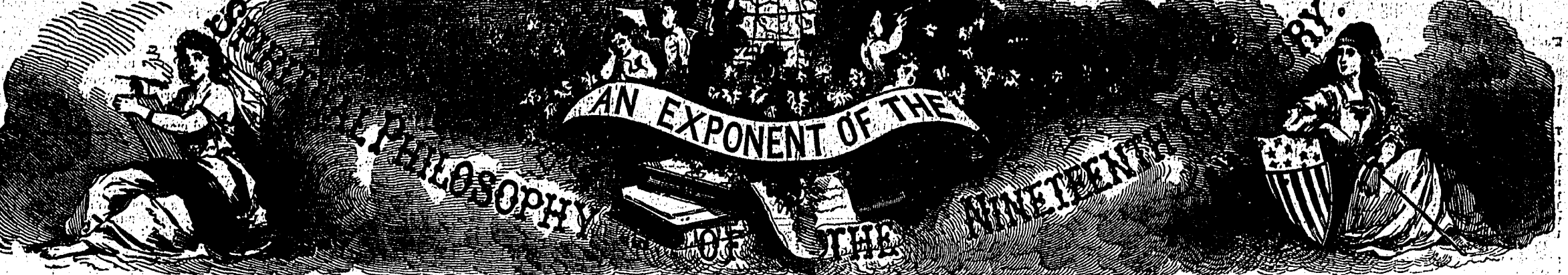


# BANNER OF LIGHT.



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NO. 26.

Written for the Banner of Light.  
A PROPHECY.

BY F. B. HAWKINS.

The time will soon come when woman will rule  
In places where now she's debased;  
And she'll not be called a crank or a fool,  
Or other names equally hard.  
She'll work her own way  
By light 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.

## The Spiritual Rostrum.

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.

(Reported expressly for the Banner  
of Light.)

WHEN we retrospectively survey the progress of humanity, it appears that every religious dispensation has been preceded by Spiritualism in a form 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 extraordinary is about to take place, but they are as greatly mistaken 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 has been prophesied by the first Christian teachers, that there should be a falling away from the purity of the gospel before the Christ should again appear—Christianity lost its esoteric doctrines, and became adulterated, external and formal under Constantine, whose government was a marriage of 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 dead body, "having in her hand a golden cup 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 he with me." This is the language of the spirit 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 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 the spirit, 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 Christ was the anointing spirit that spir-

itualized Jesus, and by whom he was begotten. 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 the impressions of their guides, many times 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 prove that Jesus was one of the three orthodox gods, nor do they convince us that he was on the earth before Abraham's time and afterward reëmbodied, as taught by modern Theosophists.

It was not necessary that Nicodemus should be born again in a physical sense. Jesus would have him born of the spirit as he himself was. The spirit of Elijah came as a guide to John 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 inspiring the medium John, who came "in the power and spirit of Elijah." John was the greatest prophet the people had ever known, yet "the least (person) in the kingdom of heaven is greater than he," showing that kingdom to be a state of consciousness to which no one had attained, or can attain while still in the earthly state, however learned one may be on that plane.

Theosophists tell us that John the Baptist was a reëmbodiment of Elijah. Who can imagine what sort of karma the ancient and godly Elijah could have made, that he need come down and be reëmbodied 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 consciousness, the natural order and the spiritual order. The first does not glide into the second with no line of demarcation 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, afterward 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.

Man possesses all the attributes of God, but they are manifested progressively and on different planes of being. In him dwells all the fullness of the Godhead bodily, yet in a germinal condition, and he unfolds to the angelic through what is called death and the resurrection—not material death, but mental and affectional death. Nevertheless, material death is in the line of progress.

The human soul has many attributes, and they are expressed through the brain faculties, 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 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 earth, preaching to the antediluvian spirits in prison, who were disobedient to Noah's teaching of precreative laws—"Spirits in prison" were those bound to their earthly affections. 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 of it. But that kingdom was to come to earth 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 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 becomes conceived by the spirit, the natural man is on the way to die in Adam, and be made

alive in Christ. This "dying in Adam" is not "shuffling off this mortal coil," but is dying of the carnal affections, which are at enmity with the Christ sphere. The selfish affections are not subject to the laws and usages of the unselfish loves. In other words, "the carnal 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 natural degree are children of this world, and genuine Christians, like Jesus and the Apostles, like Ann Lee the honest, self-denying Shakers, and a few other persons who have come to the end of the age, are children of that world. Those who are accounted worthy to obtain that world are children of the resurrection, who can die no more, for their selfish affections have been crucified, and their souls have evolved loves that are impartial, universal and immortal; they are equal unto the angels, for whether they live in the body or out of it, they do all in the glory of the unselfish world. These are the ones whom the end of the age has come, and that is all the end of the world there ever will be. When we find a warring Christian or Spiritualist, we know to which world the person belongs. Jesus said that his kingdom was not of this world; if it were his subjects would fight.

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 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 sometime in the almost interminable rounds of reincarnation their "nucleus of a universal brotherhood" will be made a practical, world-wide socialism on this moss-grown and rock-ribbed old earth. But we want this brotherhood now. In view of these varying and unsatisfactory expectations, perhaps 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 phrenology. First, acquisitiveness; this is a brain faculty, and expresses a love that is innate in the soul. Its language on the earthly plane is to acquire and possess property as such, and is the feeling of mine and thine; while in the heavenly government this faculty loves to acquire and possess for uses to which acquisitions can be made available for the general good. And when these uses pass away by our going into the invisible realm, this faculty is still in harmony with our environment, for it can then acquire whatever is useful 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 deliver me from the body of this death?" On this subject he also says: "Thou fool, that 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 consciousness 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, said Jesus. You err in supposing there are 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 children—when born of the spirit creates a love for all children and dependents, and is impartial; but in the natural man its language is to love its own.

The faculty of veneration, in its natural ex-

pression, is love and worship of a visible or invisible 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 separation," spells partially "parcley," and uses the word "apparently."

Another writes the following gem:  
"A rise of temperature quickening of the pulse emancipation rest impaired loss of appetite dry tongue thirsty wanting to drink cold water diarrhoea or constipation sweating hot feet on the body treatment quinine in large doses of anything to lower the temperature."

A third student discoursed thusly on diabetes:  
"The theory is an erection upon the floor of the 4th ventricle (ventricle) May be due to violence or high living Experience on lower animals will show that the erection on the floor of the fourth ventricle will cause sugar to be present interest."

How about ignorant quacks!  
Pathetically remarks the above quoted newspaper, two of these students are practicing 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 "diarrhoea," 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 powerful 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 forms of disease, the best educated physician is perfectly helpless, and admits, at least to himself, the utter inefficiency of his art.

There is only one method by which the se-

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 enflaming 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, blood-letting, 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 untrustful 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 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 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 unutterable 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!"



From English Exchanges.

LIBERTY VERSUS TYRANNY.

Wants and an Appeal from a Successful Healer.

Any theory, hypothesis, philosophy, sect, creed, or institution that ears investigation, openly manifests its own error.

If any proofs were required to show the lamentably defective state and unscientific basis of so-called medical science, we have it forcibly presented to us now in the attempts of the allopathic craft to muzzle and gag every evidence 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. Moir.

