

BANNER OF LIGHT.



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NO. 25.

DO THEY MISS ME AT HOME?

BY BELLE V. CUSHMAN.

Do they miss me at home? Can you tell me?
My companions, and all I love best,
Who went from the shadows of earth-life
To their home in the land of the blest.

My house is so empty without them!
I'm lonelier still when I roam;
For my heart is away with the loved ones
Who went to the heavenly home.

I shall join them, I know, when no longer
Through shadow and sorrow I roam;
But my hope and my courage were stronger
If I knew that they missed me at home;

If, through the dark cloud of despairing,
That robs my poor heart of its rest,
They could send me some sign of their caring—
One word from the land of the blest.

Yet oft, as I sit in the twilight
And let loving memory roam,
I can feel them gather about me,
And I know that they miss me at home.

Like an anchor it holds me from drifting;
Like a rudder it guides me aright;
Like a beacon it brightens the pathway
From this to the Land of the Light.

The Spiritual Bostrum.

Spiritualism the Coming Religion.

A Lecture Delivered before the Spiritual
Thought Society, 108 West 43d
Street, New York City,
Sunday Evening,
Jan. 27, 1895.

BY JOHN WILLIAM FLETCHER.

BY far the ablest article upon Spiritualism, in the *Recorder* series, to my mind, is presented under the above caption, in which is shown a clear comprehension of the subject, a careful analysis of its bearing upon human life, and its relations to the accepted forms of religious beliefs, reflecting great credit upon its talented author.

There has, seemingly, been a sense of hesitation on the part of former writers to state the whole truth, perhaps for fear of being misunderstood, or, possibly, they have taken too much for granted on the part of the reader, and imagined that he could read between the lines and supply the meaning, which it was unnecessary to state. Be that as it may, the articles are of great value, and lead up to this most carefully written exposition of the Philosophy of Modern Spiritualism.

The late World's Congress of Religions is referred to as a hopeful sign that at last the clergy are beginning to think and compare notes:

"The conviction is rapidly being forced upon the minds of thoughtful men that a religion which creates animosities and divisions, which sets brother against brother and engenders hatred toward those of other beliefs, cannot be a perfect religion. Thus, the coming together of the representatives of the religions of the world for the purpose of comparing notes and becoming better acquainted with each other's views, we see evidences not only of weakening faith in their respective creeds and characteristic dogmas, but a perceptible growing of the true religious spirit, which seeks only the welfare of the race. Thus, the creeds shrivel in the search-light of reason, religion itself grows stronger and brighter in the hearts of men, and this very weakening and breaking down of these barriers, as indicated by this gathering, so far from showing a lessening of the power of true religion, is an evidence of its growing strength."

This is essentially true, for the crime charged against differing religious bodies was not upon the basis of a lack of truth, but rather because they presumed to present any other form of belief which should suggest even the possibility that the church had not always been in the right.

The value of the reformer's work has not been questioned in the past, but he was condemned because he had the presumption to raise his voice against the prevailing system, no matter how apparent the wrongs or mistakes he was trying to correct. The only safeguard the church has ever had against invasion and growth has been in closing its doors to all suggestions or intimations of truth from without. The men who revised the Bible a few years ago did more to weaken its hold upon the public mind as the only revealed word of God, than all the Voltaires, Thomas Paines or Ingelsalls the ages have produced. Thought is the opening wedge by whose power truth will eventuate to all mankind.

"The vast number and diversity of religious creeds necessarily engender the doubt that either possesses all the truth or contains the qualities which fit it to become a universal religion. The dream of reformers in all ages has been the establishment of a religious system which would be adapted to the needs and requirements of the entire human family, which would cover with its broad mantle every child of earth, whatever his race or condition. This thought found expression many times from the platform of the Congress of Religions, but, so far as the records inform us, but one of the many who spoke from the standpoint of their respective faiths had the audacity to demand that his particular creed must be accepted by all the rest on pain of eternal damnation—that his was the only religion that could wash the blood from the hands of Lady Macbeth."

The diversity is very apparent, not only in the creed but in the governing power it exerts over its most pronounced advocates. The strictly orthodox Protestant looks with as much, if not more, horror upon the Roman Catholic, or the liberal churches, as upon the infidel. In fact, these semblances of religion, from his standpoint, are to be greatly deplored, since they lead men astray, and yet give them the conceit of being in the right path.

It is not so long ago that Mrs. Van Cott, the revivalist, said when being handed a statement of what the Universalists believe, "Thank heaven, God has made a hell in which Unitarians, Universalists and Spiritualists will burn forever." Which charitable and Christian utterance was heartily endorsed by the majority of the large audience present. And around us everywhere we find only a slight modification of this sentiment on the part of those who, accepting Jesus as the one Savior, and holding to the Bible as the only guide, differ as to the significance of the life and teachings of the one, and the interpretation of the other.

During an extensive tour through Europe and the East some years ago, in company with thirty-five clerical representatives of almost as many different religious orders, we saw a complete exemplification of this idea: Even in the Garden of Gethsemane they quarrelled, until the attendant, seeing the dispute, and not understanding it, sought to pour oil upon the troubled waters by saying, with a shrug of his

shoulders, "There is another garden on the other side of the hill which you gentlemen may like better," and as it was all under one management, it did not make any difference to him. He seemed to feel sure, however, that out of the two they were bound to find satisfaction, and could not understand the "execrable blasphemies" which followed his remarks as the tourists with disdainful air silently passed out through the open door.

To attempt to harmonize the varying creeds would be utterly, hopelessly useless; it simply cannot be done.

"The one insurmountable obstacle which separates the various religions of the earth, and which forever precludes any of the existing sects becoming universal, is the dogmatic theology to which they adhere. So long as any religion adopts a hard and fast definition of Deity, or teaches the existence of a personal God, or arrogates to itself a special knowledge of that Being, or claims special advantages and privileges as a favorite or chosen of God, it will always be confined to a limited portion of mankind. To the really devout mind, the one that begins fairly to realize the infinity of the universe, the attempt to define dogmatically the power which is manifest in nature, is the extreme of presumption, and he recoils from it with becoming modesty and awe. That religion only can become universal which does not venture to circumscribe Deity or narrow it down to a habitation and a name.

Here, again, Spiritualism substantiates its claim to universality by its recognition of an all-pervading spiritual essence or power, a universal and infinite energy or life-principle manifest in every atom—a power which must be intelligent, since it produces intelligent beings; a power which operates by and through unchangeable laws, which know no caprice, no variableness nor shadow of turning, which is the same yesterday, to-day and forever. To attempt a dogmatic definition of this self-existent power is to limit and circumscribe it. Finite mind may apprehend the infinite, but it cannot comprehend it. It is apprehended by each according to his intellectual and spiritual development. A God who walks and talks with men, whose voice is heard and whose form is seen, is conceived only by people on a low plane of development."

The fact is every man makes a God about as large as he is himself. The mean and narrow-minded believe in a revengeful being, who is "angry with the wicked every day," and whose chief delight consists in hurling his unfortunately helpless children into hopeless misery. While the liberal just and kindly man teaches a God of love, who somehow will find some good in the lowest of his children. It is said that Theodore Parker was once in conversation with a distinguished Baptist divine, who was telling him in graphic language what God would do on the "last great day." Mr. Parker interrupted him for a moment, saying: "My good sir, you and I can never talk together; it is quite useless to try."

"And why, pray?" asked the clergyman. "Well, you see," continued Mr. Parker, as a smile passed over his face, "your God is so much worse than my devil that we have no common ground to stand upon." It is the height of presumption for any man to attempt to define the workings of the infinite mind, and all speculations about God are utterly valueless, come from where they may, for "to the ignorant savage the sky is almost within bow-shot; to the enlightened man it is limitless space. So of the Deity. To the barbarian God is brought down to the level of scheming and passionate men; to the philosopher he is beyond language to define or imagination to conceive. Spiritualism apprehends this infinite spirit, this divine energy, but leaves it for every man to conceive and realize according to his spiritual development and capacity. Therefore, as there are no dogmatic limitations to create divisions and disputes, Spiritualism, in this respect, adapts itself to the religious needs of all, throws its broad mantle over every child of our common mother, savage and civilized alike."

This is certainly the corner-stone to a universal religion, without which it cannot hope to exist; for that which shuts out a single soul, no matter how sin-stained it may appear, falls just that far in realizing what the worlds themselves convey.

"The corner-stone of a universal religion must be immortality, not interred, but demonstrated. Nearly every sect professes this doctrine, but, without exception, every one bases its evidence entirely upon legends, stories of remote events more or less apocryphal. None of the sects represented at Chicago claims to demonstrate the fact of a life beyond the grave, but demands that the doctrine be accepted on faith. Spiritualism alone supports its assertions with proof by investigation and experiment, not upon legends, but upon the occurrence of well-attested phenomena, which cannot be explained upon other than the spiritual hypothesis. This phenomenon is not peculiar to any people or to any time. To quote the expressive language of Rev. R. Heber Newton: "The ghost is the oldest figure in history. The records of every people, ancient or modern, teem with strange and apparently supernatural occurrences. All races have accepted them as facts; but to few, if any, cases was there an attempt to reduce them to anything like a system or to discover the causes and laws underlying them. This failure Spiritualism professes to remedy, and after numerous experiments conducted with the utmost care by many of the keenest intellects and most rigid investigators, the almost unanimous verdict is that the only explanation of these mysterious phenomena lies in the existence of a world invisible to mortal eyes, peopled with intelligences once inhabiting mortal bodies as we do now. As the perturbations of Uranus led to the irresistible deduction that somewhere beyond him in the distant void existed another member of our solar family, and stimulated the astronomer to confirm that conclusion by the discovery of Neptune, so these apparent irregularities and strange happenings, unaccountable by any known physical laws, have led to the revelation of another theatre of activities in spiritual realms far transcending in importance all the discoveries ever made in the physical heavens."

As this class of phenomena is as wide-spread as the human race itself, so Spiritualism, which is based upon the demonstration of a future life through that phenomenon, which is the sum and substance of the profound philosophy predicated upon, and resulting from that demonstration, is, in that respect, completely adapted to the needs of every child of earth."

And here it is again clearly stated it is proof the world wants—facts and not theories, indisputable phenomena rather than the pompous declarations of those in ecclesiastical power.

When death crosses your threshold and puts the seal of silence upon the lips of those you love almost better than life itself, what do you want, what do you desire? Knowledge as to where they are and what they are doing; and that you are bound to seek, lead wherever it may. The church cannot give it to you, science has no answer, and it is not until you stand in the presence of developed mediumship that the key is discovered that unlocks the door, and swinging it wide open reveals the abode of those you love. You see, you hear, you know, and when once this awakening has come to you, theories of heaven are to you like withered leaves blown by the wind. Life has a new purpose, hope springs in the human breast, and experiences, however dark, become so many lessons, fitting the spirit for the mightier purposes beyond, rather than being visitations of wrath from the Father of all.

"The spiritualistic theory of rewards and punishments is purely rationalistic and natural, based upon universal law. Sin and suffering are simply cause and effect. Sin, as before remarked, is transgression; transgression merits and receives a penalty; this penalty is inevitable, and no amount of faith or repentance can bring forgiveness; the debt must be paid. Whatsoever a man soweth that shall he also reap."

But there is no vengeance in the penalty attached to wrong-doing. No anger, no punishment in the true sense of that term. The suffering which follows transgression is, on the whole, a blessing. It is educative—a lesson in abstinence, a means of growth.

Nature nowhere gives a hint of eternal pain. Her laws embody a system of consequences which work together for universal harmony and eternal progress. The consequence of transgression is suffering; the consequence of suffering is knowledge; the result of knowledge is wisdom, and wisdom avoids transgression and the penalty that follows. This is the testimony of nature as to the world of matter, and every message from the land of spirit affirms that the same law holds good in the moral and spiritual world.

Spiritualism antagonizes nothing that is good in other systems, but endeavors to preserve the best in all of them. It finds a powerful support in the sacred books of all religions, and sees in their prophets, saviors and seers the corroborative evidence of its own theories of inspiration.

This is surely the foundation of the coming religion, which will place in present relations upon a wholly different platform. We shall recognize almost first of all the equality of the sexes, ranging man and woman side by side in all the various departments of human life, enacting laws, which shall apply to each alike, and tearing down the standard of sex, put that of merit in its place. When woman is made independent socially, intellectually and financially, then, and only then, will the solution to the marriage question be found.

The laws of heredity will be studied and taught, and crime prevented, rather than remedied. No longer will legal murder be tolerated, as now, but sin will be recognized as a disease to be treated and cared for, rather than punished and condemned.

We shall hear less and less of the Fatherhood of God, but more and more of the Brotherhood of Man, until the Sun of Truth shall have dispelled all the mists of error that now obscure the human vision, and at last shed its genial rays upon a people redeemed through knowledge to a comprehension of that mighty law where all things and all peoples work together for good.

Forty Years in Spiritualism.

G. B. Stebbins's Experiences, as Related in the New York Recorder.

The *Sunday* (N. Y.) *Recorder* of Feb. 3, in the department "Spiritualism by Its Advocates," had the following article by the veteran, G. B. STEBBINS, who relates some of his interesting experiences in and regarding Spiritualism during that period:

In 1852, in the house of Isaac Post, in Rochester, N. Y., I first heard the "spirit rappings." I knew well all the six or eight truthful and intelligent persons present. I had no belief in Spiritualism, and no wish to believe, but went to the house of my friend at his urgent request.

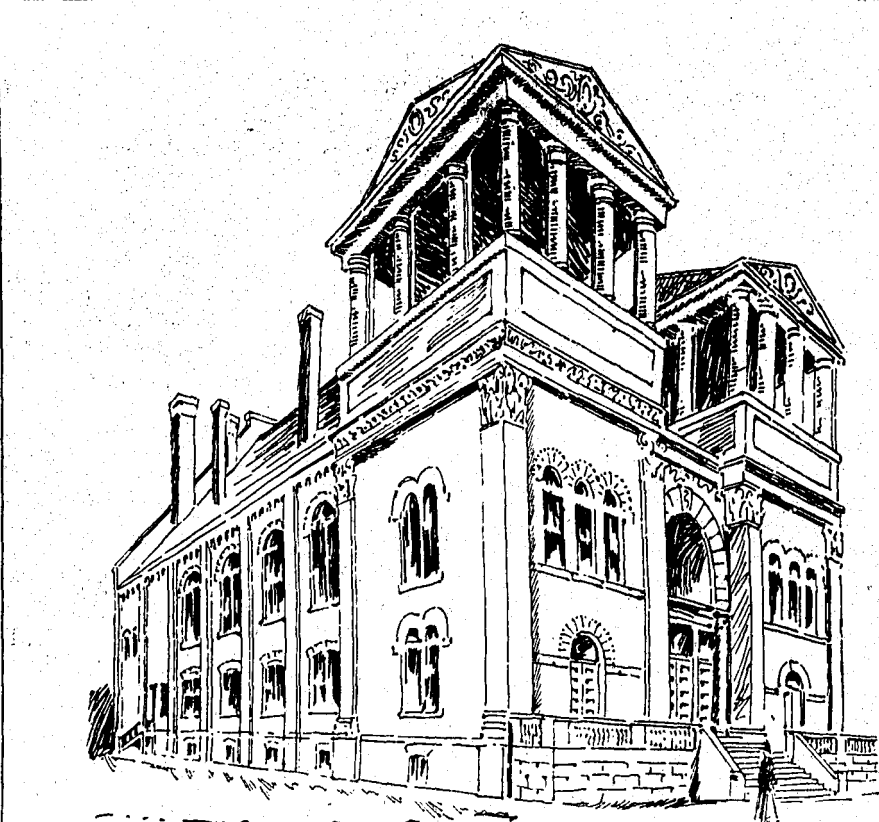
Only a few raps came, apparently, on the floor, in the corner of the room, and away from any person present. I asked a few questions, and intelligent answers came; the questions were not important, but that manifest intelligence was the surprising wonder. I walked home dazed and confused, asking myself: Is this some strange glamour, delusive and vain, or is it a signal from unseen intelligences? My feeling was that I must find out if possible. Fortunately I was among trustworthy friends and kindred. Leah, eldest of the Fox sisters of Hydesville (since Mrs. Underhill of New York), was the medium on that first evening, and for some time I saw no other, and have never seen her superior.

At the home of Benjamin and Sarah Fish, the Quaker parents of my wife, with only the family present, convincing messages came from my parents and sister and her child; ages were given, and coming events foretold which were verified in after years. One of many incidents must suffice. George Thompson, M. P., from London, England, an eminent and eloquent man, made a member of the English Parliament by the votes of London workmen, and known in this country as an early anti-slavery speaker, was a guest of Isaac Post. The family were deeply interested in the "manifestations," and a book entitled, "Light From the Spirit-World" was soon after written automatically through the hand of Friend Post. To meet his wish to know of these things, Mr. Thompson went with them to a séance, where my wife's mother was present, with a choice company of personal friends.

The eldest Fox sister was the medium. In due time Isaac Post suggested to Mr. Thompson to ask questions. He had visited Hindustan on Government business, and had in mind to ask of some Hindu, unknown, of course, to all the company, save himself. His question was: "Are any of my Hindu friends present?" and three raps responded yes. Then he asked, "Will they give me some message?" and a signal rap came, asking for the alphabet to be repeated and the message given in letters rapped out. A gentleman wrote down the letters designated, with this result: D-w-a-r-k-a-n-a-t-h-t-a-g-o-r-e-e. This being repeated, letter after letter, was declared by all to be a medley without meaning, until Mr. Thompson took the slip of paper and took it all in at once. Studying it a few moments, he exclaimed: "Dwark-anath Tagoreel! My dear friend, is this you?" when a shower of raps emphasized the joyful recognition. It was the name of a Hindu of high rank and large ability, an intimate friend. For a half-hour he kept up an animated conversation. One question was: "What did you send by me to my wife in London when we met at a certain Hindu city?" (place and date given). "A cashmere shawl," was spelled out. At last he asked: "Where did we meet last on earth?" and "Regent street, London," (number given) was the answer. What mood of mind were we in? was then the inquiry—questions vocal, written or mental being answered with equal readiness—and the response came: "Anger." With deep feeling, Mr. Thompson exclaimed: "It is true," and asked: "Do you still keep that feeling?" and the welcome answer was: "No, my friend; in the light of this higher life such feelings fade away; we are friends again, even more than ever." A precious hour was that to the noble Englishman, who became a Spiritualist in his own country.

