetical and math-ematical, the well-practiced adopt can read every svent of the past and predict the future. It is the foundation of all things, and the only true guide for man or woman. The mother of Navigation, Astronomy and Surveying -the source of all knowledge, prophecy and wisdom of the an-cient peoples, and of the ten great religions of the past.

Clent peoples, and of the ten great fougions of the past.
 MASONIO TEMPLE, BOSTON, Feb. 17th, 1893.
 KARL ANDERSON, ESQ.: Dear Sir and Brother—I beg to acknowledge, with thanks, the receipt of your very learned and valuable volume en-titled "The Astrology of the Old Testament; or, The Lost Word Regained." I have placed it in the Library of the Grand Lodge of Massachusetts, where I am sure it will be the object of great curlosity and interest. Very truly and fraternally yours, Burkeno D. NIGKERSON, Recording Grand Sceretary.

Cloth, 8vo, illustrated, pp. 502. Price \$5.00, postage 25 cts. For sale by COLBY & RICH.

PRICE REDUCED FROM \$1.50 TO \$1.00. BOOK ON MEDIUMS; or, GUIDE FOR MEDIUMS AND INVOCATORS.

Containing the Special Instruction of the Spirits on the Theory of All Kinds of Manifestations; the Means of Com-municating with the Invisible World; the Development of Mediumship; the Difficulties and the Dangers that are to be Encountered in the Practice of Spiritism. By ALLAN KAR-DEG. Translated from the French by Emma A. Wood, The style of this great work is clear, its spirit admirable, its teachings of the most important character, and no book in the entire range of Spiritial Literature is better calculated to meet the needs of all classes of persons who are inter-ested in the subject. Cloth, price \$1.00. For sale by COLBY & RICH.

Point of Arreement and of Collision with Modern The-ology. The Evolution After Death. The Astral Body-How to Use 1t. A Clear Statement of the Ethics and the Philoso-phy of the Wisdom-Religion of the Orient. A Carcful Re-view of All Points that Interest the American Public. Pamphiet, pp. 30, with portrait of Mrs. Besant. Price 10 ots. For sale by OOLBY & RICH.

For sale by COLBY & RICH. SPIRITUALISM DEFINED AND DEFEND-DED. Bolng an Introductory Locture delivered in the Temperance Hall Acebourne, Australia, by J. M. PEEBLES, Faper, B cents, bostage free, For sale by COLBY & RICH.

Works by Carlyle Petersilea.

The Discovered Country.

"Although 'The Discovered Country' is emphatically a psychological work, it is written in a style so simple in its power that those who run may read. In no single instance is the high, pure tone, which is the characteristic feature, departed from."-Fast London Advertiser.

"No mere quotations or transcripts could do justice to the beauty, comforting descriptions and pictorial delineation of this wonderful work."—Emma Hardinge Britten, in the Unseen Unicerse. 12mo, cloth, pp. 460. Price **\$1.00**.

Oceanides.

"This second volume is graphically described as a 'psy chical novel.' In this respect, no less than in its general tone, it differs from the more occult and spiritually inspired "Discovered Country.' The chief theme of 'Occandids' is the stern law of natural 'affinity' existing between the male and female individualities of the human family, and the mitakes and consequent unhappiness which result on earth from such mistakes." - Emma Hardinge Britten, in the Universe.

Iniverse. 12mo, paper, pp. 418. Price 50 cents.

Philip Carlisle: A Romance.

Philip Carlisle: A Romance. The hero of this thrilling romance is introduced to the reader as a bright, manly lad of twelve years of ago, resid-ing in a quiet village in America. He was rescued by a ship's crew from the sea when a babe, and had been adopted by the steward's wife. At the opening of the story, how-ever, he is thrown upon his own resources, but, meeting a hermit who lives in a cave on a mountain outside the vil-lage, they are of great assistance to each other in many ways. The hermit, who is a musician of rare endowment, teaches young Philip his wonderful art, and in time the lat-ter becomes equally skilled. The varied experiences of Philip are graphically described in the volume. The fact of spirit roturn and communication had been conveyed to him by the old hermit (a sensitive) in early life, and the child, who was also medumistic, had been gradually devel-oped until he proved a useful instrument for the spirit-world. The story is not only entertaining, but it contains much that is valuable and instructive, and constitutes a book that should be read by all Spiritualists. Izmo, cloth, pp. 400. Price S1.265.

Mary Anne Carew:

WIFE, MOTHER, SPIRIT, ANGEL.

The Book will be a valuable addition to the library of overy Spiritualist in the land, as well as a powerful mission-ary work if placed in the bands of those who are inquirers as to the Spiritual Fillosophy and its revelations. 12mo, pp. 252. Price per copy: cloth, GO cents; paper, GO cants.

For sale by COLBY & RICH.



COMPRISING TWELVE LESSONS DELIVERED

COMPRISING TWELVE LESSONS DELIVERED AT THE HEALTH COLLEGE, 8 SOUTH ADA STREET, CHICAGO, BY W. J. COLVILLE, LESSON I-Statement of Being, Relation of Man to Deliy. In-Frayor and Unction: A Study of Desire and Expecta-tion. III-Faith: Its True Nature and Efficacy. IV-Ghemicalization or Crisis. V-Divine and Human Will. YI-The Greative Work of Thought: Our Thoughts Build our Bodles. VIII-Fielepathy, or Thought: Transference and Hypotism: with Practical Directions and Statement of Benedits. VIII-Intuition the True Educator. IX-Diag. nosis. X-A Practical Lesson on the Most Direct Method of Spiritual Healing. XI-Concentration, its Developments and Use: The Real Antidote to Hystoria. XII-Fractical Illustrations of the Oorrespondences between Mental States Acatherette, pp. 189, price 50 cents. For sale by COLBY & RIGH.

There is no Death,

BY FLORENCE MAREYAT.

This singularly interesting book contains an account of Miss Marryat's own experiences in the investigation of the science of bpiritualism. In doing so she claims to have confined herself to record-ing facts, leaving the deductions to be drawn from them wholly to her readers. It is a very convincing work to hand to skeptics, and should be widely circulated. Paper, pp. 355. Frice 50 cents. For sale by COLBY & RIGH.

AN EXPOSITION OF THEOSOPHY.

BY ANNIE BESANT.

Reprint from "The World," N. Y., Feb. 26th, 1893.

BANNER LIGHT. OF

BANNER OF LIGHT BOOKSTORE. SPECIAL NOTICE.

Colby ds Mich. Fublishers and Booksellers, S Boworth Birect (formerly Monigomery Place), correct of Province Sirect, Hostigomery Place), correct of Province Sirect, Hostigomery Place), correct of Province Sirect, Hostigomery Place), corrected and Sciali. The secon paint of the sect by Express, and the secon paint of the sect by Express, and the secon paint of the sect by Express, and the secon paint of the sect by Express, of excision of the secon paint of the secon besit must be paid 0.0.D. Orders for Boots, to be sent by Mail, must he paid 0.0.D. Orders for Boots, to be sent by Mail, must he paid 0.0.D. Orders for Boots, to be sent by Mail, must he paid 0.0.D. Orders for Boots, to be sent by main to the fractional part of a dollar in postagestamps of each order. We would remind our patrons that they can remit us the fractional part of a dollar in postagestamps ones and two preferred. All business operations looking by the sale of Books on commission respectfully declined. Any Book published in England or America (not out of print) will be sent by Handin or parts and orders for our publishing the through the Purchasing De-partment of the American Express Os at any place where that Company has a segency. Agents will give money order, site and ender to an order to have the paper sent for any stated time, free of charge, sceept the usual fee for isming the order, which is scents for any sum under \$5.00. This is the safest method to remit orders.

In quoting from THE BANNER care should be taken so distinguish between editorial articles and correspond-ence. Our columns are open for the expression of imper-sonal free thought, but we do not endorse the varied shades of opinion to which correspondents give utterance. Wame and address of writer in all cases indisponsable as a guaranty of good faith. We cannot undertake to preserve or return canceled articles. Newspapers sent to this office containing matter for impection, should be marked by a line drawn around the article or articles. rticle or articles.



BOSTON, SATURDAY, MARCH 3, 1894. 1880ED BYERY THURSDAY MORNING FOR THE WEEK ENDING AT DATE.

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

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

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

THE AMERICAN NEWS COMPANY, 89 and 41 Chambers Street, New York.

> COLBY & RICH, PUBLISHERS AND PROPRIETORS.

B. Rich Business Manager Lunne B, Bich......Buuner Editors. Luther Colby, } John W. Day, }

Matter for publication must be addressed to the EDITORS. All business letters should be forwarded to the BUSINESS MANAGER.

New Trial Subscriptions!

The BANNER OF LIGHT will (as announced in its prospectus) be furnished to NEW TRIAL subscribers at 50 cents for 3 months.

This offer is made to introduce the paper to those among the public who have not yet formed practical acquaintance with its valuable and sterling contents.

Thanking its regular subscribers anew for their continued kindness, THE BANNER'S publishers desire that this-the veteran journal of the spiritual movement-shall receive its share of support from the new comers into our household of knowledge. With this hope the above offer is made.

The Banner of March 10th

Will be No. 1 of Volume 75, and we propose to give our patrons a fund of choice and varied reading in that issue in honor of the event.

Mr. W. J. Colville will give his views regarding "New LIGHT FROM THE GREAT PYRAMID."

Mr. Albert Morton, of Summerland, Cal., will present No. 2 of his current and interesting series of "PSYCHIC GLEANINGS." Mr. William Brunton will contribute a classic and soulful poem: "A SONG OF THE

HEAVENLY HOME."

miss and be restored to us again. You must not allow this seeming disaster to bear you down or make you discouraged."

Of course the little episode in court at the time of McKane's sentence to Sing Sing, wherein he, with ashen face and trembling voice, in reply to the Judge, said: "I am not guilty. I never did anything wrong in my life," shows a moral obliquity which would hardly justify the lowest of heathen schools in restoring such a man to his former position of influence were he free from prison. The statement hardly adds to his qualifications for restoration in an orthodox school wherein the doctrine of depravity taught flatly contradicts his personal olaim.

The alacrity of our creedal friends to seize upon any lapse among the disciples of the Spiritual Philosophy; the silence of the church and Methodist newspapers, and the sustaining sympathy of the Gravesend Sunday-school and church for McKane in his political career, lead us to the conviction that had the Gravesend church been a spiritual society, its Sundayschool a Spiritualist Lyceum, and "Boss Mc-Kane" a Spiritualist conductor of the latter, our Methodist brethren and their journals would have found voice, and the country would have rung with their denunciations of Spiritualist teachings and their practical results. Would it be proper for us to seek for the discriminating key to this course in the announcement of Bishop Vincent at the Methodist Social Union banquet in this city last week: "I believe in the holy Catholic church and the communion of Methodist saints, and in the brotherhood of the saints of all other denominations"? Brother McKane must be one of the "Methodist saints" in his own opinion, for his boast to the court was: "I never did anything wrong in my life." Few who have been canonized ever reached that pinnacle of perfection.

P. S.-Since writing the above, the telegraph informs us that a large Methodist assemblage in New York City declared that "overy good Methodist in New York rejoices that McKane is going to prison." In that feeling they are in accord with "the brotherhood of all other denominations," as well as all unaffiliated good, moral citizens. We publish the fact with pleasure.

Was It in a "Pickwickian Sense"?

"Massachusetts means business. . . . It means equal rights and equal opportunity, the best advantages for any child of man that lives, and it makes my blood boll when I find men complaining that Massachusetts and her laws are unjust, unfriendly and unequal. . . I want, and so do you, to give equal right, equal opportunity, fair play and justice to every citizen to every inhabitant of Massachusetts."-Gov. Greenhalge at banquet, Young's Hotel, Feb. 20th.

Did the Governor mean it? Did he mean just what his words expressed, or were they a kind of political and rhetorical whipped-syllabub to grace the dessert after heavy dining, to tickle the ears of the public?

How does the spirit, the animus of the proposed "Doctors' Plot" Act, officially recommended by the Governor in his inaugural message-a close corporate Act conferring special and exclusive privileges and powers upon a medical class, with fine and imprisonment for all others, sixteen times repudiated by Massachusetts, but resurrected and pressed upon the present Legislature by Governor Greenbalge against the spirit, wishes, protests and rights of the citizens of this State, an effort suddenly sprung and attempted to be railroaded through the Legislature-how does that species of special opposition to the rights, liberties and welfare of all citizens of the State illustrate the political and rhetorical highfalutin quoted above?

We trust that the sound sense, the clear. non-partisan view, and the spirit and pride of which appears on page seven of the present issue. liberty and equal justice which has been the proud boast of our people, will lead our legislators, for the seventeenth time, to bury this shameless Act in the overwhelming defeat it deserves. Then we can congratulate the Governor that his words at/the banquet referred to meant something, and during his administration, at least, the State will continue to enjoy its old proud distinction of being the Commonmonwealth, par excellence, of equal justice and liberty for all its citizens.

Re-embodiment.

Some time since The Popular Science Monthly contained an essay from Prof. Tyndall entitled: "Ethics and Evolution," in which he virtually adopted the doctrine of reincarnation: that the man is his soul, and this soul returns to earth many, many times, gaining progress each life-and just as the bulb each year sends forth its new body of leaves and blossoms, which in due time disappear, leaving another layer on the bulb, representing the year's growth-so do we add to our soul, each life, the experience we gain whilst on earth.

THE BANNER fully endorses this positionnotwithstanding that some Spiritualists do

not. We gave this subject attention years ago, when our good, truthful, devoted medium, Mrs. J. H. Conant, presided in our spiritual circle-room. Many discussions has the senior editor of this paper had in private with spirit-intelligences through her organism in regard to the reëmbodiment idea-the spirits favoring it," although Mrs. C. in her normal condition strenuously, repudiated it Learned intelligences asseverated through herorganism that they had been reembodied on this and other planets many times, and hoped to be many more. thereby growing wiser and wiser through the eternities. They stated that all trance mediums were "reincarnated" beings, some having had their desires, as spirits, gratified in this respect oftener than others; that Mrs. Conant was such an efficient and reliable medium because she had been reëmbodied many times; that, in a previous physical form, she was an inhabitant of Egypt hundreds of years ago; that her then name was Eselda, and that (entranced) she used to deliver lectures in a temple set apart for the purpose, which were given through her Egyptian organism to the multitude, who listened with rapt attention.

On a certain occasion a spirit controlled Mrs. Conant at a private séauce, and informed the senior editor that he (the spirit) once visited a seer in Scotland to have his fortune told, when, among other strange things, this seer informed him that there would be born on the earth three hundred years from that time a female, through whom disembodied spirits could communicate, and that the woman he was then speaking through (Mrs. C.) was the one that was foretold.

Fund for the Destitute Poor. DONATION MONEYS RECEIVED.

We have received since last report the following sums in aid of this worthy and useful department of THE BANNER'S work: S. C. Crane, \$2.50; John Hibberd, \$5.00; A. G. F., \$1.00; Mrs. H. W. Lincoln, \$2.50; H. R., \$1.00; Friend, \$2.50; Mrs. O. M. North, \$2.50; C. P. C., \$5.00; H. M. Bradley, \$2.00; Columbus Wells, 50 cents; Mrs. Geo. Vorhauer, \$2.50; Susan L. Porter, \$3.00.

Ar John Eggleston writes, in re the stock argu ment used by doubters of the necessity of the condition of darkness at séances for certain phases of physical manifestations:

cal manifestations: "Intelligent spirits say that light produces motion among the refined particles used in outworking the phenomena and therefore they can manifest better where the light is mostly excluded. This seems rea-sonable when we see the photographer throw a dark cloth over his camera as soon as he obtains the im-pression of the sitter-developing the picture in a dark closet to prevent a disturbance of the image on its sensitive plate; seeds are also placed in the dark to germinate, and vegetables sprout sooner in dark-ness than in light."

