

BANNER OF LIGHT.

AN EXPONENT OF THE
PHILOSOPHY OF THE
FUTURE

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The Spiritual Rostrum.

SPIRITUAL DRIFTWOOD.

(BY PHOENIX.)

Discourse Given Through the Mediumship of
MRS. CORA L. V. RICHMOND,
At Chicago, Ill., Feb. 16th, 1890.

(Reported for the Banner of Light.)

INVOCATION.

Infinite, Eternal God! Light of the universe, Life of every soul; all-bountiful as giver, all-powerful as guide and protector; Thou living, eternal God; unto Thee, Infinite Spirit, Thy children would turn in spirit, praising Thee for every blessing; not alone for the visible which passeth away, the transient, earthly life which is shadowed by the night of change and death; but for the light that can never be eclipsed, for the day that is never quenched, for the glory of eternal truth, and wisdom, and love. They bend in praise before that innermost altar, each heart remembering its own blessings, each one aware that by whatever path of change or experience they may be brought unto a knowledge of the light, still all ways lead unto Thee, all paths tend toward Thy Love and Light. May they remember that while in the shadow still the strength of Thy light is there; and may they know, though they seem to walk in weakness, that there is abundant help, that Thy ministering spirits and angels are ever near; that although they are present to guide and assist, each heart and each spirit must find the pathway, must learn to walk toward the light alone. May every heart and life turn in praise unto Thee, even as angels who have conquered time and sense praise Thee without ceasing in the realm immortal. Amen.

DISCOURSE.

The parable of the foolish man who builds his house upon the sand, and the wise man who builds his house upon the rock, is familiar to you; yet there are many who do not heed the admonition, as well in the spiritual as in the material world. The frequent disasters on the seashore, in the gorges among the hills, prove that man does not heed the warnings of nature; that where torrents are liable to come forth he does not always realize the danger. The overflowing spring-tide, the freshets, forever renewing the life of earth, do not warn him not to build along the river banks too near the overflowing waters. That which was a joy to the ancient inhabitants of Egypt, the overflowing of the waters of the Nile, was a great sorrow to other countries, where they were not dependent upon such overflowing for the fructification of the soil.

If you pass along the shore after a storm you will notice what refuse is washed there: wood, bits of plank, possibly portions of wreckage, everything that can be moved by the waters. Not only is this true of light, floating articles, but rough rocks are worn smooth by the action of the waters. On the coast of Massachusetts is one small beach where every rock is oval-form or circular. At other places along the coast there are strewn portions of trees, roots and branches, all making a most picturesque appearance and warning every one that in high tide or in storms there is danger; that there can be no permanent abode near so boisterous a sea; only an eagle can build its nest on the highest crag overhanging the waters. Sometimes even then the high spring-tide waves will sweep up and destroy the nest.

Although these flood-tides increase the sources of commerce, you find great danger in the ravines and smaller valleys because of the melting snows and the sudden rise of small streams that burst their bonds; and you will find in many places that the streams have been choked by the accumulation of driftwood, and that unless this is removed there is danger to the surrounding country; hence, many times, farmers are obliged to assemble to drag away and burn up this driftwood, that the streams may follow their courses, and their farms not be endangered.

In the material world there is always an accumulation of refuse, something that nature seeks to destroy, and that is necessary to be destroyed for the furtherance of her work. In the mental and spiritual world this has a parallel. People do not sufficiently understand that there is a continual accumulation of mental debris, refuse thrown from their nature that must be destroyed. The mind, the human spirit in the human form, is liable to be choked with this accumulated debris. Then when comes a sudden flood-tide of inspiration, or the vision being opened, the flood-gates of the skies are set free, beware! Weak natures are liable to be overcome; the power of this flood-tide is great; it is bearing souls on to eternity; it is removing all that may stand in its way, and

whatever is weak in creed, dogma or individual theory, must needs give way before the flood-tides of this truth, as upon the seashore that which is too near the accumulating waters must necessarily be destroyed.

As it is intended that nature's boundaries shall be observed, and that man shall either avoid the places of danger, or be strong and intelligent enough to encompass them, so it is intended in the spiritual realm that the great tides of inspiration shall flow toward the earth, and that if, perchance, the foolish man has built his house upon the sand, he is not to be spared at the expense of the whole world; and if the individual has made his ship of such material that the waves and rocks can dash it to pieces, he must expect that this will occur. There is nothing more secure than spiritually, but there is nothing more dangerous than to strive to battle with it, or even to endeavor to prevent its onward march, either in the individual life or in nations.

When John Brown started the raid for which his life was sacrificed, no one dreamed that before slavery could be successfully abolished millions of treasures and hundreds of thousands of lives would be sacrificed. Perhaps had he been a little more successful, then the war need not have come; but that was not the human way. Neither the words of warning of the abolition leaders, nor the one stroke that seemed to signify that the day of freedom was near at hand, served to warn the nation.

When Mr. Lincoln set his hand and seal to the Proclamation of Emancipation, written in tears of blood, the flood-tide had overtaken the nation; the nation was not ready, and the result was the sacrifice of all the lives that were swallowed up in the war. If the warning voice of William Lloyd Garrison or that of Wendell Phillips—dangerous men as they were called—had been heeded, none of this calamity need have come; but the house protecting slavery was built on the sand, close beside where the encroaching tide of freedom was sure to come, and politicians could not understand that slavery was to be abolished even at the sacrifice of all these lives. Whether we are to regret it or not, whether to wish it had been otherwise or not, it is not the province of this discourse to discuss; but the lesson is none the less apparent; he who runs may read it, that if there is a wrong on the way, and truth is approaching, the wrong must recede or the truth will overtake and destroy it.

In the case of religious disturbances there seems to be still greater reluctance on the part of human minds to understand the onward march of freedom in human thought, and that inspiration is not crystallized nor placed within the boundaries of creeds and dogmas. The whole history of the world declares it, yet undoubtedly the churches think to be as immovable in their boundaries of creed as in any past time. No doubt the Presbytery that hopes to abolish the sterner articles of their creed (or to make them still more firm) finds itself in the same position as others have, feels the onward tide of this approaching influx of spiritual life and light, the renewal of the liberties of the consciences of the people that that which will not yield to it must inevitably be overthrown.

Whatever the result of the particular denominational difference may be, or even ecclesiastical powers that resemble the form of theocracy, it is still unquestionably true that the flood-tide of spiritual truth at the present time affects most seriously all forms of religious dogma and creed; and it is because of that serious effect that there is a bending and yielding; on the one hand the modification of creed and dogma, on the other an effort to maintain creed and dogma in their integrity, even at the expense of breaking the church asunder.

It is interesting to watch how human institutions, presided over by individuals who do not wish to move, will resist the encroaching tide. You see people clinging to their habitations along the river-front when they are warned of the rising tide; you see them hoping the tide will stop a little short of their dwellings, or, if it enters, it will not encroach upon the upper rooms; it is only when the torrents are fully upon them, when there is a great rush of waters, and everything is in danger, that they take alarm. It is equally perilous to remain or stem the tide. It is only the experienced mariner that heeds the warning, the low line of cloud along the horizon on a pleasant day; and when some inexperienced landsman says: "It is fair weather to-day, Captain," he shakes his head ominously, for he knows what the cloud-bank he sees portends. It is only the experienced leader of the caravan on the desert that knows when the simoon's deadly breath is in the air, long before any of the travelers know it; he prepares the camels because of the warning. All dismount; all get as near to the surface of the earth as possible, seeking thereby to escape the greatest disasters of the storm. It is only the mountaineer, accustomed to the various cloud-changes in the mountains, who can tell when there is danger lurking around the mountain's brow, for he knows what form of cloud-caps portend the storm; he knows the mists in which the traveler will be lost, and when to expect the violent tempest. It is safe to heed these general warnings. It is a wise provision of your nature to give warnings, as far as possible, of the approaching tempest; even though these are not always correct, sufficient indications are already known to safely presume that the time will come when every tempest will be foreseen, when the changes and deviations of winds and waves can be clearly known. That time will precede only a little the power of man to govern the winds and waves, when he has succeeded in governing himself. The tempests which people seek to avoid or meet with

adequate perfection are, of course, inevitable in the present state of the earth's unfolding; but undoubtedly the time will come when the winds and waves will be obedient to the will of man, as the smaller forces now are, although he must be obedient first unto the mandates that are highest; that which will enable him to be submissive and subservient to the superior power will enable him to conquer the material elements around him.

It is strange that people consider that fixtures, even in the habitations, or in the mind, or in a general way, are necessary. It is true the abode is convenient; it is true that while it is inhabited by a loving and harmonious family it is home; but to suppose that a building is home; that a spot of ground is home; that nothing can change; that a place, as a place, is where the affections centre, is to fix one's affections on the most transient, fleeting foundation. The removal of one from earthly life, the separation to distant lands of the family, constitute a sufficient breaking up of the home. You have but to go back to the deserted habitation to prove that it is but an empty shell, and valueless without the affections that were enshrined there. Creeds and dogmas are very similar; intellectual opinions are similar; and the wisest scientific man tells what he knows to-day, but makes no profession of being able to maintain those opinions to-morrow. Science is the one thing which is permitted to change every day, and it is because this change is not resisted so constantly by bigots in science as in religion, that the progress of science in the world has been so great, that human inventions and discoveries have been so rapidly utilized. But for that, and because of the bigotry that still holds sway, no inventions would be secured, no new discoveries could be proven. Notwithstanding the lives of many great men have been sacrificed in an age of bigotry because of scientific discoveries, it is none the less true that you are now enjoying to the fullest extent the value of those discoveries; that electricity, steam, the printing-press, all forms of rapidly communicating thought and physical transmission, are being secured; that even while I speak the solar engine is almost possible, and a French savant has victoriously penetrated into the realm of powers of mind, discovering a motor moved by them.

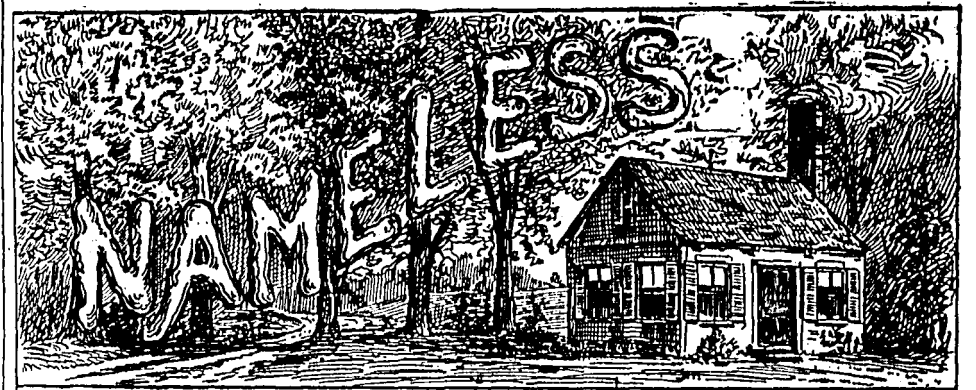
It is some fifty years or more since a few zealous minds, intent on anticipation of the future, imagined that they could, by a peculiar combination of magnetic and electrical forces, in connection with certain harmonious human beings, produce a motor power that could be governed by human volition; this was in no wise possible then, and may not be possible in many years—possibly never without the intervention of spiritual power; at the same time, the fact that in the realm of science any man dreams of such a thing to-day proves what is coming.