In 1846 Mrs. Lucina Tuttle of Byron, near Batavia, N. Y., a woman highly respected, who had a large medical practice among the best people, lived in the farmhouse with her good husband, and was magnetized by Joseph Walker, that she might see and prescribe medicines clairvoyantly. On a June evening, while thus prescribing, she said to her magnetizer: "The spirits of my husband's mother, of my mother and of your father are here with messages for us." Such visitations had never occurred or been expected. Her husband was agnostic, and Walker, a Baptist church-member; I knew them all well, as of best character.

In three hours she gave these messages so convincingly that her hearers believed that they were verily from these ascended friends.



THE PROPOSED SPIRITUAL TEMPLE IN ST. LOUIS, MO.

A. B. CORWIN, the architect of the proposed Spiritual Temple in St. Louis, Mo., has furnished us with the following description of the above engraving:

It will be a building seventy-five feet front by one hundred and twenty-six feet deep; will be two stories above the basement, which will be five feet above the grade line.

The first floor will be eleven feet in the clear, divided into seven rooms. The lower hall, for the use of the Ladies' Aid Society, will be sixty-seven feet by fifty-nine feet. There will be a large dining-room, also a kitchen and pantry, ladies' dressing-room and toilet and two committee rooms in front.

The second story is to be twenty-four feet in the clear, with a timbered roof of attractive design. The auditorium will be sixty-seven by ninety-six feet, with two tower rooms twenty-three by twenty-eight feet. The entrance to the auditorium will be up a magnificent marble staircase twenty-two feet wide, the marble steps and risers resting on steel carriages. The sides of this staircase will be paneled up ten feet high with marble. The entrance to this staircase will be through one pair of double doors, with single doors on each side, all doors swinging both ways.

The main entrance is to be ornamented with granite columns of Ionic order, surmounted by an attractive granite arch trimmed with egg and dark molding.

The spandrels are to be filled with angels of peace, cut in alto relievo.

The front of the building is divided into perpendicular panels, with four stone Corinthian

pilasters, surmounted by a rich Corinthian cornice. The cornice will extend across the entire front and around each side of the tower rooms. Tower rooms are raised twenty feet above the ceiling of the second floor, ornamented with Ionic columns and frieze, surmounted by an Egyptian pediment.

The walls of the building are to be faced with buff Roman brick, trimmed with white Carthage limestone. The cornice and gutters on the sides are to be of copper; the roofs to be covered with Spanish tile.

The construction of this building is to be as near fire-proof as a building of this kind can be built. All glass in the front of the building to be plate-glass. The entrance of the building will be approached by a granite stairway, landing on a granite veranda ten feet wide, extending across the entire front of the building, trimmed with handsome stone balustrade. The main auditorium is arranged so that a balcony can be put in. This balcony to be reached by stairways in the tower rooms. The building will be lighted by electricity with all the modern improvements, and heated with hot water.

The ladies' and gents' lavatories will be fitted up with marble and all the latest sanitary and plumbing appliances. The estimated cost of the building is about \$40,000.

In designing this building the ideas and suggestions of Mr. Joseph Brown, ex-Mayor, and the present auditor of the city of St. Louis, an enthusiastic and earnest worker in the Cause of Spiritualism, have been closely followed. Great care has been exercised by the architect to depart from any order of ecclesiastical architecture.

Waking up, unconscious of what had passed, she shared that belief on reading the message to her, which had been written down as she gave it.

It was a happy night for that household. My Baptist friend, Walker, a man sincere and enthusiastic, told me how all the world seemed glorified by a new light as he felt this surer of his father's presence. He said to me: "Next morning I went out to the old well, drew a bucket of water, filled the iron skillet that stood on a wooden bench by the well, and rolled up my shirt sleeves for a wash. Just then the sun rose in the golden sky, and I lifted my hands and cried out: 'Glory to God in the highest!'" His father's message had closed, as given through Mrs. Tuttle's lips, as follows: "Tell only a few friends of this. Soon you can tell all. We are making suitable preparations to produce tangible demonstrations, to begin near you, and to go round the world."

In 1848 he went to Rochester, kept his name to himself, met Mrs. Fox and her daughter Sarah, and had a message from his father by raps, saying: "My son, you well remember the night I communicated to you through Lucina. The 'suitable preparations' told of in months previous had been completed, and the 'tangible demonstrations' were going 'round the world.'"

Why should not a matter thus believed, and foretold as more fully to be revealed, be accepted as reasonable and of highest benefit? The following narrative I noted down carefully when it was related to me by Henry Willis of Battle Creek, whom I had known for years, a man of frank integrity, uncommon energy in business, clear and vigorous intellect, practical sagacity, firm and strong nerve, and fine physical health. He came from Pennsylvania to oversee the building of the Michigan Central Railroad, under State authority, from Detroit to Ypsilanti, has been well known since, and enjoyed good health as a result of his Quaker temperance for over eighty years.

Mr. Baldwin was the first locomotive builder in America, and gave name to the great locomotive works of Baldwin & Co. in Philadelphia. He was an intimate friend of Mr. Willis all his life, and on cordial and familiar terms. I give the words of Henry Willis as given to me at his house twenty years ago. He seldom told this strange story. He said:

"In July, 1838, M. W. Baldwin of Philadelphia came with me to Detroit, intending to start a branch locomotive building shop on Cass Street, or river front. We remained nearly three weeks in Detroit together. I was at that time engaged to build a railroad from Kalamazoo to Allegan, of which Sydney Ketchum of Marshall was President. I think it was on a Thursday morning I left my friend Baldwin for Allegan; he was to leave on a steamboat at ten o'clock of the same day for Buffalo. As I passed through Marshall on Friday, Ketchum requested me to go to Sandusky, O., and purchase provisions for our railroad men, as there were none to be had on our route, the country being new. I came on, and stopped at Battle Creek, to visit. I grew very uneasy, and was often asked if I was unwell. Monday morning I went East with some friends in their carriage, and on Tuesday attended a Quaker meeting at Richard Glazier's, near Ann Arbor. My mind was much depressed, but I bore up, and endeavored to be cheerful, and, after meeting, left for Sandusky in company with friends living near Adrian. At Tecumseh I stopped to take the stage, and paid my fare to Sandusky. The stage drove up within fifteen or twenty feet of the door of the hotel. I handed the driver my carpet-bag, three passengers were inside, and as I put my foot on the step to get in I felt a heavy blow on the back of my neck, and the words 'Go to Detroit!' were audibly, but inwardly, heard as I never heard anything. I turned to see who struck me; no one except the driver and passengers, all in front of me, was nearer than the hotel. I stood astonished, and the driver cried out, 'Why do n't you get aboard?' I said: 'Hand me my bag'; took it, and went to the landlord on the hotel steps, asking who struck me on the back of my neck. He replied: 'I stood here looking at you, and saw you give a bound as you put your foot on the stage step, as though some one struck you, but nobody but me was near. What is the matter?' I said, 'I must go to Detroit, but can't imagine for what. I have no business there.' The stage for Detroit soon came. I sat with the driver, and gave him fifty cents to drive fast, repeating the gift to the next driver. I felt as though I wanted to fly to the railroad at Ypsilanti, and told the driver to take me to the station without any stop at the hotel. I saw an engine standing on the track, and was told afterward the engineer had just called to the fireman: 'Let us go; we can't find Willis,' but the fireman saw the stage, and said: 'Stop; he must be in that coach,' and jumped off to run and meet us some three hundred feet away. I knew him, and said: 'Jack, what is the matter?' and he answered: 'Baldwin fell down sick in the hotel three hours after you left last Thursday. His great wish is for you. We have hunted days for you, and last night his life was very doubtful.' We made a quick run to the city. I went rapidly to the hotel near by, and as I reached the head of the stairs, Dr. Hurd, the landlord, and his wife, and five or six servants were at the door. Dr. Hurd said: 'He is gone.' I pushed into his room, threw off my coat, and applied my hands over his head and down his face and neck vigorously as possible for a few minutes, when he seemed easier, knew me and said: 'Henry, where have you been? Where have I been? Oh, how much I have wanted you!' Dr. Hurd exclaimed: 'This is like bringing a man to life!' This action of mine, like magnetic healing, I could not account for. I never did so before, never saw it done, knew nothing about it. An inward impulse made me do it."

"Dr. Hurd told me that Baldwin's symptoms were those of a dying man. I remained seven weeks with him, never sleeping in all that time on a bed, except about four or five hours in Lewis Cass, Jr.'s room, when C. C. Trowbridge and August Porter relieved me one night. I took him home on a cot to his family in Philadelphia. I think it was in 1844 or 1845 I was at work in my nursery of fruit trees, at Battle Creek, with my mind then, as it often had been, on this strange, and to me, unaccountable matter; and a voice said to me: 'The spirit of Baldwin's father was after you to go and save his son and take him to his family.' Down to this time I had never told a living being about this singular affair, not even Baldwin himself. (Mr. Baldwin afterward was told all, felt that Willis had saved his life, and gratitude made their friendship still closer.) From the moment that I was thus notified in my nursery why I went to Detroit I ceased to wonder, and was, and still am, convinced that there was an invisible power that followed me from the time I arrived at Battle Creek until I took Baldwin to his home. The instant I took my carpet-bag from the driver at Tecumseh I felt a relief. We arrived at Ypsilanti two or three days later. [Continued on eight pages.]

AN OLD-FASHIONED SNOWSTORM.

All day had the snow come down—all day,
And the hills were down before,
And over the hills at sunset lay
Some two or three feet or more;
The fence was lost and the wall of stone,
The windows blocked and the well-ourbs gone,
The haystack had grown to a mountain lift,
And the wood-pile looked like a monster drift
As it lay by the farmer's door.

This night sets in on a world of snow,
While the air grows sharp and chill,
And the warning roar of a fearful blow
Is heard on the distant hill:
And the North, reel on the mountain peak
In his breath how the old trees writhe and shriek!
He shouts on the plain, ho-ho! ho-ho!
He drives from his nostrils the blinding snow,
And grows with a savage will.

A farmer came from the village plain;
But he lost the traveled way,
And for hours he trod with night and main
A path for his horse and sleigh;
But colder still the cold winds blew,
And deeper still the deep drifts grew,
And his mare, a beautiful Morgan brown,
At last in her struggles floundered down,
Where a log in a hollow lay.

The wind goes down, and the storm is o'er;
'Tis the hour of midnight, past;
The old trees writhe and bend no more
In the whirl of the rushing blast.
The silent moon with her peaceful light
Looks down on the hills with snow all white,
And the giant shadow of Camel's Hump,
The blasted pine and the ghostly stump,
A far on the plain are east.

But cold and dead by the hidden log
Are they who came from the town—
The man in his sleigh and his faithful dog,
And his beautiful Morgan brown;
In the wide snow-desert, far and grand,
With his cap on his head and the reins in his hand,
The dog with his nose on his master's feet,
And the mare half seen through the crustled sleet,
Where she lay when she floundered down,
CHARLES G. EASTMAN.

Glints from our Foreign Exchanges.

Translated for the Banner of Light,
BY W. N. EAYRS.

[From Le Messager.]

What is a Saint?

What is a saint? If I ask the dictionaries, they tell me that it is a pure and perfect being, a man who lives in accordance with the law of God. But all people do not have the same idea of purity, perfection and God's law. There are a great many religions upon the earth, and just as many different ways of interpreting sacred things; but all agree, however, on one point: this is that above all things the saint must believe blindly all the dogmas that they teach, scrupulously observe all their ceremonial, and attend to all their exercises.

[After describing the characteristics and acts of various saints recorded in the calendar, the author continues:]

Such is not the idea which Spiritualists have of saints; we strive to realize a totally different ideal.

Man and his origin clearly prove that he is bound in a close solidarity not only to all other men but to all other beings in the universe, and he has duties to perform to all. The saint, as we understand it, is he who conscientiously discharges all these duties. For this reason he does not isolate himself from his fellowmen; he does not live in idleness and poverty; he does not seek misery and suffering, which in themselves are evils; he does not weaken his bodily powers by privations; he does not paralyze his soul by putting over his intelligence and his reason from the snuff of a blind faith.

Very far from it. Knowing that the first requisite for discharging his duty is to have a sound mind in a sound body, he observes all the laws of hygiene, he gives to his body the health, the strength, the flexibility capable of making it a proper instrument for the manifestation of the soul. He cultivates his intellectual and reasoning faculties, and thus acquires knowledge which, by revealing him the law of development in beings, gives him the conception of his duties toward them, and by awakening in him the sentiment of love, gives him also the ability to discharge those duties.

Thus, enlightened by wisdom and fortified by love, the saint will set the world the example of all virtues, private and public. He will be chaste, sober, temperate; severe in his judgment of himself, indulgent to others. He will have that charity which, while relieving suffering, avoids encouraging vice. He will preach the need of work and economy, which are the protection against suffering, the ruin of the body, and of study, which dispels ignorance, the ruin of the soul. Imposing silence upon all the lower passions that selfishness nourishes in the heart of man, and that break the social bond, he will find the satisfaction of his own interests only in securing the welfare of his fellowmen. Except in those rare circumstances, of which his conscience is alone the judge, he will not shrink by celibacy the care of a family. On the contrary, he will consider as one of the noblest functions of man that of the father, who, having procured for the spirits the incarnation necessary for their advancement, guides the tottering steps of his children in the difficult path of virtue.

In whatever degree of the social scale Providence has been pleased to place him, if in the highest, he will not suffer it to make him proud or self-confident; or if in the lowest, he will not allow himself to be cast down or grow indifferent, because he will realize that in all conditions of life man finds the proper opportunity to discharge his duty. With the philosopher Epictetus, he will say "It is the office of the Supreme Ruler to choose the rôle; it is for us to play it well."

If this apostle of all that is good, noble and grand, this apostle of love of family, of native land, of humanity, of the lower order of creatures—if this apostle of universal love sees the slaves of selfishness and ignorance rise against him and persecute him, he will not rise the less low and pardon them, as did the Christ upon the cross, for they know not what they do.

This is, in my opinion, the ideal of the Spiritualist saint; this is the ideal toward which we ought to move. It is a high one, and the way to it is indeed a long one; but there is time enough granted to us to accomplish the course. To be in too much haste is to invite defeat. There are Spiritualists who, yielding to an inconsistent and reckless enthusiasm, have become the sport of mystifying spirits, and while intending only good, have compromised the doctrine that they wished to serve.

If in one incarnation we succeed in freeing ourselves from one fault only, and in developing one virtuous quality, we can congratulate ourselves, for we shall not have missed our time.

VICTOR TOURNIER.

[From the Neue Spiritualistische Blätter.]

An Old Woman Saved from the Poor-house by the Spirit of Her Husband.

Postmaster Happerfield of Bath Road, in England, writes: When my old friend, John Harford, who for half a century had been a lay preacher of the Wesleyan Methodists, lay on his death-bed, he sent for me, and as I held out my hand to him, he said: "I am very glad that you have come, friend Happerfield; I can now die in peace, for I am sure that my wife will be cared for so long as she lives." I promised him that I would do all that was in my power, and prayed him to set his mind at ease on that point. Whereupon he soon passed to the better life. When I had settled his estate, there remained a small sum of money for the widow, but not enough to support her, and consequently I hired for her a little house, and engaged a family to look after her.

Some time after, the grandson of Mr. Harford came to me and proposed that his grandmother should come to Gloucestershire, where he had a position as teacher, and where he could take care of her. I thought that this proposition was a favorable one, and consented, and the old lady went with him. A long

time elapsed, and inasmuch as we did not correspond, I heard no more of her. I had kept my promise to my old friend, and thought no more about it.

One night as I awoke toward morning from an unrefreshing sleep, for disagreeable business embarrasments occupied my mind, I was unable to fall asleep again. It suddenly seemed to me as if some one had come into my room. The curtains of the bed were drawn aside, and before me stood my dead friend, John Harford, looking at me with a troubled face. I was not frightened, but surprised; my astonishment prevented me from speaking. He addressed me in the voice I knew so well, and said to me in a clear, audible tone: "Friend Happerfield, I have come to you because you have not kept your promise to look after my wife; she is in distress and misery."

I assured him that I had done my duty and had no suspicion that she was in distress; but that I would immediately make inquiries and set the matter right. He seemed satisfied, and disappeared. Immediately after I had risen I wrote to the grandson, and learned that he had lost his situation and was in such poverty that he had decided to place his grandmother in the poorhouse. I sent money by return of mail, and the old lady came back to me and had a home and support.

I am neither nervous nor superstitious, and was wide awake when my friend appeared to me.

G. HAPPERFIELD.

Banner Correspondence.

Our friends in every part of the country are earnestly invited to forward brief letters, items of local news, etc., for use in this department.

New York.

BUFFALO.—J. F. Sell writes: "The Unity Society of Spiritualists, J. W. Dennis, President, held memorial services at its hall on Sunday, Feb. 10, in memory of our departed sister, Mrs. Marion H. Skidmore, of Cassadaga Camp, who departed for the higher life from Cincinnati, O., Feb. 3.

The speakers were Mrs. Augusta Armstrong, J. W. Dennis and Prof. Müller. All had a kind word for the departed one, and loving expression of sympathy for the loved ones that yet dwell upon the earth plane."