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

Prof. Ramage, M. D., F. R. S., says: "Seeing the ignorance of medical men, and the danger of medical remedies, I feel less inclined to 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, lancing, cutting the quivering flesh of the poor sufferer. I saw a case the other day of a poor girl's throat being cut out to remove a tumor. A cure was impossible after such treatment. I saw a case of a man with a cancerous 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 line of nature in the treatment of disease with the blisters, caustics, lancets, emetics, etc., etc., of allopathic methods. Compare delicious fruit medicines with *hydrargyrum cum creta*, or some such abominable stuff, to improve the general health. Here is a system of treating *Agua-Membranitis*, from "Cyclopedia of Practical Surgery," by Wm. B. Costello, M. D.:

"I have submitted the severest forms of inflammation of the membrane of the human bladder by means of quinine with very slight doses of mercury—mercury not given to the extent of producing salivation—when the disease has occurred in feeble, strumous children; and this plan of management I adopted and recommended at a time when I was able to learn, it was the customary practice to treat the disease by means of mercury, as for the cure of common ulcers."

"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 filled with a white foam."

"A small blister should be applied 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 blistering is unnecessary in any and every instance.

LOOK AT THE FOLLOWING PICTURE!

A short time ago, a man had been operated upon by a surgeon for the removal of a 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 inflammation extended along the optic nerves, and even the brain became affected; the poor fellow'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 previous night.

I laid my hands on the anterior portion of the temples, a little while afterward making gentle passes down over the temples, finishing with passes a little way down the spine, outside 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 six bottles of medicine during the few days to try to subdue the pain.

I had another case, involving the same one, the other one. One evening, a few days after the operation, I found the poor fellow 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 returned; he sent word to me in the afternoon while I was at my daily employment. I could not leave before my day's labor was done. When I left off at six P. M., I hurried to him. He was waiting in a chair, in the same anxiety as if he waited a free pardon from the hands of the executioner. I succeeded 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.

NEURALGIA.

Emboldened by success in the past, I speak out with every confidence, that my success in the cure of neuralgia and rheumatism is without a parallel. I have cured many scores of this maddening pain. Very seldom indeed do any require a second application of the manipulation; 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, poultices, quinine, and every other battery electricity 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, and where the doctor had refused to repeat the injection. Where is the learned Allopathic practitioner who can report the like results? Where is any "pathic" method (except the magnet) which can do it? The Allopath cannot pretend to give relief in the majority of cases. In fact, the drugs given to ameliorate 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 neuralgia, 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 oil on the bearings of machinery. I find people thus drugged more difficult to cure.

Why is vital magnetism so powerful in relieving 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 channels, which set the blood in a delightful flow. Note how rest and movement kindle the blood into activity. Shakespeare understood this; he says:

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

My plan of curing this distressful pain of neuralgia is simply to move the pained part with the fingers gently for a few minutes, afterwards passing down the jaw to the chin, 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 powerful 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 electricity to human nerves.

oliment, but seldom cure; I have always had to complete with the cure. 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 proofs, in accordance with the principles of force, but must confine myself to statistics.

Joseph Hands, M. R. C. S., London, speaking of Homeopathy, says: "So efficacious has it proved according to statistical returns given by hospitals in England, Scotland and places abroad, that whilst the mortality from all diseases was 10% per cent, under Allopathy, it was only 4% treated homoeopathically."

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

THE WORLD MOVES FORWARD, and reveals the fact that they are fully fifty years behind the age of the nineteenth century, effort to set up their half-decomposed—so that 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 monopolists!

ONE WORD MORE!

The time has arrived when every Englishman, 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 sacred rights, treat us as cattle who do not know enough to choose our own doctors and healers in this nineteenth century? And this monopoly 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 thumb?

"But," I am asked, "shall the people have no protection against quacks?" I answer, can we not set the law in motion against malpractice? And is not this sufficient protection?

In the second place, the persons called "quacks" very frequently cure when the so-called 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, ignorance and restraint be placed upon heaven-born truths? It is for you, who love freedom and justice, to decide. Now is your opportunity. Speak out for the sake of your freedom, children and posterity.

—Yourself, ROLANDUS, —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 Illustrated 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 occasions—that is to say, I had two dreams precisely similar in their tenor—that I was shot dead, and then buried. In fact, I saw myself killed by a bullet, and witnessed my own funeral in all its details. Shortly after my arrival at the Royal Hotel, in Durban, I had a letter from my mother, in which she stated that she had had a dream, which I found to be precisely like my own, and begged me to be careful, and, if possible, not to go to the relief of Etchowe."

Hearing of a gentleman then in Durban who could represent him at that point he (with the consent of his employers) decided not to go to Etchowe. The man from Durban who sent for him was one of the first killed at the battle of Etchowe. "And your personal impression," said the 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 "Korbes-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 presence of the enemy, when Pipe-Major John McLeod, who was close to the captain, said: "Don't mind the poor lad, sir; he's not drunk, he is fey! [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 instead of going right through his body, 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 McLeod 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 Sunday, and did not reach home till Monday afternoon. Feeling very tired, I was resting on the sofa about four P. 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 something of importance to communicate. After tea we formed a circle, at which only Mrs. Robinson, myself and the medium were present. Mr. Barker became entranced, and the communicating intelligence intimated that we should think it strange that he should bring the medium to us at that time, but he had foreseen that, and was bringing me, by his signature at the loan office. The spirit prophetically stated what the end would be, not only in relation to the sureties in question,

but gave further particulars as to the borrow-er's future business career. The spirit said that he was a friend of the family, and it was his duty from his column of vantage to protect us. I had not mentioned the affair to Mrs. Robinson, and she was disagreeably surprised at this revelation. Next morning I cancelled my bargain, and in the sequel this gentleman's affairs concluded exactly in keeping with the spirit's prediction. Here is a nut for the agnos-tic to crack. The medium was brought to my house, I know nothing of the communication he had to make. The business was well known to three persons—two of them perfect strangers to the medium—and myself never having mentioned the matter.—W. H. Robinson, in The Two Worlds.

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 truths pass through an entire lifetime under the debilitating incubus of disbelief in immortality. 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 forever; the love-light in his eyes has faded out; the hand which he had often extended in friendly greeting is palsied, and has forgotten its cunning. He has 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 soothing truths and grand resultant philosophy of Modern Spiritualism, all this has been changed. The yawning gulf has been spanned by that firm, strong bridge of mingled fact and deduction which for the last forty-six years has withstood 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 discovered that the grand object of life, here and hereafter, is soul-development. We have learned that the social charms, the inborn talents, the noble attributes that were hampered in their growth here, will find ample expression 'over there,' unfolding step by step, in harmony with the finely-adjusted law of eternal growth."

WORCESTER.—Fred. L. Hildreth says: "The present is filled to overflowing with attempts on the part of selfish individuals and organizations 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 selfishness is stalking in our midst, and it behooves every soul who loves freedom to bestir himself ere we are powerless to act.

We have 'trusts' and 'combinations' all over our land, 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 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 vocation is composed entirely of experiments, according to the testimony of their most respected vocation they have chosen, let those they have restored to health express their gratitude as the sick of another class did concerning him who preceded us. I never read of our elder brother's seeking the aid of the law to increase his depleted treasury. Fathers, mothers, sisters, brothers, will you tolerate for one moment such weak arguments as they can bring to substantiate their claims? No! a thousand times no! Let every true citizen throughout our land echo the cry, 'No slavery for us! If your knowledge is not sufficient to sustain you in the 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 wake a lawyer's combine, a grocer's combine, a contractor's combine, and every class of 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 'invisibles' making the part of every class of 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!

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

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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 discussed such a measure?

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largest and most handsomely furnished in the city.

Mrs. J. J. Curran lectures every Sunday evening, and gives a number of tests, which are remarkable, and readily recognized by the recipients. The capacity of the hall is taxed to its utmost on these occasions, and that her untiring efforts are appreciated is evidenced by the fact that we see the same faces among investigators present every evening.

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 Cosmopolitan Hall on the evening of Feb. 10th, consisting of vocal and instrumental music, readings, 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 Zimmerman was greatly appreciated; the last number on the program was a vocal selection introducing a novel feature, by four boys, which elicited much applause."

