

For the Banner of Light. DEATHLESS.

Out of the darkness cometh light;
Out of the silence cometh a voice;
And all the heavens grow strangely bright,
And all our souls supremely rejoice.

The dearly beloved who have gone before
Come back to bless from the beautiful shore;
They speak to us words of lofty cheer,
That banish the clouds of darkness fear.

How sweet to know that there is no death;
That the soul outlives the fleeting breath;
That guardian angels surround us ever
With a deathless love no power can sever.

We mourn no more our vanished youth,
We are nearing the heaven of eternal truth.
We mourn no more for earthly life,
For their power will cease on the heavenly hills.

We mourn no more the wrinkled brow,
Nor the scattered locks as white as snow,
For soon will we greet what is unseen now—
Soon to the sunlit heights will we go.

For many years doubt's sadd'ning shade
On our hearts its heavy pall has laid;
But a gleam comes from the bright forever,
And doubt and fear shall haunt us never.

We have felt the touch of "the vanished hand";
We have heard the sound of "the voice that is still."
They have come to us from the Better Land,
And their heavenly thoughts our spirits thrill.

Roxbury, Mass. JAMES H. FOSS.

* Lines written on seeing materialized forms of departed friends at Mrs. Bliss's séance, and receiving convincing messages from the "unseen world."

The Spiritual Rostrum.

The Significance of Spiritualism.

A Lecture Delivered before the Spiritual
Thought Society, 108 West 43d
Street, New York City,
Jan. 13, 1895.

BY JOHN WILLIAM FLETCHER.

(Reported for the Banner of Light.)

THE above title is presented in connection with the article bearing a similar caption from that able and spiritual writer, Mr. Hudson Tuttle, who has favored the readers of *The Recorder* with an essay upon the subject.

The time has passed when Spiritualism, together with its philosophy and phenomena, has to be apologized for. It is, and is quite ready to take its place among the great and important facts of the world, and the *is* have no place in its presentation, since, so far as the philosophy or phenomena are concerned, they are only valuable to that degree that they are susceptible of verification and demonstration. The value of Spiritualism is found in the proof of man's continued life upon lines consonant with the impelling forces of earth-life, giving thereby to the work begun, the plans made, a continuity which eventuates in the higher results not always possible of comprehension to the human mind. There is no past, no future, to the spirit; it has always been; it will always be, and the mistakes thus far made are in failing to recognize the spiritual entity behind the changing forms which are but the result of spiritual evolution. The three great factors, science, theology (wrongly called religion) and individual experiences, are all at a standstill as to what life really is, whence it came and its ultimate destiny; it is indeed true that "we all come at last to the shore of the sea of Infinite Silence, brooded over by darkness, without a star in the sky or a beam gleaming through the fog thickly settling down over the black waves. We have bowed with agonized hearts when they whom we have loved best have passed into the cloud shadows. We have waited by the couch of pain during the terrible struggle, and with trembling hand wiped away the dew of mortal agony. We have watched the coming change, the pallor, the fleeting breath, and vainly sought a last whisper from lips of clay. Then all the world grew dark, and it seemed a sin for the sun to shine in the heavens, the birds to sing or any one to have joy in the heart. By this dreary sea is there no hope? Is there nothing beyond the shadows? Where night gathers on this life, will not the sun shine on the morn of a to-morrow? Cannot science, philosophy or religion solve this question and remove all doubt? Is there no balm in Gilead—nowhere a staff on which to lean?"

These are the questions that mankind has been asking for many, many generations, and vainly has it waited for an all-comprehensive answer. "We may not know yet," say some; "these things are wisely veiled in mystery until the great beyond is entered, and then we shall stand face to face with the now unobscurable." Such suppositions and declarations would have no force, were it not that the difficulties of the situation are such, that this seems the only explanation possible. Mr. Tuttle continues:

"Ask science, claiming to resolve the earth into its elements, weigh the stars of heaven, and calculate the pulsations of thought in the living brain. It replies with a sneer: 'What is there beyond? There is transformation, nothing more. What do you expect? Continued existence? Know then that these clouds rest over oblivion—utter and complete negative of being. Mind, soul, intelligence, are of the body, and with it perish. Life arises from coordination of conditions, and when they cease it no longer exists. Do you hear the music of the instrument after it has been reduced to silence? Nay, and no more should you expect intelligence after the brain which produces it is dead.'"