Move your walls and barriers a little further from the encroaching waves; take your habitations of spiritual and mental safety away from the gorges and ravines; secure yourselves, not behind walls and entrenchments, but upon heights that are open, broad and clear: for the only safety is on the deep, or on the broad lands. The sea is very kind to those who trust the boundless waters, but if the terror-stricken mariner is so unwise as to skirt the shore that he may be near to safety, he is therefore much nearer to danger; likewise he who snuggles in the valley when the storm approaches; the broad, open space which nature requires for the full expression of the majesty of the storm is often the safest, and people are more secure on the open plain than in the narrow gorge or sheltered ravine.

Behind the entrenchments of human bigotry and creed are many weaklings; they seem to be a place for temporary safety, for security for a period of time, and no doubt are intended to be such. I do not deny creeds and dogmas per se, for the simple reason that I believe them to be states of human childhood, where some kind of protection or authority is necessary. There is a state of mental infancy when authority must be absolute; there is a state of comparative growth where the authority must be comparative; each creed, each separation from creed, is but a step from the state of infancy to childhood, from childhood to mature years—finally, when the full possession of the power of mind has come that possession must indeed be free from every barrier of creed and dogma. While people are resting in these entrenchments and places of security, there is also a great responsibility; when any agitation takes place these helpless ones are either driven by despair or fear into greater danger, or press wildly around, asking for guidance.

In Spiritualism there has been little of this, for the very reason that so few, compared to the masses, dare to take the step that places them on the height or beyond the tide-line of danger. When one takes such a step, then, of course, there is no longer danger that the spiritual truth will overthrow dogma and creed, or that there will in the individual life be any lack of security or lack of safety. But, like every other movement, Spiritualism has had its driftwood, not to the degree of impeding its progress, but to the degree of presenting along the shore-line many wrecks of individual theories and dogmas, possibly the seeming wreck of some of the individuals—but the mind or theory of individuals should be so fashioned that spiritual truth cannot wreck them, or they had better be wrecked. Many people are frightened when they see the floating remnants and debris of these shattered theories, these falling creeds. I remember quite well, in the earlier years of Spiritualism, there were more of these extremes than now. (Continued on third page.)

Literary Department.



Written Especially for the Banner of Light,
BY MRS. M. T. LONGLEY.

CHAPTER I.

"Who Can it Be?"

"A little fire kindles into a great blaze sometimes, which grows and spreads until it consumes a whole city," said old Dr. Parsons to his wife, as he stood warming his hands at the cheerful open grate in his cozy sitting-room, after coming in from a long and cheerless drive through the wintry twilight of a gray November day.

"What do you mean, John? You have heard something new, I am sure." And kindly Mrs. Parsons looked up at the big, genial doctor, as she proceeded to pour the fragrant tea and to uncover the dish of steaming toast that stood waiting their evening repast.

"Why," seating himself and helping his wife liberally to the good things before them, "the whole village is aroused, and every house but this, I do believe, wife, is ablaze with gossip and speculation. Some one reported in town this morning that the old cottage in the Peesley woods has at last found a tenant. No one seems to know who it is that has dared to invade the old, disreputable hut. It has stood so long vacant, and has gained such a reputation for being the scene of ghostly visitations, that I verily believe not one of the villagers would step over its threshold for love or money. Of course the stories concerning it are all nonsense, and I have no faith in them myself. If anything was to be gained by it I would willingly invade the old house; but as there is not, I have not troubled myself to go over it."

"But you say, John, some one has taken it as a home. I had not heard of it."

"No, Molly, I dare say not. You have been too busy at home to-day to stir out; but the air is thick and blue with the talk that's round town to-day. No one has seen the new tenant; but one of the farmers from Ayer, driving over to the village this morning, noticed white curtains at the windows of the old Peesley hut, and actually saw smoke curling up from its chimney; so, of course, some one has taken the place. There was no footprint or mark of wheels in the snow around the place, and that is commented on, some even going so far as to say that it is a 'ghost,' that has come to stay; but as fresh snow fell through the night, I don't know as it is very wonderful that no trace of footsteps can be seen. I'll warrant you, wife, it is a veritable human being that has moved into the place, and sick enough he or she will be of it before the winter's through." And the doctor fell to his supper, with an appetite sharpened by his long encounter with the frosty air.

As the medical man of the place had said, the village of Bridgton—which was really quite a thriving portion of the town of Ayer, and connected with that place by a bridge over the stream that ran between the two spots—seemed all alive with gossip concerning the mysterious person who had entered the Peesley woods, and found a shelter in the old house; and as the days passed by the gossip only waxed louder and more strong, for although it was plain that some one was really living there, yet none had seen the inmate, or learned aught of its business in that quarter of the world.

"It must be a woman," the gossips affirmed, for on several occasions female garments had been seen fluttering in the wind upon a line outside the old house; "but what in the name of common-sense should bring a woman there, and how can she get her supplies through the woods in the winter time?" they asked each other, but without satisfactory reply.

Some said that the woman was old and ugly, and had hidden herself from the world because she had no kith or kin; and stories were told that she must have plenty of money hidden away—"an old miser," said they, "and the less we have to do with her the better for us all."

Tom Green, the strong and sturdy son of a farmer who lived on the edge of the wood, often went by the old hut on his way home with a load of wood, and from him were gathered some of the stories that had gained currency—with many striking additions—in the village beyond. Now and then it was reported that the mysterious being at Peesley's, who never went anywhere, and who never opened her doors to passers-by, or responded to the knock of visitors, was a young and handsome woman, and that she had transformed the inside of the old house into a bower of beauty and refinement by the dainty belongings she had brought with her from the great unknown. For several who had chanced to go that way had mentioned having caught a glimpse of a fair face, young and beautiful, framed in by a

wealth of sunny hair; and even the old doctor had told his wife in confidence that he had twice seen "a hood of silken gray, set around with snow white fur"—"elder down, more like," his wife thought—"hanging upon a nail beside the cottage door."

Mrs. Parsons was the soul of benevolence and motherly kindness, and her heart yearned over the stranger—young and friendless as she might be—living alone in that cheerless place in the woods; and twice, during that winter, on a sunny day when the roads were in a passable condition, she had persuaded her husband to take her out to the hut in the woods. But although the old doctor and his wife knocked long and waited patiently, there came no answer to their summons, and for all that they could tell there might have been no human creature within a mile or two of them.

The soul of the good woman was troubled; it was clearly her Christian duty to reach that lonely inmate, but evidently she was not wanted, and all she could do was to turn away with a sigh. "If she would only come out on the Sabbath day," lamented the doctor's wife; "something's wrong, or she would find her way to church when the weather is suitable; but no strange face is ever seen there, and Milly Brown, the minister's wife, tells me that she and the minister have tried time and again to get into that house, without success. There is something very queer about it all, and I think the men ought to take action and find out what it is."

But no action was taken, either by forcing an entrance into the house, or in any other manner, and the days passed on without revealing to the inhabitants of Bridgton the secret of the Peesley woods. Now and then a rumor floated out upon the social atmosphere that the mysterious stranger was not a woman at all, but a man, young and strong and hardy, probably some one in hiding, perhaps a criminal eluding justice—for once or twice in the most severe weather that the winter brought, the figure of a man, well concealed in a rubber outer coat and high-top boots, with a soft slouch hat pulled far down over the brows, was seen making his way through the woods toward the little forlorn habitation; and those who were most superstitious among the villagers ventured to affirm their opinion that the being who wintered there was neither mortal man nor woman, but was an unnatural creature who could change its appearance at pleasure, and present itself in whatever form it desired.

For many years the old house in the Peesley woods had been uninhabited. It had, in former days, been the residence of an old man named Peesley, who had claimed to own the woods surrounding his hut, and who had lived and died alone, respected but left unmolested by his neighbors because of his evident desire to shun all companionship. Where the man had come from even the oldest inhabitant of Bridgton could not tell; and when he died no papers or documents of any kind could be found in his miserable dwelling to indicate who or what he had been. Gradually the old house fell into decay, and it was said that on stormy nights strange noises could be heard issuing from within its walls. More than one lover of story-telling declared the spirit of the old man walked at night, and that he could not rest quietly in his grave. And so the house came to be shunned by the people, although the woods surrounding it were used to furnish fuel for the fires of more than one family that dwelt in their vicinity.

As we have seen, there was now a new topic of gossip and of speculation provided the good people of the place, in the fact that although the Peesley cottage was evidently occupied, yet nothing could be learned concerning its inmate; and this continued to be a matter for conversation through all the long months of that winter of which we write. But as spring approached fresh fuel was added to the flame already burning in Bridgton. Something marvelous had occurred, quite out of the ordinary experience of the good people. Sarah Hines, a poor working-girl of the village, had been stricken down with a low form of typhus fever, and so frightened had the neighbors become over the approach of the disease that those who, under other circumstances, might have attended the sufferer, left her to her fate. Only Dr. Parsons and the Rev. Mr. Brown attended the girl, ministering to her needs as best they could, but sadly feeling the need of womanly assistance and advice. Mrs. Parsons, the doctor's kindly wife, was at the time confined to her home with a severe attack of rheu-

matism, and the minister's helpmate was a hundred miles away, paying a long-promised visit to her widowed mother in another State. The fever had taken a very serious turn with the poor girl; it was impossible to remove her from the place in which she lay, and equally impossible, it seemed, to allow the patient to remain.

"If we only had some woman to watch and nurse her," groaned the minister; to which the doctor energetically replied: "We must have. I will scour the country myself this very night until I find a nurse who will take charge of this case. All the women hereabout are scared to death, either for themselves or for their children will take the fever, and we can't get any one in the village to come. But if Ayer don't hold some suitable person, then I'll push on and look further, for a nurse we must have to-night. It's beyond all barbarism, let alone Christian intelligence, to allow the poor thing to suffer like this for want of proper care. Why, the very heathen would do better than we have done."

Even as the good doctor spoke, relief was at hand; for in the open doorway of the humble room, emerging out of the gloom of the narrow entry beyond, appeared a female figure, clothed in white, no outer covering upon her shoulders, and only a snowy hood or fleecy upon her head. Her blue eyes shone like twin stars, and her ruby lips were parted with a smile, and in its sweetness, as she stepped forward and stood by the side of the astonished men, gazing down with tender compassion upon the flushed face and tossing form of the sick girl upon the bed.