The Lyceum has lately made quite an addition to its library, and has now as fine a collection 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 Minnie Keith; Librarian, Jesse Davies; Watchman, Charles Loomis; Treasurer, Mrs. Bliss; Recording Secretary, Miss H. Dawson; 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 Man'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 highly appreciated. The boy medium, S. F. Goodrich, gave readings in the afternoon.

Another correspondent adds that the Portland Evening Express of Feb. 19th made favorable mention of Dr. Roscoe's addresses the day previous, in the course of which it said: "The Doctor is a fascinating reader and quite eloquent lecturer. His subject in the evening was 'Modern Spiritualism,' for which he claimed very much, asserting that since its advancement 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 séance held by Miss Maggie Gaule at the hall 665 Saratoga street, this city. After listening 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-ferred to it as a new test, and a spiritual medium 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 remarks, 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 demonstrate 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 second 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 manifested. 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."

Pennsylvania.

PHILADELPHIA.—F. H. Morrill writes: "The First Association of Spiritualists has moved from 1710 North Broad street to First Association Hall, 8th and Calowhill 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.

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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 organized; 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 Spiritualists 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 subscriptions 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 first 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, every town, village and hamlet in the State to maintain a society, when it would be impossible for them to do so under ordinary circumstances. For a membership of ten it would cost per meeting only fifty 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 expenses.

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 conditions.

I believe this plan would result in bringing 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.

Don't cling to the imperfect things. Do you use cereal food at your breakfast table? Then you need cream. Borden's Peppermint Brand Evaporated Cream is decidedly superior in richness and flavor to ordinary milk or cream.

New Publications.

AN OPEN LETTER TO INDIANAPOLIS CLERGYMEN, by Col. Robert G. Ingersoll, and THE GENESIS OF LIFE, by W. H. Lamaster. Published by the Vincent Publishing Co., Indianapolis, 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, aggressively, defiantly, with large-heartedness and with a view to helping humanity. As usual, he gives orthodox 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, 60c. 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 condemns the wholesale trifling with the human system by men who are incompetent to deal with it. He terms egoism 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 gifts. The antithesis and conclusion of the whole subject adds a beautiful climax to a well-written book, which cannot but prove satisfactory and interesting.

COLUMBUS OUTDORE. An Exact Narrative of the Voyage of the Yankee Skipper, Capt. Wm. Andrews, in the boat Sapotillo. Paper, pp. 128. Artemus Ward, publisher, 11 East 14th 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, Sapotillo, 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 Pales, 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 Lectures. By Olney H. Richmond. Cloth, pp. 318. The Temple Publishing Company, Chicago, Ill.

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 provide the fullest attention of the reader. The lectures in the course of the 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 looking for further light on the occult forces in nature.

RECEIVED.—WOMAN: FOUR CENTURIES OF PROGRESS. By Sarah H. Wilson. A Lecture Delivered at the Free thinkers' International Congress, Chicago, Ill. The Truth Seeker Company, 28 Lafayette Place, New York.

THE BIBLE INQUIRY, A KEY TO BIBLE INVESTIGATION. Fourth Edition, Revised and Enlarged. The Truth Seeker Company, 28 Lafayette Place, New York.

FIVE O'CLOCK CHOCOLATE.















# A Liquid Discovery

## FOR THE CURE OF

### Piles and Hemorrhoids, Eczema, Inflammatory Rheumatism, Erysipelas, Canker, Catarrh, CUTS, BRUISES, BURNS, SCALDS, AND ALL SURFACE INFLAMMATION.

## CONVINCING TESTIMONY.

JAMES F. BARCOCK,  
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. BARCOCK.

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.

While dancing at our matinee performance,  
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 any-  
thing to obtain relief. He 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-  
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 Erysip-  
elas, 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  
her case, and I feel under obligations to you

for the good it has done us both. Hereafter  
we shall not keep house without a bottle of  
X-ZALIA.

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

The wife of Mr. C. M. Morse, manager of the  
Penigewassett 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 afflicted with eczema for over  
two years, in its most aggravated form. She  
could not rest or sleep from the terrible itch-  
ing 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 con-  
cluded to try X-ZALIA, and was surprised at  
the result. She had hardly begun the applica-  
tions 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 win-  
ter, and in a month they were well.  
I know a number of others who have tried it

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 Athenaeum, 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 retir-  
ing. 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-  
cal line, and no mistake. BENJ. F. TRYON.

Mrs. M. Stubbeman read of the virtues of  
X-ZALIA in the BANNER OF LIGHT, and or-  
dered 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 in-  
side 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. H., is a well-known gentleman who has  
used X-ZALIA. He says:  
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 phonologist, Mrs. Nason  
and many others.  
Among the audience were many members of the  
theatrical profession.  
The music was furnished by Miss Sadie B. Lamb,  
pianist and vocalist; Prof. Albert Baumgartner,  
pianist; Mr. Charles Weber, 21st 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 strug-  
gle and well-known and talented vocalists.  
The BANNER OF LIGHT always for sale at the  
meetings and at Dr. S. H. Nelke's office, 587 Tremont  
street.  
SIMPSON D. CLARK.

Engle Hall.—Wednesday afternoon, Feb. 21st,  
large and interesting meeting; excellent tests and  
readings by Mrs. C. L. Soule, Mrs. M. Knowles, Mrs.  
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; readings and remarks, Mrs. J. K. D.  
Conant; select reading, Miss L. N. Rich; recognized  
readings and tests, Mrs. J. E. Davis, Mrs. S. E. Rich,  
Mrs. M. Knowles, Dr. H. F. Tripp, Mr. E. H. Tuttle.  
Evening: Piano solo, Mr. H. C. Grimes; remarks,  
Chairman; convincing tests and readings, Mrs. M.  
Knowles, Mrs. J. E. Davis, Mrs. S. Shackley, Mr. E.  
H. Tuttle; closing remarks and benediction, Mrs. W.  
Waterhouse; musical selections, Mrs. Nellie Carlton.  
The BANNER OF LIGHT, an excellent exponent of  
spiritual truth, for sale at each session.  
Meetings Sunday, 11 A. M., 2-3 and 7-9 P. M., Wednes-  
day afternoons, 2-4:30. E. H. TUTTLE, Leader.

Unity Hall Spiritual Conference (724 Wash-  
ington street).—A largely-attended meeting Feb. 22d.  
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 psychometric 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.

The Ladies' Spiritualistic Industrial So-  
ciety met Thursday afternoon and evening, Feb. 22d.  
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, Sec'y.  
10 Oak Grove Terrace, Roxbury.

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 Bailey, "Little Eddie",  
Miss Louise Horner, "Baby" Gifford, Master Willie  
Sheldon, Gerde Cook, and others, were announced  
to take part Wednesday evening, Feb. 22th.]

The Heart and Hand 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 Legisla-  
ture 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 comes of thought  
and palaces of the soul in preference to any others.

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 atten-  
tion 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 enthusiastic applause. It  
ought to be published in extenso, as it was a master-  
piece of cogent reasoning, bristling with important  
facts at every point.

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 eloquent inspirational  
orator who spoke on "True Heredity" 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. Sullivan's, 89 Trumbull street. This esti-  
mable lady is the efficient manager of Mr. Colville's  
lecture course.

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  
2:30 P. M.

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 2:45  
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 P. 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-  
pley Metaphysical College, Monday, March 5th,  
at 7:45 P. M. Lessons are given every Monday evening  
and on Tuesday, Thursday and Saturday afternoons  
at 2:30.

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

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

Mr. Babe had been a devoted Spiritualist 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  
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  
balm to those left on earth. Many had never heard a  
spiritualistic discourse before, and were much moved.