The Freethinkers' Magazine for March is a Prof. Tyndall memorial number. It contains articles on the late Prof. John Tyndall from Prof. Huxley, George Jacob Holyoake, Moncure D. Conway and Charles Watts of England; Elizabeth Cady Stanton, Parker Pillsbury, Prof. C. de B. Mills, Prof. A. L. Rawson, T. B. Wakeman and B. F. Underwood of this country. Price, 20 cents. Address, Freethinkers Magazine, Buffalo, N. Y.

Attention is called to the request for evidence of cures by "irregular" practitioners, which is made in another column by J. Winfield Scott, in the interests of the remonstrants against medical tyranny in Massachusetts and New York.

Attention is called to the card of Dr. Dumont C. Dake-a physician of many years' experience-

MEETINGS IN BOSTON.

Boston Spiritual Temple, Herkeley Hull, 4 Berkeley Bireck - Lociures Bunday at 1014 A. M. and 74 P. M. Mrs. Ada Foyo, spoaker for March. William H. Banks, President. The liefping Hand Society of the Boston Spiritual Temple moeting & P. M.; to as & F. M.; public meeting 7% F. M. Business moeting & P. M.; to as & F. M.; public meeting 7% F. M. Business Lucetto Wobster, President.

Lucetto Wobstor, Freshent. First Spiritual Temple, corner Newbury and Exeter Hiroets.-Bpiritual Fraternity Boclety: Sun-days, at 24 p. M. Sunday School at 11 A.M. Boclable Wodnesdays at 754 p. M. Other meetings announced from platform. Seats free. All are wolcome.

The Veteran Spirituniists' Union meets the first Wednesday of each month at Gould Hall, No. 8 Boylston Place, at 7% P. M. Dr. H. B. Storer, President. Children's Progressive Lyceum meets every Sunday morning in Red Men's Hall, 614 Tremont street, at 10%. All welcome. J. B. Batch, Jr., Conductor. The Ladic's Lyceum Union meets every Wodnesday. Business meeting at 4 P. M. Support at 8. Entertainment in the evening.

Engle Hall, 616 Washington Street.-Sundays at 1 A. M., 2% and 7% P. M.; also Wednesdays at 3 P. M. E. Tuttle, Conductor.

Bathbone Mall, **694** Washington Street, cor-ner of Khoeland.-Spritual meetings every Sunday at 11 A. M., 2% and 7% r. M. (7% r. M. meeting in Commer-ial Hall) Thursday at 2% r.M. N. P. Smith, Ohairman. Harmony Hall, 724 Washington street.-Meet ings are held every Sunday at 11 A. M., 2% and 7% F. M.; also Tuesday and Thursday 5 F. M. W. L. Lathrop, Conductor. "America Hall, 724 Washington Street., Meetings Sundays at 10% A. M. Sind 2/4 and 7/4 P. M. Good mediums, fine music. Miss A. Peabody and Dr. S. II. Neike, Con-ductors.

The Ladles' Industrial Society meets every Thurs-day afternoon and evening at Dwight Hall, 514 Tremont street. Ida P. A. Whitlock, President.

Hollis Hall, corner Washington and Hollis S'rects.-Meetings Sunday at 11 A. M., 2/5 and 7/5 P. M.; Tuesday at 2/5, test meeting. Every Friday ovening, social and dance. M. Adeline Wilkinson, President.

and dance. M. Adolino Witkinson, Fresheeni. First Spiritunilist Ladies' Aid Society Parlors, 1031 Washington Street.-Business meetings Fridays, at 4 p. M.; Toa at 6 p. M.; Sociel meeting at 7½ p. M. Pub-lio Circle last Friday in each mouth at 3 p. M. Mrs. A. E. Barnes, President. Society of Psychical Evolution will hold meetings Sundays at 10% A. M., 22% and 7% p. M. Good music. Marle A. Chase, Director.

Montgomery Hall, 735 Washington Street.-Meetings every Sunday II A. M., 2½ and 7½ P. M., and every Wednesday 3 P. M. Dr. A. O. Davis, Conductor: Unity Hall Spiritual Conference, 724 Washington street, meets every Thursday evening at 8 o'clock. Good mediums; good music. Chas. O. Gridley, Conductor. The Home Rostrom (21 Soley street, Charlestown).--Meetings Sundays and Tuesdays at 7% P. M. Dr. E. M. San-ders, President.

Chelsen.-Spiritual meetings every Sunday at 75 Central Avenue at 2½ and 7½. W. Anderson, Chairman.

Boston Spiritual Temple, Berkeley Hall .-The morning service opened with the singing of the "Sweet By-and-By," led by Mr. George B. Cutter, with cornet accompaniment by Mr. W. H. Boyce. A poem was then read entitled "Prayer." After the singing of one of his beautiful songs, Mr. J. Frank Baxter announced as the topic for the morning's lecture, "Prayer, and Its Efflency." The speaker said, in substance: There is much difference of opinion re-garding the utility of prayer. Many have criticised funeral and other puble services conducted by me be-cause they were not opened with prayer. The old theory used to be that this world was the centre of the universe, and that the blue, starry sky over our heads lay between this world and the throne of God and the angels. To-day it is strange that any can accept a theology that is founded upon these old-time opinions. The up-turned face and hands, and the terms used indicate belief in a personal God who sits upon a throne governing the world, and also a be-lifet that his laws and purposes can be changed by our supplications. cornet accompaniment by Mr. W. H. Boyce. A poem

lief that his laws and purposes can be changed by our supplications. Prayer grew out of the custom of offering sacrifices where the devotee prayed for mercy from his solf ap-pointed gods. In the old Bible times God was pleaded with to aid the people in war, to bless those who were friendly to them, and pronounce curses upon their en-emiles. Primitive prayer presupposed a God that could be persuaded to act differently from what he would do otherwise. would do otherwise. We believe in an Over-ruling Power, but let us ever

would do otherwise. We believe in an Over-ruling Power, but let us ever remember that we are all members of one great fam-ily of whom God is the Father. But the question arlses, To whom shall we pray? I reply that it depends upon what we want, and from what source the want can best be supplied. There should be a definite object in prayer. The peculiar customs of the Church. In regard to special days of prayer were referred to by the speaker, and the results presented, followed by the question, "Does not God know best what we need?" If you say "No." you deny the omnipotence of the great Ruler; if "Yes," why then ask in dictation to the Almighty? We do not believe that God interferes in human affairs, but that natural law governs in this great universe. What evidence is there, really, that God answers prayers? The facts of the history of the past were presented as proof that more came because of the ob-servance of the laws of nature than in answer to any especial prayer. The life of President Garfield was not saved, although the whole nation united in prayer for that object. "President Garfield lives," they will say, "and our prayers were answered;" but we say that is in no sense an answer to a supplication. The conclusion is that nature's laws are unchange-able. If we must pray, let us pray for possibilities, and be

able. If we must pray, let us pray for possibilities, and be careful to whom we pray; that is, to the source from whom the answer may come, whether God or humanwhom the answer may come, whether God or human-ity. We may come *en rapport* with spirits and mor-tals so as to obtain auswers to prayers made to them; and we should endeavor to answer our own prayers. Prayer is an aspiration, a desire to become better, "the soul's sincere desire." True prayer is the voice of the soul. The meeting closed with a vocal selection. "We Never Say Good by." yery finely rendered by Messra.

subject. Daisy Hurford gays a recitation at the con-clusion of the Banner March, Mr. Alonzo Danforth, a reading on "Addiumship:" Justine McNaughton and Helen Higgins, recitations, Miss Gonje Bowen, plane solo; Eddie Hill, a song. Remarks by Dr. Hale

plano solo; Eddie Hin, a suny. Ayuna and a solo; Eddie Hin, a suny. Ayuna and a solo; Eddie Hin, a suny. The Lyceum will observe Anniversary Day March Sist; and on April 1st a holiday entertainment at the Casino Building on Tremout street will be given. The BANNER or LIGHT is on sale at this hall overy Sunday. GEORGE S. LANG, Soo'y.

First Spiritual Temple, corner Exctor and Newbury Streets.-Dr. F. L. H. Willis gave the closing lecture of his course on Sunday afternoon, Feb. 25th. His subject was "Life's Discipline.". [We shall print a synopsis of this able discourse next week .-EDS.]

Mr. W. J. Colville will occupy the rostrum at the Temple during the month of March. Services at 2:45 P. M.

Knights of Honor Hall, 730 Washington Street .- That old-time worker, Mr. Eben Cobb, held a meeting in this beautiful hall last Sunday afternoon.

Street.—That old-time worker, Mr. Eben Cobb, held a meeting in this beautiful hall last Sunday afternoon. Music was furnished by Agnes Sterling, sepranc; Mrs. Mary F. Lovering, contraito; Georgo F. Cleveland, basso, and L. W. Baxter, tenor.
 Mr. Cobb said that he had never really laid down the work, but had been out in the religious world, had attended its meetings, and was surprised to see how greatly it has advanced, having laid aside many creeds and banished the old devil of theology. Spiritual lit-rature is doing more for the establishment of liberal thought than many suppose. The Jewish Jehovah and the cods of the Greeks are laid away, the God of Spiritualism has come to enlighten the world, and old creeds are fast passing away. The time has indeed come when theology shall no longer dictate to human-ity the way of life.
 Mr. Cobb concluded his remarks by oxtending a hearty welcome to those present, who had come in such large numbers to greet him in this opening hour. Mrs. Altee S. Waterhouse, one of the oldest workers in the Ladles' Aid Association, followed with a warm welcome to Bro. Cobb as he resumed his place in the public work, and stated further that the spirit-world joined most heartly in the welcome.
 Mr. F. A. Heath spoke very earnestly regarding the knowledge which had come to him in place of the old faith of the church, and gave several names of spirits present which were well known.
 Mrs. A. Forrestor said that angel volces had called Brother Cobb back to this work, and prosperity shall attend this meeting. Several excellent psychometric readings were given by her control.
 Arthur McKenna gave the names of several who glady added their volces of welcome.
 Dr. C. E. Huot thought it was high time for Spirit-ualism to come to the front and take its place among the sciences of the present century. He gave tests of spirit presouce.

Dr. II. F. Tripp was glad to appear before this audi-ence ere his departure for Onset, where he will pass

ence ere his departure for Onset, where he will pass the summer. Mrs. Howe gave names of friends who have passed on, among them a French bishop in the Episcopal Church, giving the English name of Baker, well known as a member of the Knights of Honor. Mrs. Jennie K. D. Conant remarked that she was more than glad to welcome Brother Cobb upon this platform. Several fine, tests were given by her con-trol.

platform. Several fine, tests were given by her con-trol. Mrs. Collins was the last speaker, and said that the angels were not walting for the "Sweet By-and-By" to meet their loved ones, but that they are with them in the present to cheer and bless. We may all possess this knowledge, and feel that the shining ones bend a listening ear to the dear ones in the mortal. The hall was well filled, and we learn that at the evening session there was hardly standing-room. In addition to those who took part during the day there were Dr. A. H. Richardson, Dr. C. H. Harding, Mrs. Soule, Dr. Wm. Franks, Mrs. Davis, Mrs. Thomas, Mrs. Shackley, Mrs. Stratton, Mr. C. Chaapel and the Nolen family. The meeting was a grand success. F. A. HEATH.

Harmony Hall .- Tuesday, Feb. 20th, our circle was exceedingly interesting, Mrs. Stratton, Mrs. Fogg. Mrs. Buck, Mr. Gridley, Dr. Lathrop and others giv-

Mrs. Buck, Mr. Gridley, Dr. Lathrop and others giv-ing fine tests. Thursday "Wild Rose " held two receptions, which were very successful; both programs were heartily commended, little Eddie Hill. Miss Alice Allen, Miss A. N. _____, Mrs. Williams, Mr. and Mrs. Walter An-derson, Mr. C. O. Gridley, Mrs. Jennie Hill, Dr. C. D. Fuller, Dr. J. M. White, Miss May Eddy Mathews, Miss L. Muriel Stone, Mrs. Piper, Mr. Marston, Miss Florence Hutchinson, Mr. James Varcoe, Miss Jennie Mullen, the little Misses Hatch and W. L. Lathrop taking part, and Mr. H. W. Martin presiding in his accustomed happy way. We thauk our friends most cordially for decorating the hall (a surprise to us) and for rendering the program. Friday the circle was well attended. Mrs. Stratton, Mr. Gridley, Dr. Lathrop and others were the medi-ums.

Mr. Gridley, Dr. Lathrop and others were the medi-ums. Sunday morning, a fine circle. Mr. Littlefield, Mrs. Stratton, Mr. Hancock, Mr. ;Martin, Mr. Gridley, Dr. Lathrop and others gave abundant evidence of spirit-presence. In the afternoou Mr. Gridley, Mr. Wright, Dr. White, Mr. Varcoe, Mr. Hersey and Dr. Lathrop were most satisfactory in their work. In the evening Mrs. F. Stratton, Mr. C. O. Gridley, Mr. H. B. Her-sey, Dr. C. D. Fuller, Mrs. 8. E. Bioh and Dr. Lathrop took part, and little Eddie Hill sang. Thursday, March 20th, at 2:30 and 7:30 P. M., we shall celebrate Eastertide by holding a "Talking Flower Festival." Tickets 16 cents. Meetings on Tuesday, Thursday and Friday at 3 P. M.

P. M. The BANNER OF LIGHT, the oldest Spiritualist pa-per extant, for sale at all our meetings. W. L. LATTHOP, Conductor.

1490 Washington street, corner E. Canton street.

Hudson Tuttle, Esq., will narrate "THE STORY OF A CRIME: A PSYCHOLOGICAL STUDY."

Mrs. B. F. Smith's department of Spirit Messages, and the cogent Answers to Questions by Mr. W. J. Colville's guides, will be of special interest.

OTHER CHOICE ARTICLES, THE USUAL MIS-CELLANY, BANNER CORRESPONDENCE, etc., will make the issue a memorable one.

BT Those who are accustomed to send regular orders for THE BANNER should bear the above stated facts in mind, and make arrangements to meet an added demand-which we feel sure will be aroused on the part of the public.

The Wolf (Political) and the Lamb (Methodistic).

The political and judicial drama just closed in Brooklyn, N. Y., by the sentencing of one J. Y. McKane to Sing Sing prison for a term of years, has claimed the attention of the whole country, because of some of its singular features. McKane has been a well-known political party "Boss" for his section, with Gravesend as its center of operations. He was an avowed "pious" man, a member in good standing of the Methodist Episcopal Church, a generous supporter of its activities, and for years the Superintendent of its Sunday school-and as such, the teacher of the children and youths belonging to its church and congregation.

And yet he has for years been the active political disciple of such men as Jacob Sharp and "Boss Tweed," well known as convicted criminals who served their terms in State's prison. As such, McKane, by forgeries and other orimes against the civil and political rights, not of his neighbors only, but of the citizens of the State and the country as well, has been sentenced to the same prison. The facts were unmistakably proven before a jury of his peers. The proof was clear, convincing, irrefutable. His conviction and sentence to years of imprisonment resulted, to the gratification of all fair-minded people without respect to party.

: We had it in our heart to extend our commiseration to the church and Sunday-school at Gravesend, and to the general Methodist publie for having unwittingly not only nurtured, but highly honored, as well as shielded, a wolf concealing himself under the woolly covering of a Methodist lamb, but we have not yet seen in the Methodist press, or any quotation from its large family of Christian Advocates, any repudiation of the criminal or his crimes. This silence was, however, broken on a recent Sunday by the assistant superintendent of "Boss McKane's' Sunday-school, who, in addressing the school, employed such phrases, condoning the crime and the oriminal, as these: "You all know what has happened. It has plunged us all in grief. We retain our belief in him. I earnestly think he will soon be delivered from his ene. found under that heading.

BY A magnetic healer in England showsby an article which we give elsewhere from the London Medium and Daybreak-that the battle. for freedom of choice as to medical practitioner, etc., is being pushed there at the present time; and his views can be profitably read in this country too. How do the American homeopaths, who are now striking hands with the allopaths to put down medical liberty in this country, relish the very submissive way in which the English homeopaths appear-" hat in hand, and eye on ground " before the mighty 'regulars"-as portrayed in this letter.---A correspondent informs us that the "regulars" in France are also on the move for the restriction of such medical rights as have been hitherto possessed by the citizens of the Gallic republic.