Most terrible if this be true! If our hearts are strung to the tenderest touch of feeling, to respond to the sweet influences of love, only to feel the rude and blasting hand of pain, what a mockery is life, what a sham this fair and beautiful earth!

Is this all? Is there no hope? Must the aspiring soul go down like the beast of the field to silent dust? Between the mind which feels inspiration from the throne of Infinite Intelligence and the instinct of the insect is there no distinction? Does the same fate await man and the worm beneath his feet?"

From the standpoint of science there is "no to-morrow"; the sun of life sinks to rest behind the western hills, and the heavy clouds of oblivion hide forever in their deep folds all the unrealized possibilities. But if Spiritualism were accepted then all would be changed, and new hopes, new purposes, new aspirations would be born to man, and he would go forward here full of courage, full of hope, laying

the foundation for the better life in the great hereafter.

Spiritualism, it must be remembered, has not given the world a beautiful theory first, and then sought to actualize it by a demonstration afterward. The demonstration came first, from which the philosophy has been formulated, and consequently Spiritualism has every right to appeal to science on its own ground, since the latter claims to be but an epitome of laws deduced from the phenomena occurring in nature.

There is an intelligence in force that science has never explained, and never can, until its line of reasoning is wholly changed. Instead of holding that mind, soul, spirit, whatever you like, is the result of the association of atoms, finding their highest culminations in these evidences of intelligence, the reverse is the case. Spirit, intelligent, active, evolutionary, is using all the abilities of nature to express itself, and while the forms change and cease to be, the eternal energy continues and passes on to still higher degrees of expression, until, having exhausted the capacities of this lower life, it enters into the more distinctly spiritual, where the limitations are less and the possibilities more. This, and this alone, brings not hope, but knowledge of life's continuance. Wallace, Crookes, Varley, and a host of other scientific minds attest the reality of all this.

"A materialist said that we are traveling between two bleak and barren promontories, the past and the future. In the light of Spiritualism the headlines of the past are crowned with blessed memories, and the future, instead of a bleak and barren headland, toward which we drift in tears, rises above the shadows of this life, and on the purple slopes we behold our fathers, our mothers, our wives, our husbands, our children, our friends who left us in the night of years, all there with garments of light, extending their arms to welcome us!

Spiritualism presses to the quivering lips of grief this cup of precious nectar distilled by the angels of heaven.

The great and ever-enduring lesson taught by this view of life here and hereafter, is that the present is the shadow of future realities. We are spirits to-day, and shall be the same to-morrow, after this body has fallen from us. We have already begun the infinite journey, and we are not to wait until death to begin the formation of character.

When death comes the dress of this life will fall from us; its objects, its vain ambitions; estates, bonds and title deeds, fall as ashes, and the spirit stands alone, holding fast the treasures of such actions as had relation to its immortal life. Never was wiser command given than to lay up your treasures above."

We turn to the accepted religious teachings of the day, and vainly seek a solace for our grief and pain:

"Would I take the Bible as witness and instructor? Yes; I would repeat from Paul, most subtle of all the Apostles, and who best understood the infinite reach of this conception. He says: 'There are also celestial bodies and bodies terrestrial.' It is sown a spiritual body, and is raised up a spiritual body. Now this I say, brethren, flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. . . . For this corruption must put on incorruption, and this mortal must put on immortality. When this is done, he says, will be brought to pass the saying that is written, 'Death is swallowed up in victory.'"

Paul enunciates the Spiritual Philosophy, and thereby unlocks the secret of the grave. The terrestrial cannot inherit eternal life, which is the inheritance of the celestial. Death is the severance of the silver cord which unites the celestial with the terrestrial, or physical body. The latter returns to mother earth, the former receives the shining robes of an angel. Hence, death works no change except in condition. The individuality is no more affected than by stepping from one room to another, or by casting off worn garments. Immortality is our birthright."