CHAPTER II.

She Came Like a Flame of Light Out of the Vast Unknown.

For a moment the strange visitor gazed in mute silence upon the tortured features of the sufferer, then placing her slim white hand upon the fevered brow, she made several passes across the forehead, and to and fro over the face of the sick woman. At each stroke of that magnetic hand the tossing and muttering grew less, and in a few moments the restlessness of the patient seemed wholly to subside, and a dim, refreshing influence, sweet, yet undefinable, pervaded the humble room.

As yet the intruder had taken no apparent notice of the two men who stood beside her, nor had either of them ventured to make a remark while she was giving that gentle treatment, which seemed alive with healing and restfulness to the woman upon the bed. Held as by some mystic spell, the gentlemen stood transfixed, feeling yet not able to define, the subtle atmosphere of the being who had come from whence they did not know.

She was young and beautiful; her clear, almost transparent features were as regular and symmetrical as chiseled marble, and almost as white; the large blue eyes were fringed with long and curling lashes, and they held in their depths a light that did not seem of earth, so brilliant and yet so tender was its glance. The abundant and shining folds of hair which crowned the finely shaped head of this mysterious maiden were coiled in heavy rolls beneath the white, fluffy shape that covered them, and one could see without being told that this was a creature of rare mold and spirit. She was tall and willowy in stature, with graceful carriage; and the white curves of her heavy serge dress fell around her figure in dainty folds, shining through the gathering gloom of the twilight, and carving her form out of the shadows like an image of beauty and light.

But presently the spell which held the men was broken, as the stranger, without turning her gaze from the prostrate form on the bed, said, in a low voice: "You need not fear, sirs, to leave your charge with me through the night. I will take care of her, and watch closely every symptom that appears."

The doctor took a step forward. "Ah!" said he, in earnest tones, "we are glad of your assistance, madam; but do you know what a risk you take? This is a malignant case which may affect you with its taint, and—"

"Sir"—and the rich, sweet tones of the speaker's voice vibrated with strange intensity—"I have no fear; nothing can harm me, neither disease nor death itself. I will care for your patient with the utmost solicitude. I will do my best to win her back to health and strength. Give me your instructions for the night, and I will follow them faithfully. Although, I assure you—"and a slow, sweet smile hovered around the lips of the stranger as she turned toward her companions—"that I place more reliance in the curative agency of my hands" (holding them up in the deepening twilight) "than I do in drugs and draughts."

The doctor did not take offense at the frankness of her remarks. Indeed, he could not had they been more plain in their opinion of the inefficiency of his potions. There was something so impressive, and yet so strange and weird-like, about the being before him, that had it not been for his practical and positive, even skeptical nature, the old physician might have believed her to be a visitor from another world.

"There will be but very little to do," said he, "except to watch closely for any new symptom; should a change occur for the worse, it will be about midnight, and it will be highly important that new remedies—which I shall leave on the mantel, with directions—be administered. Should the patient continue as she is now"—and a tone of approval crept into his voice at the quiet state into which the sick woman had fallen under the touch of her new attendant—"there will be nothing to do but to place the drops every hour between her lips, which I shall leave on the stand by her side."

While the doctor had been speaking the minister had busied himself in lighting a shaded lamp, which he placed so that its rays fell directly upon the figure in white by the bed, even though they did not touch the unconscious patient upon it; and now the reverend gentleman stood studying the form and features of the lady, who replied to the physician: "You may trust me, sir. It shall be my duty to attend faithfully. I will count it a privilege to help you rescue this poor woman from the jaws of death."

The doctor, in his professional zeal, and in his gratification at finding a nurse so close at hand, did not stop to question further the wisdom of this woman, young and beautiful, and evidently refined, thus exposing herself to the disease; but the minister did not consider the matter settled, and, as his friend turned to prepare the medicines of which he had spoken, Mr. Brown stepped forward, and in a tone of solicitude said: "My dear young lady, if you have no fear for yourself, have you none for the friends whom you will meet outside this house? There is contagion in the air, and in coming into this room you expose yourself and others to much danger."

"Sir, there are none to be affected by my course. I meet with no one; I shall carry disease into no home—I am alone. As for myself, I do not fear contagion; it will not reach me; I know that I am safe, and I desire to do this work."

"We are very glad of your timely and valuable aid, believe me, madam," interposed the doctor, coming forward with spoon and bottle in hand; "I have prepared the draughts; you will find the directions clear and simple. I feel that I can depend upon you. I wish that the place had better accommodations for a nurse, but you will find plenty of fuel in the closet for your fire, and I will send you a bottle of wine for your own refreshment if—"

"Do not trouble yourself to do so, I beg of you. I never take stimulant of any kind. I shall do very well, and I need nothing."

"Pardon me, lady, if I seem intrusive; but may I venture to inquire your name, and where your home may be?" said the minister courteously.

"I am nameless," was the strange reply; "my home only may be found in mansions not of earth. Sir, I believe you are a minister of the gospel, and I may tell you that here on earth there is no name, no home for me. I wait until I shall be called back to my portion in the heavenly world."

"Lady, you startle me; surely you have friends, a home, all that is near and dear to the human heart. You, who seem so cultivated and refined, are not left to wander the earth alone."

"I am alone; I do not wander the earth, but I wait in my little cot till the summons shall come to me. I have passed through death and the grave; I have seen the sights and heard the sounds that only those who have surmounted death can know. On earth I am nameless; here I have no continuous abiding place; I am sent back to do a work and to fulfill my mission. Then I shall pass on."

There was no tone of madness in her voice, only a sweet solemnity that awed while it thrilled her listeners. There was no gleam of insanity in her eye, but a far-away look, bright, yet dreamy, as if she truly did see sights not known to man.

"Gentlemen, I am not a morbid enthusiast, and I am perfectly sane; you will see that my pulse is normal and my temperature even, doctor. I know my words must seem very strange to you, but if you will trust me I shall not fail you in my work. Sometime, perhaps, I will give you both, under the seal of secrecy in your professions, an outline of my experience, but not to-night; we are strangers yet, and must know more of each other first. You are both engaged in humanitarian work—one as a healer of bodies, the other as a ministrant to spirits. I, too, am sent here to do my part. I wish to aid you where aid is most needed, among the destitute and suffering. You desire to know my name, but I have none to give you. If you must have something to recognize me by, call me 'Helper,' and I will be satisfied."

And with a gesture of dismissal the lady turned from the astonished men, once more toward her charge, who still lay silent and motionless, with a quiet, restful look upon her countenance.

Without a word the doctor and the minister took their departure. There was nothing more to be said to the mysterious nurse; evidently she was sufficient unto herself; and her own rare magnetic personality, that which had stilled the uneasiness of the sick woman and brought her into a state of restful slumber, was not lost upon these two men, who, in spite of their professional positiveness, were bound to acknowledge the rare charm of her pure presence.

"Who can she be?" inquired the minister of his companion, as they stepped outside the door into the sharp and darkening atmosphere. "She seems like an angel of light sent out of the great beyond to aid us in our extremity. Of course she is a human being, but whom?"

"I do not know who she is, Brown," returned the doctor, somewhat brusquely, "but I know where she comes from, at present, anyway. She is the mysterious tenant of old Peesley's hut. How she can abide in that hole I can't see, but there she lives, nevertheless. Some dreadful calamity or fate has driven the sweet thing out of the world, but it's not of her doings, I'll warrant."

"You don't think, doctor, that this beautiful creature is the inmate of Peesley's cot, and that she lives there alone? Incredible!"

"Not a bit of it; that's her place of refuge. No wonder she said she had no home! I should say not."

"But what can be the mystery attached to such a cultivated person? and what did she mean by saying she had passed through death and the grave? There was no levity or mockery about her words," persisted the preacher, with a perplexed and uneasy air.

"Levity! Mockery! I should say not. The poor child has waded through great waters of tribulation, no doubt, and that is what she meant. Let her alone, Brown, until she is ready to relieve her mind. You can't force her confidence. She has come to us like an angel of mercy in our strait, and we are glad of her assistance. As for the rest, we can wait. There's no deception about her. She is pure and good, I'll stake my life; and if she wasn't, she couldn't do any harm beside Sarah Hines's poverty-stricken and infected bed. The woman, whoever she is, risks all, and gains nothing by thus exposing herself. She is one out of a thousand for rare courage, and some day we'll know more."

So saying, the old doctor grasped the hand of his companion in good-bye, and turned down the road leading toward his home, while the minister passed within the gate of his own territory.

The next day Dr. Parsons found his patient much improved. The crisis of the disease had passed, and his experienced eye marked favorable signs in the languid and pallid face upon the bed.

The new nurse was at her post, the long, loose folds of her white gown appearing as fresh and unwrinkled as if just taken from a closet peg. She welcomed the physician with a half smile of greeting, but hers was a face to which an expression of merriment must have been rare. In the full light of day the doctor was struck by its peculiar whiteness; "surely," he thought, "she looks like one who has lain in a coffin and been placed among the dead," but the sweet curve of the coral lips and the bright light of the azure eyes redeemed the countenance of all ghastliness and gave to it a beauty which one might love to gaze upon.

In a few well-chosen words the nurse repeated the history of the night, and received fresh instructions from the physician for the attendance of the day. In response to his inquiry if she did not wish to be relieved of her watch to go for some of her own belongings, she replied in the negative, explaining that she had brought a few necessary articles with her the night before, which she had deposited in an empty closet when she entered the house. As for her recreation she had twice taken advantage of the quiet slumber of the patient to snatch a few moments' change out in the morning air, and this was all that she required. The doctor had brought some food with him from home, and he assured his helper that he considered it his duty to make her as comfortable as circumstances would allow.

During the remainder of the week Sarah Hines improved wonderfully under the magnetic care of her attendant, and the doctor spared no pains in admitting it to be the best case of improvement he had ever seen. Mr. Brown called several times, not only because he took a pastor's interest in the sufferer, but also that he might see and study the quiet nurse, who impressed him more and more favorably as a woman of pure and exalted nature; and on the Sabbath following the minister preached what Doctor Parsons declared the most eloquent sermon ever given in the village, upon the duty of admitting strangers, for by so doing we may entertain angels unawares.

(To be continued.)

Banner Correspondence.

Massachusetts.