The Public Health Committee may as well  
make up its mind that the people do not want  
and won't have any such legislation as is pro-  
posed. 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 Fulton Crowe. Further re-  
ference 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.—Joubert.

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 subscrip-  
tion to the BANNER OF LIGHT is plainly marked  
on each address. The paper is discontinued at  
that time unless the subscription is previously  
renewed. Subscribers intending to renew will  
escape inconvenience by sending in the money  
for renewal before the expiration of their pres-  
ent subscription.

It is the earnest desire of the publishers to  
give the BANNER OF LIGHT the extensive circula-  
tion 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. 84 Bos-  
ton street, at reasonable rates. Inquire at  
the Bookstore of Colby & Rich, next door.

1894		March.				1894	
Su.	Mo.	Tu.	We.	Th.	Fri.	Sat.	
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25	26	27	28	29	30	31	

### SPECIAL NOTICES.

Dr. F. L. H. Willis may be addressed at  
46 Avenue B, Vick Park, Rochester, N. Y.  
Jan. 6.

J. J. Morse, 28 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, Lon-  
don, 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 BANNER 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.

If each subscriber to the BANNER  
of Light will charge himself with  
getting one new subscriber, the cir-  
culation of the paper will be speedily  
doubled.

Send for our Free Catalogue of  
Spiritual Books.—It contains the finest  
assortment of spiritualistic works in  
the world.

A BARGAIN Flower Seeds  
Collection of  
to Choose Annuals, perennials, favorite, all new  
fresh seeds, sure to grow and bloom this season.  
Pansy, 40 colors and markings; Phlox, 50 colors; Ver-  
benas, 30 colors; Pinks, 10 colors; Petunias, 10 colors; Asters,  
12 colors; Iris, 10 colors; Mignonette Sweet mixed,  
Sweet peas, 12 colors and Sweet Almonds.  
FOR 12 CENTS of your friends who grow flowers,  
I will send, post-paid, the complete collection, one  
pint each of the ten varieties (enough for any ordi-  
nary garden). This is a BARGAIN offer, made to intro-  
duce my home grown flower seeds to new customers,  
and which I guarantee to please you or the amount  
paid refunded, and the seeds given as present.  
Address: Miss O. H. LIPKIN, COTTAGE,  
112 and 122 5th Street, South, MINNEAPOLIS, MINN.

25 YEARS Poultry Yard  
108 pp. 51st Edition. Written and  
sold by a farmer and Poul-  
tryman of 50 years experi-  
ence. Plain, practical  
System, easily learned. De-  
scribes their diseases, how  
to cure them, and how to  
keep them healthy. Cholera,  
Gripes & Roup you need not  
have. Price, 25c. (stamp).  
A Free Catalogue. A. M. LANG, Care Dale, Ky.

Wm. C. Potts & H. S. Erb,  
SCIENTISTS AND HEALING MEDIUMS.  
TREAT all acute and chronic diseases by their Magnetized  
Taps and Mediumistic Powers. Pads 25c. each, or 5 for  
\$1.00, with Special Directions, including diagnosis of case, by  
giving names, are, and leading symptom.  
Address: POTTS & ERB, 311 Broad street, Harrisburg, Pa.  
Mar. 3.

Dr. E. A. Blackden  
Has removed to 375 Columbus Avenue. Magnetic Massage.  
Mar. 3.  
ASTROLOGY.—Most fortunate dates for  
all purposes, life and affairs, advice, etc.; full descrip-  
tions of past, present and future, with stamp. P. A.  
When the Stars Gather, 172 Washington street, Rooms 12 and  
14, Boston, Mass. Mar. 3.

SPECIAL ANNOUNCEMENT.  
Until further notice the undersigned  
will accept Clubs of six yearly sub-  
scriptions to the BANNER OF LIGHT for  
\$12.00. We ask for the united efforts  
of all good and true Spiritualists in  
its aid and our behalf.  
COLBY & RICH, Publishers.  
Price Reduced to \$1.25.

Echoes from the World of Song.

A new book of Songs by C. PAYSON LONGLEY,  
Containing fifty-eight choice compositions,  
with Music and Chorus, suitable for  
our Spiritual Lyceums, etc.

The following is the table of contents:  
Bring Us Some Beautiful Thought; Beautiful Days Gone  
By; Beautiful Here, Glorious Now; Beautiful Home of the  
Soul; Beautiful Flowers in Heaven; Beautiful Golden Gate;  
Beyond the Mist; Beyond the River; Come in Thy Beauty;  
Angel of Light; Calling Back the Old Days; Coming Back  
to Claim Our Ours; Dear Old Days; Dear Pleading Voice;  
Forever Young; Gathering Home to God; Gathering Flow-  
ers in Heaven; Grandmother's Waiting; Heavenly Music  
Fills the Air; Home of My Beautiful Dreams; I Shall Be  
Satisfied; Just Beyond the Gates of Gold; Just Over There;  
Love's Golden Chain; Little Baby Fingers; Lifting of the  
Veil; Loving Angels Everywhere; Little Birdie is Gone to  
Rest; Loved One; Love's Only a Thin Veil; Open Thine  
Pearly Gates; Our Beautiful Home Above; Only a Whisper;  
Our Native Land; Some Day We Shall Meet; Sad Memories  
Come; Oh! Heart, Sometime We Shall Know; Sleep On,  
Comrades! They Are Waiting for Us Now; The Garments We  
Make We Shall Wear; The Old Man's Spirit Welcome;  
The Golden Gates Are Left Ajar; Truth Shall Save the  
World; The White Immortal Shore; The City Just over the  
Hill; The Hero and Now; That Beautiful World; Two Little  
Shoes and a Ringlet of Hair; There's a Home of Bliss Above;  
When the Stars Gather at Home; When I Go Home;  
Weary of Watching and Waiting; What Shall Be My Angel  
Name? When We Pass through the Beautiful Gate, Who  
Shall My Child to Sleep? Who Will Greet Me First in Heav-  
en? War Song of Progress; When My Soul Shall Be Free;  
Your Darling Is Not Sleeping.  
The above book is handsomely bound in cloth, with gilt  
illustration on cover, contains a lithographic frontispiece  
bearing portraits of Mr. and Mrs. Longley, and is an orna-  
ment for table or place, as well as a work adapted to the  
same gathering, meetings, circles, or places of social as-  
sembly.  
Price \$1.25, postage free.  
For sale by COLBY & RICH.

Dr. Andrew Jackson Davis'  
Alterative Compound  
Is a wonderful Blood Purifier, and is constantly  
performing cures and restoring health to per-  
sons who have been suffering from Scrofulous  
Humors, Hip Disease, Erysipelas, Eczema,  
Pimples, Boils, Skin Eruptions, and all diseases  
caused by impure and vitiated blood. It is  
also a very efficient Tonic, and is just what you  
need for a Spring Medicine, as it eradicates  
the impurities from the blood, and rids the  
system of its accumulations of waste and use-  
less debris. This medicine is made from  
carefully selected Barks, Roots, and Herbs,  
combined with Iron. The Iron is in a form  
which is absolutely free from the objections  
hitherto urged against it, being non-irritant,  
and is easily assimilated by the most delicate  
stomach. Price, \$1.00 per bottle, six bottles  
for \$5.00.

Wild Cucumber Pills  
Assist Digestion, cure Headache, Constipation,  
Biliousness, and tune up the Stomach, Liver,  
and Bowels. They produce no pain, and  
always give relief. Try a box and be convinced.  
Price, 25 cents a box, five boxes for \$1.00.  
The pills will be sent, postpaid, on receipt of price.  
The Alterative Compound cannot be sent by mail. If  
you do not need these medicines yourself, please call  
the attention of your afflicted friends to them.  
They stand alone.  
Circulars and testimonials will be sent on application by  
the publishers.  
S. WEBSTER & CO., 63 Warren Ave., Boston, Mass.