The Banner of Light earnestly appeals to all Spiritualists, at home and abroad, to rally around it, and by an increased patronage aid its publishers in doing a yet greater work in the world for the Cause so dear to their

hearts.

GP Geo. A. Fuller, M. D., of Worcester, Mass., writes recently: "Everywhere I go I speak a kind word for the mediums' friend, and stand by the BAN-NER OF LIGHT. My best wishes go out for all connected with its publication."

Peruse carefully the telling sentences of Hudson Tuttle, as he arraigns on our first page "The Doctors in Ohio." Massachusetts doctors are proving themselves just now to be of a piece with the Western medicost

We note that a lecture on "Outlook and Insight" was delivered by Mr. George A. Bacon, in the chapel of All Souls Church, Washington, D. C., on Wednesday evening, Feb. 14th.

A good account of the Legislative hearing at the State House, Boston, Wednesday, Feb. 21st, in remonstrance to the proposed "doctors' plot" law, will be found on our third page,

"Regulars" and their friends in Massachusetts hould read the searching questions propounded by "Old Colony " in another column.

EP Read the "Banner Correspondence" on an. other page; much matter of practical interest will be



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

Dr. G. C. Beokwith-Ewell speaks in Bridgeport, Ct., Sundays, March 4th and 11th; in Hartford, 18th and 25th; in Marlboro, Mass., March 28th. Will respond to week-day calls in vicinity of above places. Ad-dress 206 State street, Bridgeport, Ct. Dr. F. H. Roscoe of Providence can be engaged in or near Boston for March 30th or 31st by addressing him 151 Broadway, Providence, R. I. Dr. C. H. Harding has the 25th of March open for engagement; has also open dates in April. Address, for the present, 10 Snow street, Providence, R. I., care of B. Beyser. Mrs. M. A. Brown has removed to art Column

Mrs. M. A. Brown has removed to 375 Columbus Avenue, Boston, Mass.

Avenue, Boston, Mass. Mr. J. Frank Baxter concluded Sunday last his present season's engagement at Berkeley Hall, Bos-ton. His next work is in Bath, Me., where he speaks on Sunday, March 4th. In April, his first Sunday-the ist-will be in Lynn, and the remaining four Sun-days in the Opera House at Columbus, O., and each Tuesday and Wednesday evening in the Masonic Ca-thedral of that city. Saturday, March 3ist, he will speak in Boston, giving the Anniversary address for the Children's Progressive Lyceum. Special notice later.

later. Mrs. Kate R. Stilles has been speaking in Pittsburgh. Pa., during the month of February to crowded houses. The first two Sundays in March she will fill an engagement with the society in Alleghany, Pa. The last two Sundays in March she will be in Water-town, N. Y. The month of April her engagements are in the vicinity of Boston. A few open dates re-main for May and June, for which she may be ad-dressed at, 354 Columbus avenue, Boston, Mass. Mrs. Netto Hold Hording of 14 George street Kast

Mrs. Nettle Holt Harding of 14 George street, East Somerville, would like to correspond with societies wishing her services for Sundays, May 6th, 13th and 20th, 1804.

Big and Andrew Schuler and Baladysh May of the form and Bdgar W. Emerson is engaged as follows: New York Olty, the Sundays of March; Washington, D. O., the Sundays of April; Fitchburg, Mass., May 6th; Haver-bill, Mass., May 18th; New Bedford, Mass., May 20th, Otto: 27th

Mrs. Julia E. Davis, platform test medium, has open dates in March and April. Would be pleased to correspond with spiritual societies in regard to en-gagements. Address 14 Portsmouth street, Cambridge.

Mrs. Cora L. V. Richmond has spoken in Washing-ton D. C., during February, for the First Spiritualist Society, and will occupy its platform for the Sundays of March. She is having excellent success in her work—which remark is also applicable to her classes —two of which she conducts each week.

- With the second to be conducts cach week. Mrs. H. S. Lake delivered two lectures at Ashta-bula, O., on the evenings of March 1st and 2d; she begins an engagement with the Buffalo, N. Y., So-clety, March 4th; will return to her Cleveland charge April 1st. Her Camp engagements are Lake Brady, Hazlett Park, Mt. Pleasant, Cassadaga and Lake George.

Hazlett FBFR, Mr. Associational speaker, etc., George. Prof. Silas W. Edmunds, inspirational speaker, etc., will answer calls to lecture and conduct funerals within a radius of one hundred miles of New Orleans. Call on or address him at 452 Tulane Avenue, New

Oscar A. Edgerly's engagements for the immediate future are as follows: February and March, with the Society of Modern Spiritual Thought, Minneapo-lis, Minn.; April, with the Religio-Philosophical So-ciety of Baltimore, Md.; May, with the First Spiritual Church of Pittsburg, Pa.; June, with the Temple So-ciety of Anderson, Ind.; July, with the Northwestern Camp-meeting Association of St. Paul and Minneapo-olis, Minn. From the 5th to the 14th of August, with the Mississippi Valley Camp-meeting Association, Olinton, Ia.; and from the 23d of August to the 27th, with the Hazlett Park Camp, Mich. October is en-gaged with the Temple Society of Watertown, N. Y.; Nov, 4th and 11th with the Spiritual Society of New Bedford, and Nov, 18th and 25th with the Spiritual Society of Fitchburg, Mass. Will be pleased to hear from societies desiring to engage a trance speaker for September. Address during February and March, Hotel Clinton, Minneapolis, Minn. Oscar A. Edgerly's engagements for the immediate

bod by," very finely rendered by Messrs.

Never Say Good Dy," very linely rendered by messrs. Cutter and Boyce. The evening service opened with "The City Just Over the Hill," sung by Mr. Cutter. After the recital of a poem by Miss Johnson. a discourse was given by request on the subject of "Spiritualism: Is It of God or the Devil? Is It Jesus taught or Anti-Christ? Is It Biblical or Non-Scriptural? Is It Reasonable or A baurd?"

request on the subject of "Spiritualism: is it of God or the Devil? Is It Jesus taught or Anti-Christ? Is It Biblical or Non-Scriptural? Is It Reasonable or Absurd?" Mr. Batter spoke first of the skepticism of the Church, which raises its hands in holy horror at the mention of the word Spiritualism. But immortality lies at the foundation of the doctrines of the Church; it is, likewise, the foundation of Spiritualism, and Spiritualism is based upon phenomena. It is not a theory, but an established fact. The newspapers are inquiring into it, and even many theologians are open to conviction. But the Church is generally op-posed to Spiritualism, because it thinks the latter in-vades its rights. The spiritual gifts among men to-day were prac-ticed in the early Christian Church, and have been to this day; and these gifts, the speaker said, were clearly God-given. Jesus taught the Golden Rule which underlies the teachings of Spiritualism. He showed very conclusively that the Bible is full of Spiritualism. The 12th chapter of First Corinthians was clied as a proof of the existence of what St. Paul is pleased to cal "Spiritual Gifts," of which he would not have them ignorant. Having answered the first three portions of the subject in the affirmative, Mr. Baxter proceeded to deduce facts to show that Spiritualism is not absurd, but strictly in accordance with reason; but, before passing, be referred to the stories of spirit-return of which the Bible is full, and said that all of them are accepted by the Church, no matter how absurd they may be. We read that Ezekiel gave sciences, and that the egirit entered him, causing him to harangue the people. Mediums of all kinds are spoken of in not. I am one of thy brethren, the prophets." At the moto believe all the physical manifestations of the spiritualist, it is in accordance with reason. The speaker, in closing, urged upon every one the importance of honesty and manifestations of the spiritualist. It is no accordance with reason. The speaker, in closing, urged upon every

POINTS.

Mr. Jacob Edson, who is a constant attendant at the meetings in Berkeley Hall, is very sick at his home on Brookline street. That gifted and popular lady, Mrs. Ada Foye, will occupy this platform as speaker and test medium dur-ing the month of March. F. A. HEATH.

Ing the monin of march, F. A. HEATH. The Helping Hand Society held its regular meeting Feb. 21st at Gould Hall, No. 3 Boylston Place. Busi-ness meeting at 4 P. M., Miss Webster, President, in the chair. At 6 a "Mum Supper" was served, which afforded much amusement. In the evening an Apron Sale and Social, together with good music. L.

The Children's Progressive Lycenm held its

regular session last Sunday in Dwight Hall, 514 Tremont street. The exercises opened with singing by the school and the reading of an invocation by the Guardian. The topic of the day's lesson was a con-tinuation of last week's: "What Do You Understand by Mediumship?" Mr. Wood spoke briefly upon this

The First Spiritualist Ladies' Ald Society met at 1031 Washington street, Friday, Feb. 23d. After a short business meeting a circle was formed, which was very fully attended, and many satisfactory tests and communications were received. In the evening, following a song by Miss Amanda Balley, re-marks were made by Dr. Baker and Mr. Eben Cobb; Dr. Huot gave some excellent tests. The meeting closed with a service of song led by Mr. George Cleve-land land.

On Friday and Saturday, March 2d and 3d, the mem-bers of the Society will have a sale of fandy articles in their pariors, 1031 Washington street, and each even-ing during its progress will furnish a fine entertain-ment, consisting of music, reading, tableaux, etc., for which the best talent has been engaged. The Society will also provide each day an old-fashioned supper, the members appearing in the costumes of "ye olden time." Admission to evening entertainment, ten cents; supper tickets, fitteen cents. As the receipts are to be given wholly in ald of the poor, it is hoped that the triends of the Cause will not only come themselves, but bring their friends with them, and thus help to make this benevolent effort a financial success. A delightful time is assured to all. J. F. EATON, See'y pro tem. On Friday and Saturday, March 2d and 3d, the mem-

Hollis Hall .- The Indian Peace Council, Tuesday, Feb. 20th, was large, and full of interest. Nearly all the mediums gave their Indian guides an opportunity to express themselves in their own peculiar way. The Saturday afternoon meetings are growing in numbers and interest; this is truly a spiritualistic re-

numbers and interest; this is truly a spintualistic re-vival. The same earnest spirit seemed to continue, and exhibited itself on Sunday morning in the developing class. The afternoon meeting was unusually inter-esting. The tests given by the following mediums were to the point: David Brown, Osgood Stilles, Mrs. Robbins, Mrs. M. Adeline Wilkinson, Mr. Rollins, Mr. Littlefield and Dr. H. F. Tripp. In the evening the first hour was given to Dr. Pfelfter, who spoke on Hypnotism in an earnest and most practical manner. The Doctor will be with us again some Sunday evening. Dr. Wm. Franks gave wonderful readings from arti-cles placed under a glass receiver; Dr. Franks will be with us again Sunday evening next.

The Home Rostrum (21 Soley street, Charlestown, Dr. E. M. Sanders, President) .- The meeting of

Bown, Dr. E. H. Banders, A testender, and thighly appre-ciated. Feb. 22d, the services held at 2:30 were ap-propriate to the national holiday. Hymn, "Amer-ica"; invocation and remarks by Mrs. Hodgdon; original reading in prose and poem by Miss Curits; Mrs. Bray and Dr. Willis in remarks and tests; Miss Rich, poem; Mrs. Rich, remarks and tests; Dr. Davis, tests; Mrs. Buok, Dr. Leighton, remarks; the Ohair-man followed with remarks, The service was a grand success; Mrs. Carlton, or-ganist. The evening services were attended by a full house. A pleasing feature was Mr. Butler in organ solos; Mrs. Rich gavé an original poem. Feb. 26th, invocation and remarks, Mrs. Hodgdon; original poem, Miss Curits; organ solos, Mr. Butler; tests, Mrs. Bray; psychometric readings, Mrs. Hodg-don and Chairman; Mrs. Campbell, organist. BANNER OF LIGHT on sale at every meeting. C. B. Feb. 20th was largely attended and highly appre-

America Mall .- In spite of the cold weather the three sessions last Sunday were very well attended. We had with us the well known speaker and platform We had with us the well-known speaker and platform test medium, Mrs. May Popper of Providence, R. I., who delighted the audence with a few well-chosen remarks and satisfactory tests. Recitations by Miss Judkins were highly appreciated. Dr. Neike's re-marks on the "Doctors" Piot Bill" were most timely and to the point. He advised his hearers to read the BANNER OF LIGHT, which voices the wishes and will of the freedom-loving people. We also had the pleasure to listen to the following well-known and most excellent mediums: Mrs. J. A. Woods, Mrs. A. Osborn, Mr. Haynes, Mr. Spencer of Providence, R. Jones, Dr. C. D. Fuller, Dr. C. L. Willis, Mrs. A. M. [Continued on fifth nages]

[Continued on fifth page.]

MARCH 8, 1894.

ÖF BANNER LIGHT.

A Liquid Discovery

FOR THE CURE OF Piles and Hemorrhoids, Eczema, Inflammatory Rheumatism, Erysipelas, Canker, Catarrh, CUTS, BRUISES, BURNS, SCALDS, ALL SURFACE INFLAMMATION. AND

CONVINCING **TESTIMONY**.

JAMES F. BABCOCK,

CHEMIST AND CHEMICAL EXPERT, Late Professor of Chemistry in Boston University and Massachusetts College of Pharmacy, Analyst to the City of Boston, Mass., State Assayer, etc.

27 SCHOOL STREET, BOSTON, May 15, 1893. This certifies that I have made a chemical examination and analysis of the preparation known as X-ZALIA with the following result: X-ZALIA is free from alcohol, and contains no compound of Arsenic, Mercury, Lead, Copper, Zinc or other metallic salts. It is free from Opium or any poisonous alkaloid. I have no hesitation in declaring that X-ZALIA may be freely used with entire safety.

It contains carefully prepared extracts of bland and soothing vegetable elements which have never before, to my knowledge, been combined in a medicine, and involves what may be fairly claimed as a DISCOVERY in the Pharmacy of this class of remedies.

Respectfully, (Signed) JAMES F. BABCOCK.

BIJOU THEATRE, New York, Feb. 24, 1894. X-ZALIA MEDICINE COMPANY, Boston, Mass.: Gentlemen-I take pleasure in giving this testimonial for your medicine, X.ZALIA, her case, and I feel under obligations to you

Feb. 7th, by reason of an imperfection in the stage floor I slipped and turned my ankle. A few minutes after the accident it commenced to swell and pain me very much, and it was with great difficulty that I was enabled to take part during the balance of the performance. I went on in the evening, but was in so much misery and suffering that I was only able to drag through my part. Near the close of the performance our manager came to me and suggested that I use X-ZALIA. I had never heard of it before, but was willing to use anything to obtain relief. If e presented me with a bottle, which I took home, and applied by bathing the affected parts with the remedy, hot, and also saturated some flannel with the hot X ZALIA and bound same around my ankle and retired. I was at once greatly relieved of the pain, and the next morning, to my aston-

While dancing at our matinee performance,

ishment and surprise, my ankle was as well as ever. So much good did it do me that I suggested the use of the remedy to my mother for Ervsipelas, which had been troubling her for a long time on the side of her face and one of her eyes. It effected a quick and radical cure in

we shall not keep house without a bottle of X-ZALIA.

Wishing you much prosperity in the introduction of your remedy, I am, Yours truly, MAY IRWIN.

The wife of Mr. C. M. Morse, manager of the Pemigewassett House, Plymouth, N. H., after trying the best doctors in Boston and New York, resorted to X-ZALIA.

Read what Mr. Morse says: My wife was atflicted with eczema for over two years, in its most aggravated form. She could not rest or sleep from the terrible itching and smarting on her chest and sides. She went to Boston and New York, and tried the best physicians she could find in both cities, but they did her no good. She finally concluded to try X-ZALIA, and was surprised at the result. She had hardly begun the applications before she was conscious of beneficial effects, and by the time she had used three bot-

tles she was entirely well. X ZALIA cured her when the best doctors in the country had failed.