BOSTON.—A. S. Hayward writes: "A worthy woman, who is a Spiritualist, in whose statements implicit reliance may be placed, called on me a short time since, and said that twenty years ago while sitting alone in her house, untroubled and in full possession of all her senses, she beheld two spirit-children who had temporarily assumed visible forms, or as it is termed, materialized. She also heard their voices. She said that at that time she was in a special phase of spirit-manifestation—now comparatively well-known—which makes her statement of what she then witnessed all the more forcible and impressive. She further said that she had upon several occasions when suffering severe pain been relieved by the pressure of hands which she distinctly felt, when no visible person was near her; and added as another interesting incident in her experience: 'Some time ago a few friends convened to hold a séance for the materialization of full forms. A cloth was placed across one corner of the room, and the company sat in front of it. I sat behind the curtain, but shortly after found myself sitting at the rear of the company, without any knowledge of how I reached there. The last I knew I was in the cabinet, and those outside of it declared they could not understand how I passed them, they sitting closely together.'"

Evidently the woman has wonderful spiritual gifts, which with her permission might be utilized for the benefit of the cause of Spiritualism. Mr. H. C. Young and wife, entire strangers to Dr. Stansbury, had a desire to have a sitting with him. Before leaving their home they prepared twelve pellets, with the names of spirit-children written thereon; the séance occurred on Feb. 24th, and the results were as follows: Their experiences with Dr. S. were related to me by Mr. Young. A spirit by the name of Stevens first manifested, and wrote his full name, also that of Mr. Young. During the séance my informant and his wife received remarkable pellet tests, also through independent slate-writing, and not a failure disturbed the satisfactory course of their séance.

Deborah M. Young—who is a man of high standing in this city and State—being of a mediumistic temperament, and kindly disposed to the intelligent powers operating, received much more than would have been the case had he been of an exclusive temperament, or had exhibited a haughty and skeptical manner toward the phenomena appearing. I was conversing recently with a lady on Spiritualism and its phenomena; she is the soul of honor and truthfulness; she briefly related to me the experience of her sister (who is now in spirit-life) with the mediumship of the late Charles H. Foster.

Twenty persons attended a séance gotten up by friends, and all wrote names of spirit-children upon pellets. Mr. Foster took each pellet, one by one, and placed it to his forehead; none of the members knew their own pellets, as they were heaped all together upon the table. In her sister's case she put the pellet she wrote to his forehead, and could get no response; when he immediately unbuttoned his wristband and rolled up his sleeve, and there appeared upon his arm, in blood-red letters, the name of her aunt, who had been in spirit-life many years; she was named for her, and her name was not written in the pellets at all. The manifest intelligence thus took the matter of this test outside and beyond the sphere of so-called séance-making.

In justice to facts, as I have found them, and as a close observer, it seems to me that we should apply the touchstone of reason to all things of a phenomenal nature presented for our consideration. We should try the spirits by honorable investigation, and accept what common sense indicates to be truthful. While it is undoubtedly a fact that some persons have a natural capacity for discerning truth from error, we transcend this given power, and get to feel that no inquiries which are based on honest motives can fall far short of receiving reliable replies from the denizens of spirit-life."

HAVERHILL.—W. L. Jack, M. D., writes: "I find the BANNER OF LIGHT has a circulation among the best of the good folks of this town, many of whom are yet attached to the church, but for the Truth go to the columns of THE BANNER for light. In the churches are newly developed mediums, even in the Orthodox church as well as the Unitarian. Spiritualism is growing, and is being earnestly sought for by the multitude."

WOBURN.—"S. R. D." writes: "In THE BANNER OF Nov. 30th, 1889, W. H. Randall, in reviewing objections to 'Looking Backward,' makes statements that are timely and to the point; he seems to believe we shall pass the point of change over an untroubled sea—peacefully, by the ballot-box. Earthly power do not generally give up that way. When a pressure is put on the lion's tail to keep his paws from the bait, and so make the lion a good deal growl and some roar. But we hope and think the revolution that is sure to come will be brought about without brute force, because of the overwhelming numbers believing in it."

Some years ago we were informed from the spirit-world that this thing we called a Government, or Ship of State, would go down suddenly beneath the waves and sink wholly out of sight, leaving only wreckage imperceptible; but light from the spirit-world would ere long aid us in forming a government having the seal of the Eternal upon it: a 'Ship of State' that should endure through all the stormy seas of time. I think it is nearly a year, perhaps more, since we were told through Mrs. Richmond that 'certainly within three years this country will pass through a crisis.' The coming condition must be that 'spectre' Emerson says haunts us: 'Clothed in beauty at our curtain by night, at our table by day, the apprehension, the assurance of a coming change.' Another quotation from Emerson, published twenty years ago, is also pertinent: 'Many things betoken a revolution of opinion and practice in regard to manual labor that may go far to aid our practical inquiry. Another age may divide the manual labor of the world more equally than the members of society do now, and the labor of a few hours avail to the wants and add to the vigor of the man.'—*Society and Solitude*, pages 104-5.

ATTLEBORO.—"Senex" writes: "Mr. Henry H. Warner, inspirational lecturer and platform test medium, closed his engagement here on Sunday, March 2d. Mr. Warner is a young man of great promise; his guides have ably presented through his instrumentality

the truths of the Spiritual Philosophy, and we have found him an eloquent, logical and ready speaker, either upon questions given to the guides by the audience, or topics chosen by themselves. The tests have been good, the majority of the psychometric readings have been correct. Mr. Warner has given good satisfaction. He gives tests by means of clairvoyant descriptions and psychometric readings. The society engaging him will find him a faithful worker and an able speaker."

New York.

NEW YORK.—N. E. Gates writes: "Having been favored with an opportunity to be present at many séances of late, I desire to let THE BANNER readers know of the wonderful progress that has been made in a comparatively short time at those held by Mrs. M. E. Williams. She is a striking example of spirit education. Spirit Holland being her teacher, she has acquired a knowledge of the philosophy and laws governing the same to a surprising extent. Mrs. W. is not only feeding the multitude at her séances, but has had calls from all over the country to speak for society as well as for engagements in this city she has been unable to fill any except those near New York. Last Sunday, Feb. 23d, she spoke in Newark to a good audience with great acceptance—so much so that an editor of a secular paper arose and warmly commended her, and begged she would let him have her manuscript for publication. Unfortunately, she told him, she did not speak from manuscript, she only had a few heads of the subject in her mind."

Mrs. Williams, notwithstanding her arduous duties in the cabinet, is now presiding over the Sunday afternoon meetings held at Adelphi Hall, giving her services free, and by her inspired words teaching mortals to come up to a higher intellectual standard, and seek to know the scientific truths that lie all around them. It seems to me that all mediums should be encouraged to take a higher stand, and become teachers as well as instruments. I am surprised at the apathy that seems to be upon so many who are constant attendants at Mrs. Williams's séances, where they are receiving the highest philosophy—to say nothing of the spirit-forms that appear and are recognized; yet we hear nothing from them. What is the reason?"

Pennsylvania.

PHILADELPHIA.—Lina M. Hoffman (514 Chatham street) writes: "The Woman's Progressive Union of Philadelphia had its first lecture on the 18th ult. in the Mercantile Library Hall. The meeting was a success. The address, by that eloquent speaker, Mrs. H. S. Lake—subject, 'Nationalism,' from Mr. Bellamy's 'Looking Backward'—was repeatedly applauded by a select and appreciative audience."

The members of this organization of active workers for higher spiritual, ethical and physical culture—especially the elevation of woman—wish to raise funds for a structure in this city wherein to proclaim the Spiritual Philosophy theoretically and practically, including all other branches of progressive education for the reform and development of soul and body as are consistent with natural and universal laws and scientific research, thus creating better elements and conditions for life."

Though but two years in existence, and peculiarly in humble conditions, this brave little band have grown to a membership of one hundred and fifty women, with a capital of twelve hundred dollars—managed only by woman, through woman and for woman, and beneficial for their children, all Spiritualists and truth-seekers of Philadelphia."

This statement will, we hope, bring us aiding friends for the grand educational object, if sympathizers and clairvoyants will cooperate financially, we shall succeed. Any amount, however small, in aid of our building fund will be appreciated by the Woman's Progressive Union of Philadelphia."

Oregon.

PORTLAND.—We are in receipt of a series of resolutions—signed J. A. Ordway, President, E. P. Brown, Secretary—passed by the First Spiritualist Society of the above-named city, setting forth that its great object and aim is to advance the cause of Spiritualism; to which end every effort will be made in all its public meetings to prove by argument and through reliable mediums "the fact that we can communicate with those who have passed on to the higher life."

To this end all work directed to the advancement of the grand idea will be encouraged by its officers and members; while vituperative attacks upon other forms of belief, and the introduction of other issues into its meetings, will not be allowed by them.

An explanatory note received with the same says: "Those who take the responsibility, and defray the expense of keeping up a spiritual society, feel that they are not doing it so much for their own benefit, as for their fellow-men; therefore if we wish to advance the Cause, and convince the public that we are on the right track, in the small space of time we usually hold our Sunday meetings we must confine our efforts to work in this direction, rather than divert them into indirect and diffusive channels."

Our medium, Mrs. Flora A. Brown, has taken up a line of work that is drawing large attendances.

We have with us Mrs. J. W. Miner, one of the best trance-speaking mediums in the United States. Her guides are of a high order, and we get good results."

Washington.

ELLENBURG.—A correspondent writes: "Last month, on a cold day, just as it was getting dark, a Siwash, who was out hunting horses (by a Siwash I mean an Indian), came to my house and wanted to put up for the night. I told him yes, he put up his horse and came into the house. I was talking with him, and in the course of the evening I told him that back in Boston men and women got together and talked with spirits; when he said that the Indians did the same, and talked with and saw spirits."

Since I have been here I have seen on evenings in the spring and fall, when the earth was wet, white rise from the ground and run quite a distance this way and that, sometimes coming very near the house. I asked the Indian about them, and he thought they were made by the spirit of some man who had been shot; while I hold that they may have been caused by the combustion of gases from some decomposing vegetable matter. Perhaps I am wrong, and it may be a spirit manifestation. Can you give me your opinion of it in THE BANNER?"

The appearance of light mentioned by the writer is undoubtedly of a physical character, and produced by decaying vegetable matter.—Ed.

District of Columbia.

WASHINGTON.—"W." forwards the following as a "Card to Lyceum Workers": "The Children's Progressive Lyceum of this city has appointed a committee to obtain information concerning existing Lyceums in the United States, so as to show the methods of instruction or forms of exercise now in use, and to devise means for their improvement, if possible. In furtherance of this purpose, and with a view to the promotion of a closer fellowship among Lyceum workers, and possibly to the establishment of some form of cooperation, the committee has prepared a form of inquiry-sheet, to be sent to the Secretary or Conductor of each Lyceum containing a series of queries, with blanks for name, location, date of organization, time and place of meeting, order of exercises, manuals used, difficulties experienced, etc. The Secretary of the committee, Mr. Geo. M. Wood, U. S. Geological Survey, Washington, D. C., would be glad to receive the names and addresses of Secretaries or Conductors of Lyceums, in order that copies of the circular may be sent."