Druggists supplied by Geo. C. Goodwin & Co., or Car-  
ter & Kilham, Boston, Mass., and Fuller & Fuller  
Co., Chicago, Ill.  
They can also be obtained at Hudson's Pharmacy, 218  
Broadway, New York City; E. B. Coleman, 61 Congress  
St., Portsmouth, N. H.; President's 147 Main St., Law-  
rence, Me.; C. H. Sawyer, 62 Main St., Salem, Mass.; Austin  
Ford, 111 Bridge St., Lowell, Mass.; C. S. Henry & Co.,  
Westboro, Mass.

Do You Remember the  
\$2,000 GOLD COIN  
that was to be distributed to those who did the  
best work  
with Glasgo Twilled Lace Thread  
Exhibited at the World's Fair? The prizes  
have now been distributed. If you would  
like to know the names and addresses of  
the prize winners, write to us. It's inter-  
esting to all who crochet. This Thread re-  
ceived the highest possible award at the  
World's Fair, Chicago.  
Our Illustrated book, Nos. 1, 2 and 3, are stand-  
ard. Send 10 cts. stamps for either one, our tidy  
patterns and bed spread patterns, each, stamp  
Glasgo Lace Thread Co., Glasgo, Conn.  
Mar. 3.

DR. R. P. FELLOWS  
TO THOSE AS LICTED  
with Early Decay, Loss of Mem-  
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cose, Mental and Physical  
Debility, and who are desir-  
ous of being cured, a booklet of  
some 40 pages will be sent to  
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in a plain envelope giving cause  
and Symptoms of the Complaint  
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important medical discovery—an  
Omnipotent Application—a pos-  
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of success. Address,  
DR. R. P. FELLOWS,  
VINELAND, N. J.  
And say where you saw this ad-  
vertisement.  
I wish to say that I am a staunch Spiritualist—  
I believe in all things progressive—and I trust the friends  
of progress will give me their patronage.  
DR. FELLOWS, Vineland, N. J.  
Feb. 24, 1894.

For Sale at Onset Bay,  
ON Fifth street, a five-roomed Cottage and Shed, im-  
proved lot, well fenced; good well of water. Apply to  
DR. C. D. KING, 10 Green street, Brooklyn, Mass.  
Mar. 3.



## Message Department.

The Messages published from week to week from individuals under the above heading are hereafter to be given in this Department, as our Public Circle has been permanently closed.

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

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

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

It is especially desired by our spiritual advisers that notwithstanding the BANNER has returned to its original place upon our circle-table choice natural flowers, as formerly, many spirit-visitants being in consequence pleased and attracted thereby. Those friends who feel disposed to do so, 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

## 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 send to us to guide and comfort us. Thou who art eternal, all-loving, all-wise, we ask thee at this hour to teach us more of the interior life, that we may seek to know more of the relationship we bear to thee and thine angel ones; 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 ascribe 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 lingering 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 one of the audience to gain what I can by attending 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 appearances 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 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 who have left upon the material plane. In Cambridge, Vt., where I was well known, I shall be remembered. I have often heard my name mentioned in Bristol when they have convened together—not only my own name, but the names of many others. 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 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 mission to perform.

Oh! friends of earth, we are with you so much! There is but a thin veil between you and us. You have been told these things time 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.

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.

Cyias, 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 kindnesses I may do; they are appreciated; and I know mortals 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 expressed in words.

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 that.

I am very glad to say to my friends everywhere 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 magnetic forces we may impart as we come in contact with you.

### Hannah White.

We each await our turn in coming forward to speak through this medium, for these circles are conducted in the most orderly and systematic manner. I have often heard the saying, "If the spirit is allowed to come and speak in those meetings, I don't see why another is not?" This is my answer to her question.

[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 communication. If you could behold us you would say

within yourselves, "I am surprised that no many can gather here in this inner chamber."

In New York State, where I was known, I passed on in '82. I can't tell you how long 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 pass out of that tenement I dwelt in. I know no suffering. The cough was checked, and I felt at ease. No fear overshadowed me, and I felt no grief, only because of the friends that drew 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 inhabited for so many years.

In New York City, some time ago, I was in one of Mrs. Williams's materializing circles. I came out clothed 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 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 perfecting 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 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 rounda years ago still frequent the groves, bringing magnetic 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 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.

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 perform, and each one is as much needed as the other. 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 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.

Many years since I passed out of this life with the old crowd disease, my daughter, 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 cannot say but what I lived a better life for so doing, 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 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.

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.

I am very happy now, and have been ever since I went to the spirit-world. In '74 I passed into the land in the material plane, and 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 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 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 universe—but not a person God.

My name is Indiana Jameson.

### Lester Day.

[To the Chairman:] You may say I am from Louisville, Ky., although I lived in Philadelphia, and Ogdensburg, N. Y., at different periods of my life, and I may say I had several 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 not, I did not go at all; that is all there is about it. No one had anything to do with it. I passed out in a natural 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 conversation 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 I stepped outside of that body." He had not left the body when they were holding the services, and that was a pretty close call, wasn'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 hearts, yet there is a respect for it.

New York City, in a roundabout way, reach Arthur Wiggin in Kentucky. A dear old colored 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.

### Mrs. Sarah Hammond.

I used to visit the old camp at Lake Pleasant, and I was always found there in my cottage as long as I was able to go; but here are the time I was around the next year I was summoned on—into the new life? No; I do not feel it is a new life, but rather a continuation of life.

I was very happy in conversing with the spirit Indians. There are three Red Jackets, but the one that was about me had a sharp eye, and there could be nothing going on that he did not know of.

One day a lady came into my house, and she requested me to go with her to have a sitting with Mrs. Cushman. She said that although

I had been convinced of the truth of spirit-return, she had not received the evidence. I went with her, and as soon as the music began this lady jumped up, exclaiming, "Look at those little hands! Look at those little fingers!" She was almost paralyzed with astonishment to see those little fingers manipulating the strings near the bridge on the guitar. Well, she did not know what to say; and when she came back with me to the house she exclaimed, "Is it possible? Is it possible that those that have passed into the higher life, whom we call dead people, can come to us in this way?" "Why, yes," I replied, "that is nothing strange; I have seen more than that accomplished through Mrs. Cushman's agency." Why speak of this because I know her to be an honest medium.

I had a great deal of medial power myself. They used to hold materializing circles in a part of my rooms, and Mrs. Eddy-Huntton was next door to me. I have taken solid comfort on those camp-rounds.

I am very glad that I have been permitted to speak here to-day. I have been in your Circle-Room before, but not to give a message.

Mrs. Sarah Hammond, Syracuse, N. Y.

By request of the Spirit-President, John Pierpont, the following message, given at the Banner Circle held Feb. 28th, 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 trespass a little upon your time your Spirit-President 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 convulsing 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.

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, George and Edward, I can get much nearer to you, dear boys, than I need 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 fail nor fall 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.

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 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 in 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, upmost in my spirit at this hour, is the desire that you, dear Lovisa, would be happier. I know you are not strong physically; but Edward never forgets you; George would do for you if he could, but sometimes has been debared 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 hesitated. I have been a constant visitor here since your meetings were opened, and I have come into the lower room, but not to take part. I felt to-day that I 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 voice of your own spirit, and see whether mother is right or wrong.

I did not understand while a mortal that I could commune with the earth-plane and communicate as I do to-day, although dear children you will 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-plane; but I am looking forward to the day when I shall greet the whole number of my loved ones and clasp them in my 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.

## INDIVIDUAL SPIRIT MESSAGES

TO BE PUBLISHED NEXT WEEK.