LILLY DALE.—The committee [A. Bower, Mrs. C. A. Bower, Mrs. J. E. Hyde, D. W. Henderson, H. F. Todd, Mrs. C. M. Griswold, D. R. Boyce] has sent the following: "A special meeting of the Cassadaga Lake Spiritual Association, auxiliary to the National Spiritualist Association, was called for the purpose of taking action upon the transition of Mrs. Marion H. Skidmore, and the following preamble and resolutions were adopted:

Whereas, In accordance with the action of the national law of the universe our beloved and honored sister and co-worker, Mrs. Marion H. Skidmore, has been removed from our midst; and

Whereas, The relation sustained by her to the Society since its inception makes it fitting that its members duly record our sincere appreciation of her worth; therefore,

Resolved, That the sudden removal of such a worthy and efficient member of our Society and community leaves a vacancy and shadow that will long be deeply realized by all the members of our organization and its friends, and will prove a grievous and irreparable loss to our community; and

Resolved, That the wisdom and ability which she has exercised in our midst by wise counsel, willing service and ready funds, will ever be held in grateful remembrance by all who have been associated with her.

Resolved, That with tender, heart-felt sympathy for the deeply afflicted relatives, especially the bereaved husband and friends of the deceased, we express an earnest, ardent hope that even so great a bereavement and loss may be by the higher power of light and spirit love be overruled for their and our highest and lasting good in patient resignation to the law of the inevitable."

Indiana.

ANDERSON.—R. H. W. writes: "On Sunday evening, Feb. 3, at six o'clock, at the home of Bro. Rufe Williams of this city, Mr. Oscar A. Edgerly of Newburyport, Mass., and Miss Lillian A. Hayes of St. Paul, Minn., were united in marriage, in the presence of Mrs. A. N. Hayes, the mother of the bride, Mr. and Mrs. Rufe Williams and others.

The contracting parties became acquainted some years ago, during one of Mr. Edgerly's lecture engagements in St. Paul.

The acquaintance culminated in an engagement, and the wedding was named for some time in June next, but owing to a change in the program of Mr. Edgerly's work, it was decided to have the wedding occur during the present month.

The wedding took place here, instead of St. Paul, for the reason that the groom was unable to go there at this time, on account of his engagement with the Society in this city.

The bride is an accomplished and popular young lady of St. Paul, Minn. The groom needs no introduction, as he is known throughout the country as a capable lecturer and refined gentleman."

Vermont.

NORTH CLARENDON.—E. L. Holden says: "My idea of God is this: God is an intelligent force; the force that moves all things and holds all parts of 'one stupendous whole'."

The name applied to this ever living force makes little difference, but the name by which it was known by the aborigines of this country I consider the best of all, 'The Great Spirit'.

The idea of a personal God implies an organism, and I find no one who believes that.

I lately asked a Congregationalist minister if he believed in a personal God? He said 'yes.' Of course, then, I said, he has an organism.

"Oh, no," he said.

I am unable to see how there can be a personality without an organism."

Massachusetts.

LOWELL.—Mrs. E. Cutler writes: "Rev. B. P. Benner was President of the First Association of Spiritualists of Philadelphia, Pa., for many years; at one time an Orthodox minister, became a Spiritualist and a medium and a great worker in the Cause. He had many friends, and always had a kind word and smile for all. We know our loss is his gain. He leaves a devoted wife and three children, and a dear mother. Words are wanting to express the worth of him as a husband and friend."

Nebraska.

OSCEOLA.—Mrs. Susie Pentress writes: "I cannot think of doing without THE BANNER."

The paper is well worth the money.

I do not feel in the least to mourn the demise of your senior editor. We should rejoice to think he has been promoted to where he can see farther into the future; he will still be capable of giving you good advice. I think his picture a type of honesty and a deep thinker; he thought for himself, he never waited for other people to think for him.

I wish you happiness and prosperity."

Missouri.

ST. LOUIS.—J. J. Garver writes: "The Cause of Spiritualism here is prospering finely, and in the course of a year's time the Spiritualists of the United States may be invited to assist us in the dedication of a Temple, to be devoted to the Cause of Spiritualism." The friends here have already several thousand dollars subscribed, and are making efforts to secure the necessary amount."

Rhode Island.

PROVIDENCE.—Mrs. F. H. Roscoe, writes: "Dr. F. L. H. Willis holds a class for soul science on Wednesday and Friday evenings each week during his stay in this city, at the residence of Dr. F. H. Roscoe, 151 Broadway. On Monday evening, Feb. 11, the People's Progressive Association tendered Dr. Willis a largely-attended informal reception at the same residence."

For Over Fifty Years

Mrs. WINKLOW'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 Diarrhea. Twenty-five cents a bottle.

Original Essay.

Is It a New Science and Art of Healing?

BY W. A. CHAM.

EVERY zealous discoverer and reformer is prone to believe his peculiar idea or prophet, his "God given" gospel of salvation, as the chief, if not the sole true one in the universe.

This appears to be nature's way in the infancy of a new form of religion, any new growth of science, or art of life, in order to secure and maintain its position and growth in the face and antagonism of the old order and belief.

A certain measure of narrowness in vision, of bigotry in belief, and intolerance in action, therefore, is a common characteristic of all zealous reformers and discoverers.

We would not condemn this, but kindly recognize it as nature's and the soul's way of progress toward a better life. Again, the inspired seer, the "half-mad" prophet and discoverer, have generally little wisdom or power to educate or organize their revelation or discovery into the common life of home, society and business. Their vision is too narrow, maybe from its very loftiness; their science and art rich on one side, are probably weak and poor on the other, their spirit too intolerant of truth and beauty save in their own narrow path.

On the other hand, the best teachers and organizers, the most practical men of science, without the fitfulness of lofty vision, or the mad zeal of the prophet, are better constituted to see, think and act with a greater completeness, a truer breadth and strength of knowledge and art, so the better they may garner up, harmonize and organize into clear, practical life and thought the revelations of the seer and prophet. This little introduction à propos of what we will name here, the new science and art of healing.

Just now, if we mistake not, there is a clearing vision, a growing prophecy, a small tentative beginning of a new and higher science of disease, and art of healing. We will not say new, however, but rather that within the last two decades there has been a vast new growth of a dawning old faith and art. As appears nature's way it puts forth many doctrines, and various practices, yet if we mistake not, there is the closest relationship, all springing from the same natural root, fed by the same elements of light. In this article we will use the common naming of the four most vigorous and promising schools:

1st, Hypnotic science and healing.
2d, Spiritual science and healing.
3d, Christian science and healing.
4th, Mental science and healing.

We have not tried to place them in the order of their strength, or promise, but simply for our convenience of considering them in this paper.

There appears to us no fixed lines of demarcation between them; they seem to overlap and interblend as the light-waves of the solar spectrum, plainly marking a common origin, differing mainly by refraction of medium and circumstance.

We will try to present them clearly in brief as they are able.

Hypnotism, as a healing art and science, limits itself to the influence of individual mind and body over individual mind and body of this world. The dominant idea of the mind often creates organic disturbances and disease in the organism it controls and uses; why not a dominant idea harmonize and heal? In the hypnotic state induced by the operator, certain ideas are suggested and made dominant in the mind of the subject, for instance, that the disease or pain of body just before experienced has left it all at once. Through this dominant idea awakened in the mind, comes the faith, the conviction that there is no longer pain, no disease.

On awakening from the hypnotic state the subject is still possessed of this idea of restored health and freedom from pain. This conviction so long as it abides restores and maintains harmony and health in a great degree. When this controlling idea of health impressed on the mind of the patient by the operator fades out, the old disease and pain may return; then is needed a new suggestion and impression of the idea of health from an operator or hypnotic healer.

Whatever formula, manipulations or instruments aid in suggesting and fixing strongly the idea of returning health and release from pain in the patients, are so much help toward hypnotic healing.

In this method we may conceive of certain subtle invisible, health restoring elements or energies as passing from operator to subject. In spiritual healing the sphere of thought and action widens and rises. The vast unseen, ethereal realm that surrounds and permeates our world and life is filled with elements and energies, is peopled with beings, in part, born and risen through death from this world. These beings having entered into a higher life of thought and love, grown into a more perfect knowledge and use of the invisible world of things, are still in occult ways related to us in thought and deed of love and helpfulness. Under favoring conditions they can impart to our lower world thoughts and aspirations, life energies of their higher state of harmony and health, thus inspiring and working in us, cleansing and uplifting us from our pains and diseases.

If this be true, as more and more appears and is confirmed, to increasing millions of earnest, honest, thinking men and women, seeing that this spiritual and invisible higher source of healing is limitless and inexhaustible, who can bound or measure its wealth and help in store for us, and our world in the future, if only we put ourselves into such high and harmonious relations with this upper world and its beings, that their healing energies and life may flow freely into our lives?

Christian Science lays down as the cornerstone of its system this idea, namely: that there is no reality of body, hands, feet, face, etc.; all are but dream appearances, illusions of sense. Disease and pain in them, or born of them, have no reality of being; they are only illusions, bad dreams arising from what we call the flesh and sense. Would you cast them from you? 'Tis a very simple matter. Know and confirm yourself in this truth, that God is all. The objects and creatures of this world are only the varying forms he wears to our senses. "He is in all, over all, and through all." There can be no ill or pain in God, how then in us who are a part of him? Here, then, is the soul secret of all health. Are you possessed by the illusion and error of disease and pain, in this sublime faith and knowledge of your being in God, cast out the falsehood from your mind, henceforth you will know no sickness, for God has made you whole in him.

What is mental healing? There is something we call matter. We live in and through bodies of this matter. Disease and pain are discord and conflict among the elements and energies of these visible bodies we wear.

But we are also ethereal, unseen organs of life, for which our outer seen forms are only the crude gross skeleton or framework. Now this outer body, the one constituted of this world's visible matter, is or may be controlled by, subject to our souls through the inner spiritual or ethereal ego. If by any means we can keep our ethereal body in the beauty and strength of health, it will mold and heal the outer one into the same harmony of health.

Our ethereal or spiritual body is in the main the form and expression of our thoughts, loves, aspirations and strivings of life.

Base, impure, angry thoughts, loves and strivings take form and life more or less as disease, ill and pain in the outer body of this world. Expel such thoughts, desires and strife, and you turn aside, cast off, the chief source of the ill and sufferings of this world.

This, then, is the great secret of restoring and maintaining health. Simply will and cherish noble, pure, beautiful thoughts, desires, loves and deeds. To open our minds and hearts to the influx of the spirit and power of beauty, truth and harmony over us and about us, is to be healed—by this eternal fountain of

health flowing through all the universe, at one with the soul of all things.

Hypnotic, Spiritual, Christian and Mental Science and Healing? Are they not varying streams from the same fountain of knowledge and health—little understood as yet—here and there overlapping in depth, breadth and clearness, yet perchance all fed from the same perennial springs of the unseen and spiritual?

In this little essay we have tried to present clearly and impartially, without comment or criticism, the claims of these four phases of modern belief and thought held by increasing millions of honest, earnest men and women.

Are they the beginnings of a new and higher science and art of life?

In another paper we hope to offer some comments and criticisms on the above, considered in the light of modern science and art.

VISITS TO MARS.

BY LYMAN C. HOWE.

NO. III.

FROM what has been given in Nos. I. and II. it will be seen that everything in this strange experience has come to the medium unlooked for and unsought, and the influence of expectancy can have little or no part in shaping the revelations made. A little further testimony which strengthens the probability that these communications are not all fiction, I will give in the medium's own words. She says: "All the time I was writing I did not allow any one to tell me anything as to what the astronomers were saying relating to Mars. Neither would I read anything about what was being discovered, lest my mind might be biased. Now that the work is completed, I am astounded by what I am told by persons who are posted, as to what the scientists are saying, much of it going to confirm what has been given me."

"Do you recall what I read to you about the north pole of our own planet? And how the Wellman expedition would terminate?"

"You may recall that they took me across the Atlantic; and thence to the pole, so that I might be able to compare the intervening countries and the condition at the pole with what I should later on see on Earth. What was said of the Wellman expedition has resulted. What is said of the pole I cannot prove. As Dr. De L'Estre has said: 'Not until the people of our planet have come to understand the construction of these great air transports, which traverse the air in all directions will the poles of our planet become accessible.'"

Another corroborative evidence came incidentally while Mr. Emerson was visiting at the home of the medium during his engagement in St. Louis. He knew nothing of the Ento matter as yet. She observed some peculiar movements, and asked him if he light annoyed him. He replied in the negative, and asked if she had an Oriental spirit that visited her. "Not that she knew of." He replied: "Well, I see what I call an Oriental spirit here; he walks about as though to attract my attention. Oh my! I have never seen anything like him." Then he described him. "The description was perfect, even to the old head ornament," as she had seen her Ento friend. She then called a series of names, and when she mentioned Ha Mui "he clapped his hands, exclaiming that 'it!' adding, 'Now he bows, goes across the room, and off through the ceiling.'"

The writing, amounting to enough for a volume, seems to be done in a semi-conscious state, and automatically. She says: "They say they take me, the ego, with them; that the conscious self, or animal soul, remains here, and they control that part of me as an automaton."

As related in No. 2, that the one supreme object of all this mediumistic work is to establish the immortality of human beings in the confidence of the people that inhabit Ento, by opening communication with them in this way. As claimed by the guide of this medium the knowledge of life after death "can only come to them through a spirit still connected with a physical body." "That the senses of clairvoyance and clairaudience are not with them highly developed, save in rare cases, and these persons are only to a degree able to perceive disembodied spirits, while they fully perceive the spirit still incarnated." The principal control for this unique work is Karl De L'Estre. The reader may now be prepared to appreciate some extracts from his messages. It will be seen that through this agency that lights up the cold valley of infinite gloom and eternal night that borders all the life, love and hope of the children of Ento, a new religion must come to them, which involves a tremendous moral revolution. To any such innovation, all we know of history and human nature would lead us to expect opposition from a class whose profession it is to direct the religious thinking of the world, or as much of the world as they can subjugate.

De L'Estre appreciates the situation, and thus sums up the prospect: "There are zealous among the priesthood, who doubtless will, as far they can, oppose the new religion; but so overwhelming is the despair of the people, and so universal the cry for relief, that like thirsty travelers in a desert land, they will eagerly quaff the life giving waters of hope held to their parched lips by their dear ones whom they thought gone from them forever. Gentola, you little realize the joy which ere long will fill your soul when you shall behold the faces now almost smileless, radiant with the glory of the new-born hope that shall so soon come to them."

Do not make the mistake of thinking that it is because of the credulity of the people that they will so eagerly lay hold of the new faith. Not so, not so.

It is because they are prepared for it, and because it will be the rolling away of the stone from the sepulchre of the dead past. From its open door will come forth the radiant Angel of Life—life, life forevermore."

February Magazines.

THE AMERICAN HISTORICAL REGISTER.—This is a monthly gazette of the patriotic-hereditary societies of the United States, and has reached its sixth number, although this is the first that has been received by us. The magazine is finely printed, and is well edited. Its editor is Charles H. Browning of the American Historical Association, and his associates are men and women well versed in literary work. "The Drummer Boy at Monmouth" is by Clara J. Denton. Isaac Myer gives his views on "The Proper Time for the Celebration of Washington's Birthday," and wants the day set back to Feb. 11, that being the true date. "Some Colonial Families—Penn of Pennsylvania," is a paper read by Eliza Penn-Gaskell Hancock before the National Society Colonial Dames of America. There is much more interesting matter, the celebration and proceedings of patriotic societies being a prominent feature of the current issue. The Historical Register Publishing Co., 120 South Sixth street, Philadelphia, Pa.

THE HUMANITARIAN.—The principal contents of the current issue are: "The Lessons of the U. S. Census of 1890," by Robert P. Porter, with a portrait of the author as a frontispiece. The editor follows with her views on the principles of social reform. Rev. H. R. Hawes writes on "Madness of Madness." "The Position of Spanish Women" is by Evelyn M. Lang. "The Prevalence of Nervous Diseases," Julius A. Laus; "Rites of Modern Hinduism," Rev. G. U. Pope; "The Shrine in the Wood," by Stanley Fitzpatrick; "Matters Explained," T. R. Allison; "The Better Part," by George Pastor. The "Notes and Comments," are replete with choice editorial opinions. New York: 302 West Seventy-second street.

L'ART DE LA MODE.—Beginning with the present issue this excellent and artistic ladies' fashion magazine will be published by a stock company, of which the former publisher is President, thus ensuring great

or ability to serve its patrons. This journal contains strictly original designs, which have never previously appeared in any other fashion magazine, and beginning with the March number the publishers promise special features of interest to dressmakers, and an increased number of designs. L'Art de la Mode for February gives numerous illustrations of the latest and most desirable styles for ladies and children, accompanied with clear and comprehensive descriptions, and also contains four elegant full-page colored plates. Besides valuable information elsewhere presented, the "Query Column" is full of useful hints and suggestions to correspondents. Published by L'Art de la Mode Company, 3 East Nineteenth street, New York.

YOUNG PEOPLE'S.—Another, and a surpassingly interesting and attractive magazine, has appeared, and it is truly entitled to the name it bears, for the reason that the "young people" will find it a most welcome visitor as each monthly number finds its way into their hands. It is written by the younger class of writers, thereby making the magazine much more entertaining, and reflecting great credit upon the discriminating qualities of the editor in selecting the best of everything. "Robbing Papa," is a simple home story by Agnes Mason Leonard. "How Tommy Walked on the Water," by Clarence Hawkes is funny. "Mamma's Valentine" is the contribution of Margaret Gay. Frederick Elton Allen gives "Queer Traits of the Great," Dickens, Thackeray, Dean Swift and Andrew Jackson coming in for a share of attention. There are many other pleasing articles. Eaton Dunlap Co., Boston.