I used it for chilblains on my feet last winter, and in a month they were well. I know a number of others who have tried it i cal line, and no mistake. BENJ. F. TRYON.

for the good it has done us both. Hereafter | for cutaneous diseases, and I don't know of a | single one that has not been relieved. It is the greatest medicine in the world. It may seem like exaggeration to say it, but I do not think too much can be said of its wonderful curative qualities. I shall never be without it when it is possible to have it. C. M. MORSE.

> This is from Mr. B. F. Tryon, for many years Treasurer of the Howard Athenmum, Boston: I have suffered greatly with inflammatory rheumatism in one of my ankles. The ankle was swollen and inflamed, and the pain was intense. A friend suggested that I try the new remedy X ZALIA for it, telling me that it would cure it inside of twenty-four hours. I laughed at and ridiculed the idea; it was too ridiculous (so it seemed to me) after what I had suffered, that I could be cured so quickly. Nevertheless I procured a bottle, took some home, and heated it quite hot, saturated a piece of flannel with the preparation, and did my ankle up with it. This, just before retiring. Next morning, to my great astonishment, I was free from pain, and the swelling entirely gone from my ankle. I could hardly believe it myself, and I consider X-ZALIA little less than a miracle. X-ZALIA is a wonder in the medi-

Mrs. M. Stubbeman read of the virtues of X-ZALIA in the BANNER OF LIGHT, and ordered a bottle to be sent to her home in Cuero, Texas. After testing it this is what she says: Only three days ago one of my sons, while taking corn from a crib, was bitten on the inside of his hand by a scorpion. I poured the X-ZALIA in the hollow of his hand, where he held it for about one hour, when the pain and inflammation were entirely removed.

(Signed) MRS. M. STUBBEMAN.

James Minot, the cashier of the Mechanics' National Bank of Concord, N. H., has suffered for many years with Itching Piles. Read what he says of X-ZALIA:

CONCORD, N. H., Oct. 6th, 1893. X-ZALIA Medicine Co., Boston, Mass.: GENTLEMEN: I have used your medicine, X-ZALIA, and it has given me relief where everything else had failed to do so. Respectfully, JAMES MINOT.

Ex-Governor P. C. CHENEY of Manchester, N. II., is a well-known gentleman who has used X-ZALIA. He says:

X-ZALIA MEDICINE Co.: Gentlemen-In an-X-ZALIA MEDICINE Co.: Gentlemen-In an-swer to your inquiries, I am pleased to say that X-ZALIA certainly possesses great merit. I have found its use very beneficial. (Signed) Yours truly, P. C. CHENEY.

Regular Size, \$1.00. Trial Size, containing one-third the quantity, 50 cents.

If your Druggist does not keep this Remedy, either Size will be delivered Express Paid on receipt of price, except to towns reached by stage lines. In such cases stage expense must be added to price of Remedy. Address all Communications to

X-ZALIA MEDICINE CO., 2 BROMFIELD STREET, BOSTON.

[Continued from fourth page.]

Ott. Prof. Hartmann, the phrenologist, Mrs. Nason

Ott, Prof. Hartmann, the phrenologist, Mrs. Nason and many others. Among the audience were many members of the theatrical profession. The music was furnished by Miss Sadie B. Lamb, planist and vocalist; Prof. Albert Baumgartner, planist; Mr. Charles Weber, zither soloist; "Little Eddie" Hill, boy vocalist, and Dr. S. H. Nelke, basso. The meetings at America Hall are conducted under the excellent management of Dr. Nelke, who is a good speaker and medium, and Miss A. Peabody, a most convincing test medium and a fine psychometric reader.

Next Sunday Dr. Nelke expects to have a stringed settet and well-known and talented vocalists.

W. J. Colville's Work.

On Sunday, Feb. 25th, Mr. W. J. Colville concluded his engagement in New Bedford. Many questions were ably dealt with by request of the audience at the afternoon session, and in the evening "Medical Freedom" was the topic which received most attention in consequence of a petition in the hall, to which all who took ground against monopoly and tyranny were invited to affix their signatures. His remarks were peculiarly lucid and comprehensive, and he was frequently interrupted by enchusiastic applause. It ought to be published in *extenso*, as it was a master-piece of cogent reasoning, bristing with important facts at every point.

Special Notice-A New Volume.

THE BANNER begins Volume 75 with its issue for March 10th, and we trust that those of our patrons whose term of subscription expires with the present volume will do us the favor of a renewal.

The date of the expiration of every subscription to the BANNER OF LIGHT is plainly marked on each address. The paper is discontinued at that time unless the subscription is previously





The BANNER OF LIGHT always for ball at the meetings and at Dr. S. H. Nelke's office, 587 Tremot street. SIMPSON D. CLARK.

Eagle Hall. - Wednesday afternoon, Feb. 21st, large and interesting meeting; excellent tests and readings by Mrs. C. L. Soule, Mrs. M. Knowles, Mrs. E. Nutter, Mrs. O. E. Robbins, Dr. C. E. Huot, Mr.

J. E. Nutter, Mrs. O. E. Robbins, Dr. C. E. Huot, Mr. E. H. Tuttle. Sunday, Feb. 25th, morning developing circle was one of the best of the season, many giving proof of spirit return. Afternoon: Invocation and remarks by the Chairman; remarks and readings, Mrs. J. K. D. Conant; select reading, Miss L. N. Rich; recognized readings and tests, Mrs. J. R. Davis, Mrs. S. E. Rich, Mrs. M. Knowles, Dr. H. F. Tripp, Mr. E. H. Tuttle. Evening: Plano solo, Mr. H. C. Grimes; remarks, Chairman; convincing tests and readings, Mrs. M. Knowles, Mrs. J. E. Davis, Mrs. R. Shackley, Mr. E. H. Tuttle; closing remarks and benediciton, Mrs. Wa-terhouse; musical selections, Mrs. Nellie Cariton. The BANNER of LIGHT, an excellent exponent of spiritual truth, for sale at each session. Meetings Sundays 11 A. M., 2:30 and 7:30 r. M., Wednes-day afternoons, 2:45. E. H. TUTLE, Leader.

Unity Hall Spiritual Conference (724 Washington street).—A largely-attended meeting Feb. 22d. Dr. F. Stone of Chelsea and others made remarks re-Dr. F. Stone of Chelsea and others made remarks re-lating to the "Doctors' bill"; W. B. Hall spoke briefly and presented some very fine tests. Mr. and Mrs. W. Anderson rendered a vocal selection in a pleasing manner, after which Mr. Anderson gave tests and readings; Dr. W. J. Hardy and Mrs. J. E. W. Hill, excellent tests; Mr. C. O. Gridley, Chairman, remarks and psychometrio readings. The Conference meets every Thursday evening at 8 P. M. Good music. All mediums are welcome. March 1st a social will be held, "Little Eddie" and other talent are expected. Refreshments will be served. C.

The Ladies' Spiritualistic Industrial Society met Thursday afternoon and evening, Feb. 22d-A good attendance at our business meeting. Mrs.

A good attendance at our business meeting. Mrs. Cushman gave a musical and test séance that was very fine. A numerous company to supper, and in the evening the largest party of the season. It is hoped that the members will make an effort to be at the business meeting, March 1st, as matters of importance are to be attended to at that time. An evening of mediumship on that date with some of our best instruments to help us. H. E. JONES, See'y. 19 Oak Grove Torrace, Rozbury.

The Ladies' Lyceum Union.-Mrs. L. Wood. Secretary, writes: "The Union is holding good circles in Dwight Hall every Wednesday afternoon." [Mrs. Cushman the medium, Miss Balley, "Little Eddy," Miss Louise Horner, "Baby" Gilford, Master Willie Sheldon, Gertte Cook, and others, were announced to take part Wednesday evening, Feb. 28th.]

The Heart and Mand Spiritual Society met at Unity Hall, Wednesday evening, Feb. 21st. Good attendance; tests and readings by Dr. E. M. Sanders, Dr. Wm. Franks, Dr. A. C. Davis, Mrs. S. E. Buck, Mrs. Rich, Mr. Hersey, after which refreshments. W. B. HALL, Chairman.

The lower branch of the Massachusetts Legislature voted on Friday, Feb. 23d, in favor of municipal suffrage for women, and the action is greatly to its credit, says the Boston Transcript. No argument which we have ever heard touched, simply on account of her sex, the intrinsic right of a woman to vote, and sex is the only argument now employed to prevent it. Women are as intelligent, as honest, as loyal as men, and why they should not be allowed to vote, under the same restrictions and on the same conditions, is a problem which is beyond our knowledge.

The best two theatres to visit in Boston are the "Hollis Street" and the "Columbia." The elite of the city and vicinity choose these domes of thought and palaces of the soul in preference to any others.

Mr. Colville's recent work in Hartford, Conn., has been singularly successful and widely appreciated. On Washington's Birthday, despite the numerous other attractions in the city, Unity Hall was well-filled twice to listen to this elequent inspirational orator, who spoke on "True Heroism" in the after-noon and "Heredity" in the evening. The course of eighteen lectures ended Friday, Feb. 23d, but the speaker has been prevailed upon to give a few supplementary addresses by particular request. The BANNER OF LIGHT has a large circulation in Hartford, where it is for sale on Thursday evenings at Mrs. E. M. Sill's, 89 Trumbull street. This estima ble lady is the efficient manager of Mr. Colville's lecture course.

ble lady is the characteristic and the speaks at 7:30 P. M. in On Thursday, March 1st, he speaks at 7:30 P. M. in Unity Hall; on Friday, March 2d, in Goodwin Build-ing, at 2:30 P. M. and 7:30 P. M.; and for the last time for the present in Unity Hall, Saturday, March 3d, at

Boston friends especially are reminded that Mr. Col-ville will resume work in the Temple, corner of Exe-ter and Newbury streets, Sunday, March 4th, at 2:46 P. M., subject, "Faith in Immortality as a Working Power in Daily Life." He will also lecture in the Temple Tuesdays and Fridays for six weeks, com-mencing March 6th, at 8 P. M., and reply to questions on Wednesdays at 8 r. M. All meetings free. Volun-tary collections.

Mr. Colville lectures for the Second Nationalist Club, Sunday, March 4th, at 7:30 P. M. His class in Spiritual Science recommences in Cop-ley Metaphysical College, Monday, March 5th, at 7:46 P. M. Lessons are given every Monday evening and on Tuesday, Thursday and Saturday alternoons at 2:30.

All letters, etc., for Mr. Colville may be addressed in care of the BANNER OF LIGHT, 9 Bosworth street, Boston, Mass. He can respond to a few calls out of the city for Sunday or Thursday evenings. X.

Passed On.

From his home, 434 K street, N. W., Washington D. O., Feb. 15th, Joseph W. Babe, aged 72.

Mr. Babe had been a devoted Splittualist for many years, and had enjoyed with his patient and loving wife the comforts of this beautiful belief. He had been stricken for many years, having injured his spine, which resulted in partial, and at last entire beautiful belief.

spine, which restarce in paralysis. His wife and a large circle of friends and relatives were present at the services, held at his home on K street, on which occasion the guides of Mrs. Cora L. V. Richmond officiated, and spoke words that bore baim to those left on earth, Many had never heard a spiritualistic discourse before, and were much moved.

The Public Realth Committee may as well make up its mind that the people do not want and won't have any such legislation as is proposed. When one school of doctors has made of the practice of medicine an exact science, it will be time for the law to step in and shut out all quacks and guessers, and not before !-Boston (Mass.) Transcript, Feb. 24th.

Mr. N. P. Baker of Topeka, Kan., informs us of the decease of Dr. Jane Fulten Crowe. Further reference will be made hereafter to her demise.

The early and the latter part of human life are the best, or, at least, the most worthy of respect; the one is the age of innocence, the other of reason.-Joudert.

\$2,000 Gold Premiums Awarded.

\$2,000 Gold Fromiums Awarded. Our readers will all remember the \$2,000 gold pre-miums offered by the Glasgo Lace Thread Co., of Glasgo, Conn., for the best specimens made of their thread, exhibited at the World's Fair. They will see by an advertisement in another column that the awards have now been made, and it is certainly safe to presume that every lady would like to know who the lucky ones. were. Read the advertisement and you will learn how to get the information.

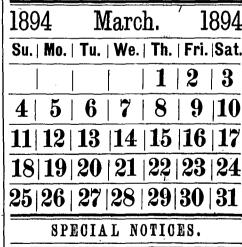
的复数形式 化合理合理 化合理合理合理合理合理

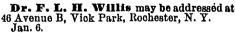
renewed. Subscribers intending to renew will escape inconvenience by sending in the money for renewal before the expiration of their present subscription.

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

COLBY & RICH, Publishers.

Eligible Rooms to Let-At No. 8; Bosworth street, at reasonable rates. Inquire at the Bookstore of Colby & Rich, next door.





J. J. Morse, 26 Osnaburgh street, Euston Road, London, N. W., is agent in England for the BANNER OF LIGHT and the publications of Colby & Rich.

James Burns, 15 Southampton Row, London, Eng., is agent for the BANNER of LIGHT and keeps for sale the publications of Colby & Rich.

To Foreign Subscribers the subscription price of the BANNEB OF LIGHT is \$3.00 per year, or \$1.50 per six months, to any foreign country embraced in the Universal Postal Union. To countries outside of the Union the price will be \$3.50 per year, or \$1.75 for six months.

m If each subscriber to the Banner of Light will charge himself with getting one new subscriber, the circulation of the paper will be speedily doubled.

13 Send for our Free Catalogue of Spiritual Books-it contains the finest assortment of spiritualistic works in the world.

<u>____</u>

LIGHT. BANNER OF

Message Department.

6

The blessages published from week to week from narmatell indwidnals under the above heading are here-for to be given in private, and reported as per dates-as ar Public Circle-Room has been permanently closed.

Questions propounded by inquirers—having practi-cal bearing upon human life in its departments of thought or labor—should be forwarded to this office by mail or left as our Gounting-Room for answer.

st our Counting Room for answor. This the Messages published in this connection that the Messages published in this Department indicate that the Messages published in this Department indicate that spirits carry with them to the life beyond the charac-teristics of their carthily lives-whether of good or ovil; that those who pass from the mundane sphere in an unde-veloped condition, eventually progress to a higher state of cuisionce. 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.

The perceive-no more. The it is our earnest desire that those who recognize the published messages of their spirit friends will verify then by informing the undersigned of the fact for publication. any mitorming the undersigned of the fact for puonektion. The sequencially desired by our spiritual advisors that notwithstanding Tilk BANNER has returned to its original ides of holding its scances in private, we should continue to place upon our circle-table choice natural flowers, as for-merly, many spirit-visitors being in consequence pleased and attracted thereby. These friends who fed disposed to doso; are consequently requested to donate flowers for this purpose as they have in years past.

Letters of inquiry in regard to this Department should be addressed exclusively to COLBY & RIGH.

SPIRIT-MESSAGES GIVEN THROUGH THE TRANCE MEDIUMSHIP OF MRS. B. F. SMITH.



Report of Séance held Dec. 15th, 1893.

Spirit Invocation. Oh! angels of light, we ask your presence here at this hour. We thank thee, oh! Father, for these sweet messengers that thou dost see fit to send to thy children of earth. Thou who art eternal, all-loving, all-wise, we ask thee at seek to know more of the relationship we bear to thee and thine angelones; that we may mold ourselves more and more into a likeness of thine own spirit. Teach us charity, teach us sympathy and unselfishness, that we may not live for ourselves alone, but that we may aid daily, hourly and momentarily some sorrowing one.

Oh! Father, we ask thy blessing not only upon these mortals and immortals who are gathered here in this inner chamber, but we ask that thy benediction may fall upon all-that mortals may realize more and more the visits of the angel ones as they come upon the earth-plane, and that we may know more and more of thy pure spirit, and be able to teach others. Unto thee and thy holy name we would as teach others. Unto theo and the not, include a cribe all praise, both now and evermore. JOHN PIERPONT.

INDIVIDUAL MESSAGES.

Willard Griswell.