Ohio.

CINCINNATI.—"A Student of Nature" writes: "There is too much labor lost in bring-

ing forward that which proves to be no nothing. The business man fails, settles for twenty-five cents on the dollar and sells his goods at a great discount, to the injury of his neighbor merchant who pays dollar for dollar. The laborer produces and produces, and the truth is, the manufacturer adulterates almost all kinds of food, and dispenses that which is not injurious in not nutritious, in consequence of his making his own selfish law of balances, and thus breaking nature's law of compensation. The mechanic covers up the imperfections of his work with paint, polish and putty to reach a profit over good work, and his work proves as nothing. Doctors wait to take our lives into their charge by law, not from a desire to do us good, but for a plethoric expansion of their pocket-books."

The result of these and other divergences from the line of rectitude in the affairs of life amounts to nothing as helps to the world's progress. And, what is more to be regretted, while they are as nothing to those who engage in them, they are hindrances to the labors of those who earnestly desire and honestly plan and work for the benefit of their fellows."

Michigan State Convention.

The Eighth Annual Meeting of the Michigan State Association of Spiritualists assembled in Convention at Kennedy Hall, Grand Rapids, Feb. 21st, at 10 A. M. Opened by the President, Dr. W. E. Reid. Invocation by our veteran worker, Mrs. Sarah Graves, of Grand Rapids, in her usual inspiring manner. After two hours' conference, meeting adjourned.

Afternoon.—Promptly at 2 P. M. our active President called the meeting to order. After an invocation by Mrs. Graves, Dr. U. D. Thomas, of Grand Rapids, took the stand as first speaker. He is a man of education and refinement, a franc man, doing good work here and elsewhere. Following the Doctor, Samuel Smith, of Lansing, spoke with eloquence and pertinent remarks upon "Pre-natal Conditions." Platform tests by G. Barnes, Mrs. Lena Bible and Mrs. E. C. Finch, closed the afternoon services.

Evening.—Lecture by L. V. Moulton, of Grand Rapids, Mr. Moulton is a rising speaker, whose logical deductions and fine language must cause conviction to the heart of many doubting Thomases of to-day. Fine exhibitions of clairvoyance and psychometry were given by our home mediums, Dr. Thomas, Mrs. John Lindsay, Mrs. Lena Bible, Mrs. E. C. Jackson, Mrs. E. J. Finch and C. Barnes. SATURDAY, Feb. 22nd.—Conference at 10 A. M. After recess by the President and Vice-President, Mrs. D. F. Smith of Vicksburg, Mich., a fine medium and speaker, who seemed infused anew with zeal and energy to carry on the good work, devoted an address of much power to effectiveness. Tests were given by mediums before adjournment.

Afternoon.—The President spoke for thirty minutes to a large and attentive audience. An election of officers for the ensuing year resulted, in the choice of Dr. W. E. Reid, Grand Rapids, for President; Mrs. D. F. Smith, Vicksburg, Mich., Vice-President; Mrs. E. J. Finch, Treasurer; Mrs. K. Ingalls, Grand Rapids, Secretary. The afternoon was filled out to completeness with short and stirring remarks, songs and improvisations by our friends, Dr. Thomas, John Lindsay, Samuel Smith and others. Tests of spirit presence were given at every session.

Evening.—Mrs. Neume, Mich., was the first speaker. She is a fine medium and pleasant speaker; may her field of labor broaden. Mrs. Lena Bible followed. Though but recently entered upon her career, she has already shown justly proud of her advancement, and predict for her brilliant achievements in the near future.

SUNDAY, Feb. 23rd.—Conventions and tests from the many mediums occupied the morning hours. Afternoon.—Promptly at 2 P. M. Mrs. E. C. Woodruff, of Grand Rapids, Mich., was the first speaker. She needs no eulogy of mine. Upon the platform within the home, she drops her jewel words that flash like radiant gems. Truly, there are but few like her. Mrs. C. H. Hinkley, of Grand Rapids, gave an instructive address, which plucked from the audience, as her productions usually do. Evening.—Notwithstanding the inclemency of the weather the hall was filled to overflowing. The first speaker, Mrs. E. C. Woodruff, was the order, services being thus limited that all who wished might give a parting word to the honor and glory of Spiritualism. This is a meeting long to be remembered. Mrs. K. INGALLS.

Grand Rapids, Mich., Feb. 26th, 1890.

Look Here, Friend, Are you Sick?

Do you suffer from Dyspepsia, Indigestion, Sour Stomach, Liver Complaint, Nervousness, Loss of Appetite, Biliousness, Exhaustion or Tired Feeling, Pains in Chest, Head, or Limbs, Dry Cough, Night sweats or any form of Consumption? If so, send to Prof. Hart, 88 Warren street, New York, who will send you free, by mail, a bottle of *Flora's* medicine, which is a sure cure. Send to-day.

Spiritualist Meetings.

ALBANY, N. Y.—First Spiritualist Society meets in Van Velsor Hall, 119 State street, every Sunday evening at 10 A. M. and 8 P. M. Admission free. The Ladies Aid meets same place every Friday at 3 P. M.; supper served at 6 P. M. J. D. Chism, Jr., Secretary.

ANDOVER, IND.—The Society of Spiritualists meets regularly in Westfield Hall.

BROCKTON, MASS.—First Spiritualist Ladies Aid Society meets in its hall in Crescent Block every Sunday evening at 7 P. M. Carrie E. Newcomb, Secretary. Meetings in same hall at 12 P. M. James Abbott, Conductor.

BRIDGEPORT, CONN.—The Spiritualist Union, Isaac F. Moore, Secretary.

CHICAGO, ILL.—First Society of Spiritualists—A. O. U. W. Hall, corner Main and Court street. Regular lecture series Sunday at 7 P. M. Willard J. Hull, President.

LANGOR, ME.—Meetings are regularly held by the Spiritualist Association. C. L. Conlin, Secretary.

CHICAGO, ILL.—Mrs. Cora L. Richmond discourses before the First Society of Spiritualists in Martine's (Ada street) Hall every Sunday morning and evening.

CHICAGO, ILL.—The Spiritualist Mediums' Society meets in Martine's Hall, 104 22d street, Sundays at 2:45 P. M.

CHICAGO, ILL.—The Harmonical Society of Spiritualists holds public meetings every Sunday evening at 7 P. M. in building north of Northwestern corner of La Salle and Monroe streets, entrance 93 South Peoria street.

CLEVELAND, O.—The Children's Progressive Lyceum meets regularly every Sunday in G. A. R. Hall, 170 Superior street, commencing at 10 A. M. Dr. C. Pope, Conductor; Thomas Lees, Corresponding Secretary.

CLEVELAND, O.—The First Spiritualist Advance-ment School holds regular meetings every Sunday at 3 P. M. at 559 Pearl street. Mrs. E. L. Packer, Secretary.

CIATANOOGA, TENN.—Meetings are held regularly in Market-street Hall. Dr. George A. Fuller, speaker.

DETROIT, MICH.—Meetings are held every Sunday at 7 P. M. in Co-operative Hall, 114 Grand street, corner Avenue. Fred A. Heath, regular speaker. Dr. C. B. Marsh, Chairman. Seats free.

DENVER, COLO.—Sunday meetings are held regularly by the College of Spiritual Philosophy in Field House Hall, 1543 Champa street. P. A. Simmons, President.

EAST PORTLAND, ORE.—Meetings are held by the Spiritualist Society in Buckman Block Hall, corner 4th and 6th streets, each Sunday at 3 o'clock. Miss Weida Buckman, Secretary.

FITCHBURG, MASS.—First Spiritualist Society meets in Red Lion Hall, 255 Main street, every Sunday at 2 and 7 P. M. Mrs. E. O. Loring, 112 Boston street, Secretary.

LOWELL, MASS.—The First Spiritualist Society meets in Grand Army Hall. Thomas T. Shurtliff, Clerk.

LYNN, MASS.—Spiritualist Fraternity holds meetings every Sunday at 7 P. M. in the hall at 124 Commercial street. Mrs. E. L. Hurd, President; Mrs. E. B. Merrill, Secretary.

LAWRENCE, KAN.—Meetings are held by the Spiritualist Society. W. H. Phillips, Secretary.

MONTREAL, CANADA.—Meetings are held in the hall of the Religious-Philosophical Society, 245 St. Catherine street. George W. Walrond, speaker.

NEW ORLEANS, LA.—The Spiritualist Association holds meetings in Minerva Hall, 610 street. H. L. Selover, Secretary.

NEW HAVEN, CT.—First Spiritualist Society; hall 16 Main street. A. F. Champlin, Secretary.

NORWICH, CT.—First Spiritualist Society. Meetings are held every Sunday in Grand Army Hall, at 1 P. M. and 7 P. M. Mrs. J. A. Chapman, Secretary. Children's Progressive Lyceum in

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SPECIAL NOTICES.

In quoting from the BANNER OF LIGHT care should be taken to distinguish between editorial articles and the communications (condensed or otherwise) of correspondents. Our columns are open to the expression of impartial free thought, but we decline to endorse the varied shades of opinion to which correspondents give utterance. No notice is taken of any correspondence not in accordance with the above. The name and address of the writer are in all cases indispensable as a guaranty of good faith. We cannot undertake to return or preserve manuscripts not used. When newspapers are forwarded containing matter for our inspection, the sender will confer a favor by drawing a pencil or ink line around the article. When the post-office address of THE BANNER is to be changed, our patrons should give us two weeks' previous notice, and not omit to state in full their present as well as future address. Notices of Spiritualists Meetings, to insure prompt insertion, must reach this office on Monday of each week, as THE BANNER goes to press every Tuesday.

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Business Letters must be addressed to Isaac B. Rich. All other letters and communications must be forwarded to the Editor.

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

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For the purpose of inducing parties who are non-subscribers to obtain an experimental knowledge of its practical value as an exponent of the Spiritual Philosophy in all its various phases,

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Volume Sixty-Seven.

Volume Sixty Sixth of the BANNER OF LIGHT was closed with its last issue, and a New Volume—the Sixty-Seventh—opens with the present one. We need hardly say that it is an occasion for mutual congratulation on the part of publishers and readers alike. Each new volume of THE BANNER numbers another stage in the progress and growth of Modern Spiritualism. It notes another mark in the lengthening series that records the evolutionary process in things spiritual equally with those material. Yet it is not stopping-place for a prolonged contemplation of the past or speculation as to the future; it is rather another start forward in utilizing fresh resources and improving new opportunities. We have reached and passed too many of these opening new volumes not to interpret their meaning with increasing accuracy, and to value them at their actual worth. There is really neither event nor circumstance in the life spiritual, which can be bounded by space any more than it can be limited by time.