While all this may be true of Paul, and some other biblical writers, the interpretation that the church has placed upon the Bible as a whole, and from which it has formulated its creeds, is indeed far away from any such lofty conclusion, in fact, is more materialistic in a way than the teachings of the materialist himself. Heaven and hell are both made up of joy and sorrow of the most human kind, and to borrow the words of a Brooklyn divine high in the church, "When I speak of heaven I mean the city celestial, with golden streets, in the centre of which is the throne of Almighty God; and when I speak of hell I mean a pit filled with burning sulphur, into which sinners are thrown to burn continually because of their disregard of God's will."

We may talk of growth in the churches until the end of time, but until there is a revision of the Articles of Faith, and a complete rearrangement of the creed, the church stands precisely the same, despite the fact that individuals are more liberal than their dogmas. From the theological standpoint there is no satisfactory answer to the question, "What is death?" but there is an answer which Spiritualism furnishes, and here it is in the exact words of Mr. Tuttle:

"Beneath all the fleeting phenomena of the world is the realm of spiritual energy, out of which and by force of which all existence flows. If the body of man may be likened to a fragment broken from the world of matter, so his spirit is a fragment broken from the realm of spiritual force, and enabled to sustain its identity. It is not from matter and its attributes, but from the infinite spiritual energy, that creative flows as an outward expression of an inward conception."

Modern Spiritualism is distinguished from that of the past by its acceptance of the doctrine of law—that the spiritual realm is governed by laws as fixed and determinable as those which rule physical matter. The spiritual manifestations of the past were regarded as fortuitous, or dependent on the wishes of irresponsible agents, and varied in degree of presentation from divine inspiration to witchcraft and voodooism. Modern Spiritualism utilizes all these varied and often conflicting manifestations by reference to common and fundamental principles and laws, thereby eliminating miracle, and furnishing data by which right judgment may be formed. From a vast number of observations made by competent and impartial investigators, which may be verified, it accepts the statement as fully demonstrated that the intelligences which control mediums are departed friends, as they claim—spirits who once lived on earth, and who return because held by the strength of their love or desires.

The methods of communication vary, the physical manifestations being quite distinct from the psychical. In order to have such manifestations, a medium, or sensitive, has always been held necessary. In preceding ages the seer, priest, prophet and magician stood between the spirit world and man, and religious systems were based upon their utterances, or thereby supported. There is no evidence that the greatest of these surpassed the modern medium, but there is abundant proof that the present phase, by its clear and comprehensive grasp of the whole, exceeds the past as much as chemistry does alchemy, or astronomy astrology. A better understanding of these laws and conditions has yielded, and will continue to yield, a higher, better and more trustworthy order of sensitivities.

If death makes no change except of condition, the individuality being perfectly preserved, communications must be like their source, good or bad according to the moral status of the controlling spirit.

Man is a spirit first, and, as such, walks the courts of heaven, and wanders in the presence of the Universal Spirit. In earth-life, as much as he will after death. Hence the knowledge, attainments and experience of that earth-life form his character for the future existence. As a spirit the powers of a spirit are his, implicit, but when he acquires the knowledge, capable of wonderful achievements.

The object of Spiritualism is the complete cultivation of man, physically, intellectually, morally, spiritually."

So is the statement clearly made, which, if rightly understood, cannot fail to raise the standard of mankind, and carry the world forward as no other form of religion or system of philosophy has ever done, until at last the divine purpose, hidden in each life, shall stand forth revealed, and all humanity shall at last realize its "at-oneness" with the Universal Spirit.

Spirit Manifestations in an Episcopalian's Home.

A special despatch to the *Boston Sunday Herald* of the 27th ult., from Pittsfield, Mass., gives an interesting account of a series of spirit manifestations occurring in the home of a much respected farmer living in the suburbs of that city. As the family are Episcopalian, with "no tendency toward Spiritualism," *The Herald* correspondent has deemed the story of sufficient importance to investigate its truth, and states his conviction that there can be no motive for deception on either the part of the girl to whom the spirit appeared and communicated, or the local clairvoyant who corroborated her statement.

If, as we presume, the facts as presented are well authenticated, the demonstrations, while exceedingly satisfactory, are certainly no more remarkable than those constantly taking place in the households of thousands of Spiritualists throughout the land, but the account of which seldom reaches the ears of the general public whose prejudice will not permit it to listen with credence to aught from spiritualistic sources. Like many of our spiritual mediums, this young girl evidently possesses the gifts of clairvoyance and clairaudience to a marked degree, and, as is frequently the case in the experience of the Spiritualist, her description of the manifestations taking place in her presence is substantiated by an absent medium, thus making assurance doubly sure.