MAGAZINE OF ART.—Kilburn Castle is the subject of the photograph used as a frontispiece in the current issue. There is a full-page engraving of "An Italian Laundress," showing fine face and figure. Of the literary portion, Walter Armstrong has a sketch of Alfred East, whose drawings and paintings have excited favorable comment for a long time. "Glimpses of Artist Life" tells more about the punch dinner, the dinners and their labors. F. G. Stevens writes of "Mr. Yerkes's Collection at Chicago," bringing out the old masters. "Colonel Goff's Etchings" are described by Frederick Wedmore. "Perugia, 'A City Set on a Hill,'" is by Mrs. Frank W. W. Topham. "Some Scottish Bindings of the Last Century," have fine presentation from the pen of S. T. Pideaux. The Chronicles of Art treat ably on current art topics. The Cassell Publishing Co., 31 East Seventeenth street, New York.

NEW ENGLAND.—Winfield Thompson has the prominent historical paper, "The Lower Kennebec," Harriette Knight Smith describes the "Lowell Institute," from the founding to the present time; Thomas F. Edmonds has finely eulogized "The Massachusetts Militia"; John White Chadwick does justice to the "Harvard Divinity School." The stories are by Alice Brown and Winnie Louise Taylor. E. P. Powell writes of "The Rise and Decline of the New England Lyceum"; David Nelson Beach tells of "The Norwegian System in its Home." Walter Gilman Page has an illustrated sketch of Henri Regnault. There are several poems, and a goodly assortment of miscellaneous reading. Warren F. Kellogg, 5 Park Square, Boston.

THE METAPHYSICAL.—The contents of this new and attractive magazine suggest variety, interest and great worth. Among other papers are the following: "The Comparative Study of the History of Religious Beliefs," T. W. R. W. Davis; "At the Gates of the Being," Prof. C. H. A. J. Bergegaard; "The Birth and Being of Things"; "Creation and Evolution," Alexander Wilder; "The Metaphysical Philosophy of Froebel," Mary H. Peabody; "The Ideal of Universities," Adolf Brodbeck; "Psychic Views of Infant Prophets," J. Emory McLean; "The Religious Training of Children," Abby Morton Diaz; "The Higher Aspects of Hypnotism," W. J. Colville; "Monte San Salvatore," Frederick Reed. The Metaphysical Publishing Co., 563 Fifth Avenue, New York.

THE PHRENOLOGICAL JOURNAL AND SCIENCE OF HEALTH.—The current number in variety, solidity and attractiveness of matter, as well as typography, is thoroughly up to date. The contributors are Dr. E. C. Beall, Jessie M. Holland, Charles de Medel, Prof. N. S. Z. Charlotte Fowler Wells, Dr. H. S. Drayton and Martha Louise Clark. The departments are all ably conducted.

THE KINDERGARTEN NEWS.—There is a large amount of matter interesting to Kindergartners in the latest number, beside stories, sketches, poems, songs, news, etc. Milton Bradley Co., Springfield, Mass.

New Publications.

RECEIVED: PROSPECTUS OF COLLEGE OF FINE FORCES, East Orange, N. J. THE RED CROSS; its Origin, International Character, Development and History, by Laura M. Doolittle, and an address by Clara Barton, President of the American National Red Cross. Issued by the Association, at Washington, D. C. LIFE'S PHILOSOPHY, in two parts, by Carl E. Kreische, Helotes, Tex. MOSKOW'S INTERPRETER, consisting of the interpretation of the great mysteries found recorded in the books of Daniel, Esdras, and other Jewish and Christian records, disclosing parallels to history during twenty-five centuries, and forecasting the history of nations for many centuries to come. James Monroe, Peoria, Ill., P. O. Box 64. FROM WEAKNESS TO STRENGTH, by W. E. Forest, M. D., and CATCHING COLD, by

Banner of Light.

BOSTON, SATURDAY, FEBRUARY 23, 1895.

Stick to the Message.

We learn from *The Christian Register*, the acknowledged organ of the Unitarians in Boston, that there were recently delivered in the Unitarian Church of Vineland, N. J., twelve Sunday evening discourses by the representatives of an equal number of isms, each discourse professing to answer the question: "What does the ism stand for?" Ten of the discourses were by clergymen, and with a single exception each speaker was a member of the denomination, or ism, he represented. The particular points noticeable were these: that many of the unusual attendants were present but once, and then to listen to a description of their own ism; that when the most of the discourses were measured by what is usually taught in the pulpits of the denomination represented, it was plain that the advocates flinched from stating the closer dogmas of their creeds—some of the most offensively superstitious of the Orthodox doctrines being either not mentioned or merely hinted at, or referred to in such a carefully careless manner as to create no particular impression on the minds of the hearers.

This was a very marked characteristic of the Orthodox discourses as delivered before an audience of presumable Unitarians. It is precisely the way, also, in which these Orthodox teachers treat Spiritualism; while they freely appropriate the substance of its truths to the magnification of Orthodoxy and its carefully concealed dogmatism, they are extremely ready to attack and denounce its appearance. The Orthodox pulpits of all the recognized religious denominations are very willing to fire their noisy batteries at Spiritualism and its phenomena, while they are more and more appropriating to their own use, in such disguise as best serves them, the liberalizing truths taught by those phenomena, and advancing their partial interests to correspond with the increasing freedom, rationality and sincerity of the wider world that is being constantly illumined by the teachings of Spiritualism. Does not this impress the lesson on all Spiritualists that they can best advance the Cause by uttering, in full and without qualification, the sacred, the emancipating message it came to bring to mortals—by doing it clearly, directly, persistently, uncompromisingly, in every possible way and at every opportunity? Does not the ready appropriation of its truths by the Orthodox pulpits teach them this lesson?

A Case Right in Point.

Mrs. James T. Fields writes a memorial paper in the February *Atlantic* on Celia Thaxter, in which she comments on her earlier and later life in a highly interesting strain. Mrs. Thaxter's home was on one of the well-known Isles of Shoals. To tell of the services rendered by her to some of the more helpless people about her, says Mrs. Fields, in the dark season, when no assistance from the mainland could be hoped for, would make a long and noble story in itself. Her good sense made her an excellent doctor. The remedies she understood she was always on hand to apply at the right moment. Sometimes she was unexpectedly called to assist in the birth of a child, when knowledge and strength she was hardly aware of seemed to be suddenly developed. Now here is the very point we have made so many times: If the New Hampshire State medical plot law were to have been enforced in Mrs. Thaxter's case, she would have been arrested for violating it in doing good works among those who were benefited by it. And she would have been arrested here in Massachusetts for not being able to show her possession of a duly granted license to practice, under the prohibitory medical law passed last year. Think of it! This is a matter to be very seriously considered by every one. The greed of denomination and monopoly evinced by the modern "medicine men" in getting their selfish measures passed by the Legislatures of the several States, is to be rebuked not more for its inhumanity than for its utter absurdity. We appeal to an intelligent and humane public to throw off the bonds of this last of human tyrannies.

The Gathering Years.

Wherefore despond because we are growing old? That is the sole condition on which life is granted us. It would be hard to tell which is the happiest period of our lives. Youth is a beautiful dream, and not much more. It is but the forming of the flower that is to burst into its full blossoming in manhood. Time is lagged then; a brief summer is almost like a whole life; we would impatiently make the wheels go faster; time is the only thing we would spend, would somehow get rid of; it is so totally different from old age—just its antipodes, the undisclosed suggestion of a coming future. Old age is over at the other extremity of the arch. Men are prone to despair on arriving at it; but such despondency is inconsistent. We are living in but a lowly estate as yet, and shall we feel saddened and despairing because we are so soon to be summoned to enter upon our larger inheritance and enjoy the greater privileges that are there awaiting us? Old age ought above all to be serene. It is the period of silent, uninterrupted contemplation. It is the time peculiarly allotted us for thought. We have no long time to stay here to work and worry for our perplexing physical wants. We have learned the lessons that life has to teach us, and are fast getting ready to apply them in practice in another state of existence, under different conditions. The light of the great mystery begins to shed its illuminating influence over and around us. The hard and unequal earthly life is behind us; hope is no longer a toyish illusion of the spirit, but is more and more becoming a near reality.

Read the Numbers.

Wm. Hudson of Hingham, Mass., called at our office recently, and exhibited several slates in pairs, containing messages personal to himself, and full of good and encouraging thoughts, which he had received in Boston through independent writing in presence of Pierre L. O. A. Keeler.

On one occasion, at the close of a seance, it occurred to him to ask Mr. Keeler to endeavor to obtain through this process the number of his (H.'s) watch—which number he said he did not then know, and the watch was closed in his pocket—the medium never having seen it. The two sat opposite each other, a table between; the slates were above this table, in full sight all the time, and nearer to Mr. H. than to

Mr. K.; the room wherein they sat was illuminated with the bright light of day. The signal being given that the writing was concluded, Mr. Hudson opened the slates, and found the appended message:

Dear Sir: I see it is a Tobias, Liverpool, watch, detached lever. On its case I see "No. 11,750," and on the inside the inscription, "No. 11,750." To Mr. Wm. Hudson.

Mr. Hudson at once produced the watch from his pocket, and on comparison found the statements of the spirit to be true in every particular.

NEWSY NOTES AND PITHY POINTS.

CHARITY.

Go to, ye cynics; tell us not that human nature's bad; That man treats sorrow lightly when the grief is not his own; That thoughtful sounds the laughter from the world that's fed and clad, While the world that's cold and hungry weeps neglected and alone. When Charity bestirs herself she does not blindly grope, For Pity's search-light shines upon the pathways of the poor; And she brings from generous Plenty's store great wagon-loads of hope. And restores the faith that falters when the wolf is at the door. —Washington Star.

PRINTERS' DEVIL!—Local news must be at a dearth in Stuttgart, Ark. This from the *Free Press* is a fair sample: "Will Brown is now a devil of a fellow, and a black one at that, having commenced work in this office on Monday."

Self-command is the main elegance.

Rev. Anna Shaw opened the proceedings of the woman suffrage convention down in Atlanta with a prayer addressed to the Heavenly Father and Mother — so records the *Boston Herald*.

Of course Mrs. Susan B. Anthony is again re-elected president of the National Woman Suffrage Association. She is easily the queen of that realm. —Ex.

One who "knows it all" wants to know if other people can tell him why it is impossible for a person to starve on the great African desert? Failing to obtain a reply, he is in the habit of saying: "On account of the sand-which-is there, and the pyramid of Ch(-)ops!"

THE DIARY OF A RACCHANALIAN.—10 P. M.—Went to bed, but not to sleep. 11:30 P. M.—Got up to get another nightcap at the corner. 3 A. M.—Went to sleep, but not to bed. —Ex.

'T would be a blessing if men would The sweating night-mash, And always use 't just as good— The Two Dash!

Gen. Lord Wolseley makes a most important contribution to the literature of the China-Japan war. In an article for the February *Cosmopolitan*, he discusses the situation, and does not mince matters in saying what China must do in this emergency.

If you suffer your people to be ill educated, and their manners to be corrupted from their infancy, and then punish them for those crimes to which their first education disposed them, what else is to be concluded from this but that you first make thieves and then punish them? —Sir Thomas Moore, in "Utopia."

Why should we expect to find sandwiches in the African desert? Because the children of Ham were bred and mustered there!

It seemeth such a little way to me Across that strange country, the Beyond; And yet, not strange, for it has grown to be The home of those of whom I am so fond.

Great are the proprieties of language! An exchange remarks, that in referring to a thin boy it is all right to say "skinny," but you must call a thin girl "spirituelle." It means the same, but sounds better. Never call any one but a boy "puny." A puny girl should be called "fragile." It sounds more like delicate china, and all of that sex like to be compared to fine Dresden. A "chunky" boy is all right, but a girl has "a finely rounded figure." A boy is "gawky," but a girl displays "untutored grace."

It is a mortifying and painful circumstance, arising from the prevalent animality of mankind, that whenever one has witnessed a very interesting and marvellous fact, his reputation for veracity is endangered if he attempts to impart his knowledge to society. This tariff of victory and stolidity against the introduction of new ideas is nearly prohibitory. —Prof. J. R. Buchanan.

The Gotham society editors now chronicle the doings of the Three Hundred and Ninety-Nine. McAlister, it appears, is not forgotten.

Capt. P. H. Ray of the Shoshone agency in Wyoming says: "They [the Indians] will never become self-supporting as long as the government ever so them a semblance of support; no other can they begin to accumulate property so long as the supply of the necessities of life is in the hands of the white traders."

Minnesota, says an exchange, is about to try a promising experiment looking to this: A boarding-house is to be erected, where, under proper supervision, Indian youth may find a home. They are then to attend the public schools of the place, paying the same tuition that any non-resident would have to pay. This method might be adopted in various States, to the mutual benefit of the schools and of the pupils, both red and white.

HIS FATHER'S BOY.—Mother (police officer's wife)—"While I'm been shouting for you this half-hour. How is it you are never to be found when you are wanted?" Son.—"Well, mother, I suppose I inherit it from father." —New York Recorder

An Episcopal clergyman said recently in Jersey City that the danger of this country springs from a luxurious materialistic and selfish spirit which worships nothing but itself; from a divided and quarrelling Christianity, which has more sects than there were gods in pagan times.

SIMILIA SIMILIUS. They found a man who, drugged And robbed, was suffering in pain. They called a doctor, and the man Was drugged and robbed again. —Detroit Tribune

THE HEALTHY HOME says that the following is the best kind of salve for chapped hands:

Menthol.....12 grains
Salve.....16 grains
Olive Oil.....30 grains
Laudin Ointment.....1 ounce
Rub the first three together and add the last ingredient. Apply twice a day. This will relieve smarting, soften the skin and induce rapid healing of the fissures or cracks.

It is better to do well than to say well.

The country editor who takes all his advertisements out in trade will be gratified to learn that a new pill just patented, will keep a man a whole year without eating. All he wants now is a liver syrup that will make a suit of clothes to last seventy-five years. —The Sedgwick (Kan.) Pantagraph.

All true self-sacrifice commences with repudiation of physical wants in the absorbed pursuit of the perfection of the spirit.

First Lieutenant—"How do you like the horse you bought from me last week?" Second Lieutenant—"Very much. He might hold his head a little higher, though." First Lieutenant—"Oh! that will come all right when he is paid for." —Stevensblad.

A Valuable Book on Nervous Diseases, by REV. E. H. KONG, FORT WAYNE, IND., Dec. 29.

HOW TO CURE CATARRH. A clergyman, after years of suffering, from that loathsome disease, Catarrh, and vainly trying every known remedy, at last found a medicine which completely cured and saved him from death. Any sufferer from this dreadful disease sending his name and address to Prof. Lawrence, 83 Warren st., New York, will receive the means of cure free and post-paid. Sept. 22.

CALIFORNIA.

San Francisco.—B. F. Small, Treasurer, writes: On Sunday, Jan. 27, the Society of Progressive Spiritualists, holding meetings at Golden Gate Hall, unanimously adopted the following resolutions proposed by William Emmette Coleman, and seconded by William Rider:

Whereas, The three months for which the Board of Directors of the Society of Progressive Spiritualists of San Francisco, Cal., had engaged Mr. Walter Howell as speaker for the Society having expired, the Board has re-engaged him for an additional three months; and

Whereas, It is thought fitting that some recognition of the action of the Directors should be made by the members of the Society and the congregation to which Mr. Howell ministers; therefore be it

Resolved, That we, the members of the Society, and others in congregation assembled at Golden Gate Hall, this 27th day of January, 1895, do hereby express our sincere and cordial approval of the action taken in re-engaging Mr. Howell.

Resolved, That we at the same time desire to testify to our hearty appreciation alike of Mr. Howell as a man, and as a devoted, conscientious Spiritualist, and of the good work done by him during his sojourn among us, by his able, earnest, eloquent, instructive, and essentially high-class lectures.

INDIANA.

Anderson.—A correspondent writes: The cause here is in a prosperous condition, many persons having been converted to the general truths of Spiritualism in this city during the last twelve months. We have two societies in active operation, the Madison Avenue Association, and the Westfield Hall Society. The former has been in existence about three years, and has quite a large membership. The Westfield Hall Society is an old organization, and is composed in part of such workers as Dr. Westfield, Mrs. Mary Hunt, Mrs. Harding, Mr. Carrol, Mr. Bronenberg, and others. Dr. Ke-yon lectures for the Society every Sunday morning and evening. He is assisted in his work by his wife, who is quite a successful platform test medium.

Osceola, Ederly of Newburyport, Mass., is filling a seven weeks' engagement (his second) at the Madison Avenue Temple. His lectures are conspicuous for their ability in dealing with scientific subjects akin to the Philosophy of Spiritualism. Though comparatively young in the work, he has gained for himself a place in the front rank of platform orators in the cause of truth and justice.

NEBRASKA.

Lincoln.—Dr. P. S. George, Secretary, writes: In a recent issue of your paper I asked for donations for the destitute people of Nebraska. Since that time I have received a few donations from various places. Some of our Spiritualist friends seem to carry the idea that in soliciting donations they must necessarily confine themselves to their own ranks. The railroad refuse to carry any supplies free.

I have arranged to pay all freight that has not been prepaid. The recent cold weather has been very depressing on people who have to depend entirely upon charity. It is my candid opinion that the worst struggle has not yet arrived for the poor people in this State. It is a long period before any crops can be grown, and without help many deserving people must suffer. I wish to say the best way to ship clothing, boots and shoes is in bags, other supplies in boxes.

KANSAS.

Arkansas City.—Mrs. T. J. Mullen, Sec'y, writes: Great enthusiasm is shown since the coming of Dr. Isaac S. Lee a month ago. Each Sunday lecture has been given to a crowded hall. The doctor's developing classes are largely attended, some thirty persons availing themselves of his assistance in development. After the lecture Sunday evening, Feb. 3, nearly fifty persons signed an application for a charter for the First Spiritual Society in this city. The following officers were elected: President, Thomas Mullen; Vice-Presidents, Messrs. T. L. Mantor and P. L. Snyder; Corresponding Secretary, Mrs. T. J. Mullen; Recording Secretary, I. S. McIntire; Treasurer, Mrs. Jennie Parsons.

WYOMING.