It is a pleasure for me at this hour to be able to send a little crumb of comfort to a few linger-ing upon the shores of time. I shall be well remembered by the handful yet left here. I have come into this inner chamber not only as have come into this inner chamber not only as one of the audience to gain what I can by at-tending your meeting, but to send a word to those friends that still remain upon this plane. Oh! why is it that mortals, as much as they need our aid, still seemingly hold aloof from us? We thank the Father in heaven that they can-not really crowd us out, though often to ap-pearances they do so. I found much for me to learn in spirit-life, and I find still it is a life of learning. Willard Griswell I know has been spoken of many times. My name has been given out as my friends and acquaintances have gathered in

within yourselves, "1 am surprised that so many oan gather here in this inner chamber." In New York State, where I was known, 1 passed on in '82. I can't tell you how hong since that is, for I have not kept account of your time, but you can draw an inference from that. I was glad to be released from that distressed body. It seemed a great effort to me to draw.my breath, but the day before I passed out of that tonement I dwelt in I know no suffering. The cough was checked, and I felt at ease. No fear overshadowed me, and I felt at ease. No fear overshadowed me, and I folt no grief, only because of the friends that drow around me, in whose eyes I could read the sadness of their hearts, although they tried to keep it from me. I knew that I was nearly through with the old dwelling that I had in-habited for so many years. I new York City, some time ago, I was in one of Mrs. Williams's materializing circles. I came out olothed very well, but the manager, said: "My dear friend, you are unrecognized." There was one lady present who I felt knew me, but she would not admit it for fear of what this or that one would say. A sadness came over my spirit, that I was unclaimed by mortals, but I knew I was not unclaimed by the angels. But there is a time coming, and

There was one lady present who I felt knew me, but she would not admit it for fear of what this or that one would say. A sadness came over my spirit, that I was unclaimed by mortals, but I knew I was not unclaimed by mortals, but I knew I was not unclaimed by the angels. But there is a time coming, and not far in the future, when mortals will not be so afraid of acknowledging those that come as visitors from the celestial spheres. They are coming to realize our visits more and more, and spirit-chemists are at work all the while per-fecting the process by which the spirit loved ones may make themselves visible to the dear ones on earth. Hannah White.

Dr. Abbie Cutter.

There is a great deal of meaning in those words that have been uttered here. I have witnessed something of the kind myself. I

with seed something of the kind myself. I have been aware many times that some one in the hall or in the materializing meeting where I was present has known well who the spirit was that presented himself, but, for fear of some mortal, dared not acknowledge it. I was known as Dr. Abbie Cutter of Onset. The red men who traversed those grounds years ago still frequent the groves, bringing mag-netic forces to those who visit dear old Onset to gain health and strength. God bless the red men! Talk not to me of their treachery. Who taught them to be treacherous? The pale-faces, and they succeeded in part: but all that is left upon the material plane. Brother Greenleaf stands beside me, and coincides with me in every word that I have spoken in favor of the red men: Oh! how pear we are, and yet how far away

Oh'l how near we are, and yet how far away do the people on the material plane place us. We are so near we can almost shake hands across the crystal river that runs between you and us.

and us. I am thankful that I find no drones in the hives over there, Mr. Chairman; but as active, living entities, each one has a mission to per-form, and each one is anxious to aid some one else. Our work will never be finished, and I find I can aid mortals a great deal more through my influences now than I could have done in mortal life. I am not forgotten by many who visited the old island, and I am not forgotten in your good city here to day. I am forgotten in your good city here to-day. I am grateful for the privilege of speaking a few words here; and I also wish to send remembrances to my children, whom I am with so often.

Indiana Jameson.

Indiana Jameson. Many years since I passed out of this life with the old dread disease, consumption. My sister Rebecca is with me, for it had a fast hold upon both of us. Twenty-two years is a short time to dwell upon this plane. I gave my heart to God, as it was termed, and joined the Methodist Church. I felt very happy, but truly I cannot say when the change came. I tried to live an upright life; I tried to be kind and charitable; but still they said I could not be a child of God if I did not unite with the Church, and therefore I did. I can-not say but what I lived a better life for so do-

not say but what I lived a better life for so do-ing, although it was very short. Grandfather Jameson says, "Indiana, you would have been just as good if you had not united with the Church." That is something I

united with the Church." That is something I do not know, and I do not know as he does. It certainly did me no harm that I can realize. That dread cough! How tired I grew! It was said by some. "She is going the same way the sister did." Yes, I realized more than I made known made known. In Utica, N. Y., and in other places in New

York State, we were known as the Jameson girls; but in Lowell I lived a short space of time.

time. I am very happy now, and have been ever since I went to the spirit-world. In '54 I pass-ed into the immortal life, and in all these years I feel I have made a great deal of progress. We have much to do there. We do not use our hands in manual labor, but we work with the spirit. Continually? No; we have what is termed a spiritual rest, when we drop every care to recuperate our spiritual forces. We

By request of the Spirit-President, John Pierpont, the collowing message, given at the Banner Circle held Feb. th, is advanced

Lydia B. Thayer.

I will try to be brief, although it seems to me I have a great deal to say, but if I should tres-pass a little upon your time your Spirit-Presi-dent said it would not be out of place. I gladly announce myself here. I have felt for a long time-for years>that I must in some way bring some conviring nower that shall

for a long time-for years>-that I must in some way bring some convircing power that shall be given to me, that my children all may know more of the life beyond. I know, dear child, Lovisa, you are honest in your feelings. The Church is all perfectly right, and a good institution, but it is a form. Mother-the mother that loves you all-is with you, dear children, and tries to make you feel her love.

with you, dear children, and tries to make you feel her love. I cannot come so near into your atmosphere, dear daughter, as I wish to. Did I not try to be a good mother, and try to give you just as good spiritual education as I had myself? Yes, I did. George and Edward, I can get much nearer to you, dear boys, than I used to. I can get closer to you, Edward, since you have learned something of the spiritual forces and of those dear, good spirits that are with you daily, even hourly sometimes, and who never falter nor fail you. What you have done for mother will be given back to you tenfold, and the maternal love I had for my children has not been lessened in the least.

been lessened in the least. Eddie, always when it is possible commune with us, even though it is silently, mentally: for I feel that God, in his wisdom, has opened an avenue that will never be closed. You will an avenue that God, in his wisdom, has opened an avenue that will never be closed. You will live a purer life because the doors have been opened to you. Never lay your head upon the pillow without first rendering thanks to the Great Whole and the angels that visit you often. You have found not only a friend, but friends, upon the material plane, who will aid you a great deal in gaining the spirituality which is for you. It has been a day I have looked forward to and have prayed earnestly for, and I feel my prayer has been answered. Now, uppermost in my spirit at this hour, is the desire that you, dear Lovisa, would be happler. I know you are not strong physical-ly; but Edward never forgets you; George would do for you if he could, but sometimes has been debarred from it by circumstances over which he had no control. Your father Turner is here, Grandfather Asa and Lucy and Mary. [To the Chairman:] I am grateful that the invitation was given me to-day to speak here, although at first I hegithed. I have here, acon

invitation was given me to-day to speak here, although at first I hesitated. I have been a constant visitor here since your meetings were opened, and I have come into the lower room, opened, and I have come into the lower room, but not to take part. I felt to day that it would perhaps give some light to you, dear children all, if I communicated. God has been good to you, and although trials have overtaken you, yet you will have courage to go on, faith to know that you will be cared for. And, dear daughter, I ask you to listen to the still small yoice of your own snitt and see whether voice of your own spirit, and see whether mother is right or wrong. I did not understand while a mortal that I

could come upon the earth plane and commu-nicate as I do to day, although, dear children, you well remember that I felt the loved ones you well remember that I felt the loved ones could not be far away from us; and when your father was borne away from the home so long ago I was father, mother-both, and I did the best I could under the circumstances. I am very thankful that we, as living, active people, can come into communication with our friends upon the earth-plaue; but I am looking for-ward to the day when I shall greet the whole number of my loved ones and clasp them in my arms again.

arms again. Dear children, one and all, these loving words are from your mother in the spirit-life. Lydia B. Thayer of East Douglass, this State.

or European of to-day is marvelously develop-ed from the point of view of an illiterate and ignorant barbarian; but the olvillzation of this country to-day is barbarism compared with conditions already actualized on the earth's nearest brother planet. Mars, of which orb wo shall soon receive far more direct information than even the most sanguine astronomers dare hope at present. Compared, however, with solar angels, who are the guardians of this sys-tem of worlds, the most highly unfolded deni-zens of Mars are even less unfolded than are Digger Indians when compared with the most Digger Indians when compared with the most learned professors in this world's greatest col-

The measure of human development is ines-timable in prospect, and if, as we sincerely be-lieve, man is truly a manifestation of Delty, there are no ultimate limits to the develop-ment of human excellence here and hereafter.

Q.-[By the same.] Can you tell something of the science of prophecy as understood in the wis-dom-sphere or spheres?

A.-We consider prophecy the outcome of in-telligence; therefore in whatever sphere there is the greatest wisdom manifest there must be the greatest ability to prophesy. As to "wisdom spheres," we do not consider it reasonable to irame the conception that there are certain such spheres in the universe which can be definitely located as to longitude and latitude in the heavens, as wisdom comes to all who seek it, and is free to every spirit desiring to partake of its illuminating radiance. A "wisdom-sphere," if such a definition be cor-rect, from the standpoint of this world, must be the highest circle of intelligence directly as sociated with this planet—a sphere whose mem-bers are thoroughly conversant with the origin, purpose and destiny of this planet, and com-pletely cognizant of all that transpires in con-nection with its career. nection with its career.

pletely cognizant of all that transpires in con-nection with its career. Prophecy is the result of keen spiritual in-sight, and is never successfully demonstrated is ave by those in whom the spiritual principle is largely unfolded, and through whose organ-isms it is indestructibly expressed. Prophets are of two orders: those who can prophesy by reason of their own superior illu-mination—but these enbodied on earth are rare—and those who are sufficiently receptive to high spiritual influence to become efficient . mediums for the transmission of intelligence which they individually are as yet unable to grasp, and these, though not common, are far more numerous than the first class. Prophecy involves a very accurate knowledge of the relation between cause and effect; it necessitates, moreover, an unusual degree of insight, foresight, and the power of seeing into the past. Scientific prophecy is based on strict-ly mathematical calculations, therefore it is an outgrowth of superior intellectual attainment. Storms will in future be accurately foretold long before they are due; the course to be pursued by them will be exactly foreseen, and their violence and duration precisely com-puted. Meteorology and heliocentric astrology will soon go hand in hand among the savants of the present as they did in the long ago among the true Magians of old Chaldea. The use to mankind of prophecy is at once obvious to every reflecting person, because.

The use to mankind of prophecy is at once obvious to every reflecting person, because, while action is powerless to avert the storm as yet (though storms will be successfully con-trolled in the future), we can prepare our-selves to offer such practical resistance to the elements that we can enjoy safety when other.

seives to offer such practical resistance to the elements that we can enjoy safety when other-wise we should be in dire danger. From a purely moral point of view prophecy is exhortation based upon exact knoweledge of the effects inevitably growing out of deter-mined causes. The exhorter to righteousness should be a scientist as well as a moralist; and, indeed, no sound moralist can be really unsci-entific as knowledge of law is essential to

indeed, no sound moralist can be really unsci-entific, as knowledge of law is essential to sound views concerning conduct. The errors of the race are largely due to ig-norance; this all must admit, whatever spe-cial theological views may modify a purely philosophic statement. If errors are committed unwittingly, then the prophet is not in any sense an accuser, but he is decidedly an advis-er, a counsellor of men. Young people do things which lead to disastrous consequences quite innocently, unless warned in some way guite innocently, unless warned in some way by those who have had larger experience; and in precisely the same manner and from exactly the same cause, are grievous blunders made in business and domestic concerns by men and

Q.-[By "Observer."] Will you give the inte-rior meaning of what men in the past have agreed to call predestination ?

rior meaning of what men in the past have dyreed to call predestination f A.-So far as we understand the interior meaning of the doctrine of predestination it is twofold: First there is, and must be, an abso-lute authority in the universe, and this is ad-mitted by all same thinkers, including those who call themselves atheists or materialists. The real distinction between scholarly theism as represented in the writings of John Fiske and other brilliant essayists entertaining simi-lar views, and scholarly agnosticism as repre-sented by Hulley and these who agree with him, is on the score of the WILL and CON-science inherent in the Supreme Power. The immutability of law, and its absolute in-flexibility, is admitted on every hand, so much so that we may safely formulate the axiom: All men may discover how law acts, but no-man can ordain how law shall act. If law be regarded as ultimate and unvarying, whether as the Supreme Power itself, or only as an ex-pression of the Supreme Power back of it, the case for predestination in the strictly scientific sense is clear, though the distinctly theological aspect of it taken by some Mohammedans and all Calvinists is by no means warranted by the scientific admission.

and all Calvinists is by no means warranted by the scientific admission. The relation between cause and effect is eternally unchangeable; this we may safely in-fer from all observed phenomena in all the de-partments of nature concerning which we know anything. The Buddhist doctrine of Karma is framed upon this central proposition that like causes always produce like effects. Divine Sovereignty is the corner stone of Islam, as it is of Calvinism; but the ripest scholars among modern Mohammedans distinctly deny that re-pulsive aspect of predestination which rigid Calvinism has crystallized in the Westminster Confession. onfession. Virtue is its own reward, vice its own pun-

Virtue is its own reward, vice its own pun-ishment; no truer words than these were ever spoken; but because law is absolute, we con-tend that man, according to the measure of his knowledge, is free. We call your attention to four great consecutive words: experience, knowledge, power, freedom. Experience be-gets knowledge, knowledge begets power, and power begets liberty. As experience can in-creases, so can knowledge; as knowledge in-creases, so does power; and as power increases, man is freer than he ever was before. The law treats all men alike, but all men do not understand it equally, nor do all conform equally to its requirements. We never break the law, simply because we cannot, no matter how hard we try; but the same law which op-poses us when we oppose it, befriends us and fulfills all our desires when we are acquainted with it and intelligently conform to its de-crees.

crees. Second, there is a predestination in human genius, in the various missions which dif-ferent people are qualified to fulfill. The line of destiny is always the path of ability; it is our fate to do whatever we can do best; thus literal predestination of some to certain offices.

literal predestination of some to certain offices which are not open to others is a fact; but there the truth concerning fatality ends. No one is foredoomed to misery; no one is hated of God; no one is born to be wretched here and eternally punished hereafter. Even the ablest Mohammedan teachers affirm that it is the intention of Allah to reward all the right-cours and supple all the wished on the science.

the intention of Allah to reward all the right-cous and punish all the wicked on the sole ba-sis of their righteousness or wickedness. The two vital truths contained in the doc-trine of predestination are these: First, all law is immutable; but though it cannot be changed, it can be discovered and worked with to the extent of giving us freedom to ful-fill our desires through scientific knowledge of fill our desires through scientific knowledge of how to do so; second, every soul has a distinct mission, which is made manifest through the special tendencies, aptitudes and desires of that particular soul-this doctrine to be ac-cepted with the distinct understanding that in reality all souls are equal, and all destinies equally desirable, though as infinitely diverse as are the myriad forms of nature as are the myriad forms of nature.

Q.-[By "Inquirer."] We hear from various sources novadays dire threats of coming disas-ter; also of a dawning millennium. What is your opinion concerning Lieut. Totten's views?

A.—On the subject of coming disasters we have nothing new to say; we can but reiterate our sincere conviction that those who antici-pate many and dire calamities are blind with

pate many and dire calamities are blind with in business and domestic concerns by men and women, mature in years but not mature in knowledge. If we could all see exactly how an affair would end, should we rush into it as blindly as we often do? And on the other hand, if we clearly saw the vast amount of blessing which would flow from a possible course were it pursued, should we remain apa-thetic and indifferent, as we do in the face of great opportunities? Prophecy can be cultivated, as it is an out-growth of the psychical faculty, which every one possesses, though only a few among the people we ordinarily meet have acknowledged it or exercised it to any appreciable degree. Intuitive prophecy is clearly a result of spirit-ual awakening, enabling the intuitive person to grasp a spiritual consequerce as clearly as the healthy, well-developed physical eye or ear detects a sound or color unheeded by thoss whose vision or hearing is defective. To become a true prophet one needs to live a they last; but so sure are we that the earth is on the high road to a better condition than it has ever yet known, that we cannot dwell amid the shadows and mourn because a work of reconstruction attended with some suffer-ing is now in progress. As a millennium signifies exactly one thou-sand years, we prefer the term Golden Age vastly, as we cannot circumscribe the dura-tion of the brighter and happier era on which we are entering. Lieut. Totten we consider too literal in his biblical exegesis.