We present below in part the main facts as published in the above-named journal:

"The home of Edgar M. Weller, situated two and one-half miles east of the centre of the city, has been the scene of strange events recently. Mabel Weller, who died June 1, 1888, when she was about sixteen years old, is said to have returned in spirit and visited her mother's room in the large farmhouse.

"Julia Klotz, a girl of twelve years, who is living with the family, went up stairs to do some housework, and came down and told Mrs. Weller there was a beautiful lady in Mrs. Weller's room, dressed in white, with long, flowing hair. The lady, she said, stood by the bedside and beckoned to her. Mrs. Weller assured the girl that there could be nobody there, but added later that if any one beckoned to her the child should ask what was wanted."

"The girl, thinking she might be mistaken, went back upstairs, and again saw the figure, who beckoned to her as before. She asked her what she wanted, when the spirit replied:

"Don't speak so harshly. Where is the mother?"

"Julia replied, 'Downstairs,' and rushed down, very much frightened."

"Mrs. Weller then returned with the girl, who said on reaching the room:

"Look! There's the lady, between the windows; don't you see her?"

"Mrs. Weller said: 'I see nothing; ask her what she wants.'"

"The apparition replied: 'I passed away nearly seven years ago. My name is Mabel, and you are standing by my mother. I wish she would go downstairs and go to the album in the front room and take out my picture and that of my cousin; for my aunt—my mother's sister—is coming here from California soon, and will take the pictures away.'"

"Mrs. Weller and the girl went immediately to the parlor, and Mrs. Weller, in turning over the leaves of the album, came to her daughter's picture, when Julia said: 'That is the picture of the lady I saw upstairs.'"

"Mrs. Weller said to *The Herald* correspondent, when he called upon her to day, that she believed the girl Julia was telling her the truth, as she mentioned several things known only to her and her deceased daughter. . . . Julia did not know that Mrs. Weller had a sister in California, and had never seen her daughter Mabel."

"They did not tell any of their neighbors or friends, as they did not wish it to get out, or be talked about, and Mr. Weller says he was much surprised when a local clairvoyant, who has always lived here, met him on the street, and related the events exactly as they had taken place."

"When the clairvoyant was seen by *The Herald* man to-day he said that he was not acquainted with any of the Weller family except Mr. Weller, had never been to the house, nor had any communication with them. He related the events to *The Herald* man in almost the same words as Mr. Weller, although he did not know at the time that Mrs. Weller had been seen. When asked how he knew about it, he said the 'spirits' told him."

"Investigation shows that there has probably been no communication between the family and the clairvoyant."

Mr. Keeler at the First Spiritual Temple.

In the absence of Mrs. C. R. Bliss-Greene, Sunday morning, P. L. O. A. Keeler held a séance at the First Spiritual Temple, Exeter, corner of Newbury street, which *The Boston Herald* says was "a great success."

George Christie controlled Mr. Keeler, removing his coat and vest, making musical sounds and many demonstrations, to the evident delight and satisfaction of the large audience in attendance. Spirit messages were produced in great succession and many friends were recognized.

The closing words of *The Herald* are well worth reproduction: "The spirit of Mr. Flewelling, late of St. John, N. B., appeared, and when he learned that his brother was in the audience expressed a desire to have him come up on the platform. Mr. Flewelling, an oldish man, with iron-gray hair, and who is a prominent St. John merchant, went up and shook the spirit hand of his brother over the curtain. Then he was requested to go into the cabinet, and, when he did so, the spirit began to knock the table around and made a great noise generally, while the audience clamored for Mr. Flewelling to hold up his hands, so as to make sure that he was not giving the spirit some assistance. He held up his hands and kept perfectly still, but the noise did not abate for an instant. Mr. Flewelling told the audience that he recognized the hand as that of his brother, and that all he could see when he went into the cabinet was the table and other articles moving around."

After the séance several hundred people went up on the platform to feel all around the cabinet for secret springs and trap-doors. "They did not find any."

Whether you are happy this year or not depends more on yourself than upon any one else. "The world, the flesh and the devil" cannot prevail against the man who sets out determined to be cheerful, to say pleasant things, to do what good he can, and to mind his own business.—*Tula Register*.