Nevertheless, while we are engaged in the acquisition of our finite experience, it is wholly natural for us to rest for a brief moment, and look around, that we may gain a clearer and better view of our situation. And as Spiritualists while thus engaged, we witness decisive changes in the manner both of impressing our great Cause upon the public recognition and in its reception by the universal mind and heart. Note, first of all, the vastly advanced methods of Spiritualistic addresses and teachings. See how the phenomena are passing over in their significance to the far higher and larger value of the thing signified by them. Observe further how Spiritualism is rapidly establishing itself as a religion, and developing as a philosophy. Mark the inevitable but none the less fatal haste of all its needless, unrelated, concealed and obstructive attachments, associations and followers to rise to the surface of this great movement, ere long to be classed as historic, that they may be skimmed away by time and circumstance, and humanity receive all the more benefit from the clarifying process of their removal.

The literature of Spiritualism is every year improving as well as spreading. This it is that closely accompanies its phenomena as their accurate and ready interpreter and commentator. And the character of the platform addresses to which it has given rise forms a notable adjunct of this remarkable literature, calling no less for note and admiration. These are undeniably all healthy and substantial signs of a great new fact in the common exist-

ence and experience, not to be put aside by any of the cheap and vulgar arts of ridicule or degraded by the open abuse of those who profess a superiority which they are wholly unable to show. So that, in opening to-day the Sixty-Seventh Volume of the oldest existing journal which Spiritualism has to present to the world, we can look around on a wonderfully intensified field of activity in the Cause we all alike hold dear, and feel an inward satisfaction that the work to which we have devoted our lives is surely leading to the realization of the highest hopes in which humanity can repose its belief. It is of a truth no empty, no visionary scheme of faith to which we are attached; it is a real truth, that supplies the grandest inspiration.

In view of considerations like these, what matter if there are occasional inharmonies such as seem to be inseparable from the passing of a newer and larger truth through unaccustomed human hands? Faultiness in such cases may be expected, and therefore should be allowed for. Let us only hope and trust that errors will still again operate for the vindication of the precious truth, instead of hindering its progress while petty individual conceits are temporarily gratified. It is quite enough that the grandest of causes continues to advance without any serious interruption; that the world of humanity is awakening from its long dream of superstition and its blind obedience to authority, to extend its vision in all directions and expand its life by the revealed certainty of an infinitely larger life beyond; that humanity is ready and eagerly waiting for precisely the manifestations of genuine spirit-life which have at last been given to it; and that in this great movement, the upheaval as it is of all old overlaying forms and burdens of belief, this world of ours is being made an entirely new world, and in strictest obedience to the divine law of evolution, at once endless in its operation and incalculable by finite minds in its results.

"A Straightforward Statement"

Appears in the editorial pen of a Western contemporary, in which the writer speaks in the first person singular of his past work for the cause of Spiritualism, and of his alleged grand achievements in purifying its ranks and in elevating mediumship.

It is a gratification to learn from a perusal of this important article that such a regenerating and helpful work has been performed in the quarter mentioned. It is interesting to be told that "the wide spread awakening, the increasing moral sense, the grand reformation in the ranks of Spiritualism, now clearly discernible from the Atlantic to the Pacific, is full justification" to the course which this editor has pursued in attempting to belittle and traduce the work of nearly every public medium that the spirit-world has chosen as its mouthpiece and instrument! In the opening of this candid statement the writer says, referring to the commencement of his editorial career: "I realized the stupendous importance to the world of a knowledge of the phenomena, philosophy and ethics of Spiritualism, and had quite clearly defined ideas of what our Cause needed in order to develop its tremendous potencies for good, and to destroy, or at least to reduce to their minimum, the maleficent agencies which were eating at the very vitals of the movement. I soon began a vigorous effort to place Spiritualism as far as possible on a scientific basis, as to its central claim. To do this it was necessary to analyze the claims made by persons assuming to be mediums, to point out how and where observers had been and were being misled, to expose fraud and deception wherever found and however strongly fortified with prestige, influence and general credence."

Starting out in his journalistic career with the idea that it was his mission to purify Spiritualism, to place mediumship on trial, and to lead the world in its progressive search for a spiritual standard of life, this gentleman, who now writes so grandiloquently of his purposes and his achievements, at once began a crusade against the instrumentalities employed in its God-appointed work for humanity by the Spirit-World, such as the world had never known in its experience with would-be reformers and idiosyncratic hobbyists who have longed to carry the entire globe upon their shoulders. In season and out of season the persistent course of our contemporary has been pursued, as with irreverent step he has rushed in where "angels fear to tread"—or if they do so they come with bated breath as to the sanctuaries of holiness, so affected are they by the purity and nobility of honored and active mediumship—crying, "Strip the garb from their lives; they are all swindlers; expose the fraud! Oh, what a great man am I!" And without reference to the hundreds of testimonials from respectable people of good judgment, who have carefully tested the mediumship of most of these sensitive whom he condemns upon the mere say-so of some few prejudiced or inexperienced investigators, this gentleman with a mission has, time and again, brought reproach to the Cause and suffering to the innocent by his readiness to be a swift witness on the other side. But no word of this appears in the "Straightforward Statement" from his pen, an article written for the purpose of calling upon the Spiritualists of this country to form a stock company for his paper, with a capital of fifty thousand dollars, through the agency of which he may be enabled to press on with his peculiar method of elevating Spiritualism. But he tells us this production of his is to show his readers how his journal

"May be rated as a great success, a powerful educational and reformatory agent, with potent influence in the Spiritualist ranks, and commanding the respectful attention of the secular press and the world at large; how it may be all this, with a splendid record behind it, a present healthful strength and a future full of glorious promise, and still need your assistance and cooperation in a work which is as much yours as mine."

It is refreshing to the ordinary Spiritualist, to the heart that has been comforted by tidings of great joy from loved ones gone before, through the mediumship of some of those very ones whom this censor has condemned, and to the minds of those who have toiled early and late for the dissemination of truth as brought by heavenly messengers from on high, to learn in this way of the mighty help that this journal has been, and is, to the Cause of Spiritualism. No doubt this news will strengthen the faithful, and willing-to-be-maligned, worker in his or her arduous labors for humanity.

But a further consideration of this remarka-

ble statement we cannot give, as lack of space and inclination forbid. Nor do we desire to show the world where we stand in relation to the achievements and results that Spiritualism and mediumship have wrought in human life. We are content to humbly walk our path, trusting to the angel-world to choose its own instrumentalities, and to fulfill its mission to earth, without display of oratory or eloquence in our own behalf.

We have never sought to condone fraud or to defend tricksters, when persons are proved to be such. We believe all who assume the cloak of mediumship for selfish purposes will in time be overthrown by the powers of Truth. In spite of the asseverations of this Western contemporary, in the same issue of his paper that contains the statement mentioned, that we have confederated with "fakirs" and false mediums in their nefarious work of deceit, no man can put his finger on a single instance where we have knowingly abetted any trickster, or commended the wrong-doing of any medium; and we are willing that the world should judge. Our establishment is also mentioned by the said contemporary as "the fraud-condoning concern known as the Banner of Light," all because we have recognized the sensitive susceptibility of mediums to adverse influences, in, as well as out, of the body, and been slow to condemn those who at first sight seem to be guilty of wrong-doing, lest we should misjudge the innocent. But we are not dismayed. We know that Justice rules at last, and that Truth and Honor will win the field against every foe.

"The Hidden Self"

Is the title of a lengthy paper from the pen of William James, which is published in the March number of *Scribner's Magazine*. This paper deals with the hidden or inner consciousness of man—not usually demonstrable in external ways, but in exceptional cases brought to the surface in outward manifestation—and is based upon a volume recently published by M. Janet, Professor of Philosophy in the Lycée of Havre.

Mr. James opens his article with this observation: "'The great field for new discoveries,' said a scientific friend to me the other day, 'is always the Unconscious. Residuum.' Round about the accredited and orderly facts of every science there ever floats a sort of dust-cloud of exceptional observations, of occurrences minute and irregular, and seldom met with, which it always proves less easy to attend to than ignore." And further on, the writer continues:

"No part of the unclassified residuum has usually been treated with a more contemptuous scientific disregard than the mass of phenomena generally called *psychical*. Physiology will have nothing to do with them. Orthodox Psychology turns its back upon them. Medicine sweeps them out, or at most, when in an anecdotal vein, records a few of them as 'effects of the imagination,' a phrase of mere dismissal whose meaning in this connection it is impossible to make precise."

But the writer admits that all the while the phenomena are "lying broadcast over the surface of history," and wherever you open its pages are found records of divinations, inspirations, trances, apparitions and miraculous cures of disease. "He also affirms that while it is supposed that 'mediumship originated in Rochester, N. Y., and animal magnetism with Mesmer,' by looking 'behind the pages of official history, in personal memoirs, legal documents, and popular narratives and books of anecdote, you will find there never was a time when these things were not reported just as abundantly as now.'"

The subject under discussion in the above-mentioned paper is the trance condition as found in hypnotized patients, by M. Janet, M. Binet, and other scientific physicians of the French school. These patients were generally afflicted with hysteria, from which they could be relieved when thrown into the hypnotic (mesmeric) state by the operator. In certain of these patients, M. Janet found evidences of what he considered a dual nature, or *hidden self*, which interior individuality was at times brought to external expression through the power of the hypnotizer:

"One day when the subject named Lucie was in the hypnotic state, he—M. Janet—made passes over her again for half an hour, just as if she were already 'asleep.' The result was to throw her into a sort of swoon, from which, after another half hour, she revived in a second somnambulic condition, entirely unlike that which had characterized her hitherto—different sensibilities, a different memory, a different person, in short."

In her normal condition when not mesmerized, Lucie is one person; when hypnotized she is "Lucie No. 2"; and when thrown into the deeper trance, through a double hypnotization, she is "Lucie No. 3," as M. Janet calls his subject. The theory of the experimenter in this connection is, that we have an *inner self*, which, under certain conditions, is aroused into expression; that this hidden personality may be altogether unlike our usual self in characteristics, memory, consciousness and movements—a sort of Dr. Jekyll and Henry Hyde, such as the novelist has portrayed to the public—and, in the opinion of these French scientists, make up the dual-nature of each human being. But in the case of the somnambulist Lucie we are confronted with a third personality unlike either of the other two; and the theory is, that Lucie has still a deeper consciousness, that may manifest itself as a different individuality under certain conditions. In the case of Leonie, another patient, we find that the various stages of trance are produced, so that when she becomes "Leonie 3," she separates herself from the waking Leonie 1. 'A good but rather stupid woman,' she says, 'and not me.' "And she also separates herself from Leonie 2. 'How can you see anything of me in that crazy creature?' she says. 'Fortunately I am nothing for her.'"