MARCH 3, 1894.

many times. My name has been given out as my friends and acquaintances have gathered in their meetings—conventions as they call them —but that satisfies the spirit very little. We have all the sociability of spirit that we had here, and that makes us wish to speak; we wish to commune with those we have left upon the material plane. In Cambridge, Vt., where I was well known, Ishall be remembered. I have often heard my name mentioned in Bristol It is very pleasant to be remembered, but it is much pleasanter to know we may send forth a few words of comfort to those yet remaining upon the earth-plane. I did not intend to make a speech, for I was not a speech-maker, but these words may open

not a speech-maker, but these words may open the heart of some one, or some one may gain a little light from what may be given from this platform; if not by me it may be by others, for all have a good motive in coming here—a mis-sion to perform. Oh! friends of earth, we are with you so much! There is but a thin veil between you mortals and us. You have been told these things times without number, yet we find there is a great deal of ignorance still upon this subject. I am very grateful for this privilege, and hope my few words may reach some one and do some good.

William Buckman.

William Buckman. My name is William Buckman. I would like my friends to know that I have often been into their, meetings in East Portland, Ore., and have listened to the words they have sent forth. Cyrus, I hope you will be repaid in part in this life for your exertions here on earth, for I know full well that no one gets a complete recompense here. You get too many briars mixed in with the wheat, for I know full well what mortal life is, and I also know what non-appreciation is. I have a home where I am not troubled with indifference to whatever kind-nesses I may do; they are appreciated; and I nesses I may do; they are appreciated; and I know mortals here who have come to years of understanding will agree with me when I say if we do a favor we really like to know we are appreciated, even if the appreciation is not ex-When we enter the other life we see our lives

and we know what they have been made up of; but through progression we may pass on to higher and higher conditions; thank God for

I am very glad to say to my friends every-where that we in the spirit-life are freed from the sickness of the earthly body, and that we anxiously seek the opportunity to give to you upon the earth-plane all the strength and mag-netic forces we may impart as we come in con-tact with you. tact with you.

We each await our turn in coming forward to speak through this medium, for these circles are conducted in the most orderly and sys-tematic manner. I have often heard Esther say, "If one spirit is allowed to come and speak in those meetings, I don't see why an-other is not?" This is my answer to her ques-

tion. [To the Chairman:] Here is a large assembly in spirit. Some are here with no desire to speak; others are crowding around, anxious to gain permission to send forth a communica-tion. If you could behold us you would say

care to recuperate our spiritual forces. We are attracted very much upon the earth-plane, for mortals need our influences more than immortals

I wish to say how puzzled I was when I found no throne. I asked where I could find God no throne. I asked where I could ind God and his throne, and one kind guide said to me, "Dear sister, the throne is within your inner spiritual being, therefore God is within also, for we are a part of him." I thought it was a little sacrilegious to speak thus, but in all these years I have found only a principle—a God of wisdom, a God of love, a God of the uni-verse—but not a personal God. My name is Indiana Jameson.

Lester Day.

[To the Chairman:] You may say I am from Louisville, Ky., although I lived in Philadel-phia, and Ogdensburg, N. Y., at different pe-riods of my life, and I may say I had several

homes. 1 wish to make this statement, which I think

homes. I wish to make this statement, which I think will be worth something to two people, and the rest I do not know anything about: It was said that Lester Day did not go out of this life by natural means. If I did uot, I did not go at anything to do with it. I passed out in a nat-ural way, and I do not want people to cast any reflections upon any one. It was in '69 that I passed on. Soon after I entered the spirit-world I came in contact with Henry Lovejoy from Lowell. He told me how he passed away, and the con-versation drifted on from one thing to another; but it seemed a little curious that there was a good deal said in regard to his going out--not that any one had anything to do with it, but whether or no, he was hardly dead when he was buried. That is worse than it was with me. He said, "I know everything, but I could not stir, yet before they were through with the services, and that was a pretty close call, was n't it? I was outside all the while, but I knew of all the services, the good words spoken over the form; I knew also when they placed the body away, and I was back at the house as soon as any of them. We have a desire to know what is passing, or what they are doing with the tenement that has served us. There is no love for it in our

what they are doing with the tenement that has served us. There is no love for it in our

has served us. There is no love for it in our hearts, yet there is a respect for it. Now I find I can, in a roundabout way, reach Arthur Wiggin in Kentucky. A dear old col-ored woman has said to me, "You go with me, and through some of my master's people I can aid you in coming into communion with him." I know she can do as she promises, and I know also I shall be benefited when I can benefit some one else.

INDIVIDUAL SPIRIT MESSAGES

TO BE PUBLISHED NEXT WEEK. Dec. 22.—James C. Anthony; Mercy A. Laughton; Josle ane; Ahner Palmer; Horace Haldon; Ollie LeForest Goss; Jydia Maria Child.

ANSWERS TO QUESTIONS GIVEN THROUGH THE MEDIUMSHIP OF W. J. COLVILLE.



QUES.--[By J. B. B., New York City.] Is there any higher intelligence in the material or spiritual universe than developed humanity?

ANS.—Any endeavor to circumscribe Univer-sal Intelligence must be absurd; consequently we utterly decline to give our sanction to any

we utterly decline to give our sanction to any such attempt. Our own deepest conviction is that there is, and must be, a Supreme, Infinite Intelligence, transcendent and immanent, *i. e.*, above all the things we can possibly realize, and also *in* all forms of existence as their essential life-prin-ciple.

detects a sound or color unheeded by those whose vision or hearing is defective. To become a true prophet one needs to live a fearless, thoroughly honest, unconventional life; and to develop the prophetic faculty more and more it is necessary to honor it wherever it asserts itself by ventilating the information received through its agency.

Q.-[By the same.] Is it wrong or is it useful to engage with spirit-experts in the study and de-velopment of improved methods for individual profit?

A.—It is decidedly wrong to employ psychi-cal or occult power in the carrying out of an ambitious, selfish enterprise, in which the spirit of competition reigns, because when one

ambriddow, sense enterprise, in which the spirit of competition reigns, because when one does so he enters into close association with the darker spheres, and becomes eventually a tool of the "dwellers on the threshold." But having said this by way of proper warn-ing to all who read these "Questions and An-swers," we go on to state that it is perfectly right, honorable, useful and practical to en-gage with experts on any plane of existence in the perfecting of improved methods for the profit of humanity, one's self included. The truly social idea is to promote the well-being of mankind; you are as truly a portion of hu-manity as any one else can be; therefore your welfare is as sacred and important as that of your neighbor, though no more so. The com-petitive spirit is not wrong because it seeks to benefit the individual, but because, while seek-ing the benefit of one or a few, it seeks the ining the benefit of one or a few, it seeks the in-

ing the benefit of one or a few, it seeks the in-jury or expoliation of others. It is only just that those who work should re-ceive recompense for their efforts, and that on all planes of activity. This principle is most positively laid down in the New Testament in the course of the very teachings which are often styled unpractical because they are so ideally philanthropic. The workman is worthy of his recompense, and ought to receive it; but the work in which a true worker engages is

of his recompense, and ought to receive it; but the work in which a true worker engages is profitable to all as well as to himself. From an ethical or spiritual standpoint the great question is not so much, What do you want to do? as, Why do you want to do what you want to do? Motive or intention is the great determining factor regulating the kind of cooperation we receive from the spiritual world and the results of our association with unseen experts. unseen experts.

unseen experts. It is quite safe and thoroughly reasonable to affirm universally, that whoever engages in any work with the sincere intention of doing real good to the human race will, to the extent that he is impressionable, receive such assist-ance from the spirit-world as will enable him to be more useful and successful than he could possibly be without it. At mesont the spiritual spheres are coming

n the earth-plane all the strongth and mag-lo forces we may impart as we come in con-with you. **Hannah White. Forme one else. Mrs. Sarah Hammond.** I used to vlst the old camp at Lake Pleasant, sond or the extent in the most orderly and sys-it is not?" This is my answer to her ques-to the Chairman:] Here is a large assembly pirit. Some are here with no desire to to the day a lady came into my house, and she permission to send forth a communica-i. "If you could behold us you would say i." If you could behold us you would say

March Magazines.

THE MAGAZINE OF ART .- The frontispiece of this particularly excellent number is from J. W. Water-house's painting, "La Belle Dame Sans Merci"; the opening article, by Lionel Cust, is a most interesting description of "The 'Old Masters' at the Royal Academy"; Mrs. Helen L. Postlethwaite tells of "Some Rising Artists"; "The Collection of Mr. Gilbert Moss, Liverpool," by Alfred T. Story, is a finely illustrated paper; R. Jope Slade writes of "The Gold Medals of the Royal Academy Schools;" Horace Townsend contributes a sketch of the work of the late H. H. Richardson, architect, and illustrates it with views of the best known buildings designed by the latter, among them being Trinity Church, Boston, Sever Hall, Cambridge, Crane Memorial Hall, Quincy, and the porch of the Law School, Harvard University; T. J. Gullick writes of "Illusions in Art"; "Our Illustrated Note-Book" and "The Chronicle of Art" contain much valuable information. The Cassell Pub. Co., 31 East 17th street, New York.

WORTHINGTON'S MAGAZINE opens with a most fascinating account of an extensive tour for scientific purposes through nearly the whole length of the Snake River Valley, by Prof. G. Frederic Wright, numerous excellent illustrations adding greatly to its interest; Part Third of Mrs. Livermore's story, entltled "One of the 'Forty-Niners," appears, and continues to hold the rapt attention of the reader; the oft-repeated question, "Are Intellectual Women Lova-ble?" is answered most emphatically in the affirmative by Junius Henri Browne; Helen Evertson Smith contributes Part Second of her highly-entertaining article on "Peasant Life in Picardy." Other articles of merit, poems and well-sustained departments make up the table of contents of the current issue, A. D. Worthington & Co., publishers, Hartford, Conn.

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

To the Liberal-Minded.

To the Liberal-Minded. As the "BANNER OF LIGHT Establishment" is not an incorporated institution, and as we could not therefore legally hold bequests made to us in that name, we give below the form in which such a bequest should be worded in order to stand the test of law: "I give, devise and bequeath unto Luther Colby and Isaao B. Rich, of Boston, Massachu-setts, Publishers, [here insert the desoription of the property to be willed] strictly upon trust, that they shall appropriate and expend the same in such way and manner as they shall deem ex-godient and proper for the promulgation of the doctrine of the immortality of the soul and its eternal progression."

•

MARCH 8, 1894.

BANNER OF LIGHT.



Secular Press Points.

A Father's Story.

He Hears his Daughter's Drowning Cry Many Miles Away.

Thursday night The Eagle correspondent was accosted by a stranger who appeared like a hard-working, sober, straightforward man, and asked him to relate the particulars of the Fanasked him to relate the particulars of the Fah-ny Stewart drowning case. He did so, and the stranger then introduced himself as Lawrence F. Stewart, the father of the girl, who had come from Garfield, N. J., to attend the funeral. His story, which was a singular one, is as follows: "I used to live in Wappinger's Falls, and drove for Henry Mesier. I left my position in 1876 because.Dr. T. K. Cruse ordered me out of this region on account of the way I suffered from malaria.

region on account of the way I suffered from malaria. "Four years previously I had married Mary Traver in New York, and when we left Wap-pingor's we went to live in Garfield, N. J. Everything went smoothly until a little over two years ago, when we separated, she taking the children, and everything else she wanted, and coming to live with her mother, Mrs. Fan-ny B. Traver of Hughsonville. "Well, last Tuesday night I went to bed about 8:30 in my room at Garfield. I fell asleep, but suddenly awoke with a violent start. The room was dark, but before me I saw two small hands held up, and as I stared at them I heard a voice crying out faintly, 'Papa, papa, save me! papa, papa, save me!' I tried to recognize the voice, but it did not last long enough. I kept staring at the two small hands with all my me! papa, papa, save me!' I tried to recognize the voice, but it did not last long enough. I kept staring at the two small hands with all my might, trying to think to which child they might belong, but they were drawn suddenly down as I gazed, as though they had sunk through the bed, and beneath the floor. I sprang to my feet, almost too weak to stand. I looked at my watch, and it said 9:25." (Fanny had fallen in the water at 9:20 that night, and had been kept above a few minutes only. Her piteous cries of "Oh! save me, please save me, somebody!" and her last despairing shriek of "Papa, papa, save me!" were so distressing that women within hearing put their hands over their ears to shut out the sound.) "I thought perhaps it was my nine-year-old boy Frankie who had got into trouble. I could not sleep, but stayed up till 3 o'clock Wednesday morning, smoking and walking about trying to quiet my nerves. Neighbors saw the light, and asked me next morning what it meant. I told them, and they tried to reason away my fears, but did not succeed."-Poughkeepsie (N. Y.) Eagle. Eagle.

Electricity in China.

The streets are very narrow in Canton, as is the case with all Chinese cities, being from say six to twelve feet wide, and are filled with hanging wooden signs. Through these signs hanging wooden signs. Inrough these signs the wire must twist and turn, because on no account would a Chinaman allow a sign to be moved to make room for the wire, as it would certainly mean bad luck to his business. In many cases the insulation has been strongly reinforced with rubber and tape, to prevent character from the swinging signs.

reinforced with rubber and tape, to prevent abrasion from the swinging signs. The streets of Canton are divided into sec-tions of a few blocks each, and each section is shut off from all others by heavy gates, that are closed at nine o'clock in the evening. The populace is so turbulent that for many centuries the authorities have made it a prac-tice to hold all the people of any section re-sponsible for any riot or tumul in that sec-tion. The result is that the people have got in the habit of regulating affairs in their section without any reference to the powers that be. The electrician of the Canton plant had occa-sion to see the effect of this in an instance where a store wanted lights, but the wires could not be run, because one man objected to could not be run, because one man objected to having a hole cut in his house for securing a pole. The man wanting lights informed his neighbors, and a delegation waited on the indi-

the plant being put up, but now it has become very popular, and is used in houses and stores;



oined in smallest characters

New York Advertisements.

DR. DUMONT C. DAKE, Eta West 42d Street, New York City, MALYTIC and Magnetic Physician. Mental, Nerrous, and all chronic diseases a speciaity. He has no peor in diagnosing and curing so-called incurables. Patients unable to sis, with advice, slow. Send autograph, with age, sax, leading symptoms. Send stamp for Ofreuiar. The Nich, 1892. "I recommend Dr. Dako as the most pow-erful healer I, ever met;... this, with his knowledge of melicine, places him first in the ranks of the world's true, *beingenergy of the sendergy of the sendergy of the sole of the sole.* The Star, 1892. "I recommend Dr. Dako as the most pow-erful healer I, ever met;... this, with his knowledge of melicine, places him first in the ranks of the world's true, *beipers* to the side."... *J. Clogy Wright*, 123 Weit 43d street, *we fort Clino*. The Sure Kliency Cure, unsurpassed in the euro of methes within the reach of all. The Sure Kliency Gure, Unsurpassed in the urinary and heals the kliency, and mucous membrane of the urinary mether Scroutions and Rheumatic Affections, stimulates and heals the kliency, and mucous membrane of the urinary of the set of cents; 3 packages for gl.00. The Sure Kliency Cure. Critics of continger loog, or bases for gl.00. The first of the sole of the sole of the proof print of the sole true with the create of all force. Price Slow of no theory of the first of the soles of Viris force of the sole of the sole the faith of the sole of the force of the sole of the sole the stansysten and Debility, Gloomines, Insommia, Includent the bottle. Try it: Mark 3. Mark 4. Mark 3. Mark 3. Mark 3. Mark 3. Mark 4. Mark 4.