Dec. 22—James C. Anthony; Mercy A. Laughlin; Josie Loring; Horace Halden; Olive LeForest Goss; Lydia 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 Universal Intelligence must be absurd; consequently 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 things, and in all things, and also in all forms of existence as their essential life-principle.

So far as recognizable individual beings are concerned, we freely admit that man contains, and will ultimately develop, the highest powers and attributes of which the most enlightened among us can possibly conceive, for we could not conceive of any deity attribute unless we in some degree shared it. Man must know the universe through himself, or forever remain ignorant of it.

When the questioner speaks of developed humanity, he must, if he reflects, consider that developed is a purely relative term; for what would be regarded as a very highly developed condition of humanity from one standpoint, would be decidedly apparent as a very low plane of development from another and far more advanced standpoint. The ordinary American

or European of to-day is marvelously developed from the point of view of an illiterate and ignorant barbarian; but the civilization of this country to-day is barbarian compared with conditions already actualized on the earth's nearest brother planet, Mars, of which orb we 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 system of worlds, the most highly unfolded denizens of Mars are even less unfolded than are Digger Indians when compared with the most learned professors in this world's greatest colleges.

The measure of human development is inestimable in prospect, and if we sincerely believe in a truly a manifestation of duty, there are no ultimate limits to the development of human excellence here and hereafter.

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

We consider prophecy the outcome of intelligence; 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 frame 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.

"Wisdom spheres" in the strictest sense of the word, from the standpoint of this world, must be the highest circle of intelligence directly associated with this planet—a sphere whose members are thoroughly conversant with the origin, purpose and destiny of this planet, and completely cognizant of all that transpires in connection with its career.

Prophecy is the result of keen spiritual insight, and is never successfully demonstrated save by those in whom the spiritual principle is largely unfolded, and through whose organisms it is indelibly expressed.

Prophecy is of two orders: those who can prophesy by reason of their own superior illumination—but these embodied on earth are rare—and those who are sufficiently receptive to high spiritual influence to become efficient mediums for the transmission of intelligence from those who 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 strictly mathematical calculations, therefore it is an outgrowth of superior intellectual attainment. Storms, with all their attendant calamities, long before they are due; the course to be pursued by them will be exactly foreseen, and their violence and duration precisely computed. 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, and being a person, because, while action is powerless to avert the storm as yet (though storms will be successfully controlled in the future), we can prepare ourselves to offer such practical resistance to the elements that we can enjoy safety when otherwise we should be in dire danger.

From a purely moral point of view prophecy is exhortation based upon exact knowledge of the effect inevitably growing out of determined causes. To righteousness, therefore, should be a scientist as well as a moralist; and, indeed, no sound moralist can be really unscientific, as knowledge of law is essential to sound views concerning conduct.

The errors of the race are largely due to ignorance; this all must admit, whatever special philosophical statement. If errors are committed unwittingly, then the prophet is not in any sense an adviser, but he is decidedly an adviser, a counselor of men. Young people do things which lead to disastrous consequences quite 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 women, and nature in years, but not mature in knowledge, would aid us 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 apathetic and indifferent, as we do in the face of great opportunities?

Prophecy can be cultivated, as it is an outgrowth of the mental 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 spiritual awakening, enabling the intuitive person to grasp a spiritual consequence as clearly as the healthy, well-developed physical eye or ear detects a sound or color unheeded by those who are in the flesh.

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 development of improved methods for individual prophecy?

A.—It is decidedly wrong to employ psychical or occult power in the carrying out of an ambitious, selfish 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 demons on the threshold.

But having laid this by way of proper warning to all who read these "Questions and Answers," we go on to state that it is perfectly right, honorable, useful and practical to engage 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 a truly a portion of humanity, and as such, therefore your own welfare is as sacred and important as that of your neighbor, though no more so. The competitive spirit is not wrong because it seeks to benefit the individual, but because, while seeking the benefit of one or a few, it seeks the injury or exploitation of others.

It is only just that those who work should receive 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 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.

It is quite safe and thoroughly reasonable to affirm universally that whoever engages in any work with the intention of doing good to the human race will, to the extent that he is impressionable, receive such assistance from the spirit-world as will enable him to be more useful and successful than he could possibly be without it.

At present the spiritual spheres are coming particularly near to the earth in the sense that there are unusual opportunities for communion with the unseen, and that the benefit of the reception of spiritual influx; and with no other proviso than that the object be cooperative, not competitive, we bid all to bravely go on and get all they can in the way of knowledge from the unseen, and make that knowledge practical as speedily as possible in vanquishing destitution through establishing a system of social order in which equity will join hands with intelligence.

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

A.—So far as we understand the interior meaning of the doctrine of predestination it is twofold: First, there is, and must be, an absolute authority in the universe, and this is admitted by all sane thinkers, including those who call themselves atheists or materialists. The real distinction between scholarly theism as represented in the writings of John Locke and other brilliant essayists entertaining similar views, and scholarly agnosticism as represented by Huxley and those who agree with him, is on the score of the WILL and CONSCIENCE inherent in the Supremo Power.

The immutability of law, and its absolute inflexibility, 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 Supremo Power itself, or only as an expression of the Supremo 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.

The relation between cause and effect is eternally unchangeable; this we may safely infer from all observed phenomena in all the departments 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 cornerstone of Islam, as it is of Calvinism; but the ripest scholars among modern Mohammedans distinctly deny that repulsive aspect of predestination which rigid Calvinism has crystallized in the Westminster Confession.

Virtue is its own reward, vice its own punishment; no truer words than these were ever spoken; but because law is absolute, we contend 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 begets knowledge, knowledge begets power, and power begets liberty. As experience can increase, so can knowledge; as knowledge increases, 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 opposes us when we oppose it, befriends us when we fulfill all our desires when we are acquainted with it and intelligently conform to its decrees.

Second, there is a predestination in human genius, in the various missions which different 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 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 righteous and punish all the wicked on the sole basis of their righteousness or wickedness.

The two vital truths contained in the doctrine 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 fulfill our desires through scientific knowledge of how to do so; second, every soul has a distinct mission, which is made manifest through special tendencies, aptitudes and desires of that particular soul—this doctrine to be accepted 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.

Q.—[By "Inquirer."] We hear from various sources nowadays dire threats of coming disaster; also of a coming deluge. What is your opinion concerning Lieut. Totten's views?

A.—On the subject of coming disasters we have nothing new to say; we but reiterate our sincere conviction that those who anticipate many and dire calamities are blind with one eye, and that the right eye. For anything like an extended dissertation from our standpoint on a coming millennium and the views of Lieut. Totten, we must refer the questioner to our recent lecture, "New Light on the Great Pyramid," soon to be published in the columns of the BANNER OF LIGHT.

Disasters there doubtless will be during the period of transition through which the earth is now passing; but they will be so small in comparison with the good which will follow them that we feel almost impatient with that school of thought which magnifies them and fails to see what lies beyond. There are unquestionably many incidents to planetary house-cleaning which are not desirable while 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 suffering is now in progress.

As a millennium signifies exactly one thousand years, we prefer the term Golden Age vastly, as we cannot irrevocably date the duration of the brighter and happier era on which we are entering. Lieut. Totten we consider too literal in his biblical exegesis.

## March Magazines.

THE MAGAZINE OF ART.—The frontispiece of this particularly excellent number is from J. W. Waterhouse's painting, "La Belle Dame Sans Merci"; the opening article, by Lionel Clive, 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. Storey, is a finely illustrated paper; R. Jope-Blade 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, entitled "One of the Forty-Niners," appears, and continues to hold the rapt attention of the reader; the oft-repeated question, "Are Intellectual Women Lovable?" is answered most emphatically in the affirmative by Julius Henri Brown; Helen Everett 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.