To the ordinary observer and student of the phenomenal field of Spiritualism, all this which seems so wonderful to the enraptured scientific hypnotizer is a common occurrence, easily explained by the laws of mediumship. *We have in our country to-day thousands of individuals who are as sensitive to the mesmeric touch as are the patients which M. Janet describes; mediums, clairvoyants and somnambulists; who, upon entering the trance-condition—whether under the hypnotization of a mortal operator, or of an invisible but intelligent experimenter—exhibit evidences of a different personality than that which belongs to them in their waking or normal state. We have been told that this second individuality is not, however, the hidden personality of the medium-sensitive, but of that of a foreign intelligence expressing itself through that organism.*

Prof. Cadwell, the well-known psychologist, of this country, finds that when his subjects have been thrown into the passive state they express a different personality than their own. Indeed, for the time, the subjects reflect the

nature and obey the will of the operator himself, so that they are temporarily responding to the notion of his brain. But sometimes it has happened that, under the continued magnetization, the subject has passed beyond the control of Prof. C., and, under that of an invisible but active intelligence, proceeds to manifest its characteristics through the entranced subject, wholly unlike those of either the sensitive or the mesmerist.

We are still further told in this interesting psychological paper that the different personalities—of Lucie, for instance—not only exist in successive forms, but they exist together; that while Lucie 1 is awake, absorbed in her affairs, Lucie 3 is "all the time alive and kicking"—*a la Dr. Jekyll and Henry Hyde*—"inside of the same woman, and fully sensible and wide awake, and occupied with her own quite different concerns." And proof of this is given, because the normal person could go on with her conversation, unconscious of the fact that her hand was in use by the inner personality, which was writing, making gestures and performing in other ways. But as the facts of Spiritualism prove that the hand of a medium may be mechanically used by an independent spirit to write messages, paint pictures, or perform other labors, while the medium herself is occupied in other ways, we do not see that the theory of a double or triple communicating self is substantiated.

Mediums in the spiritualistic field are by no means a class of hysterical, epileptic or nerve-diseased individuals. They are neither imbeciles nor lunatics, but they compose a large class of intelligent, honest, and, in many instances, well-informed persons. Sensitive by nature, they catch and reflect the vibrations of thought from intelligent life beyond, and through such channels unimpeachable testimony to continued existence for man, apart from the physical body, has been brought to earth.

But as our well-developed and useful mediums as a class are of sound mind and organism, we have reason to think that many of the so-called epileptics, many of those afflicted with hysteria, or even with lunacy, are but the victims of spirit obsession, preyed upon by external and undeveloped personalities that, like the parasite, find support and pleasure from the plant which they fasten upon. We believe that such unfortunate sufferers are abnormally controlled by adverse or unhappy beings whose joy in life is found in the atmosphere of the susceptible patient; and that, if the proper magnetism be applied to such, the spell will be broken, the foreign influence banished, and the patient cured.

Mr. James in his article administers a rebuke to Spiritualists in consequence of their indifference toward the researches of science in the fields of mesmerism and of psychical occurrences. He says:

"One feels as if the disdain which some spiritualistic psychologists exhibit for such researches (as those of M. Janet in hypnotic fields) were very poorly placed. The way to redeem people from barbarism is not to stand aloof and sneer at their awkward attempts, but to show them how to do the same things better."

This is very true; and we have no disdain for the researchers who are honestly seeking the truth in this and other psychical fields. We have always claimed that magnetism, or hypnotism (if the scientist prefers that word), is the all-potent and vital power to cure disease and to restore equilibrium to the unbalanced mind. In that particular we stand in advance of the *savants* who have until recently laughed at the claims of Mesmer and the potency of magnetism. But we feel that we have something better to offer the student as an explanation of the occult mental phenomena he observes in his study and examination of somnambulism and hysteria, than the theory of a divided and separable self; and that something better and more logical is the obtainable knowledge of spirit control and of the laws of human mediumship.

A Public Loan and a Brokers' Loan.

It appears that the City of Boston found itself unable to effect its last loan through the customary channel of the brokers, they not being willing to concede the terms laid down, because they could not see in them as much as they coveted for themselves. Upon which a sagacious writer in the *Boston Record* suggests that the loan be offered direct from City Hall to the people, giving them a chance to buy certificates in amounts ranging from one hundred to five thousand dollars. It is a most timely suggestion, and deserves to be seriously considered. The writer says there is plenty of money among the working classes of Boston, and these people would doubtless be glad to invest it in city of Boston bonds. At present they cannot do so, except through brokerage channels. We fully agree with him that the experiment is worth trying. It certainly reflects unfavorably on the city's credit that a proposed loan of half a million dollars cannot find ready takers. Let it try the other and the popular method. France does it with signal success, and grows the stronger for thus identifying the people with the public credit. It is the best way to consolidate a government of the people.

Reception to Miss Jennie Leys.

On Friday afternoon, March 7th, that worthy and useful organization, the Ladies' Aid Society of Boston, extended to Miss Jennie Leys a public reception at its rooms, No. 1031 Washington street—the occasion being commemorative of her return to the public platform-work for Spiritualism. We shall print an account of the services next week.

Miss Leys will now accept calls to speak wherever her services are desired, for which purpose she can be addressed Box 13, West Medford, Mass.

Frank C. Algerton, says the Springfield *Homestead*, was before the police court March 7th. He waived examination on the charge of blackmail, and was bound over for the grand jury in six thousand dollars. His sister and a Boston lawyer were at the court. The *Homestead* further says:

"It looked a little queer to see several leaders in local Spiritualistic circles shaking hands with him as he sat in the dock, especially as they were summoned as Government witnesses. There is an impression in police circles that 'a case will never come to trial. The witnesses were recognized to appear before the grand jury, and there is little question of an indictment being found. The bogus act of the getting the case fled away, is expected to prevent a sitting of it to the bottom.'"

The medics of Washington have gotten a decided "set-back"—Gov. Ferry having recently vetoed a "doctors' plot law" in that new State. We shall refer to the matter more fully next week.

Read the card of Mrs. M. J. Davis, on our fifth page.

Revealed in a Dream.

Last November the *Detroit Journal* published several accounts of dreams, in which revelations and predictions made subsequently proved true, received in response to an invitation made by that paper to all who had experienced such dreams to forward statements for publication.

Mrs. Emma L. P. of Detroit reported that all her life she had dreamed that quite frequently proved to represent events that afterward transpired. Many of these she admits were warnings which if she had heeded would have been of great benefit to her. Of the many dreams she has experienced was one she had the night after her home in the suburbs of Detroit had been entered by burglars who carried off all the silver-ware. That night she dreamed she saw it all buried under some dirt and leaves, a few paces from a five-barred gate, opening into a country field, the dream did not specify where. Everything stood out with startling clearness, and she noticed particularly that one end of her cake-basket peeped out from under the leaves.

She related her dream to the family, and her little daughter said, "Mamma's dreams always come true, and so I am going to look for it," and she went out to a barred gate at the back of the orchard and searched for a long time, but in vain. Finally all hopes of finding it were relinquished, and no more was thought about it.

Two or three months passed, when one day word came to the lady's husband from police headquarters that some silver, answering the description of that which had been stolen had been discovered. Accordingly, he went to the place designated, and there found most of the lost pieces. It seems one of the thieves was trying to dispose of the silver, and purchasing into some alteration about it, the would-be purchaser informed upon him.

The burglar—a colored man—related their whole course of proceeding on the night the silver was taken. Having obtained it, they took the silver about a mile back of the house and buried it under some dirt and leaves, a few paces from a five-barred gate, opening into a country field, and he said: "Just as we was goin' away, I see de Missis' cake-basket a stickin' up out ob de dirt, so I went back and kivered him up."

The lady to whom the location of the stolen property was presented in a dream, afterward drove out to the place, and found it corresponded in every particular to what she had seen.

Suspended Animation.

An interesting case of suspended animation is related by the *Cole County (N. H.) Democrat* as having occurred in Lancaster last November. Annie Hillar, about twenty-one years of age, had been for about a year in falling health, which very materially increased during the few weeks prior to Friday, Nov. 22nd, on which day, quite early, Annie wished her friends called, that she might bid them good-bye; and as it seemed that her life was fast ebbing away, her request was granted. After lying hidden farrow to those around her, she said: "I will now sleep till the girls come," who were expected on the noon train. She then seemed to fall asleep, but her breath grew shorter and shorter, until at half-past nine, when it ceased. The sisters did not arrive until the last train Friday night. About two o'clock Mr. and Mrs. Damon, staying in the house that night, went to the room where Annie was lying, accompanied by the sisters. Mr. Damon removed the covering from the dead girl's face. As he did so, her eyes opened; she seemed to smile, and give a long breath. All noticed this indication of life at the same time. Dr. Mitchell was sent for, but being out of town did not arrive for a few hours. When he arrived he applied all known tests to ascertain if the vital spark still remained. His decision was that death had taken place; but the funeral was postponed until Monday afternoon, before which time unmistakable evidence of death was observed. The *Democrat* ascertained that during a former illness Annie seemed to die, and was considered dead by physicians, but revived within an hour, and had had, within a few weeks, several attacks of suspended animation of a few moments' duration.

Mrs. Bassett, mother-in-law of the late Charles H. Foster, having through misfortune met with a severe pecuniary loss last December, is now reduced to the severest straits. Mrs. Jennie K. D. Conant, hearing of her destitution, has solicited small amounts of money for her assistance from different persons—also held a benefit at her parlors, 20 Bennett street, Thursday evening, March 6th, for the same purpose. The amount collected in all was ten dollars. Owing to the storm when that benefit was held, Mrs. Conant proposes to hold another Thursday evening, March 15th, to which all are invited.

In an interesting article describing the great telescope of Lick Observatory on Mt. Hamilton, Cal., in the *Saturday Messenger* for March, Prof. Holden says that through it the moon appears "under the same conditions as if it were viewed by the naked eye at the distance of two hundred miles. This is the same as saying that objects three hundred feet square can be recognized; so that no village or great canal, or even large edifice, can be built on the moon without our knowledge. Highly organized life on the moon will make itself known in this indirect way if it exists."

Dr. S. I. Noyes, now of Lynn, Mass., called at our office on Monday last and stated that the message of J. STOCKTON, published in THE BANNER for Sept. 7th, 1889, is correct. He (Dr. N.) was residing in Louisville, Ky., and was personally acquainted with Mr. Stockton at the time he was shot. He is confident that the message is in every way characteristic of the man.

Spiritualists and investigators in Boston and vicinity should not forget that Mrs. H. W. Cushman, the veteran musical medium, is still holding séances at her residence, 212 Main street, Charlestown District.

Prof. Alfred Russel Wallace lectured on Darwinism in Liverpool, Feb. 17th. A large number of Spiritualists are reported to have been present.