Phillips.—Mrs. Edith W. Rugg writes: Lucius Colburn of Manchester, N. H., who has been with us the past three weeks, has succeeded in arousing quite an interest in the Cause. It was the first time this people ever had the privilege of hearing the beautiful philosophy of Spiritualism. It was to us a feast of reason, and not a few expressed themselves converted to the philosophy and truth of spirit-reform. We bid him Good-bye as he goes from here to the city of Cheyenne.

When a Woman

Has Constant Backache

she cannot walk or stand, her duties are heavy burdens, and she is utterly miserable.

The cause is some derangement of the uterus or womb.

Backache is the sure symptom. For years Sarah Holstein, who lives at 7 Perry St., in Lowell, Mass., suffered with falling of the womb. The best doctors failed to relieve her, and as a last resort she purchased six bottles of Lydia E. Pinkham's Vegetable Compound. Now she is a well woman.

The dreadful pain in her back stopped after taking the second bottle. She wishes she had taken it sooner, and saved both money and years of suffering. This Vegetable Compound is the one unfailing remedy for female complaints.

WOMEN IN THE BUSINESS WORLD.

Hints and Helps to Prosperity.

This new work, from the pen of a writer of long experience and reputation, contains a message to womanhood that is sorely needed, and will be welcomed by every woman who is fighting the battle of life alone or in others. It is, indeed, a clear ringing, forceful answer to the cry that goes up from thousands of women in every quarter.

How can I be saved from Poverty? It touches upon hundreds of subjects, and elucidates points the most subtle, as well as those so simple that many pass them by without giving them proper attention.

Learning to stand alone is the great art this book endeavors to teach, giving both spiritual and practical help, and in this art women will need considerable assistance.

The young girl who reads this book will have reason in after years to bless the influence it had upon her destiny. For in handsome cloth, 75 cents; paper, 50 cents. For sale by COLBY & RICH.

INSPIRATIONAL AND TRANCE SPEAKING. A paper read before the Conference of Spiritualists, held in Lawson's Rooms, 144 Gower Street, London, W. C., Eng., by Mr. J. J. Morse.

This lecture will be read with interest, coming, as it does from the pen of one of England's gifted mediums, who has lectured so satisfactorily in the United States. Paper, 5 cents; postage 1 cent. For sale by COLBY & RICH.

THE MEANING OF LIFE. A Lecture delivered at Berkeley Hall, Boston, Mass., Sunday, Jan. 17th, 1892, by DR. F. L. H. WILLIS. Pamphlet, pp. 16. Price 5 cents; 6 copies 25 cents. For sale by COLBY & RICH.

FACTS FOR OUR READERS.

Follow Nature and Keep Well,

a Good Rule.

The Question is Important, are You

Prepared for Spring?

If Not, Here is Some Very Necessary

Information for You.

Nature will soon begin her annual struggle for freedom from winter's icy imprisonment. Already beneath the frozen surface, giant forces are moving in that direction. Purification is going on.

It is the same with the human system. The lengthening days are approaching when the blood seeks to recover from its sluggish inactivity, and it bears in its course germs of health or disease, as it has stored up the one or the other. It requires, therefore, to be enriched with vitalizing and health-giving qualities to give tone, vigor and health to the system.

For this needed and beneficial service nothing is so powerful as Dr. Greene's Nervura blood and nerve remedy. Like Nature's own wondrous remedies in the physical world, which purify the mountains and streams as they leap from their confines to fill the valleys with new life, and cover orchard and field with flower and fruit, it brings new force and health to wasted tissues and enfeebled nerves.

Now is the time when your nature calls for help. Don't mistake; no other remedy equals Dr. Greene's Nervura blood and nerve remedy as a spring medicine. No other remedy will so quickly and certainly strengthen your nerves, invigorate your blood, and correct the action of all your organs. It will make you well and strong, as it has done thousands of persons; as it did Mrs. W. A. Cutler, of 59 Orchard St., Worcester, Mass. "A year ago," she says, "I fell ill with nervous prostration and neuralgia, which affected my whole system. My digestion was also very poor. After eating I would be taken with a smothering sensation, while the palpitation of the heart was terrible."

"Severe nervous headaches made my life miserable in connection with these other troubles. I was in a fearful condition, and became greatly discouraged. I consulted physicians and treated with them, but with no benefit. Nothing I took did me any good."

"Finally as a last resource, I commenced to use Dr. Greene's Nervura blood and nerve remedy, which had been wonderfully praised to me. With the first bottle I noticed an improvement, and persevering in its use, I continued to steadily gain in every respect."

"My nervousness was soon cured. The neuralgia, headaches, palpitation of the heart, indigestion and all my complaints entirely left me. All this was accomplished by Dr. Greene's Nervura blood and nerve remedy."

"This wonderful medicine did for me what all the doctors and their medicines could not do. I wish to urge all sufferers to try it."

No power of words can describe the wonderful good which this remedy is doing among the sick and suffering. Those who take it are cured. Thousands of people, at the advent of spring, while not exactly sick, are yet out of order or ailing in some way. They do not feel just right, are not well and strong, cannot eat or sleep well, are nervous, and have no strength or ambition for work or pleasure. Their stomachs, bowels, liver or kidneys are inactive and torpid. Such people need this best of all spring medicines, Dr. Greene's Nervura blood and nerve remedy, to restore the natural action of these organs, give strength and vigor to the nerves, and new life and vitality to the blood.

Why lose time in trying uncertain and untried remedies, when here is a physician's prescription, a discovery made by the greatest living specialist in nervous and chronic diseases, Dr. Greene, of 31 Temple Place, Boston, Mass? If you take this medicine, you can consider yourself under Dr. Greene's direct professional care, and you can consult him or write to him about your case, freely and without charge. This is a guarantee at all times in this medicine will cure, possessed by no other medicine in the world.

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BANNER OF LIGHT BOOKSTORE.

SPECIAL NOTICE.

Colby & Rich, Publishers and Booksellers, 9 Bowdoin Street (formerly Montgomery Place), corner of Province Street, Boston, Mass., keep for sale a complete assortment of Spiritual, Progressive, Reformatory and Miscellaneous Books at Wholesale and Retail.

Orders for Books, to be sent by Express, must be accompanied by all or at least half cash. When the money forwarded is not sufficient to fill the order, the balance must be paid C. O. D. Orders for Books, to be sent by Mail, must invariably be accompanied by cash to the amount of each order. We would remind our patrons that they can remit us the fractional part of a dollar in postage stamps—one and two preferred. All business operations looking to the sale of Books on commission respectfully declined. Any Book published in England or America (not out of print) will be sent by mail or express.

Subscriptions to the BANNER OF LIGHT and orders for our publications can be sent through the Purchasing Department of the American Express Co. at any place where that Company has an agency. Agents will give a money order receipt for the amount sent, and will forward us the money order, attached to an order to have the paper sent for any stated time, free of charge, except the usual fee for issuing the order, which is 5 cents for any sum under \$5.00. This is the safest method to remit orders.

In quoting from THE BANNER care should be taken to distinguish between editorial articles and correspondence. Our columns are open for the expression of impersonal free thought, but we do not endorse the varied shades of opinion to which correspondents may give utterance.

No attention is paid to anonymous communications. Name and address of writer is indispensable as a guaranty of good faith. We cannot undertake to preserve or return canceled articles.

Newspapers sent to this office containing matter for inspection, should be marked by a line drawn around the article or articles in question.

Banner of Light.

BOSTON, SATURDAY, FEBRUARY 23, 1896.
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John W. Day, Editor.
Henry W. Pittman, Associate Editor.

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

New Trial Subscriptions!

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

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

While thanking its regular subscribers for their continued patronage, THE BANNER'S publishers desire that this journal, which is devoted to the spiritual movement, as well as to secular reforms in behalf of our common humanity, shall receive ample support from the public at large. COLBY & RICH.

Moral Obligation.

On the subject of moral obligation generally President Schurman of Cornell University, not long since, published an essay in *The Philosophical Review*, which has been sent us by Ginn & Company of Boston. President Schurman sets out with saying that, as the notion of virtue, or the good, was that of ancient ethics, so is the central problem of modern ethics the consciousness of moral obligation. Webster thought the most sublime of all thoughts he ever had was the thought of man's responsibility. The mysteriousness of the feeling of duty has been an inspiration alike to moralists and to men of affairs. By that sense of obligation is meant the response of our nature to the recognized authority of moral law. It is the supremacy of conscience, from the subjective point of view, over the other principles of action implanted in our nature; the feeling of an imperative addressed to the will, and ordering it to adopt the right and eschew the wrong.

But moral obligation is by no means necessitation; the moral law commands but does not coerce us. We say that duty constrains us, not that it compels, but that it directs us in regard to alternative courses of conduct, conceived as equally possible. The older intellectual moralists made the recognition of rightness the essence of obligation; but at the present day few would assert that the consciousness of goodness is the very same thing as the consciousness of obligation. Every son of man who comes into the world finds morality, like language, there before him and over him. This objective morality consists of rules which make unconditionally imperative demands upon him. But, in time, he too shows a sense of obligation to respond to these objective requirements. Here, then, are two distinct problems: first, how comes that system of imperatives to originate human society, and, second, how comes the individual to feel that it has a right to him? In the latter question originates moral obligation. And in answering it there will be found a partial solution of the other question respecting the originating conditions of morality in general. Yet the two questions are to be considered separately.

We are so constituted that what we recognize as right for us to do, that we feel we ought to do. Whatever is finally taken to be right involves an authoritative prescription to do it. It is as much a fact that men should have this interest in goodness, and submit themselves to its dictates, as are the instincts of hunger and thirst, or the desire of power or knowledge. No matter what we mean by goodness or rightness; the plain fact is that all men, moralists included, hold some things to be right and other things to be wrong; and this recognition carries with it a feeling of obligation to pursue what is approved and to eschew what is condemned. Moral obligation is the soul's response to acknowledged rectitude. Would duty have no claims upon us if we should get rid of the sense of duty? Society may compel, but compulsion is not moral obligation; nor is an objective basis found by substituting God for society. The prospect of divine rewards and penalties may break our wills, but it is not the sense of obligation that is subdued, but the susceptibility to pains and pleasures that is prostrated. Only as we obligate ourselves, that is, only so far as our con-

sciousness of right awakens the feeling of duty, are we put under moral obligation.

The proposition, "I ought to do this," cannot be identified with the proposition, "God or man will punish me if I do not." The great moral leader frequently feels that he ought to do precisely what society desires to have left undone. Those who do not believe in divine rewards and punishments may nevertheless have and retain a lively sense of obligation. And, on the other hand, those who do believe in such divine government ground their belief largely in the consciousness of obligation. From every point of view, in fact, the feeling of moral obligation—"I ought to do the right"—is an ultimate, self-supporting, self-authenticating experience. It is a characteristic of human nature as such. And as reason distinguishes man from the lower animals, we may conclude that the consciousness of obligation is a function of reason itself, as much a part of our being, as little capable of being communicated from without. We all mean by obligation the same thing, namely, submission to the requirements of the moral law. Such a feeling is to be held to be ultimate and final.

And still, though we all feel it our duty to speak the truth, to deal justly, to show mercy, the motives that govern the dutiful impulse are different with different individuals. The pure sense of duty is not so much an experience of life as it is an abstraction of the philosopher, who reflects upon life, and analyzes into its separate elements what in experience is given as inseparable. Obligation, as an abstract feeling, rarely if ever rises above the threshold of consciousness; it is apt to appear in union with piety, devotion, sympathy, propriety and prudence.

Our actual sense of obligation is not simple, but compound. We hold that man in reverence who makes goodness the law of his being, while we regard as merely respectable the man who does right that he may escape the punishment of heaven and earth. It is the concrete sense of obligation that impels to duty because of sympathy, or love for our fellow-men. And these feelings are as noble as any in our nature. If men feel they ought to be good because in the life of goodness they are fellow-workers with God, their reason is the strongest and most exalted we are able to conceive. Many devout persons of course fall short of this attainment; a great number, if not the most, conceive no other ground of obligation than the arbitrary will of God, and no other ground for heeding it than the rewards and punishments of the future state. That a virtue so shallow should be sustained by a theology so crude is better, perhaps, than that it should perish altogether.

The Problems in Life.

Rev. Mr. Savage recently expressed himself on the question whether this is a good world: Admitting that our dreams were evanescent and our hopes illusions, that we are not able to keep the things we have loved, gathered and cared for, and that life is full of its disappointments and dissatisfactions, the romance of the world turning into dreary commonplace in middle life and old age, our ambitions, ideals and all our best aspirations and hopes ending in dissatisfaction—he argued and urged that there are a few abatements to this tremendous charge against the universe; that we have forgotten some things; that there are some dropped threads that we might pick up. We have never, for instance, had a friend, a child, a thing, an experience, if these were good, that they did not become in some subtle sense a part of us, so that, though they went, some essence of good was left. The good things of the past have helped make us what we are; they are a part of us; our thoughts, our memory, our inspirations; the best things in us, perhaps, are the results of these things we have had or passed through. And in expecting too much, do we not overlook or undervalue what might really have the power of giving us reasonable satisfaction.

Then, again, it is worth our while to consider whether, when the poetry, the romance, the beauty of life passes away, it is not a fault in us instead of the world. He believed we may keep our poetry, our dreams, our romance, in spite of advancing years. Instead of having its bloom rubbed off as we go on in years, the universe only becomes unspeakably more wonderful, more poetic, more romantic still. Though we may not, and ought not to be content with to day as a finality, may we not learn to be content with to day as a step toward tomorrow? We throw away two-thirds of the happiness of our lives in dreaming about something that may happen that never does, or in forgetting to enjoy the things that are enjoyable all about us, because our eyes are fastened on something not yet attained. So much by way of a reservation from some of the world's discontent with its condition. But there is dissatisfaction enough left still, after making this abatement. But what is it we would have? We are finite beings, growing and advancing in an infinite universe. Ought we expect to get through very soon, to sit down satisfied in the early part of the morning? What does growth mean? In a growing world, it is a monstrosity to have anything stay anywhere. As man grows, must he not leave behind childish things, the things of youth, the things of his first manhood, the things of his middle age?

The root of all our dissatisfaction is that man is haunted by the ideal; and it is the one thing for which we ought to be chiefly grateful. The saddest of all things is to see a man or a people who are satisfied with what they are, not haunted by an ideal. The sculptor Thorwaldsen confessed that he had reached the end of his progress in this life, because he had overtaken his ideal. He said he could execute as well as he could think. He only meant that he was weary, and was through. If things were not changing and fading, one of the keenest and sweetest elements of happiness would be taken out of our lives. It is a question whether our friends would be quite so dear to us if it were not for the thought of a shadow that may possibly take them out of our sight. This theory of evolution is the real key to the problem and to our most magnificent hopes. If we could get through and be done, we should in that act read our death warrant. There would be nothing more to live for—no more endeavors, activities or victories. All this discontent demonstrates that we were made for a larger place than this, that we were intended for something more than that which yet appears. And if this be true, then this restlessness and dissatisfaction of human life, instead of being a valid charge against the goodness of the universe, is just precisely what we ought to expect.

The National Council of Women commenced its sessions at Washington, D. C., Feb. 18.

Women Voters in Colorado.

The two Colorado Senators being asked by a brother statesman to give him the result of their observation of the late election in that State, in which the women participated, answered that experience shows that women bring to the exercise of the right of suffrage an intelligence fully equal to that of the male voter; they give evidence of an intense earnestness in the elections, which time only will show to be permanent or but occasional; the presence of women participating in political affairs compels parties to exercise greater care than before respecting the character and standing of nominees for office.

The tendency of the women is to stand by the party ticket, and not to let personal favor or prejudice affect the exercise of their right of suffrage. No unpleasant results appeared as the consequence of the voting by women at the recent election. No offensive demonstrations whatever were made from any quarter. The women voted in a far greater proportion than the men. They apparently felt that they were performing a duty rather than exercising a privilege. A woman was nominated as superintendent of public instruction on the State ticket, and three women were elected members of the Legislature. Women evinced no unusual desire to be candidates for office, and those of them who were nominated and elected received their nominations without any wire-pulling in their behalf. There is hardly a lover of good government in Colorado who does not believe that the presence of women at the polls last November was an undisputed blessing. Both the Colorado Senators express the opinion that if the question whether the right of suffrage should be bestowed on women should be again submitted to the voters of the State, it would be carried in the affirmative by a far greater majority than it received a year ago. The influence and vote of good women will always be cast for the preservation and permanence of the home and of our institutions; and their presence as an influence in determining public questions brings hope and promise for the future of our country.

The Anti-Toxine Rage.

The history of the Koch lymph should forcibly suggest to us that there is as much contagion in these new remedies as in the diseases for which they are an alleged preventive or cure. Diphtheria is reckoned one of the frequently fatal germ diseases, which are regarded as more or less contagious, and ascribed to some cause like bacilli, acting on the system like a ferment and poisoning it. Children are reckoned among its most frequent victims. The fatal attack is chiefly or wholly in the throat, which is poisoned, and anti-toxine is accounted a new remedy for such a threatening condition. The doctors claim that in the so-called animal blood-serum, which is the albuminous, watery part of certain animal substances, like blood or milk, secreted by the serous membranes, when injected into the sufferer's circulation in due season, a certain remedy has been discovered.

New diseases are named in these times almost as fast as they can be recorded. A new medical dictionary will soon be needed. The doctors and all among the symptoms without making an advance step toward the removal of the causes. They impose on the popular mind with their supposed scientific nomenclature just as far as they can, but it is due only to the common-sense resistance to their ponderous and pompous pretension that they have not yet got us all where they want us, in their eager clutches. Dr. Koch announced not long ago, with drum and trumpet flourish, that he had discovered a sure cure for consumption, but the proclamation was found to be a little too previous. Why is not too much also taken for granted in the case of this new remedy for diphtheria? Not every patient, by any means, to whom it has been administered has found it to be effectual, as we know by personal observation.

Boston has an interesting novelty in the line of a newspaper club for women, conducted very much as the "Thought Exchange," improvised by Mrs. M. E. Cadwallader in Philadelphia.