John Wm. Fletcher,

DSYCHIO MEDIUM, 268 W. 43d street, New York Olty. Endorsed by Prof. Wallace, Florence Marryat and the Spiritual Press. Public scance Thursday evenings. Jan. 6.

Mrs. Florence White.

47 EAST 44TH STREET, New York City, Trance and Business Medium. Consultations in person or by letter, terms 22:00. Test seances Sundays and Thursdays at 8: admission 50 cents. Mar. 2.

Lake George Camp Association.

FOR particulars regarding lots, write or call on H. F. TOW-ER. 257 West 125th street, New York City. Dealer in Spir-itualistic Literature. Books sent by mail at PUBLICATION PRICES. Send for January BORDERLAND. Feb. 10.

 Yeb. 10.

 With the second secon

DR. F. L. H. WILLIS

May be Addressed until further notice, No. 46 Avenue B, Vick Park, Rochester, N. Y.

No. 48 Avenue B, Vick Park, Ecchester, N. Y. D. R. WILLIS may be addressed as above. From this poins he can attend to the diagnosing of disease psychometri-cally. He claims that his powers in this line are unrivaled combining, as he does, accurate scientific knowledge with keen and searching psychometric power. Dr. Willis claims especial skill in treating all diseases of the blood and nervous system. Cancers, Scrofula in all its forms, Epilepsy, Paralysis, and all the most delicate and complicated diseases of beth seres. Dr. Willis is permitted to refer to numerous parties who have been cured by his system of practice when all others had failed. All letters must contain a return postage stamp. Send for Corculars, with References and Terms. Jan. 6.

The Psychograph,

OR DIAL PLANCHETTE.



Song and Chorus by F. M. PAINE,

The Religio-Philosophical Journal.

\$1.00 per year. \$1.00 per year. A LARGE EIGHT-PAGE WEEKLY,

The Pacific Coast Spiritualist,

ualism.

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

SEND two 2-ct. stamps, lock of hair, name in full, age and Sex, and I will give you a CLAIRYOYANT DIAGNOSIS OF YOUR ALLMENTS. Address J. O. BATDORF, M. D., Princi-al, Magnetic Institute, Grand Rapids, Mich. 1m° Mar. 3

Constant States

BIBLE STORIES, No. 1.

BANNER OF LIGHT.

MOTHERS! MOTHERS!

To know that a single application of the CUTICURA REMEDIES will afford instant



relief, permit rest and sleep and point to a speedy and economical cure of torturing, disfiguring, itching, burning and scaly humors, and not to use them without a moment's delay is to fail in

Cures made in childhood your duty. are speedy, economical and permanent.

TT "ALL ABOUT THE BLOOD, SKIN, SCALP. AND HAIK," mailed free. CUTICURA REMEDIES are sold throughout the world. Price, CUTICURA, Soc.; SOAP, 25C.; RESOLVENT, \$1. POTTER DRUO AND CHEMICAL CORP., Sole Props., Boston.



Disfiguring Facial Blemishes

Are the cause of much unhappiness which may be prevented by CUTICURA SOAP, the most effective skin purifying and beautifying soap in the world, as well as - the purest and sweetest for toilet and nursery.



What Others Say of Us.

have been eloquent, logical, forcibie, practical, fear-less and educational. She has made many friends for the Cause and for herself during this and previous pe-riods of ministration to us. At the close of her last lecture the Society passed a hearty and unanimous 'vote of thanks for the able and instructive lectures with which we have been favored.' The statement that she will return to us during 1895 brought a hearty burst of applause. It is indeed pleasant to see this earnest, fearless advocate of Spiritualism appreciated in her devotion and loyalty to the Cause so near our hearts.

Fifth Avenue Hall, 27 West 42d Street .-

well filled, on Sunday afternoon, Feb. 25th, by an in.

"There is no Seedsman in America that enjoys a sounder reputation for square dealing and conscientious claims for the seed he offers. If is Catalogue makes no pretense of captivating by tawfry colored pictures, or inflated windy phraseology. It aims to guide, not to bewilder, its readers." -(From Editorial in Rural New Yorker,) To all in search of this kind of a Vegetable and Flower Seed Catalogue, we shall be happy to send it free. You will find in it, probably, a larger variety of some kinds of Vegetable catific that is in any Catalogue published in this country or Europe: many of the more costly we raise on our four seed farms. There are pages t Novelties, from which the humbug has been winnowed out. J.J.H. CRECORY & SON, Beed Growers. Marblehead, Mass.

MEETINGS IN NEW YORK.

The First Society of Spiritualists holds its meet-ings in Carnegie Music Hail Building, between 66th and 57th streets, on Seventh Avenue; entrance on 57th street. Ser-vices Sundays, 10% A.M. and 7% P.M. Henry J. Newton, President.

President. Knickerbocker Hall, 44 West 14th Street.— The Ethical Spiritualists' Society meets each Sunday at 11 A. M. and 8 F. M. Mrs. Helen Temple Brigham, speaker. New York Psychical Society, Spencer Hall, 114 West 14th street, near Sixth Avenue. Sixth year. Every Wednes-day avening, 8 o'clock. Appropriate congregational music, representative speakers and excellent test mediums. The investigating public especially invited. J. F. Snipes, Pres. Sourd Communication Content on Society and weak

In her devotion and loyalty to the cause so hear our hearts. During March Edgar W. Emerson will occupy our platform, to be followed in April by Walter Howell. Our Society was never so flourishing, and we are naturally greatly encouraged." Soul Communion Meeting on Friday of each week, 3 F.M.-doors close at 34-at 310 West 26th street. Mrs. Mary C. Morrell, Conductor. This elegant hall, at 42d street and Fifth Avenue, was

Independent Meetings.-J. W. Fletcher will lecture and give tests every Sunday at 3 and 8 p. M. at Fifth Avenue Hall, 27 West 42d street, between Fifth and Sixth Avenues. Hall, 27 west 42a street, between Fifth and Sixth Avenues. Spiritualist Headquarters and Ludies' Aid, 165 West 28d Street.-Open daily from 11 A.M. to 9 r.M. for Spiritualists and friends. Wednesdays, entertainment day; business meeting at 2 o'clock; supper from 6 to 8 P.M.; en-tertainment, etc., to follow.

The New York Psychical Society .- Wednes-

day evening, 21st ult., the attention of a large audience was deeply enlisted in the psychical experiments

ence was deeply enlisted in the psychical experiments of an unassuming but remarkable gentleman from Sweden, who has come to New York for the first time from the West, with many favorable newspaper no-tices, and written testimonials from Young Men's Christian Associations. After the completion of his wonderful program on this occasion, he became speechless for a while, under severe nervous tension, and the general conviction was that he is a good subject for intelligent external influence, and only needs development for its fuller demonstration. He has the temperament and unas-suming nature of a genuine medium, excites friendly sympathy by his modest demeanor, and astonishment at his singular gitts. Mr. Sundeen invited half a dozen ladies and gentle-men to come on the stage, and, after being blindfold-

MEETINGS IN MASSACHUSETTS.

Malden. At Odd Fellows Hall last Sunday oven-Maidem. At Odd Fellows Hall last Sunday oven-ing Mrs. Kimball of Lawrenco, Mass., gave a practi-cal talk under control, and also a test scance, which proved to be most convincing to the large audience present. Next Bunday ovening, at 7180, Mrs. N. J. Willis of Cambridge, the talented inspirational me-dium, will lecture, it is again, under the management of the Ladios' Aid. J. H. S. The Children's Progressive Lyceum met last Sun-day at 2:30, W. E. N. Potter, Oonductor, presiding, Review of special studies, "What are the Evils of Ib-dolence and Laziness?" "How should Children to the Treat their Companions?" and "What are the Evils of Ib-dolence and Laziness?" "How should Children Treat their Companions?" and "What are the Duites of Children to their Parents?" by the Assistant-Con-ductor. Subject next Sunday, "We should Watch our Thoughts."

Thoughts." Lyceum march, songs, etc.; recitations, Etta Palmer, Charlie Ohatheid, Maude Willard, Georgie Elms, An-nie Goodwin, Belle Fagan; plano solo, May Carter; reading and remarks by Mrs, Kenyon, who presented each pupil with shell souvenirs from Onset, Mass.; dialogue, Bertha and Maude Willard; plano solo, Miss Chatheld; remarks, Dr. Toothaker and Mrs. F. B. Willard; target march; closing invocation by Mrs. Kenyon. J. R. Snow, Sec'y.

Lynn.-The alternoon session at Cadet Hall, Dr. Faulkner in chair, opened with song by Mrs. G. D. Merrill. Mrs. Sarah A. Byrnes was then introduced

Merrill. Mrs. Sarah A. Byrnes was then introduced, and her soul-stirring remarks were listened to atten-tively. Mrs. William S. Butler made interesting re-marks, and gave tests.
Evening oxercises were rendered by the Children's Progressive Lyceum of Boston as follows: Remarks, Mrs. Sarah A. Byrnes; recitation, Daisy Hurford; song, Eddie Ramson; recitation, Helen Higgins; read-lug, "Baby" Guilford; song, Willie Smith; recita-tious, Eddie Hatch, Gertle Cook; song, Irving Fratt; song, "Baby" Guilford; recitations, Alice Ireland, Justin McNaughton, Stella Churchill. Tuesday evening, Feb. 20th, at 15 City Hall Square, Mrs. Dr. M. K. Dowland, Dr. Arthur Hodges, aud Mr. G. D. Merrill gave a convincing séance.
88 South Common street. T. H. B. JAMES.

[We are requested by Mr. James to announce that as Cadet Hall has been sub-let to other parties on exceedingly short notice, the Society cancels all engagements from last Sunday for the years 1894 and 1895.-EDS.]

Newburyport.-Sunday, Feb. 25th, Mrs. C. Fannie Allyn delivered two eloquent lectures before our So clety. "True Spiritualism" was her subject in the

ciety. "True Spiritualism" was her subject in the afternoon, and in the evening she spoke on "Spiritu-alism and Materialism," closing with a poem. Next Sunday Dr. Wm. A. Hale will greet his numer-ous friends here, and speak for us. The Boston Concert Company gave a benefit to the First Spiritualist Society of Newburyport on Monday evening, Feb. 19th, in the form of a concert and ball. The concert, without exception, was of marked excel-lence, all the artists being at their best. Dr. Hale was floor director at the ball. which followed, and the dancing was kept up till the midnight hour, when all retired to their homes, feeling that they had taken part in the most enjoyable social event occurring among the Spiritualists of this city. A sug sum was realized. The grand success which attended this occasion was the result of all working together in perfect harmony. F. H. F.

Springfield .- The Ladies' Aid Sociable of Feb. 22d was one of the best of the season. Many of the "old reliables" were present. The supper was much "old reliables" Were present. The supper was much enjoyed, and the literary part showed great ability-this is especially true of the children. Much credit is due this little band of workers, the Ladies' Ald Soci-ety, for their perseverance in keeping alive the meet-ings in years past. The First Spiritualist Society is carrying on the Sunday meetings this season, and deserves the finan-cial assistance of the friends in this city. The Children's Dramatic and Musical Entertain-ment Friday evening, March 2d, is an assured suc-cess.

Cess. Mr. A. E. Tisdale closed his labors for the month Feb. 25th. Prof. W. F. Peck will be with us during March. M. W. L.

Worcester .- Dr. H. B. Storer officiated for our So ciety the last two Sundays in February. His discourses were profound and brilliant-hearty appre-

courses were protound and brittant-nearty appre-ciation being bestowed by his many friends and ad-mirers. Mrs. Jennie B. Hagan Jackson will officiate March 4th and 1ith. The Woman's Auxiliary will meet at 7 Mason street, March 2d, at 3 P. M. Chicken and turkey supper at 6. Costume party and entertainment in the evening. All invited. GEORGIA D. FULLER, Cor. Sec'y. 7 Mason street.

7 Mason street.

well filled, on Sunday afternoon, Feb. 25th, by an in-teiligent audience, who listened with marked atten-tion to Mr. J. W. Fletcher's lecture upon "Materiali-zation." (We are favored by the Secretary with a synopsis of this discourse, which is so admirable that we prefer to give it in its entirety as *furnished*, in our *next* issue, rather than attempt a *condensation*. which would be necessary were we to attempt its publica-tion this week. EDS.] Sunday evenings, during the month of March, Mr. Fletcher will lecture at Conservatory Hall, Bedford and Fulton Avenues, Brooklyn, and at Fifth Avenue Hall at 3 o'clock in the afternoon. Next Sunday evening Dr. Augusta W. Fletcher will lecture at Fifth Avenue Hall, taking for her subject: "A few things the advanced Spiritualist hopes for." A. E. WILLES, Soo'y. Melrose Highlands.-Services were held last Sunday by D. Evans Caswell in Rogers Block. Subject, "Intemperance," treated by spirit John B. ject, "Intemperance," treated by spirit Joing D. Gough. The speaker very forelbly portrayed the evils of the liquor traffic, and claimed that it caused more suffering than epidemics, pestilence and war. A heavy responsibility rests upon those who are strong enough to resist temptation themselves, but who do nothing to eradicate the evil. Services every Sunday afternoon at 2:30. Free to all. 2 devices street Boston.

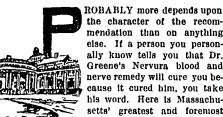
3 Appleton street, Boston.

Stoughton .- Mrs. Carrie F. Loring of East Braintree occupied the platform at the Spiritual Temple afternoon and evening, Feb. 25th. Her lectures were

HON. EX-SPEAKER NOYES.

Our Statesman Cured by Dr. Greene's Nervura.

The Great Senator and Representative Recommends Dr. Greene's Nervura Blood and Nerve Remedy to the Weak, Nervous and Ailing. It is the Best Spring Medicine to Take.



ROBABLY more depends upon { the character of the recommendation than on anything else. If a person you personally know tells you that Dr. Greene's Nervura blood and nerve remedy will cure you because it cured him, you take

setts' greatest and foremost statesman, whom all our read ers know, Hon. Ex.-Speaker Noyes, of the House of Representatives, who tells you what this wonderful medicine, Dr. Greene's Nervura blood and nerve rem-edy, has done for him, and advises you to take it and get well, if you are sick, weak, nervous, sleepless, debilitated or run down in health. He assures you that it cured him and he is positive that it will cure you.

nerve remedy during my convalesence from a severe rhoumatism, and experiencing its very beneficial re-sults in accelerating my recovery, by imparting a healthy tone to my whole over-wrought nervous system, I write that others needing a like restorative may have a like advantage.

"It seems to me nothing could have contributed so much to invigorate and recreate, as it were, my severely taxed nerves and debilitated vitality as did this excellent remedy. And to all needing some invigorating and permanent restorative to mind and body overburdened in business, or other cases, I desire to offer my testimony in behalf of Dr. Greene's Nervura blood and nerve romedy as the very best medicine within my knowledge or observation. I am willing that the best possible use should be made of this note to bring the matter to the attention of others suffering as I was. CHARLES J. NOYES. Equitable Building, Boston, Mass.



HON. EX-SPEAKER CHARLES J. NOYES.

The newspapers say of Hon. Mr. Noyes: "No citizen of Boston stands higher in public estimation than he. A lawyer of the greatest eminence and highest ability, he is a born leader of men. In public life for nearly half a century, he is a representative citizen, one of the most popular and best-known men in the the United States.