As certain parties have intimated that we are not on friendly terms with that grand worker in the spiritual dispensation, Mrs. Emma Hardinge-Britten, we take this occasion to say that the statement is incorrect; on the contrary, we highly esteem this lady, and fully appreciate the noble and self-sacrificing efforts she has made for many years, and is still making, for the advancement of our Cause.

"Talk about heart failure," said a Roxbury physician recently: "If people would only stop fooling with quinine there would be fewer deaths from that cause!" and yet the "regulars" continue to prescribe it; and often their death certificates read: "Death from heart disease." See what a spirit, who was an M. D. when here, says about doctors, on our sixth page.

An "olden-tyme" supper at the Women Voters' Fair in Horticultural Hall on Monday last, was a great success. Five hundred persons sat down to a supper of baked beans, brown-bread, coffee, pies and Indian pudding. The matrons of the tables were arrayed in the most quaint costumes, with powdered hair and other old-fashioned accessories.

We are requested to acknowledge with thanks, in behalf of Mrs. Smith and Mrs. Longley, the gift of a package of fine oranges from a Spiritualist friend of Crescent City, Florida.

A procession in New York City March 1st was headed by a truck on which was probably the largest volume ever made, five feet each way, containing fifty-seven thousand signatures to petitions to the legislature to enact the Saxton ballot reform. The great document weighed half a ton.

Express and P. O. address.
Respectfully,
T. A. SLOCUM, M. C., 181 Pearl street, New York.

For the Banner of Light,
ROBERT IN HEAVEN.
(A sequel to the "Mary in Heaven" of Robert Burns.)

I mourned thee long, my Mary dear,
An' sigh'd for morn'g a weary tear,
Thine' that I lost in a far-off land,
Thy "clay-cold lips" an' "bosom fair,"
Where beat thy "kindly heart" in vain,
I wept in misery.

But when earth life had closed for me,
And I had crossed Death's shinin' sea,
I found my bonnie bride—
An' angel woman, sweetly grown—
An' in her een a love-light shone
That call'd me to her side.

An' we were wedded, then an' there,
For hearts that love are wedded fair,
Thio' na kirk-rin be said;
Spirit Land has na bolts nor bars,
Na hirlin laws among the stars,
The lawyers all ha'e fled—

Ha'e steered their barques to distant shoals
To take Auld Nickie o'er the coals
An' steal his vast domain
For the lang hame o' priests an' fools,
An' all the scourin's o' the schools,
Salt-stuff'd w' too much brain.

I found my love in bow'r mair fair
Than ever graced the banks o' Ayr,
On heather-purple'd ground,
Curtain'd w' shlin'rin' birken shaws,
An' sweet w' scent o' summer haws,
An' roses bloom'd round.

An' here we live in sweet content,
A hundred years as quickly spent
As an' mid' scenes below;
For here na death o' love appears,
Na een are bathed in bitter tears,
Nor hearts w' inward flow.

We list the music Nature makes
Frae wimplin' burns an' shlin'rin' lakes;
An' hear Auld Scotia's sangs
In th' cushat's softly flowin' note,
An' frae the laverock's silv'ry throat
As he high-sourin' gangs.

We view the mountains, tow'rin' grand,
An' bloom'd meads o' Spirit Land—
Nature immortal born;
An' o'er our hearts in livin' streams
Love flows, from out the broad'rin' beams
O' Everlastin' Morn.

BETH MAX.

FOR A DISORDERED LIVER TRY BERCHAM'S PILLS.

March Magazines.
MAGAZINE OF AMERICAN HISTORY.—The editor, Mrs. Martha J. Lamb, in an illustrated article of thirty-six pages, describes "Life in New York Fifty Years Ago," including personal sketches of some of the prominent characters of that city from 1825 to 1850, a period notable for unusual mental activity. During the first year mentioned gas for illuminating purposes was introduced, and became not only a wonder but for a long time a terror, meeting with far more opposition as a supposed death-dealing agency than our present electric light. "Between 1829 and 1832," says Mrs. Lamb, "the locomotive sensation was in full force, and although comparatively few believed in its practical value for drawing land-carriages, there were some who followed its advances with fear and trembling. 'If vehicles should be run about the country in such a way!' exclaimed a good New England denizen of the old school, 'we must build insane asylums by wholesale, for all the women and children will go mad with fright.'" This narrative of by-gone times and people in the metropolis of the nation is one of much interest, and includes an account of the reception of Charles Dickens (a portrait of whom is given as the frontispiece) in New York in January, 1842. Kate Tannett Woods gives an account of "Hawthorne's First Printed Article," that amusingly confirms the saying that "Nothing is so likely to happen as the unexpected." The history of an extraordinary controversy is given in a paper by W. R. Garrett, A. M., relating to "The Northern Boundary of Tennessee." A large number of other articles in this number render it one of great excellence, interest and value. New York: 743 Broadway.

THE ATLANTIC MONTHLY opens a sterling tale of contents with an exhaustive article on "The Trial, Omissions and Death of Giordano Bruno," by Wm. R. Thayer—much of the matter therein having been obtained at first hand by the author from official documents in Venice and elsewhere; Charles Worcester Clark discusses "Woman Suffrage, Pro and Con"; Henry James, Margaret Deland and Edwin Lassetter Ryner entertainingly continue their several series; George Parsons Lathrop tells of "The Value of the Corner" as an aid to the expression in these days of recognized ruling "majorities" of the distinct individual voice speaking for resolute thought and action for some higher end; No. IV, of "Over the Teacups" is contributed by the veteran Oliver Wendell Holmes, and no reader of *The Atlantic* will, we feel, miss its perusal; John Trowbridge has an article on "Dangers from Electricity" which will prove of special interest in these times of practical experimentation as to its value—experiments carried on persistently in our streets, over our heads, in the bosom of the earth, and amid "The Waters Under the Earth"; in "A Forgotten Episode" George A. Jackson traces sentimentally the subtle connection of sin and punishment between the expulsion of the Cherokee Indians from Georgia, and the terrible calamities which afterward visited that State during the late civil war; other articles not named, poems, reviews and the departments round out the contents of this specially valuable issue of an old favorite. Houghton, Mifflin & Co., Boston, publishers.

NEW ENGLAND MAGAZINE.—In "A New England Country Gentleman of the Last Century," the subject of the narrative is Henry Bromfield, distinguished in Boston in the last century, one of its thoroughbreds still bearing his name. Mr. J. D. Holt contributes interesting historical matter regarding the United States Supreme Court, illustrated with sixteen portraits and a picture of its apartment in Washington. The oldest literary society for women in America is described by Caroline H. Stanley in "A Successful Woman's Club," an illustrated sketch of one in Klamazoo, Mich. In fiction are presented "A Strange Dinner Party," by Grace E. Channing; the concluding part of "Brother Filippo," and three chapters of "The Haunted Bell." Several poems, new papers of "Tarry at Home Travel," and a consideration of "The Influence of John Calvin on the New England Town-Meeting," are among the other contents. Boston: 36 Bromfield street.

THE NATIONALIST.—The opening paper deals with what it terms "The Eleventh Census Conspiracy," which consists of the fact that while the Census Act of 1880 provided for a report upon the condition of each person enumerated, whether employed or unemployed, and if unemployed, during what portion of the year, in the Census Act for 1890 this provision is omitted. "A Footprint in New York" shows that Nationalism had started upon its career of usefulness before Mr. Bellamy's book was written. "The Negro's Part," "Chicago's Advance," "A Liquor Solution Pre-empted," Editorial Notes, news of the movement, and the attitude of the press toward it, with new chapters of Zubor's novel, "For the Sake of the People," are comprised in the remaining contents. Boston: 77 Boylston street.

VIOL'S ILLUSTRATED contains a full report of the Western New York Horticultural Society's thirty-fifth annual meeting in Rochester last January, embodying a large amount of valuable information. Remarks upon "Winter Flowers for Country Homes," "Hydrangeas," and opportune instructions to a beginner in fruit-growing, are among the contents, which are preceded by a colored lithograph of superb roses. Rochester, N. Y.: James Vick.

Coughs and Colds. Those who are suffering from Coughs, Colds, Hoarseness, Sore Throat, etc., should try BROWN'S BRONCHIAL TROCHES, a simple and effective remedy. They contain nothing injurious, and may be used at all times with perfect safety.

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"You must go to Bermuda. If you do not I will not be responsible for the consequences. But, doctor, I can afford neither time nor the money." "Well, if that is impossible, try

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OF PURE NORWEGIAN COD LIVER OIL.

I sometimes call it Bermuda Bottled, and many cases of CONSUMPTION, Bronchitis, Cough or Severe Cold

I have cured with it; and the thing which commands it is the stimulating properties of the hypophosphites which it contains. You will find it for sale at your Druggists' but see that it is the original SCOTT'S EMULSION."

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Have Been and Are Being Wrought by a Circle of Eminent Healing Spirits, through

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A SOVEREIGN REMEDY FOR COUGHS, COLDS, INFLUENZA, DIPHTHERIA, AND ALL DISEASES OF THE THROAT AND LUNGS, given through the Spirit of a Physician who successfully treated over eight hundred cases of Diphtheria in the winter of sixty-four and fifty-five, and losing a case. Sold at my office, or sent to any part of the world on receipt of price, 50 cents, by

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BY A RELIABLE CLAIRVOYANT AND MAGNETIC HEALER. SEND four 2-cent stamps, lock of hair, name, age and sex, and we will diagnose your case FREE by independent spirit-writing. Address DR. J. S. LORDES, Worcester, Mass. Feb. 3.

Gray Hair Restored in Three Days

TO its original color, free from all poisons. It stops the hair from falling, and makes it grow. Powders to make 12 ounces of hair, or 24 ounces of hair, or 36 ounces of hair, or 48 ounces of hair, or 60 ounces of hair, or 72 ounces of hair, or 84 ounces of hair, or 96 ounces of hair, or 108 ounces of hair, or 120 ounces of hair, or 132 ounces of hair, or 144 ounces of hair, or 156 ounces of hair, or 168 ounces of hair, or 180 ounces of hair, or 192 ounces of hair, or 204 ounces of hair, or 216 ounces of hair, or 228 ounces of hair, or 240 ounces of hair, or 252 ounces of hair, or 264 ounces of hair, or 276 ounces of hair, or 288 ounces of hair, or 300 ounces of hair, or 312 ounces of hair, or 324 ounces of hair, or 336 ounces of hair, or 348 ounces of hair, or 360 ounces of hair, or 372 ounces of hair, or 384 ounces of hair, or 396 ounces of hair, or 408 ounces of hair, or 420 ounces of hair, or 432 ounces of hair, or 444 ounces of hair, or 456 ounces of hair, or 468 ounces of hair, or 480 ounces of hair, or 492 ounces of hair, or 504 ounces of hair, or 516 ounces of hair, or 528 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