Literary Department.

"BERTHA LEE;"

OR,
MARRIAGE.

TO THE MEMORY OF MY HUSBAND THIS TALE IS DEDICATED.

Written Expressly for the Banner of Light,

BY MRS. ANN E. PORTER,

Author of "Dora Moore," "Country Neighbors," Etc., Etc.

CHAPTER XXXII. RECONCILIATION.

THE reader may imagine that I waited with no little interest for letters from my friends. I did not have to wait long.

It was, as I have said, in mid-winter. Mr. Harper was in Washington, and Addie was spending a few weeks with him. Now it happened—or rather I should say was kindly ordered by a wise Providence that directs all our steps—that a Western member, a friend of Dr. Cameron, was ill, and had requested the Doctor, or rather entreated him most earnestly, to visit him before his return. This gentleman and Mr. Harper were intimate friends, and I hoped that the Doctor and Mr. Harper might meet. I wrote letters to Addie, telling her that the husband of my sister Helen would be in the city, and would call with a package for her.

"I have a long, strange story," I added, "to tell you about this man at some future time: in the meanwhile observe him closely, and read him if you can."

I had purposely avoided all allusion to the former engagement between Mr. Harper and Mary. Both parties would be more free and unrestrained in their intercourse.

Thus matters stood when the Doctor left the farmhouse. I waited as patiently as I could for information, but I know John, our boy of all work, must have thought I set a high value upon the little white missive which he brought me one day from the village, for I could not wait for him to shake the snow from his clothes or his feet, but ran out to seize it at once.

I was a little disappointed, however, to observe that it was not the Doctor's handwriting, nor Mary's, but that of my faithful little gossip, Addie. However, I was sure of information of some kind, and I tore it open in eager haste. It read as follows:

STANLEY GROVE, January 18.—
You see, dear Bertha, I am at home again, and I wish to tell you how I like Washington. Yes, I love the dancing, and once in a while I like to go to the Senate, especially if Mr. Clay speaks. He is my favorite speaker, in and out of the house; I have seen him a great deal, and I like him because he forgets that he is a great statesman, and condescends to chat with such a little insignificant cur as I am. We have the most romps together. I like to look at Webster's great head and his stern face, and I suppose he is a very powerful speaker, but I have almost as much fear of him as the old Greeks of the god Jupiter. Then there is Calhoun—he has rather a dark, forbidding look, but you cannot see him often without having a strange interest in him. He is one of those men who sweep down upon a woman's heart by his sternness and gloom, that is, by the appearance of it. I have a fancy that way down beneath that dark face and jutting brow there beats a warm, noble heart, and I almost envy the woman who has the key to it. What was I saying? No, I don't envy any wife on this wide world, for do you think I heard Mr. Clay say of him? "That's a young man of ten talents." He did not say it to me, but I overheard him saying it to a dear, good Mr. Clay! I am going to give him a kiss for that."

Bertha—I had written thus far when the dinner-bell rang. I don't mean to have no bell, but a colored water comes upstairs in his light slippers, as if he were practicing a dancing-step, and goes to all the rooms, the most remote first, and says, "Dinner is ready, ladies." This is a great improvement on those terrible gongs, which have been the nuisance of hotels. As I was saying, I went down to dinner with Ned. As was later, he had been to see his sick friend, but he came in, accompanied by a gentleman that attracted my attention so much that I was ashamed of myself for looking at him so often. But there was something about his eyes that was so familiar, and recalled pleasant thoughts, but why I could not define. He was older than pa by ten years, I thought; but he was so calm and dignified, and withal so sympathetic. I rode over in the evening, though the mud was so deep I was afraid Sunbeam would sink to rise no more. But Mary had sent for me, and I was glad that I came. I never saw a face so radiant with joy. No wonder; for poor Mary has hitherto been alone in the world—without kindred I mean. She never could be without warm friends.

Wouldn't you like to know what my oracle, Mamma June, says about the matter? I had long ago told her the story of the shipwreck, and now, when I told her that Mary's father had found his long-lost child, the good old soul lifted her hands and exclaimed:

"Bress de Lord, oh! my little! I knowed somethin' would come to pass. And now, Miss Addie, it will all happen jes' as I said. You see, now; dis is de fust step."