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 Isaac B. Rich, of Boston, Massachusetts, Publishers, [here insert the description of the property to be willed] strictly upon trust, that they shall appropriate and expend







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## MEETINGS IN NEW YORK.

**The First Society of Spiritualists** holds its meetings in Carnegie Music Hall Building, between 56th and 57th streets, on Seventh Avenue; entrance on 57th street. Services Sundays, 10 A. M. and 7 P. M. Henry J. Newton, President.

**Knickerbocker Hall, 44 West 14th Street.**—The Ethical Spiritualists' Society meets each Sunday at 11 A. M. and 8 P. M. Mrs. Helen Temple Brigham, speaker.

**New York Psychical Society, Spencer Hall, 114 West 14th street, near Sixth Avenue, Sixth year.** Every Wednesday evening, 8 o'clock. Appropriate congregational music, representative of the best of the medium, and the investigating public especially invited. J. F. Salpess, Pres.

**Soul Communion Meeting** on Friday of each week, 3 P. M.—doors close at 10—at 310 West 25th street. Mrs. Mary O. Morrill, Conductor.

**Independent Meetings.**—J. W. Fletcher will lecture and give tests every Sunday at 3 and 8 P. M. at Fifth Avenue Hall, 77 West 43d street, between Fifth and Sixth Avenues.

**Spiritualists and Kadie's Aid, 1405 West 23d Street.**—Open daily from 11 A. M. to 9 P. M. for Spiritualists and friends. Wednesdays, entertainment day; business meeting at 2 o'clock; supper from 6 to 8 P. M.; entertainment, etc., to follow.

**The New York Psychical Society.**—Wednesday evening, 21st ult., the attention of a large audience 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 notices, 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 unassuming nature of a genuine medium, excites friendly sympathy by his modest demeanor, and astonishment at his singular gifts.

Mr. Sundeen invited half a dozen ladies and gentlemen to come on the stage, and after being blindfolded, succeeded, with the aid of these selected subjects, in discovering persons and objects hidden among the audience, and followed this by picking out a word selected in a dictionary. He also gave several other most satisfactory tests of his remarkable powers, such as selecting persons and objects in the audience 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 hypercritical strabismus.

Mr. Moore followed Mrs. Wiesenweber in continuation of article-readings, etc., after which the audience lingered for a better social acquaintance with the young thought-leader.

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, which was greatly appreciated.

The afternoon meeting was conducted by the Vice-President, owing to the absence of Mr. Henry J. Newton. Mr. L. Freedman, the healing medium, gave an interesting exhibition of his mesmeric or hypnotic 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 healing, notwithstanding his physical condition. Several persons, who were suffering variously, stated that they were entirely relieved after a few vigorous manipulations by the Doctor.

The evening meeting was fully attended by the many warm friends of Mrs. Banks, to listen to her farewell discourse. Her subject was, "Our Duty to Our Fellowmen." Her stay has been all too short; her earnest, 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 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

have been eloquent, logical, forcible, practical, earnest and educational. She has made many friends for the Cause and for herself during this and previous periods of ministrations 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.

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.

**Fifth Avenue Hall, 27 West 42d Street.**—This elegant hall, at 42d street and Fifth Avenue, was well filled, on Sunday afternoon, Feb. 25th, by an intelligent audience, who listened with marked attention to Mr. J. W. Fletcher's lecture upon "Materialization." (We are favored by the Secretary with synopses 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 publication 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. WILLIS, Sec'y.

**MEETINGS IN BROOKLYN.**  
**The Progressive Spiritual Association, Bedford Avenue, corner of South Third street.** Meetings Sunday evenings, 7½ o'clock. Good speakers and mediums. Mrs. M. Evans, President.

**Conservatory Hall, Bedford Avenue, corner of Fulton Street.**—Sundays 11 A. M. and 7½ P. M. W. J. Band, Secretary.

**Spiritualist Meetings** are held in Mrs. Drake's parlors, 124 Bedford Avenue (near DeKalb Avenue), every Sunday evening at 8 o'clock.

**The Advance Spiritual Conference** meets every Saturday evening at 8 o'clock, at the same place and with the same speakers and mediums. Herbert L. Whitney, Chairman. Seats free.

**American Hall, 800 Bedford Avenue.**—The First Spiritual Mission meets at 8 o'clock for conference; 8 o'clock lecture and tests. Mediums and speakers welcome. S. Wines Sargent, Chairman.

**Woman's Progressive Union.**—Business meetings first and third Friday evenings in the month; social meetings second and fourth Friday evenings, at 102 Court street. Miss Irene 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 hostess, and Mr. Geo. Dustin, as George Washington, was guest.

The entertainment opened with the singing of the "Star Spangled Banner," by Miss Maud Mason, assisted by a chorus of four voices; Miss Florence Grammer read with great effect, "Lascia a Story of the West," which held the audience spellbound throughout the delivery; Little Nora Hamer, the vocal comedian, sang her specialty, "Daisy Bell," and in response to the hearty and long-continued applause rendered another selection; Miss Mattie Hayward was heard in a vocal solo, after which a duet (piano) by Miss M. Pauline and Miss M. Hamer was finely 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 presented 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 entertainments and socials are given for the benefit of the objects of the society.

IRENE MASON, Gen. Sec'y.

**For Nervous Exhaustion**  
**Use Hensford'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 results. I have prescribed it for many of the various forms of nervous debility, and it has never failed to do good."

**RHODE ISLAND.**  
**Providence.**—Spiritualist Association met at Columbia Hall, 248 Weybosset street, Sunday, Feb. 25th, at 2:30 and 7:30 P. M. [Progressive School at 1 P. M.] Mrs. Juliette Yeaw of Leominster, Mass., gave us two eloquent and instructive lectures, and these entertainments and socials are given for the benefit of the objects of the society.

SARAH D. O. ANES, Sec'y.

**The Facts Convention.**  
At the morning session Dr. Coombs gave descriptions and astrological readings.

The subject for the afternoon session was the "doctor's bill." Mr. Le Gale, Capt. Bailey, Mr. King, Dr. Roberts and others offered strong remarks against the proposed law; Mr. Edwards also made interesting remarks.

Dr. Jewell 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.

## MEETINGS IN MASSACHUSETTS.

**Malden.**—At Odd Fellows Hall last Sunday evening Mrs. Kimball of Lawrence, Mass., gave a practical talk under control, and also a test séance, which proved to be most convincing to the large audience present. Next Sunday evening, at 7:30, Mrs. N. J. Willis of Cambridge, the talented inspirational medium, will lecture on "What are the Evils of the Medium?"

On Thursday evening, March 8th, Mr. F. A. Wiggins of Salem, Mass., will be with us again, under the management of the Ladies' Aid.

**The Children's Progressive Lyceum** met last Sunday at 2:30, W. E. N. Foster, Conductor, presiding. How do you spend your leisure time? "What are the Evils of Idleness and Laziness?" "How should Children Treat their Companions?" and "What are the Duties of Children to their Parents?" by the Assistant-Conductor.

Subject next Sunday, "We should Watch our Thoughts."

Lyceum march, songs, etc.; recitations, Rita Palmer, Charles Hathfield, Maude Willard, George Elms, and a goodly host. Solo, piano solo, May Carter; reading and remarks by Mrs. Kenyon, who presented each pupil with shell souvenirs from Onset, Mass.; dialogue, Bertha and Maude Willard; piano solo, Miss Oatfield; remarks, Dr. Toothaker and Mrs. F. B. Willard; target march; closing invocation by Mrs. Kenyon.

J. R. SNOW, Sec'y.

**Lynn.**—The afternoon session at Cadet Hall, Dr. Faulkner in chair, opened with song by Mrs. G. D. Merrill. Mrs. Sarah A. Byrnes was then introduced, and her soul-stirring remarks were listened to attentively. Mrs. William S. Butler made interesting remarks, and gave tests.