According to the *Boston Post*, the head of this class, the teacher, is a young lady who looks through the file of daily papers, magazines and reviews; keeps in touch with current events and then listens to the discussions, being prepared to meet all arguments and to clinch doubtful points, sort of legal authority. All matters are brought up. They do not presume to settle questions, but to inform themselves about them, in order to talk intelligently upon the subject wherever presented and in the home circle. A similar class has been started in one of the girls' schools. Sessions are held daily. Each girl is supposed to look over the morning paper, but to read only the matter pertaining to public questions and foreign news.

Dr. Solomon Schindler (himself an ex-Rabbi) remarks that these stories about the beauty of the Temple at Jerusalem must be taken with a grain of salt. We are to remember, said he, that at no time were there more than fifty or sixty thousand people in Jerusalem, and that they lived in small, low-roofed huts, and had narrow streets, and that their surroundings were anything but beautiful. The Temple was not larger than Mechanics' Hall, here in Boston, nor more beautiful than the Park-street railway station; but to people who had such surroundings as the Jews at that time such buildings would be things of great beauty by comparison. We must judge all things, said Dr. Schindler, by comparison.

Just as we are about to go to press, (one day in advance, because of the "22d"—holiday) we are in receipt of an interesting letter from Mrs. M. E. Cadwallader giving an account of her journeyings since Jan. 24, through the central, western section of the United States. She writes enthusiastically of the work now going on in behalf of Spiritualism. Mrs. Cadwallader is now in Chicago, where she is presenting the claims of the National Association. Her full letter will appear in our next issue.

John Bischo, one of the oldest Spiritualists in New York City, passed away on Thursday, Feb. 7, at his late residence, 238 East 23d street, at the age of eighty-seven years. He had done a great deal for the Spiritual Cause, and at one time conducted a meeting in Everett Hall, in 33d street, entirely at his own expense.

That Spiritualist veteran, Augustus Day of Detroit, Mich., has a card on our fifth page to which attention is specially directed.

Vaccination Disaster.

The *Kent (Eng.) Messenger* recites the particulars leading to the death of a young child in Dartford from vaccination. It was but five months and two weeks old. The child was taken by its mother to a physician to be vaccinated, and the operation was performed with lymph from the arm of a neighbor's child. In about a week afterward the arm festered, and she took it again to the doctor, who gave her a lotion for it. On the next day she sent for the doctor. He sent his assistant, who gave the mother a bottle of medicine and some powders for the baby. It had worn only white nightdresses since it had been ill. On the following day it died. The child from whose arm the lymph was taken had had a bad arm, but had got "all right." The doctor who performed the vaccination testified at the inquest that he had told the mother, when the child's arm began to grow bad, that it must have been rubbed, or knocked, and got some dirt or poison in it. But such was not the case, and it wore only white nightdresses. A post mortem examination showed there was no organic disease. The stomach was healthy, and there was little blood about the body. The doctor in his testimony attributed death to "gradual exhaustion, due to blood-poisoning, following successful vaccination." And the jury returned a verdict accordingly.

We had a pleasant call recently from Mr. Andrew Watson of Jackson, Mich. (President of the First Progressive Spiritualist Society there), and his sister—then on their way homeward. They had been on a visit to England, and while there attended the funeral of the late James Burns, editor of *The Medium and Daybreak*. Returning to the United States they embarked on the steamer *Teutonic*, whose delayed passage, from severe storms, aroused anxiety among the friends of the passengers and crew on shore. Mr. Watson spoke well of the steamship, her officers and men, and gave a thrilling picture of the fearful arctic weather, the increasing ice on the decks and rigging, the sufferings of the mariners, and the buffeting of the waves. All these were no surprise to him, as he had been informed by spirit-friends, at a circle in Bayswater, London, Eng., previous to embarking, that he would have a rough voyage, but would arrive in America "all right."

The *Detroit (Mich.) News* of the 9th inst. is authority for the statement that a daughter of George W. Millard has had an animal, covered with fur and full of activity, concealed in her stomach for three years. The best physicians in Detroit experimented on her without success, until a lady clairvoyant took charge of the patient, described how the animal existed and subsisted, finally destroyed the creature, and now it is being taken away in parts, by natural processes. The girl is in a very weakened condition, but there are strong indications of her recovery. Dr. W. R. Baker, who is the regularly attending family physician, is reported as never having taken much stock in clairvoyancy, but has had to believe the evidence of his own eyes. He will report the case to the Wayne County Medical Society, as being most remarkable.

The case of the willing payment of his life for an error of judgment only by a motor-man on an electric car in Milwaukee deserves much more than a passing notice. He was indeed a generous hero. His car was filled with passengers, who were all thrown into the icy water. At once thousands of people collected, and those in the river were fished out as fast as they appeared on the surface. Three were found in the submerged car dead, one of them being John Kennedy, motorman. Eleven persons were on the car, five of them women. The cause of the accident was that when he set the brake, the track being icy the appliance failed to stop the car, which slid into the river. Although a number of the passengers were hurt, there were but three found dead, and the motor-man was one of them.

THE BANNER, by telegraphic communication with its agents at various points, has been unexpectedly called on to go to press this week one day (Monday) in advance of its regular publication time, on account of the holiday on the 22d inst. By this reason much valuable matter, in the way of the Sunday services of W. J. Colville, some of the regular local meetings held in Boston, and at various points in Massachusetts, and other States, failed of arriving in time—and we have been obliged to closely condense all we have printed. Due notice would have been given our patrons had we received it in time.

"SIC TRANSIT," ETC.—In this remarkable age of investigation, everything is probed to its very foundation, and claims which for a time hold the popular attention fail at last, and are rudely shattered at the hands of the newspaper scribe. Even the late Ward McAllister's patent on the title of the "Four Hundred" is now under dispute. The evidence that he was not the originator of the phrase, it is said, has been found in a small book published more than a quarter of a century ago. This volume is a satire in verse written by Edmund C. Stedman upon the visit of the Prince of Wales to New York, and tells all about the "council of the Four Hundred," who had charge of the Prince's reception.

Popular corruption in politics, etc., has been preached upon so persistently by the papers of our day that we have become prone to consider the past as a sort of "golden age," wherein all things (and all men) moved harmoniously on—far above the temptations of human existence. But here comes a writer in the *March Century*—Mr. C. C. Duell by name—who in an article, "Blackmail as a Heritage; or New York's Legacy from Colonial Days," would have us believe that the Lexow revelations can be directly and historically traced to the "goings on" at the time of the Dutch governors themselves.

J. J. Morse, our English agent, is, we are informed, organizing a grand "Celebration Conversations" in honor of the 47th Anniversary of the advent of Modern Spiritualism. It is to occur in Cavendish Rooms, London, March 29. The exercises will consist of speeches, vocal and instrumental music, refreshments and dancing. We wish our brother every success.

E. Anne Hinman writes us that at Kelley's Island, Lake Erie, on the morning of Jan. 31, Addison Kelley passed to the higher life, in the eighty-fourth year of his age. Another spiritualist veteran has thus gone to his reward. We shall print Mrs. Hinman's memorial sketch in our next issue.

A Man Above the Dollar.

In appropriating a thousand pounds, or five thousand dollars, to the father of the Scotch missionary, Rev. James Wylie, who was murdered by Chinese soldiers near the Siao-yang mission at an early period of the war, the Chinese government performed an act not merely of justice but of generosity that is deserving of commendation. But the father of the murdered missionary proved himself to possess a human soul above the almighty dollar, and has instructed the members of the mission to erect a chapel and hospital at Siao-yang to his son's memory. Whatever we may think of missionary-ary, it exalts sentiments of admiration to find that at least one man in these covetous and greedy times is impervious to the influences of a selfish materialism, and refuses to accept money for himself which is really blood money. He prefers to employ it for the erection of a monument to his son's memory, a monument with a living and humane purpose.

Western farmers who may be readers of THE BANNER are warned that certain sharpers are going about endeavoring to introduce improved (?) articles of farm use, seed, etc., which they claim to be superior over the old; the operators, says our contemporary, seek that the unwary accept an agency—and continues (regarding the seed): "You will then be required to sign a contract to let the agent have half the crop, and if he does not let get your farm you will be in big luck."

Fund for the Destitute Poor.

DONATION MONIES RECEIVED.

E. Hughes, 50 cents; P. J. S., \$1.00; A. B. Whipple, 50 cents; Friend, \$1.00; Ruth M. Harvie, 40 cents; M. E. Gifford, \$1.00; Eliza Tull, 50 cents; Ethel Mason, 50 cents; Betsey Whitcomb, \$2.50; Rachel B. Holling, \$4.50.

We had a pleasant call on Monday, Feb. 18, from Virchand R. Gandhi, Bombay, India. He will remain in Boston for several weeks to come, delivering lectures on the Occult Sciences of India at No. 80 West Newton street. He will embark for England from New York about the beginning of April; on the 21st of that month will lecture in London, in the South End Chapel (Dr. Moncreux D. Conway's), and soon after will return to India.

A novelty is to be offered Boston in the American Pharmacy Fair, which opens May 1, and continues till the 25th. It will be the first fair of the kind ever held in this country, and bids fair to be a most entertaining object-lesson. Every feature possible to be conceived of will be introduced, and people would do well to visit the evening exhibits, listen to the lectures, etc.

The steamer *City of Augustine*, which sailed from Jacksonville, Fla., on Feb. 2, for New York, is now eleven days overdue. The length of time she has been missing, and the fact that her cargo would be identical with the material reported afloat in large quantities by the ship *Constance* from Dunkirk, create the gravest fears that she has foundered.

The *New York Recorder* of the 17th inst., in its department "Spiritualism by Its Advocates," had an article on "The Value of Spiritualism to the World," by William Emmette Coleman of San Francisco, which is an admirable exegesis of the subject. G. B. Stebbins will have an article next Sunday on "Spirit Presence and Psychical Science."

By his advertisement on seventh page, it will be seen that Dr. Duke's next visit to New York City will be Tuesday, Wednesday and Thursday, Feb. 26, 27 and 28—at the Continental Hotel, Broadway and Twentieth street.

James J. H. Gregory & Sons have issued their 1895 Catalogue of home-grown seeds from their place at Marblehead, Mass.

FACTS ABOUT FLORIDA and the colony now forming to locate there. For full particulars address James H. Foss, 1 Wabeno street, Roxbury, Mass.

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

Fred A. Wiggin left Thursday, the 14th, for St. Louis, Mo., where he will remain through February and March. He is accompanied by A. J. Maxham, the well-known vocalist. Mr. Wiggin will be in New England during April; in Pittsburgh, Pa., during May, and in Maine in June. He has the second Sunday in August not yet taken.

Theodore F. Price, inspirational speaker and public test medium, is filling an engagement at Wilmar, Conn., during the month of February. He is at liberty during March and April, and those desiring his services will please address him at his residence, 230 East Nineteenth street, New York.

Prof. J. Madison Allen has recently completed a very successful course of twelve lectures before the Society at Stuttgart, Ark., and is now at work in Hot Springs, that State. He is expected to stop at Little Rock, and expects to return thence to Texas for a short time before returning Northward. Present address, 107 Onachita Avenue, Hot Springs, Ark.

Miss J. Rhind was at Lawrence, Mass., on Sunday, Feb. 17. She is open to engagements for Feb. 24 and March 3, and will give spiritual visions, readings and tests from the platform.

Mrs. E. Cutler, speaker and test medium, would like engagements with societies for March. She has spoken for local societies in Massachusetts and New Hampshire; can be engaged to hold memorial services; reading of flowers brought in memory of spirit-friends; will make engagements on liberal terms. Address 13 Tyler street, Tyler House, Lowell, Mass.

E. J. Bowtell speaks in Lawrence, Mass., Feb. 24.

Mr. J. Frank Baxter concludes his present engagement at Berkeley Hall, Boston, next Sunday, Feb. 24. On Tuesday evening, Feb. 19, he was in Lynn, Mass., called by the First Spiritualist Association, and under the immediate auspices of the "Ladies Aid," an auxiliary society. Wednesday evening, Feb. 20, he was tendered a reception in Wm. Parkman Hall, Boston, by the Helping Hand Society, an auxiliary to the Boston Spiritual Temple. On Sundays, March 3 and 10, he will lecture in Somersworth, N. H., and on Sundays, March 17, 24 and 31, in Cadet Hall, Lynn.

W. J. Colville's Work.

W. J. Colville will give the following lectures at Copley Metaphysical College, 18 Huntington Avenue, Boston, Mass., at 2:30 o'clock, Friday, Feb. 22, "The New Woman—and the New Man Who Will Be Her Helpmeet," and Monday, Feb. 25, "The Over-Soul." Saturday evening, Feb. 23, at 8 o'clock, "The New Jerusalem and the Tree of Life."

He will also deliver two lectures at 105 Monroe street, off Warren, at 3 o'clock, Saturday, Feb. 23, "The Use of Affirmations," and Tuesday, Feb. 26, "Demonstration of Health the Result of Right Thinking."

W. J. Colville's lecture in Providence, R. I., Sunday evening, Feb. 17, drew a crowded house at Columbia Hall, Weybosset street.

He speaks there again Feb. 24, at 7:30 p. m. Conference at 2:30 p. m. Lyceum at 1 p. m. every Sunday. All persons interested in Reincarnation, whether Spiritualists or not, should hear W. J. Colville lecture at Hollis Hall next Sunday at 10:30 a. m. Probably no person in this country is more capable of explaining this subject than he.

MAINE.

Portland.—H. C. Berry writes: Since my last report the First Spiritual Society, Mystic Hall, has been having some very interesting meetings.

Jan. 21 Mrs. Juliette Yeaw of Leominster, Mass., occupied our platform, and gave us two very able and interesting lectures.

Jan. 28 and Feb. 11 interesting social meetings were held.

Feb. 4 Mrs. Sarah A. Byrnes delighted the people with two very able lectures.

Feb. 18 Mrs. Nettie Holt-Harding was with us, and gave us two interesting lectures and test sances.

Cancers and cancerous tumors are cured by the purifying effects of Ayer's Sarsaparilla.

SPIRIT Message Department.

SPECIAL NOTICE.

The Spirit Messages published from week to week under the above heading are reported verbatim by Miss Ida E. Bradley, an expert stenographer.

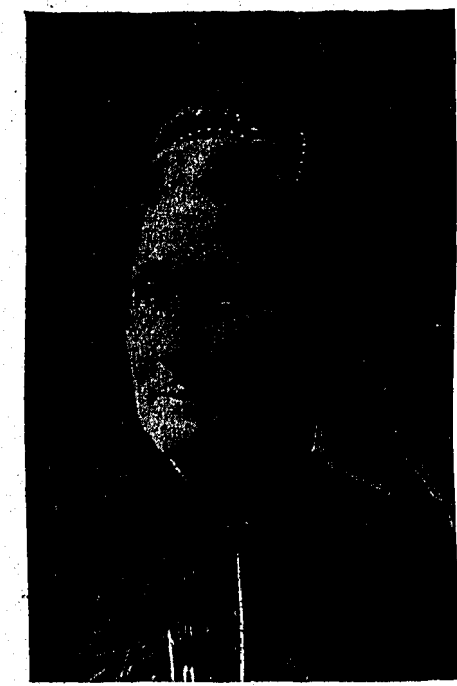
Questions propounded by inquirers—having practical bearing upon human life in its departments of thought or labor—should be forwarded to this office by mail or left at our Counting Room for answer. It should also be distinctly understood in this connection that the Messages published in this Department indicate that spirits carry with them to the life beyond the characteristics of their earthly lives—whether of good or evil; that those who pass from the mundane sphere in an undeveloped condition, eventually progress to a higher state of existence. We ask the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or her reason. All express as much of Truth as they perceive—no more.

It is our earnest wish that those on the mundane sphere of life who recognize the published messages of their spirit-friends on this page, from time to time, will verify them by personally informing us of the fact for publication. As our spirit visitors are very fond of flowers, it behooves the friends in earth-life, so far as possible, to place natural flowers upon our advance-table, the reasons for which were stated in our editorial columns of a recent date. Also, we are requested to state that all letters of inquiry, or otherwise, appertaining to this Department, should be addressed to the undersigned.

HARRY W. PRYMAN, Chairman.

SPIRIT MESSAGES,

GIVEN THROUGH THE TRANCE MEDIUMSHIP OF



MRS. B. F. SMITH.

Report of Séance held Dec. 14, 1894.

Spirit Invocation.

Oh! thou Divine Father, thou Parent of All Good, we ask thy blessing upon all here assembled, in spirit and in mortal, and upon all humanity at large. We ask that thou wilt send forth thy messengers of peace and love and light into the children of earth, that they may realize more of the companionship of their beloved ones who have laid aside their mortal garments. We thank thee, our Father, for the boon of existence and all that it implies; may we learn the purpose of life which thou hast bestowed upon us. May our aspirations be of a lofty character, tending to draw us nearer to thee and to thy pure immortal ones who dwell in spheres superior. Teach us to be more humble, more forbearing with our neighbor, more helpful to our brother and sister, as we journey together on our rugged earthly way. We know that however dark the day may seem to our dim vision, behind the clouds the sunlight of thy love glows in undiminished splendor, and that whatever betides us thou wilt guide us safely into paths of pleasantness and peace.

Once more we ask thy blessing upon all humanity; and unto thee will we render all praise, now and evermore.

JOHN PIERPONT.

INDIVIDUAL MESSAGES.

Jacob Hedley.

[To the Chairman:] I greet thee, friend. [Good morning.] It is pleasant to accept the kind invitation that is extended to us children of immortality.

Often in mortal life I have felt that the dear departed ones were far away. Friend, thee knows not the feelings of immortals when these things of us in this way, but when thee comes to live with us thee will realize what I am speaking of.