"Oh! but, Mamma June, papa looked as solemn as the tall old clock in the dining-room that don't go,

when he found out that Dr. Cameron was Mary's father."

"He did, honey! Ain't he spectable—good family?"

"Yes, I reckon the Lincolns are; anyway, you know Mary has always borne her mother's name."

"That ain't spectable, no way, chile. I tell you, honey, Mamma June must see him with her own eyes."

"That you shall; he will be here to dinner to-day, and I'll give you a chance to study him, Mamma; for I was curious to know what she would say of him. It happened that Mary herself asked if her father might see Mamma June. You know she is quite a curiosity, with her fluent tongue and her courtly ways—grand as if she were an Ethiopian queen."

"They had a long chat together, and I was amused when Mamma June, instead of saying Miss Mary, as she had always been in the habit of doing, said Miss Lincoln."

"Not Miss Lincoln now," said the Doctor, and then he stopped, hesitated a moment, and continued, "she will bear my name now."

Mamma June was satisfied with the Doctor, though I was amused when she said:

"He looks like he was strong for good or for evil."

"Pa tells me that Dr. Cameron has told him the whole history of his life, and that his frankness and true manliness of character have won him one warm friend. What the history is I am not informed; but I shall learn it of you some day."

We are all in great sorrow here because Mary is going; but her father cannot leave without her, and no wonder. Pa came home yesterday, and had a long conversation with Mary at Mrs. Green's; but they both looked sadder than ever after it. Even Mamma June is puzzled; but she says:

"I've faith yet, honey; that dream of a white dove meant something, and Mary was the name, as we'll see by-and-by."

I have finished my letter, and mean to send Jim at once to the office, hoping you will get the news from me first. Mary said she would write to you this evening.

ADDIE.

The letter came duly, with one also from the Doctor. The latter had learned what I thought best to conceal, and he added in his letter:

"I cannot censure Mr. Harper so severely as some might do. I think I should have had similar feelings in his place. Mary is silent upon the subject, and for the present it is well; we must have her with us. Can you imagine how happy this will make Helen? Mary is but a few years younger; they will be companions and friends."

I turned from these letters to my own sad duties—at first with a sigh, and then gradually came better feelings—sympathy in the happiness of others, and a thankfulness for friends to love.

The winter passed away, as all darkness will; it had been dreary, and the effort to be cheerful, and bear my burden without showing how much it galled, was very hard. The extract from Mr. Gray's journal had the effect to make me feel less remorse for a lack of those feelings which a husband should expect from a wife; for if such were his motives in marrying, what ought he to expect from me? Poor man! he was fast becoming an object only of pity. About this time I learned that his father had been blind for some years before his death, and I felt that I must prepare his and my own mind for such a result.

My baby came back the first of June, smiling as ever, and evidently glad to be with "Mamma Bertha" again. Mr. Gomez was dead; glad, he said, to be called home to his loved ones. He had written me regularly since Lily's birth, and transmitted a liberal sum semi-yearly for her support. Now there came this short letter from Charles Herbert:

MR. GRAY, Dear Sir—Enclosed you will find \$100 for Lily's needs. I would, if I had words to do so, thank you for the care and attention which she has received. I feel that she could be in no better hands. Please acknowledge the receipt of this.

C. HERBERT.

Of course the labor of answering fell upon me, and I wrote as follows:

MR. HERBERT, Sir—I write to acknowledge the receipt of yours of the 15th containing \$100. Lily is well and happy.

BERTHA L. GRAY.

Four such letters passed between us. For two years we three—Mr. Gray, Lily and myself—lived in the old farmhouse. I was never absent one night. I could not leave Mr. Gray, neither could I receive friends; in mercy, therefore, they stayed away, the Doctor and Helen only excepted. I know not what we should have done without the regular remittances for Lily—they afforded us our support.

I lived out doors as much as possible with Lily in summer, and in the warm days I would place Mr. Gray's armchair out on the pleasant grass plat, and he would enjoy the soft breeze and the birds and the perfume of clover-fields. About this time a change took place in him—an alteration so strange that I could hardly believe the evidence of my senses. As his blindness increased he gradually lost that moroseness and reserve which had made my task hard. I do not know the cause; whether the system was so worn out that there was less tension to the nerves and less resistance to disease, or whether the physical darkness led to a clearer spiritual insight, I cannot tell. But day by day I could see this change. Now he would ask me to read to him pleasant books and papers, history, travels, and now and then poetry. His face expressed more repose and inward quiet than it had done for years. He spoke kindly to me, and would even coax Lily to sit upon his knee, and once in a great while he sang to her. I thanked God and took courage.