"He was elected a Senator, and was eight times returned to the House of Representatives. It shows in what high estimation he is held by the people that he was five different years elected Speaker of the House of Representatives. Gov Long made him :

Hon. Ex-Speaker Noyes is and always will be a boon to his fellowmen, and in thus giving his advice to the suffering, and the weight of his high standing and eminent reputation to his endorsement of the wonderful curative virtues of the great medical discovery, Dr. Greene's Nervura blood and nerve remedy, he is proving himself a benefactor to those who are sick, weak, nervous and alling. It is a fact that

Mr. Suudeen invited half a dozen ladies and gentle-men to come on the stage, and, after being bilndfold-ed, succeeded, with the aid of these selected subjects, in discovering pluv, and other small objects hidden among the audience, and followed this by plcking out a word selected in a dictionary. He also gave several other most satisfactory tests of his remarkable pow-ers, such as selecting persons indicated in the audi-ence by his subjects, as the actors in a tragedy. Mr. Sundeen's methods are superior to those of the late Irving Bishop, and others. In that he requires no "physical contact" for the best of his results. His successes are almost instantaneous, and are sure to satisfy and mystify all who are not affected by hyper-critical strabismus. Mr. Moorey followed Mrs. Wiesenweber in continu-ation of article-readings, etc., after, which the audi-ence lingered for a better social acquaintance with the young thought reader. Nothing preventing, Mr. Sundeen will appear before us again on Wednesday evening, March 7th. J. F. SNIPES.

Carnegie Hall .-- Last Sunday morning Mrs. Clara H. Banks gave an interesting sketch of Prof. William Denton's career and work in science and Spiritualism,

Denton's career and work in science and Spiritualism, which was greatly appreciated. The afternoon meeting was conducted by the Vice-President, owing to the absence of Mr. Henry J. New-ton. Mr. L. Freedman, the healing medium, gave an interesting exhibition of his mesmeric or hypotic powers, Mrs. Williams spoke at some length, being cordially welcomed by the audience, which has missed her for several weeks. Mrs. Henderson followed with a number of tests and delineations. Dr. Fish. although nearly eighty years old and much broken in health, demonstrated practically his power of spiritual heal-ing, notwithstanding his physical condition. Several persons, who were suffering variously, stated that they were entirely relleved after a few vigorous ma-nipulations by the Doctor. The evening meeting was fully attended by the many warm friends of Mrs. Banks, to listen to her fareweil discourse. Her subject was, "Our Duty to Our Fellowmen." Her stay has been all too short; her carnest, noble character is highly appreciated by our people, by whom she is held in great esteem. She is to give the opening lecture before the Lake George Camp Association at Lake George, N. Y. R. MRS. MILTON RATHEUN, Corresponding Secretary

MRS. MILTON RATHBUN, Corresponding Secretary

of the First Society of Spiritualists, writes: "Sunday evening last Mrs. Clara H. Banks closed a most successful engagement with our Society. Her lectures

Over Fifty

Teachers of Cookery

must have the best) are using

leveland's

Baking Powder

" If you want the best, buy Cleveland's."

(and in their work they

11.11

Conservatory Hall, Bedford Avenue, corner of Fulton Street.-Sundays II A. M. and 7% P.M. W. J. Rand, Secretary.

Spiritual Meetings are held in Mrs. Dr. Blake's par-lors, 1024 Bedford Avenue (near DeKalb Avenue), every Sunday evening at 8 o'clock.

MEETINGS IN BROOKLYN.

The Progressive Spiritual Association, Bedford Avenue, corner of South Third street. Meetings Sunday evenings, 7% o'clock. Good speakers and mediums. Mrs. M. Evaus, President.

Sunday evening at 5 0 clock. **The Advance Spiritual Conference** meets every Saturday evening at 102 Court street. Good speakers and mediums. Herbert L. Whitney, Chairman. Seats free. **American Hall, 800 Bedford Avenue.**—The First Spiritual Mission meets at 3 0 clock for conference; 8 0 clock for lecture and to ts. Mediums and speakers welcome. S. Wines Sargent, Chairman. Spiritual Mission meets at for lecture and tests. Med Wines Sargent, Chairman.

Wonneys Progressive Union. -- Business meetings first and third Friday evenings in the month; social mee-ings second and fourth Friday evenings, at 102 Court street. Miss Ireno Mason, Secretary.

The Woman's Progressive Union gave a George Washington lunch party at its rooms, 102 Court street, on Friday evening, the 23d inst. Mrs. Kirth, dressed as Martha Washington, acted as host-ess, and Mr. Geo. Dustin, as George Washington, wa4 host.

way host. The extertainment opened with the singing of the "Star Spangled Banner," by Miss Maud Mason, as-sisted by a chorus of four voices; Miss Florence Grammage read with great effect, "Lazoa; a Story of the West," which held the audience spellbound throughout the delivery; Little Nora Hamer, the vo-cal comedian, sang her specialty, "Dalsy Bell," and in response to the hearty and long-continued applause rendered another selection; Miss Hattle Hayward was heard in a vocal solo, after which a duet (plano) by Miss M. Pauline and Miss M. Hamer was finely executed. executed.

executed. Supper and dancing followed, which lasted until 12 o'clock. Considering the very cold night, the rooms were well filled. Each guest as he departed was pre-sected with a souvenir flag by the host and hostess. The Woman's Progressive Union is making rapid progress in its work of charity, etc., and these enter-tainments and sociables are given for the benefit of the objects of the society.

the objects of the society. IRENE MASON, Gen. Sec'y.

For Nervous Exhaustion Use Horsford's Acid Phosphate.

Dr. EDWIN F. VOSE, Portland, Me., says: "I have used it in my own case when suffering from nervous exhaustion with gratifying re-sults. I have prescribed it for many of the va-rious forms of nervous debility, and it has never failed to do good."

RHODE ISLAND.

Providence. - Spiritualist Association met at Co-lumbia Hail, 248 Weyboase street, Sunday, Feb. 25th, at 2:30 and 7:80 r. M. [Progressive School at 1 r. M.] Mrs. Juliette Yeaw of Leominster, Mass., gave us two eloquent and instructive lectures. Sunday, March 4th, Mrs. Cella M. Nickerson of Wollaston, Mass., will be with us. SARAH D. C. AMES, See'y.

SARAH D. C. AMES, Sec'y. / The Progressive Aid Society held a successful en-tertainment, Wednesday, Feb. 21st.—Hill's Orches-tra, Mr. Plerce, hass soloist. Mr. Spinning, accompa-nist, the Misses Clough, violin and plano, Miss Mabel Smith, reader, Mr. Proctor, character songs, and lit-tile Ethel Schofield took part. MRS. M. L. PORTER, Sec'y.

The Facts Convention.

At the morning seauce Dr. Coombs gave descriptions and astrological readings.

The subject for the afternoon session was the "doc-tors' bill." Mr. Le Gate, Capt. Balley, Mr. King, Dr. Roberts and others offered strong remarks against the proposed law; Mr. Edwards also made interesting remarks. Dr. Buswell gave an interesting lecture on health. toolca in the evening.

attention and evening, rep. 2010. Her lectures were very interesting and instructive. All present listened intently from beginning to end. Her descriptions were very remarkable and satisfactory. Mrs. Loring will be with us again March 25th, 1894. Sunday, March 4th, Abbie N. Burnham of Boston will speak afternoon and evening. Box 64, Stoughton Central. FREDERIC BEALS.

Lawrence.-The First Spiritual Society had for speaker on Sunday, Feb. 25th, Dr. F. H. Roscoe of Providence, R. I., who gave us two very fine and instructive lectures at 2 and 7 p. m. Dr. Roscoe is a great favorite in the city of Lawrence. His tests after each lecture were most remarkable. Dr. Roscoe is expected to be with us again in the near future. DR. C. A. STEVENS, President.

Fitchburg .- Mr. Edgar W. Emerson gave two of his most interesting lectures Feb. 25th. In the evening a large and intelligent audience greeted him; after his discourse he presented tests, which were all re-cognized. He has many sincere friends here. Next Sunday Mrs. Nettle Holt Harding will occupy our platform. Mrs. E. O. PRINCE, Sec y.

Waltham.-Shepard Hall, Feb. 25th. Invocation by Chairman; remarks and readings, Miss J. Rhind (of Boston) ; readings, Mr. Todd (of Waltham) ; music

by Miss Eva Blandin. DR. O. F. STILES, Conductor. 70 Waltham street, Boston.

Waverhill and Bradford.-Sunday, Feb. 25th, Mr. C. H. Harding was the speaker, before a fine and appreciative audience.

ance of friends of the State Society, one thousand remonstrances against the proposed medical law from residents of the State, in response to call sent out by Secretary to such societies as he had the address of, and also kindly printed in the BANNER OF LIGHT. This is doing well, but the good work should be kept up: Send in the re-monstrance petitions from all over the State, and snow this sample of class-legislation completely under with indiguant protests... I trust all Spiritualists will units to defend their

rights, that the Statute Books of our loved State may never be disgraced by any law to regulate the practice of medicine.

Have you, reader, done all you can to aid in defeating this bill? FRANCIS B. WOODBURY,

Sec y State Association. 189 Centre street, Roxbury, Mass.

STATEHOOD NOT WANTED.—Muskogee, I. T., Feb. 24th, 1894. The Dawes Commission yesterday, in com-pliance with the desire of the Choctaws and Chicka-saws, made them a definite proposition for a change of government. The international council, composed of the live Indian tribes who have been in conference with the Dawes Commission for the past three or four days, yesterday adopted a long series of resolutions, expressing it as the sense of all the Indians that it would be detrimental to the welfare of the various tribes to accept statehood, and declining to treat with the Dawes Commission to that end. After the adop-tion of these resolutions the council adjourned.

knowing that he is of unquestioned integrity, superior ability and great conscientiousness. A man of majestic brain, he is a great statesman, and has few equals as an orator. He was at one time a candidate for Lieutenant-Governor, and he nominated Alger for President in the National Convention."

Buch is the eminence and standing of the gentleman who writes the following for the public welfare: "Having used Dr. Greene's Nervura blood and

HEALTH DATA DESIRED.

HEADQUARTERS OF THE NATIONAL CONSTITU-TIONAL LIBERTY LEAGUE, BOSTON, MASS. } To all who have "Suffered many things of many phy-sicians... and were nothing bettered, but rather grew worse." GREETING:

grow worse." GREETING: There are statistics in abundance indicating the un-natural and excessive death-rate of doctors, but noth-ing showing the life-saving service of non-graduates. The aggressive legislative and political attitude of the allopathic school in New York and Massachu-setts has afforded reformed practitioners an opportu-nity, and in fact forced upon them the necessity of proving the superiority of their systems over those which need and demand legislative protection, by ev-lidence at once so disinterested and acceptable that it cannot be gainsaid. That this rare opportunity to place advanced practice publicly, fairly and squarely on record should be immediately and everywhere im-proved, every one sincerely interested in public health will agree. "By their fruits shall ye know them." The neces-sity for progressive practitioners exhibiting their fruits is daily growing more apparent and imperative. This emergency should be met in a public-spirited, patriotic and philanthropic manner. Therefore, we appeal with confidence to those who have exhausted so-called scientific skill in vain, or who have been abandoned or pronounced incurable by regulars, and were afterward healed or greatly benefited by reform practitioners, to state their experiences fully and freely, clearly and conclusity, strengthened by affida-vit. These depositions are sought not so much to ex-pose the incompetency of so-called allopathic doctors (their fruits estioners of the rest of progressive practitioners, to state their experiences fully and freely, clearly and conclusity, strengthened by affida-vit. These depositions are sought not so much to ex-pose the incompetency of progressive practitioners, by the trustworthy testimony, under oath, of those who have tried both. These facts and the invaluable, inevitable inferences, conclusions and deductions are wanted immediately for publication preservation, and presentation to the legislatures of Massachusetts and New York at once. Ordi

pose. The transcendent importance of the several adpose.
The transcendent importance of the several advanced schools making the strongest showing possible is clearly apparent. Upon every person whose health has been renewed and strength restored, whose life has been rength end and blessed, and whose usefulness has been regained or increased, by progressive practice, devolves the evident duty of declaring in minute detail their experience in the interest of suffering humanity, public health, scientific progress and constitutional liberty.
Kvery deposition or afflayit should fully cover at least all the following points:

Give full name, age and address of the patient.
Goardition of the patient when physician was first called or consulted.
Give name, location, school and diagnosis of the first physician employed.
Bescribe the treatments, state time under treatment, expense and results.
Kate when first physician was discharged, whether or not the patient was beiter or worse, and in what respects.
Give full name, appression was discharged, whether or most the patient was beiter or worse, and in what respects.

6. If more than one physician was employed, give similar statements concerning each in regular order.
7. Give symptoms, and all particulars of the patient when first progressive practitioner was employed.
8. Give name, locatin, school and diagnosis of first progressive practitioner.

order and do not feel just right, should take it. for it will put them in perfect health and strength. Everybody needs it now when a spring medicine is necessary to maintain health. It is the best spring medicine possible to take.

Dr. Greene's Nervura blood and nerve remedy cures.

The sick need it to make them well. Those who do

not call themselves exactly sick, but who are ailing,

Dr. Greene, of 34 Temple Place, Boston, Mass., its discoverer, is our most successful specialist in curing nervous and chronic diseases. He can be consulted free, personally or by letter.

9. Describe the treatment, state time under treat-

Describe the treatment, state time under treatment, expense and results.
 10. State when first progressive practitioner was discharged, whether or not the patient was better or worse, and in what respects.
 11. If more than one progressive practitioner was employed, give similar statements concerning each in order.

Inorder.
 State concisely all important particulars not elicited by the above.
 Having completed an accurate synopsis of the patient's experience, make oath or affirmation to the same before a notary public or justice of the peace, corroborated under oath by two or three wintenses familiar with all the facts, when practicable, as follows:

COMMONWEALTH OF MASSACHUSETTS.

Country S.S. March —, 1894. Personally appeared before me the above-named _______, and made oath the above statement sub-scribed by ______ is true. Before me______

Justice of the Peace.

This testimony should be written on one side of legal or flat-cap and forwarded to the undersigned forthwith, in large, long envelopes. J. WINFIELD SCOTT, Sec'y.

For Over Fifty Years

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

The little boy who openly desired to go, "when he died," to a different place from where his penurious, "missionary mad" spinster aunt was to go, has a sworn comrade portrayed in Mark Twain's tale, 'Pudd'nhead Wilson," in the March Century, who says: "When I reflect upon the number of disagreeable people who I know have gone to a better world, I am moved to lead a different life."

You Dye in Turkey red on cotton that won't freeze, boll or washout. No other 30 minutes color 21bs, by mail, 10 twool or cotton, 40c. Hig pay Agenta. Write guilte, Men-tion this paper, FRENCH DYE CO. Vacent Math wool or cotton, 40c. Big pay Agenta. Write quick. Men tion this paper, FRENCH DYE CO.Vassar, Mich Jan. 6 7teow

MEETINGS IN PHILADELPHIA.

The First Association of Spiritualists meetsiat First Association Hall, 8th and Gallowhill streets. Presi-dent, Beal, P. Benner; Treasurer, James Breen; Secreta-ry, Frank H. Morrill. Services at 10% A.M. and 7% P. M. Lycoum at 2% P. M.

Lycoum at 2% P.M. Spiritual Conference Association meets at the northeast corner of 8th and Boring Gardon streets every Sunday at 2% P.M. S. Wheeler, President, 472 N. 8th street.

MEETINGS IN WASHINGTON, D.C.

First Society. Metzerott Hall, 12th Street, be-tween E and F. - Every Sunday, 11% A.M., 7% P.M. M.O. Edson, Fres. Second Society-"Seekers after Spiritual Truth"-mets every Sunday, 7% P.M., at the Temple, 425 G street, N. W., opposite Pension Office. Rev. E. B. Fairchild; Pres.

remarks. Dr. Buswell gave an interesting lecture on health topics in the evening. Mr. Whitlock gave some personal experiences, and claimed that when the magnetic body was in perfect condition disease could not remain in the system. Nothing equals Ayer's Sarsaparilla for purifying the blood, and as a spring medicine.

的时代记录中的名称

Sunday. To the Editors of the Banner of Light:

Mrs. E. Clarke Kimball will be the speaker next Spiritualists Are Awake!

Е?Р. Н. The Massachusetts State Association, incorporated Feb. 19th, 1894, extends fraternal greetings to all. Our first, public work has been to secure, with assist-