Thee does not know me, but I shall be pleased to make myself known to thee. In Portsmouth, R. I., I shall be remembered by a few. It is a long period, as thee reckons time here, since thee said Jacob Hedley was dead. I cannot tell thee how strange and sad and bewildered it made me feel. I have manifested here before, through another organism; but still there is much I would like to say for the love of humanity: First of all be kind, be charitable, be true—and be tender of what is termed your mediums.

Even as there are some upon the earth plane who are more active than others, so it is in spirit: we find also some who are more ready and willing to aid their neighbor than others may be. I say let us all, as mortals and immortals, seek to cultivate a feeling of mutual helpfulness, and become so imbued with the spirit of brotherly love that we shall gladly come to the assistance of all whose burdens seem more than they can bear.

I hope my words will carry an influence that will uplift some one whom I have known by convincing him of my identity, and, consequently, of the immortality of humanity, for surely if one man lives after the change called death, all the children of men shall live also.

Sara and Joseph are with me to-day. I was a Quaker, but I find that it does not matter what professions thee made here, when thee enters spirit-life it is the works thee has done that count.

Nettie J. Wentworth.

It is pleasant, Mr. Chairman, to know we are welcome here, and that we all are permitted to speak who have the requisite knowledge and power when there is the opportunity, no matter whether white or colored, Methodist or Universalist, whether from the North, the South, the East or the West. Sometimes we spirits get a little impatient when we have to wait very long, and that shows you that going to the spirit-world does not alter our dispositions greatly.

When on earth I loved music, and I love it now; but the music we have in the spirit-world is far sweeter than any I ever heard here.

I frequently sang songs of praise in College Hall, and I forget not the people with whom I mingled there. I am pleased to say to them that I am still attracted there very, very often. I join in the singing, and I wish they could hear me; but it is not possible for all mortal ears to hear the voice of the spirit. I speak of this because there are some who will be pleased to learn that "Nettie" is there. I certainly appreciate the kind thoughts of me which I sense, and I have heard my name spoken. I have heard some of my friends say, "I should think Nettie would come and report again—as much as she used to be with us." Oh! my dear friends, as much as you think you know of the conditions by which we are governed, you really know but little, and the difficulties we often have to overcome in our attempts to communicate with our earthly friends are undreamed of by you who many times think that it is as easy to control a medium as to make a call. For

all I have reported before, I still feel as anxious to manifest again; and no doubt, friends, you will hear from me at some future period.

I send loving greetings to all, and when you each peruse this message I want you to feel that that one is forgotten. My affection is as strong as ever for those who were dear to me here, and I desire to aid you all with my best influences as far as it is possible for me to do so.

Nettie J. Wentworth of Boston.

George Beckwith.

Excuse me, Mr. Chairman: I take on a little of the sensations in my throat that I had here in the mortal, but I experience no suffering whatever. I am told that these feelings will all pass away in a few moments.

Many years ago, as you reckon time here, I reported, but not in this room. Then I sent loving words to Mattie, and she understood very clearly why "father" touched upon this and that. Her grandmother Martha asks to be remembered to all.

I am very glad that this doorway of spirit-communion is kept open, and that the messages voiced here are sent all over the land. I, together with the many other returning spirits, certainly appreciate the kindness of those mortals who have established and keep in operation these circles.

In Birmingham, Conn., I was well known. I well remember when I believed that heaven was above our heads, just beyond the blue sky; but, my mortal sisters and brothers, I would have you know we are close beside you daily, and even hourly.

I am pleased that Mattie has taken much comfort in communing with and learning all she could from those who have passed on. We always say, "When such an one passed on." We never say, "Such an one died."

I am indeed sorry to see so much ignorance among the people of earth regarding the other world, which ought in the natural order of things, as I look at it from a spiritual standpoint, to be as an open book to you.

We meet our friends in the spirit-world, and give them a hearty handshake, the same as we would here. We have our dwellings (actual houses they are), which we delight to furnish and adorn, as much as you on the earth-plane take pleasure in having attractive surroundings, for the soul is a lover of the beautiful, whether in the mortal form or the spiritual.

Then, friends, do not place us so far away in your thoughts, in some dim and mystic region surrounded by you know not what; but think of us as living in beautiful homes surrounded with bright flower gardens and green lawns, and going about doing what good we can. Think of us as returning to you often with influences of peace and good cheer, and when necessary remaining by your side to guide you aright and give you strength to bear the ills of material existence. Life, love and all the qualities of mind and heart that made us dear to you while in earth-life survive the death of the mortal body, and we await with what patience we can your coming to join us in that happy land.

I am George Beckwith. Some friends who read your good paper, Mr. Chairman, will be happy to see my message.

Matilda S. Grantman.

There are friends who will be glad to learn that I have spoken here to-day.

I would that mortals were more careful in what they say about spirits and spirit-return. They would be, I am sure, did they know more of the conditions by which we are governed, and that spirits are constantly by their side, for no mortal is ever alone.

Grandma has often said, "How strange it is that mortals know so little of the laws that govern spirit return, and the way we live in spirit-life." I answer her in this way: "Dear grandma, do you not remember that when you were a mortal you were just as ignorant of these things as others are?" But she cannot seem to realize it.

I send these loving words to my friends, William especially. I esteem above rubies the privilege not only of making myself known here, but sometimes in my own home.

In Louisville, Ky., I once lived. I speak directly to Hattie, Lizzie and Eliza. I know they will tell the rest should their eye fall upon this message first. I give these three names, and no others, because the blood tie binds us a little closer.

Dear Hattie, I have often been close beside you, and my hand would fall upon your shoulder. Sometimes in your own room I have noticed the tears fall from your eyes. This is the expression of the sadness of the soul, the reason for which I well understand. Then look higher, and say: "Come nearer, I need you now so much." Don't blame Joseph, for we see clearer than you do.

Matilda S. Grantman.

Spirit Messages.

The following messages from individual spirits have been received (according to dates) at THE BANNER Circles, through the mediumship of Mrs. B. F. SMITH; they will appear in due order on our sixth page:

Dec. 14 (Continued).—Theresa A. Metcalf; Jonathan Hos-

Charles Heyward; Mary A. Wheeler Wood; Louisa Theobald.

Dec. 21.—Harry L. Tait; Capt. John Lindsey; Alexander A. Campbell; Thomas Mooney; Annie Maria Osborn; Wil-

liam S. Sloane; Emma Sloane; Anna E. Stacey; Eliza P. Chase.

Dec. 28.—Sarah J. King; William H. Brown; Hannah E. Lucas; Theodore Grant; Hannah Constantine; Charles

Wass; Hannah Grant; John W. Harris; Isa Richardson.

Jan. 4.—Horace Treat; Henrietta Weston; Morris Marks; Andrew Anderson; William A. Brown; Lucy Ann Holden;

Ethel Parker; Mary Merrill.

Jan. 11.—Dr. Charles F. Woodruff; Mary G. Wyman-Per-

ham; John Wooster; James Burke; Ellen A. Sloan; John

H. Leigh; Hannah E. Markham; Homer W. E. Metcalf.

Jan. 18.—Benjamin Goodspeed; Hannah Hulse; Irving

Whittier; Stephen A. Davis; Luther J. Fletcher; Sophia

Ferguson; Joseph Taylor; Washington Stair; Jacob Tibbey;

Jacob Worthen.

Jan. 25.—Walter Wood; Charles Winkley; Lizzie C. Reed;

Lucy J. Hill; Thomas S. Harris; Charles E. Stevens; Mar-

tha Matthews; Dr. John H. Currier; George Smith.

Feb. 1.—Chester A. Merrill; Willie Hawkins; Rev. Sam-

uel S. Kelly; Samuel Pentland; James H. Ewings; Alice

Pearson; Robert J. Sherman; Artemus L. Ford; Anna

Louise McIntyre.

Feb. 8.—Henry R. Sherman; Eben Cox; Mrs. Thomas S.

Simmons; John Wm. La Croix; Almon Humphrey; Bessie

Newton; Herbert P. Damon; Alex. Yegle; Alec Clark.

Feb. 15.—Prof. H. B. Hackett; Eliza A. Blood; John H.

Searles; Cutting Pettigill, Jr.; John Rankin; Alice Pur-

se; Thaddeus Richardson; Maria Jane Olsen; Evelyn

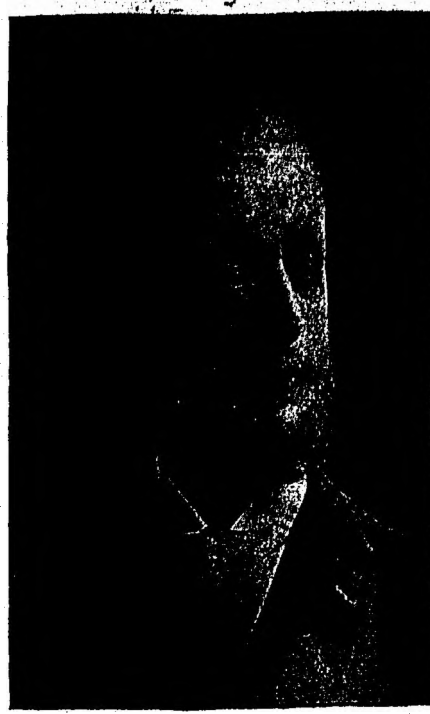
Hardy.

A Novel Idea.

It is free, and deeply interests everybody who has aches or pains, or who is weak and sickly. Any one can learn the surest and quickest means to get strong and well by accepting that splendid free offer of the great specialist in curing nervous and chronic diseases, Dr. Greene, of 24 Temple Place, Boston, Mass. He has established a system of treatment, and has cured exactly what all sick and suffering people can learn through what all sick and suffering people can learn, and tells the cause of each symptom so plainly that patients understand instantly just what ails them. And all this costs nothing. It is a splendid opportunity for those who cannot afford the time or expense to go to the city. Dr. Greene makes a specialty of curing patients through letter correspondence. He is the most successful specialist in curing nervous and chronic diseases, and is the discoverer of that wonderful medicine, Dr. Greene's Nervina blood and nerve remedy. Those who write to him get cured

ANSWERS TO QUESTIONS

OR IN THROUGH THE MEDIUMSHIP OF



W. J. COLVILLE.

Ques.—[By Alice G. Montgomery, New York.] A certain stone, that once belonged to a man now dead, while he was living was considered lucky; since his death every person who has owned it has, it seems, been unlucky. Is it a fact that the ownership of such a stone carries either bad or good luck?

ANS.—Such a question as the above opens a wide field of thought and speculation, and though we are always pronounced in opposition to depressing superstitions of all kinds, we are not blind to many facts in actual experience coming under our own notice, which exactly tally with a logical inference from the above. Admitting that a stone possesses and exercises an influence, it can fairly be allowed that its specific influence may be favorable at one time and unfavorable at another; but we attach considerably more importance to the idea connected with the stone than to the stone itself, though we are not saying that there is not a psychical explanation of the alleged curious phenomena under consideration.

To give anything like adequate attention to this supposed event, we should have to discuss the virtue of amulets, charms, scapulas, relics, holy wells, etc., etc., and to do so would be to open up what would to many minds be a fascinating field of inquiry.

Without attempting anything approaching a thorough-going analysis of this vast theme, we will suggest the following: There are two distinct means whereby certain articles can be caused to work in an apparently miraculous manner, and exert a seemingly magical influence: First, there is a law of association which binds things to their owners, causing them to participate in the fortunes of their possessors; second, there is a law of mental suggestion expressed by the term auto-suggestion, or suggestion one makes to one's self, which accounts for much virtue being accredited to innocent and ineffective external objects which are only the supposed sources of a force which some man or woman has actually generated.

Such phenomena can as fairly be classified under the first head as directly connected with psychometry, and especially that particular phase of it which is most contested, viz., where a claim is made that inanimate objects are the carriers of psychic influence. Those who oppose this view (and among its opponents are some distinguished mediums) claim that only animal magnetism can be transferred to a material object; therefore it can receive no mental or spiritual endowment. Even though this position be in a measure sound, it does not do away with some of the aspects of a psychic endowment, as the state of the magnetic emanation proceeding from any one at any time registers the general psychic as well as physical condition of the person from whom it is proceeding.

There is a further thought on this subject which may prove interesting to the student of such mysteries, viz., that certain objects become so related to their owners that they are constantly being impregnated with their owner's effluvia; this may make them what is called lucky, because they connect all who come in contact with them, to some degree, with the quality of force with which they (the objects) are connected.

When a person drops the physical body his purely earthly connections are usually severed, and certainly the physical magnetism which would go to a stone exists no longer. The unlucky character of the stone after the man had passed on would not be in our judgment anything more than destitution of influence, which would signify that its influential character remained no longer.

The relics, shrines, etc., which are regarded as perpetually operative by their devotees, have their virtue continually replenished by the constant attention paid to them by worshippers. Any place or anything can be rendered vital or pregnant with a special grade of force by constantly directing toward it such a current of thought as will bring the desired actual correspondence.

Q.—[By Clavering Fitzsimmons, Newark, N. J.] As we awaken to a consciousness of the higher ego and more and more live in the spirit, will not telepathy, clairvoyance, clairaudience, etc., in a material way unfold themselves? Should not our efforts, therefore, be directed toward attaining the higher spiritual life rather than the manifestation of our latent psychic powers, seeking first the heavenly dominion, knowing that all these things shall be added unto us?

A.—We agree entirely with the spirit of the above position, but we will seek to practically elucidate it so as to show the connection between seeking the heavenly kingdom first, and then permitting all natural, desirable psychic gifts or endowments to express themselves normally, and, indeed, inevitably.

Seeking the spiritual kingdom in preference to worldly dominion, must, in any true sense, mean gratifying benevolent or altruistic, instead of selfish, sordid aspirations. We are seeking in the true spirit, no matter what we seek, if we are endeavoring to unfold powers latent within us, with a view to exercising them for the general good. The motive determines the psychic quality of the act.

But now as we turn to the other side of the question, we observe that many people who are morally excellent are not appreciably mediumistic, and they certainly exhibit no telepathic ability. Why is this? Our reply is to the effect that everything pertaining to telepathy, clairvoyance and all that is kindred thereto, can be acknowledged and illustrated or not, just as musical genius or any other capacity for artistic work can be called out or neglected.

It is surely true that some children are born with a tendency to psychic precocity, while others certainly are not. In the case of those

who are specially endowed from birth in this direction, it is better not in any way to force development, but at the same time allow it, and even give it encouragement to unfold. No matter how fine the muscular development of a child may be, without exercise the muscles dwindle; then again, when the original development is small, judicious regular exercise may develop an approach to Sandow. We must not confound forcing with inviting; we should not hold back, dreading some unpleasant consequence if we intelligently experiment on the psychic plane; for after all that has been said or is likely to be said, the fact remains that telepathic communication exists to this day among primitive peoples, and it is an undisputed daily occurrence in many a nursery that young healthy children see into the spiritual world, have their playmates there, and also exercise the telepathic faculty with wonderful accuracy.

Take away the restrictions and you have certainly cleared the road for a normal exhibition of all such gifts as many inquirers are now earnestly seeking to cultivate. To facilitate intercourse between two special friends who are desirous of proving telepathy, it is well for one to remain passive in one place in the attitude of recipient, and the other, in another place at the same time, to silently address the absent friend. The mode of address should always be firm, quiet and confident; every syllable of the mental message should be distinctly enunciated; then, without any conception of intervening space, one should speak to the other mentally and repeat the communication three, seven, or even more times if desirable, until the desire to repeat it again is absent.

To prevent undue ascendancy of one mind over another, the best course to pursue is for the one who acts as sender to-day to act as receiver to-morrow, and so on. By this means any two persons who are sincerely attached to each other and in natural sympathy, can most profitably demonstrate the law of thought-transmission. Near midnight is, for obvious reasons, the most favorable time for such experiments among people whose day-business is pressing, and whose rooms are not still.

CARISSIME TAURORUM.

Oh! I caught John across the pond,
As he came up the river, and
I caught him as he came down the river,
And he said to me, "I love you."

Behold them, in adoring rows,
With canes reversed and baggy clothes,
While looking down at the flowers,
Cariassime taurorum!

They love the lady they love to make;
They love the lady they love to make;
They love the lady they love to make;
They love the lady they love to make;

The eye-lash, wringing brow and cheek,
The soft, that they love to seek,
Ah! these are charms they value seek,
Cariassime taurorum!

When forth we venture on the street,
Some would be Britisher we meet,
Whose forbears raised their ire and wheat
Away down East in Gotham.

He has the English drawl, 'y know,
And crooks his lip—stem—blows so,
And stunts like some stiff-legged crow,
Cariassime taurorum!

Our scribbles app your poets, too,
Their "primrose" reeks with English dew;
They dot on larks that scale the blue,
And "Carol usen" like "Gosse."

They "turn a pretty thing" like "Gosse,"
Or flinch a thread from Dubson's fuss,
Like you, they never write, but toss,
Cariassime taurorum!

Our very architecture shows
How huge our taurus-worship grows,
Why, even things like flats, Lodg'ns, know,
We call the "Kent" or "Shoreham."

They must have steps like London town,
And "lits" to hold 'em up and down,
Their backs are red, their fronts are brown,
Cariassime taurorum!

Oh! Uncle Sam, upon your knee
And some children should be free,
And some of that old Boston tea,
Consented to Neptune, pour 'em!

What! shall the eagle of the West
Sneak back to beg a British crest?
Not while there's a furr left in her nest,
Cariassime taurorum!

—James Buckman, in Youth's Companion.

The Last Hope.

To the Editor of the Banner of Light:

A very touching description of the origin of that beautiful composition, "The Last Hope," which pianists throughout the civilized world have made so popular, has just reached me through a Western correspondent, and the thought struck me that it would be interesting to the many readers of the dear old BANNER. The composition referred to was by the lamented and highly gifted pianist, Louis M. Gottschalk.