One day, toward the last of summer, we were sitting out of doors after an early tea. The sun was still three hours high, but Lily was tired of play and had fallen asleep. I carried her in, and returned to my sewing and my seat near Mr. Gray. He sat looking upward, as if he could discern the brightness there, when, suddenly, turning toward me he laid his hand on my shoulder as if to assure himself I was really near him, and said—

"Bertha, I have something to say to you; it is a sad confession, but it must and shall be made. I have not been a faithful husband to you; there, now, don't speak. I know what you will say, that you have erred, too; well, perhaps

Original Essay.

VISITS TO MARS.

BY LYMAN C. HOWE.

NO. II.



OR the introductory lesson on this novel subject the reader is referred to the BANNER OF LIGHT, Vol. 70, No. 16, December 22, 1894.

The mental conditions of the medium, before and after extraordinary experiences, are important factors in the data upon which an impartial judgment depends. Anticipation often leads, as by hypnotic suggestion, in many phases of mediumship; and, though not responsible for all—or perhaps even a major part—of the revelations that follow, is liable to so color and distort the message as to vitiate the entire communication, and introduce fatal errors that mislead the investigator, and often arouse suspicion and grave doubts as to the origin and source of all psychical phenomena. But a small minority of readers are consistent, logical thinkers, who analyze and weigh evidence impartially. Hence the greater need of painstaking care in guarding every avenue of possible error, and giving every fact its place and bearing without any attempt to force it to fit a theory or sustain a creed for which we have special affection.

It is also well to consider that, even if these communications from the planet Mars were demonstrably from a disembodied spirit, without any admixture of the medium, or any modification from any earthly source, and the spirit, manifestly truthful and intelligent, it would not follow as a necessity that everything is exactly as represented; but it would be sufficiently trustworthy to give a lively interest to the communications and establish a reasonable confidence in the whole story. But it seems highly probable that the medium in this case rather adds to than weakens the force of the evidence, since she has recollections of experiences wonderfully real, in which she was conducted through space by her magic guide, and, making their descent upon the planet, commenced a series of investigations together: she wondering, doubting and questioning; he wisely suggesting, teaching, explaining, and guiding her into those departments which were set apart for each particular visit, and leading her quickened and expanding intellect step by step, while the sense, atmosphere, experiences and revelations thrilled her spirit with wonder, sympathy, joy and sorrow, and overpowering emotions.

But her anticipations seem to have no relation to the realizations. For at the beginning, and for some three months afterward, she "did not dream that it was to be more than a paper, or that it would serve any greater purpose than her own amusement, and, incidentally, for her own instruction." When she entered into a positive agreement with the intelligences she "did not in the least comprehend the peculiar conditions under which she was to be used," and she adds: "When they enjoined upon me strict adherence to their instructions as to my surroundings, while under control—so that no harm come to you—I still regarded the matter lightly."

"That 'fools rush in where angels fear to tread,' might fitly be applied to my case." As a consequence, I have broken down, utterly three several times since the inception of the work. "It was not, perhaps, my own fault so much as that through ignorance I failed to grasp the gravity of the matter."

Recently, as the supreme moment approached, she was told: "Now the climax of our mission is near. You must heed what we say; guard yourself against possible intrusion, for we will place you under a different condition. You will not be able to relate coherently what may occur; your work will be specific, and I, De L'Ester, will take your place in the relation of what may transpire."

Her faithful girl, understanding the situation, kept the house quiet, and she "was held for over six hours" and "the next sitting over seven hours," and when the end came "she was so devalitized that she seemed nearly dead." "De L'Ester said: 'Now put the work away; do not read it; rest, recuperate, and then rewrite, and you will be controlled for the illustrations yet to be made.'"