Evening exercises were rendered by the Children's Progressive Lyceum of Boston as follows: Remarks, Mrs. Sarah A. Byrnes; recitation, Daisy Hurford; song, Eddie Ramon; recitation, Helen Hiett; recitation, "Baby" Gullford; song, Willie Smith; recitation, Eddie Hatch, Gerlie Cook; song, Irving Pratt; song, "Baby" Gullford; recitations, Alice Ireland, Justin McNaughton, Stevie Churchill.

Tuesday evening, Feb. 26th, at City Hall Square, Mrs. Dr. M. K. Dowland, Dr. Arthur Hodges, and 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 Allen delivered two eloquent lectures before our Society. "True Spiritualism" was her subject in the afternoon, and in the evening she spoke on "Spiritualism and Materialism," closing with a poem.

Next Sunday Dr. Wm. A. Hale will greet his numerous 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 excellence, 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 snug 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 Society of Feb. 22d was one of the best of the season. Many of the "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' Aid Society, for their perseverance in keeping alive the meetings in years past.

The First Spiritualist Society is carrying on the Sunday meetings this season, and deserves the financial assistance of the friends in this city.

The Children's Dramatic and Musical Entertainment Friday evening, March 2d, is an assured success.

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

**Worcester.**—Dr. H. B. Storer officiated for our Society the last two Sundays in February. His discourses were profound and brilliant—hearty appreciation being bestowed by his many friends and admirers.

Mrs. Jennie B. Hagan Jackson will officiate March 4th and 11th.

The Woman's Auxiliary will meet at 7 Mason street, March 2d, at 3 P. M. Chicken and turkey supper at 6 o'clock, and entertainment in the evening. All invited.

GEORGIA D. FULLER, Cor. Sec'y.

**Melrose Highlands.**—Services were held last Sunday by D. Evans Caswell in Rogers Block. Subject, "Intemperance," treated by spirit John B. Gough. The speaker very forcibly 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 able enough to resist temptation themselves, but who do nothing to eradicate the evil.

Services every Sunday afternoon at 2:30. Free to all.

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 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.

Dr. A. B. Burnham of Boston will speak afternoon and evening.

Boz 44, Stoughton Central. FREDERICK BEALS.

**Lawrence.**—The First Spiritual Society had for speaker on Sunday, Feb. 25th, Dr. F. H. Roscoe of Providence, R. I., who gave 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 received.

Next Sunday Mrs. Nettie 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 Mrs. Eva Blandin.

DR. O. F. STILES, Conductor.

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

Mrs. E. Clarke Kimball will be the speaker next Sunday.

E. F. H.

**Spiritualists Are Awake!**  
To the Editors of the Banner of Light:

The Massachusetts State Association, incorporated Feb. 19th, 1894, extends fraternal greetings to all. Our first public work has been to secure, with assistance 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 of 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 remonstrance petitions from all over the State, and show this sample of class-legislation completely under with indignant protests.

I trust all Spiritualists will unite 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.

180 Centre street, Roxbury, Mass.

**STATEHOOD NOT WANTED.**—At a meeting, I. T. Feb. 24th, at the State Commission on Education in compliance with the desire of the Choctaw and Chickasaws, made them a definite proposition for a change of government. The international council, composed of the latter tribes, has been in conference with the Dawes Commission for the past few 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 treat with the Dawes Commission to that end. After the adoption of these resolutions the council adjourned.

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

## 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.**

PROBABLY 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 his word. Here is Massachusetts' greatest and foremost statesman, whom all our readers know, Hon. Ex-Speaker Noyes, of the House of Representatives, who tells you what this wonderful medicine, Dr. Greene's Nervura blood and nerve remedy, 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 convalescence from a severe rheumatism, and experiencing its very beneficial results 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 remedy 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 subject 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 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 a Justice, 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."

Such is the eminence and standing of the gentleman who writes the following for the public welfare:

"Having used Dr. Greene's Nervura blood and

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 ailing. It is a fact that 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, out of 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, 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.

## HEALTH DATA DESIRED.

HEADQUARTERS OF THE NATIONAL CONSTITUTIONAL LITERARY LEAGUE, Boston, Mass.

To all who have "Suffered many things of many physicians, . . . and were nothing bettered, but rather grew worse."

GREETING:

There are statistics in abundance indicating the unnatural and excessive death-rate of doctors, but nothing showing the life-saving service of non-graduates. The aggressive legislative and political attitude of the allopathic school in New York and Massachusetts has afforded reformed practitioners an opportunity, and in fact forced upon them the necessity of proving the superiority of their systems over those which need and demand legislative protection, by evidence at once so indisinterested 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 improved, every one sincerely interested in public health will agree.

"By their fruits shall ye know them." The necessity 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 abandoned scientific skill in vain, or who have been afterward healed or greatly benefited by reform practitioners, to state their experiences fully and freely, clearly and candidly, strengthened by affidavit. These depositions are sought not so much to expose the incompetency of so-called allopathic doctors (their frantic struggle for legislative salvation is ample admission of their inability to compete with their rivals), as to prove the competency 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. Ordinary testimonials and advertisements are useless for our purpose.

The transcendent importance of the several advanced schools making the strongest showing possible is clearly apparent. Upon every person whose health has been renewed, strength restored, who life has been lengthened and blessed, and whose usefulness has been regained or increased, by progressive practice, devolve the evident duty of declaring in minute detail their experience in the interest of suffering humanity, public health, scientific progress and constitutional liberty.

Every deposition or affidavit should fully cover at least all the following points:

1. Give full name, age and address of the patient.
2. Condition of the patient when physician was first called or consulted.
3. Give name, location, school and diagnosis of the first physician employed.
4. Describe the treatments, state time under treatment, expense and results.
5. State when first physician was discharged, whether or not the patient was better 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, location, school and diagnosis of first progressive practitioner.

9. 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 regular order.

12. 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 witnesses familiar with all the facts, when practicable, as follows:

COMMONWEALTH OF MASSACHUSETTS.  
County of S.S. March 8, 1894.  
Personally appeared before me the above-named, and made oath the above statement subscribed 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 colic, and is the best remedy for Diarrhoea. Twenty-five cents a bottle.

The little boy who openly desired to go, "when he died," to a different place from where his paucities, "missionary-mad" planter 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."

Turkey red on cotton that won't freeze, boil or wash out. No other will do it. Package will do it. Package to colorists, by mail, to Mrs. J. W. Vassar, 1000 Broadway, New York.

**You Dye in 30 minutes**

wool or cotton, etc. Big pay Agents. Write quick. Mention this paper, FRENCH DYE CO., Vassar, Mich. Jan. 6, 1894.

**MEETINGS IN PHILADELPHIA.**  
The First Association of Spiritualists meets at First Association Hall, 8th and Calowhill streets. President, Ben. F. Bennett; Treasurer, James Brown; Secretary, Frank H. Morrill. Services at 10½ A. M. and 7½ P. M. Lyceum at 2½ P. M.

Second Association meets at the northeast corner of 8th and Spring Garden streets every Sunday at 2½ P. M. S. Wheeler, President, 472 N. 8th street.

**MEETINGS IN WASHINGTON, D. C.**  
First Society, Metropolitan Hall, 15th street, between E and F. Every Sunday, 11½ A. M. and 7½ P. M. M. O. Edson, Pres.

Second Society, "Seekers After Spiritual Truth," meets every Sunday, 7½ A. M. at the Temple, 223 G street N. W., opposite Pension Office. Rev. E. B. Fairchild, Pres.

**Over Fifty Teachers of Cookery**  
(and in their work they must have the best) are using

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