While in Cuba Gottschalk was the guest of a lady who was an invalid. Her disease (an incurable one) was much aggravated by her solicitude regarding a son who was absent, and she found great relief in listening to the exquisite music performed by the wonderful American pianist. One evening when she was suffering more intensely than usual, she suddenly exclaimed, "Oh! Mr. Gottschalk, do please play something to soothe me." The great artist took his seat at the piano, and without any apparent effort the beautiful and touching melody above mentioned seemed to flow forth spontaneously from the instrument. The effect was magical upon the sad-hearted listener, and soon she seemed to be transported to realms above earth. Gottschalk had hardly suddenly took possession of him that he had played the piece for the first and last time to his afflicted friend.

The next day the pianist departed for another part of the island. At the expiration of a week he returned. As he gained the summit of a hill near the town in which his invalid friend had lived, he heard the bell of a little church tolling as for a burial. Soon a turn in the road brought him in sight of the church, and winding up the pathway he saw a funeral train. His heart's foreboding was realized, for his friend had indeed passed away to the beautiful "Land of the Leal." Recalling the melody he had played for her at their last meeting, upon reaching the house of a friend, he immediately dotted down the immortal melody, and wrote above it, "Last Hope." It is strange that a composition inspired as it was, and at such a time, could have been anything but a whispered message from the life beyond? and is it any wonder that it has become one of those undying musical inspirations that will be played and sung throughout eternity?

Of this beautiful composition I must add a few more words. A few days before the departure of Emma Hardinge-Britten and her husband from America, several years ago, a reception was given them at the house of Mrs. M. E. Williams. The parlors were crowded with friends, and the gathering was an unusually interesting one. My own beautiful boy, Emmons, then but thirteen years of age, by special request played Gottschalk's "Last Hope," and many cheeks were moistened before the closing chords had been struck. My daughter Annie then followed with Thalberg's charming arrangement of "Home, Sweet Home." These performances brought Mrs. Britten into a frame of mind which caused her to pour forth some of the most eloquent words that ever emanated from the human soul. Few who were fortunate enough to be present upon that occasion will forget the impression made upon all assembled. Mrs. Britten then, to our great surprise, also executed a delightful composition upon the piano, which carried her hearers far into the land of dreams. A gifted woman indeed, and one who seems to be universally beloved. J. JAY WATSON.

284 Clifton Place, Brooklyn, N. Y.

LIST OF SPIRITUALIST LECTURERS.

If there are any errors in this List, we wish those most interested to inform us.

Mrs. N. K. ANDROS, Dalton, Wis.
Mrs. R. AUGUSTA ANTHONY, Afton, Mich.
O. FANNIE ALLYN, Stonham, Mass.
JAMES MADISON ALLEN, Fitchburg, Mass.
F. M. ATHERTON, East Bangor, Mass.
Dr. H. C. ANDREWS, Bridgeport, Mich.
Mrs. S. M. ATHERTON, East Bangor, Mass.
Mrs. CLARA H. BAKER, Haverhill, Mass.
Mrs. NELLIE J. T. BRIGHAM, Colerain, Mass.
Mrs. E. H. BRITTEN, Cheatham Hill, Manchester, Eng.
BISHOP A. BRALLS, 88 State Street, Albany, N. Y.
AMIR L. BALLOU, 1201 Market Street, San Francisco, Cal.
G. H. BROOKS, 144 North Liberty Street, Elgin, Ill.
Mrs. A. P. BROWN, St. Johnsbury Center, Vt.
Mrs. S. A. BYRNES, 7 Sunnyside Street, Dorchester, Mass.
J. FRANK BAXTER, 181 Walnut Street, Chelsea, Mass.
Mrs. E. E. BAILEY, Battle Creek, Mich.
Mrs. ABNEY N. BURNHAM, Station A, Boston, Mass.
Mrs. EMMA A. BULLERS, Denver, Col.
Mrs. L. BARNICOAT, Kansas City, Mo.
Mrs. SCOTT BRIGGS, 132 McAllister St., San Francisco, Cal.
Prof. J. R. BUCHANAN, Murphy Building, San Francisco.
Mrs. ELLEN M. BOLLER, Eagle Park, Providence, R. I.
Mrs. H. MORSE BAKER, Greenville, N. Y.
Mrs. S. E. W. BISHOP, Box 17, Traverse City, Mich.
REV. S. L. BEAL, Brockton, Mass.
Mrs. NELLIE S. BAYNE, Cape Cod, Mass.
MILTON BAKER, 50 Bank Street, Trenton, N. J.
BENJ. P. BENNER, 457 N. 9th Street, Philadelphia, Pa.
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J. BOWELL, 338 Tremont Street, Boston, Mass.
DEAN CLARKE, care BANNER OF LIGHT, Boston, Mass.
Mrs. HETTIE CLARK, Onset Bay, Mass.
GEORGE W. GARDNER, Kendallville, Ind.
Mrs. MARIETTA F. CROSBY, New Bedford, Mass.
Mrs. C. H. CLARKE, 1400 Washington Street, Boston, Mass.
Dr. JAMES COOPER, Bellefontaine, O.
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Mrs. E. B. CRADDOCK, Concord, N. H.
Mrs. ABIE W. CROSBY, Waterbury Vt.
REV. M. A. CHASE, 1041 Washington Street, Boston, Mass.
Mrs. L. A. COFFIN, Onset, Mass.
Mrs. E. CROSBY, 8 Dwight Street, Boston.
Mrs. S. DICK, 9 Bowdoin Street, Boston, Mass.
CARIE C. VAN DUSEN, Geneva, N. Y.
J. W. DENNIS, 120 1/2 Street, Buffalo, N. Y.
Mrs. S. A. JENNER-DOWNS, Charlestown, N. H.
Dr. P. O. DRISKO, Lynn, Mass.
JOHN N. EAMES, 389 Main Street, Charlestown, Mass.
J. L. ENOS, Cedar Rapids, Iowa.
Dr. G. C. BECKWITH, SWELL, Box 270, Shelton, Ct.
Miss S. LIZZIE EWER, 12 Court Street, Portsmouth, N. H.
EDGAR W. EXETER, 240 Lowell Street, Manchester, N. H.
O. A. EDOHRI, 43 Market Street, Trenton, N. J.
Prof. N. W. EDMUNDS, 95 Camp St., New Orleans, La.
J. W. FLETCHER, 108 West 43rd Street, New York City.
Mrs. MARY L. FRENCH, Townsend Harbor, Mass., Box 86.
GEORGE A. FULLER, 42 Alvarado St., Worcester, Mass.
Mrs. M. H. FULLER, Rockport, Santa Clara Co., Cal.
E. B. FAIRCHILD, Washington, D. C.
Mrs. F. L. FAIRCHILD, Boston, Mass.
Mrs. ADIE E. FAY, Box 50, Canaan, Kan.
Mrs. ADA FOYE, Box 51, Chicago, Ill.
Miss MAGGIE GAULE, 514 Dolphin Street, Baltimore, Md.
Mrs. A. M. GLADING, Box 62, Doylestown, Pa.
REV. J. C. F. GRIMMING (Little Rose), Genesee, Ill.
Prof. J. M. GARST, Boston, Mass.
T. GRIMSHAW, Onset, Mass.
Mrs. S. J. GURNEY, 41 Crescent Street, Brockton, Mass.
LYMAN C. HOWE, Fredonia, N. Y.
Mrs. H. G. HOLCOMBE, 14 Howard St., Springfield, Mass.
Mrs. L. HUTCHISON, Owensville, Cal.
Mrs. J. HATCH, 9 Lincoln Street, Lynn, Mass.
W. A. HALE, 91 Clifton Street, Roxbury, Mass.
A. S. HAZARD, 565 Broad Street, Providence, R. I.
Mrs. NETTIE HARDING, 14 George St., Somerville, Mass.
S. HAINES, Cor. 16th and Plum Streets, Cincinnati, O.
ANNIE C. TORRY, HAWES, Memphis, Tenn.
Dr. C. H. HARDING, 9 Bowdoin Street, Boston, Mass.
Dr. E. A. HOWE, 35 Shawmut Avenue, Boston, Mass.
Dr. F. H. HATH, 146 Abbott Street, Detroit, Mich.
Mrs. M. J. HENDE

Secular Press Points.

THE INDIAN PIPE.
[To R. L. E., 1885.]

Your boys at last they bring,
And flowers the children show you;
But once I stood in a Western wood,
And took from a fissure a precious thing,
The soul of the one word due you:

A thing pearl-pale, yet stung
With fire, as the morning beam is;
Hid underground through a solar round;
Hardy and tender, antique and young;
More exquisite than a dream is,
No rose had so bright birth;

No gem of romance surpassed it,
By a minstrel knight for his maid's delight
Borne from the moon-burnt marge of the earth
Where Faym breakers cast it.

Rude-named, memorial, quaint,
The dew and the darkness mould it;
And a man must roam that would carry home
This glory and mystery without taint.
Dear Stevenson, do you hold it
A text of grace, ah! much
Beyond what the praising throng says:
Only your art is its peer at heart,
Only your touch is a wonder such,
My wild little loving song says!

—Louise Imogen Guiney, *The White Sail and Other Poems.*

"Little Japan."

Possibly it is because Japan is a pet of the American public that she is so frequently spoken of as "little Japan," says the *Boston Transcript*. Among the nations of the earth Japan is not specially little, either in area or population. The area of Japan, 147,055 square miles, is larger by 27,000 square miles than that of the United Kingdom. Furthermore, there are 41,000,000 people who are subject to the Mikado, against 38,000,000 in the United Kingdom, taking latest census results in both cases. Japan's population is larger than Italy's by fully 10,000,000, while her area is 57,000,000 miles greater. No one speaks of Italy as "little Italy," although she is not so populous as Japan. Japan has nearly ten times the area and almost twenty times the population of Denmark. Japan is not a "little" country, save as compared with such unwieldy masses as the Chinese Empire or such a giant as the United States. That she is big enough to hold her own and more, she has evinced in battle to the amazement of her great antagonist.

Results of Vaccination.

Among the many testimonies at Burdow, Surrey, Eng., as to the injurious results of vaccination, is one from William Tebb, the President of the London Society for the Abolition of Compulsory Vaccination. Mr. Tebb states that he has known, and during the past three years has investigated, twelve cases of serious injury from vaccination, within five miles of his residence. Several of the victims have been ruined for life, and three cases terminated fatally after acute suffering. And he reported that he had heard of many others. He also stated that he had attended six public inquests in London held upon infants, whose deaths were due to vaccination. During the past twenty-two years Mr. Tebb states that he has heard of serious and fatal vaccination cases in nearly every quarter of the globe. In three months of 1890 he gave evidence regarding his investigation and experience before the Royal Commission in London for 6,233 cases of injury and 842 deaths, alleged to be due to vaccination. For the last, and perhaps the saddest of the evils it had fallen to his lot to investigate, resulting from vaccination, Mr. Tebb refers to his great work on *Leprosy—Life and Health*.

Julius Caesar

Was considered a great man, and so he was. But he had his limitations, and some unknown writer gives a few illustrations: He never rode on a bus, he never spoke into a telephone, he never sent a telegram, he never entered a railway train, he never read a newspaper, he never viewed his troops through a field glass, he never read an advertisement, he never used patent medicine, he never cornered the wheat market, he never crossed the Atlantic, he never was in a machine shop, he never went to a roller skating rink, he never controlled a manufacturing company, he never dictated to a type-writer girl, he never played a game of billiards, he never saw an electric light, he never listened to a phonograph, he never posted a letter, he never had his photograph taken.—*Ec.*

Sneezing from the Scientific Standpoint.

"Sneezing" itself, so a scientifically inclined exchange affirms, "is a reflex nervous action, and is brought about by mechanical irritation to the ends of the nerve fibres which occur in the tissue of the nose. When this irritation occurs, whether it be due to a foreign body or change of temperature affecting the tissue of the nose, a nerve impulse is transmitted to the brain and certain nerve centers in the medulla oblongata are affected; this results in certain impulses being transmitted along the nerves to the muscles controlling respiration. By this means the egress of air during expiration is delayed, and the various exits are closed. When the pressure, however, reaches a limit, the exits are forced open, a powerful blast of air is expelled, and the patient sneezes." Now you know all about sneezing.

The Louvre of the Poor.

In Paris alone vast improvements were made. Napoleon began the Rue de Rivoli, built the wing connecting the Tuileries and the Louvre, erected the triumphal arch of the Carrousel, the Arc de Triomphe at the head of the Champs Elysees, the Column Vendôme, the Madeleine, began the Bourse, built the Pont d'Austerlitz, and ordered, commenced, or finished a number of minor works of great importance to the city. The markets interested him particularly. "Give all possible care to the construction of the markets and to their healthfulness, and to the beauty of the Halle-aux-bles and of the Halle aux Vins. The people, too, must have their Louvre," was his order.—*McClure's Magazine.*

Venturing into Matrimony.

If a young couple be sure enough of their own ability to shape their lives according to their actual means in venturing into matrimony they are blessed indeed, writes Mrs. Burton Harrison under the fascinating title "Heigh Ho! for a Husband" in the *Ladies' Home Journal*. This is so rarely the case that a young man now holds back to leaveth him in possession of sufficient income to pay his household bills before he dares assume the privilege of a wife.

There can be no reason against a girl marrying young if circumstances insure to her a reasonable protection against the disheartening apparition of poverty shivering behind the lamps and silver bonbon dishes of her wedding presents.

Collecting.

The experience of Miss Edna Brown of Knoxville, who started to collect canceled postage stamps on the arithmetical progression plan, has started many other imitators in the same field, according to a Northern exchange. Within a day or two residents of New York have received a letter from "a worthy young man, studying for the ministry, who is desirous of securing assistance in obtaining his education." The "worthy young man" only asks for one cent from each person in the chain, and suggests that this is a very small matter to the donors, but means a great deal to him. If he succeeds in guiling the people, as he expects, he is likely to obtain a fortune in no time, but he must not expect to find as many idiots as Miss Brown found. It seems a little strange that a young man about to study for the ministry should start in by taking up a collection.—*N. Y. Picayune.*

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OF
SAFE DEPOSIT BOXES

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SOME FACTS ABOUT

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LINIMENT

Clean to use, Penetrating, Powerful. It has no equal for Removing Soreness from Feet and Stiffness from the Joints or Limbs. It cures Rheumatism, Neuralgia, Sprains and Bruises, and is Safe, Reliable and INVALUABLE for SPORTSMEN and ATHLETES.

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OUR MAGNETIC FOOT BATTERIES challenge the world for any potency which will equal them for keeping your feet warm. These FOOT BATTERIES remove all aches and pains from feet and limbs, cause a feeling of new life and vigor equal to the days of youth. Think of the luxury of warm feet all winter! All weather! These MAGNETIC BATTERIES increase the flow of blood, vitalize it and cause a most delightful feeling the moment your feet rest upon these powerful MAGNETIC INSOLATES. Every pair gives comfort and satisfaction. If you keep your feet warm you cannot catch cold. What's the use of suffering from those tired, aching, worn out feet? A pair of our MAGNETIC FOOT BATTERIES will act like a charm on your blood, and give you a sensation of warmth and vigor at once. Try a pair of them quick. \$1.00, or 3 pairs for \$2.50, by mail. Send for our book, "A Plethora of Health," free. CHICAGO MAGNETIC SHIELD CO., 1401 Masonic Temple, CHICAGO, Jan. 5.

Miss Judson's Books.

"Why She Became a Spiritualist." 24 pages. One copy, \$1.00; six, \$5.00.
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Apply permanently to ABY A. JUDSON, Cincinnati, O., or Boston, Mass., by P. O. Order or Express Order.
Feb. 2.

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MRS. A. B. SEVERANCE has always been noted for her powers in examining and prescribing for disease; and also in her character-readings, with instructions for mental and spiritual development; past and future events; adaptation of those intending marriage, business adaptation and business advice. But of late she has had a renewed development, which enables her to give from writing or look of hair greater tests in these directions than ever before. Brief readings, \$1.00, and four 2-cent stamps; full readings, \$2.00, and four 2-cent stamps. Address, 130 Main street, White Water, Walworth Co., Wis. Oct. 6.

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A RARE OFFER. Send lock of hair, name, age, sex, one leading symptom, and 6c. in stamps, and get a free diagnosis and psychometric reading by spirit power. F. SCHERERHORN, M. D., Manager, Graduate of Michigan State University, 14 Dostwick street, Grand Rapids, Mich. Feb. 2.

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SEND three 2-cent stamps, lock of hair, name, age, sex, one leading symptom, and your disease will be diagnosed free by spirit power. MRS. DR. A. B. DOBSON San José, Cal. Oct. 20.

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FREE.

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The Religio-Philosophical Journal.

FOUNDED IN 1865.
An Organ of Psychological Research and of Religious and Social Reform. P. E. UNDERWOOD, Editor. 122 Publisher; SARA A. UNDERWOOD, Associate Editor. Terms, \$2.50 a year.
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Sittings daily from 10 A. M. to 4 P. M. 84 Bosworth street (Baxter and Burleigh), Boston, Mass. Test Sittings Sundays at 2:30 and 7:30, Fridays at 2:30. Feb. 2.

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BUSINESS, Test and Developing Medium. Sittings daily. Circles Sunday, Thursday evenings, and Tuesday afternoons at 3 o'clock. Six Developing sittings for \$4.00. 36 Common street, near Tremont street, Boston. Feb. 23.

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GIVES Readings from lock of hair and handwriting. Terms \$1.00 and 2-cent stamp. Address care BANNER OF LIGHT, Boston. 13w Jan. 26.

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Mrs. Fannie A. Dodd,

MAGNETIC HEALER and Test Medium. No. 233 Tremont street, corner of Eliot street, Boston. Feb. 16.

Mrs. A. Forrester,

TEST, Business and Medical Medium. 400 Tremont st., Suite 2, Boston, 10 A. M. to 5 P. M. Feb. 2.

Miss Helen A. Sloan,

MAGNETIC Physician, Vapor Baths, No. 178 Tremont street, Boston. Jan. 26.

Mrs. L. M. Vierge,

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Mrs. A. E. Cunningham,

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