It seems that a sort of duplex action and double presence obtains during these trances; her other self remains with the body, sustained by a magnetic guide, who puts the experiences and revelations on record during the entrancement, but of which she retains not a sentence, after being restored to outer consciousness. After a period of rest and total indifference to all that has been written, she is again controlled, in a quite different way, to rewrite, correct, and prepare for the public. When this power comes, she becomes suddenly enthused with interest in the matter, and enters again into relations with all that has thus transpired months before.

During the interval of indifference, and even repulsion, from everything related to these inner experiences, she remembers them "as a vivid dream." After her last entrancement, she writes: "When I came to my full consciousness, I felt as though the upper half of my head was gone." Perhaps some "doubting Thomas" the Ento world had seized and appropriated the superior lobes of her spiritual brain, to help him out of the quagmire of blank, desolate materialism. If we get into intimate relations with them, they may, in their starved spiritual extremity, become psychological thieves—despite their reputed moral superiority—as is often the case in this world.

We know that there is a spiritual contagion that relates to each other; and voices communicate without visible example. A cheery smile often communicates its healing magic through dungeons, and awakens its reflection in sad and sorrowing hearts. Anger distills a subtle poison that communicates without a word or sign. Love kindles a secret fire in other hearts, and warms to life the germs of moral sweetness, even through long ranges of silence bridged only with gloom and freezing despair. By spiritual association the denizens of Ento may come into free sympathy with such earth-born souls as are attuned to their natures, and exchange mental values, which, if it be spiritual theft, will work both ways, and, without any written law, establish a commerce across the airy sea which though inaugurated "on the sly," begun without consent, and seemingly as a mental robbery, is made, in the process of evolution, a mutual and inestimable blessing.

All of this is attenuated theory; and no one will understand that the joke which suggested it is considered as any part of a serious speculation; but by some over draft upon the brain, to maintain this long continued entrancement, the feeling that followed is doubtless due to purely physiological causes, induced by spiritual occupations. But it is claimed that this medium has been under guard and training from her infancy for this special work; the central object of which is to bring "life and immortality to light" on the planet which we call Mars. The claim is that the spirit-world was unable to so reach and impress these people, who were as one body, under one ruling idea, shadowed with the mocking dread and settled belief that "death ends all," without the cooperation of a medium occupying a mortal body; that they have some wonderfully fine mediumistic organisms there, on whom spirits can act easily, but the psychology of the national belief, intolerant of contradiction, forces all things spiritual into the grim shadow of its fixed ideal that death is an eternal sleep! More anon.

Real Faith never grows weak by having to wait. Sufferers taking Hood's Sarsaparilla for chronic complaints should be patient, and the result will be satisfactory. Hood's cures.

Hood's Pills act easily, yet promptly and efficiently, on the liver and bowels. 25c.

A Plea for Union and Public Health.

To the Editor of the Banner of Light:

The Joint Committee created by the four organizations co-operating for the restoration and maintenance of medical liberty in Massachusetts, has instructed us to address the public through your widely circulated journal respecting prospective restrictive medical legislation.

Allopathy once enjoyed a natural monopoly, but ever since Hahnemann founded Homeopathy the antiquated school has been losing public confidence and patronage. Restrictive medical legislation is an artificial monopoly attempt, as silly as unscientific, to stay evolutionary progress.

Further obnoxious legislation will certainly be urged along two lines in pursuance of two policies: (1) Restriction, (2) Compulsion.

Our first work must then be rapid rallying and re-organizing of all sympathetic forces in a thorough and systematic manner.

A thorough organization is effected and a judicious campaign is wisely outlined, it will be futile, yes, foolish, to waste effort, time or money in vain endeavors to prevent the legislation outlined above.

"New occasions teach new duties." We are confronted by a decidedly "new occasion." Imposing a new duty upon every practitioner or patron of non-medical or irregular methods of healing. This supreme duty is "union now and forever," in defense of constitutional liberty, private practice and public health.

Non-graduated practitioners and healers must now defend themselves, individually or collectively, in Massachusetts.

In this restrictive law forbidding the employment of irregular practitioners and methods, they do not force the people to patronize regular methods. Only compulsion can compass that. The homeopath taught the people that little medicine is required, while mediums and metaphysicians are fast proving that in many cases none is necessary.

This necessitates the new departure in medical legislation—compulsion—another and even more dangerous assault upon all new schools of practice, the sacred precincts of the home, the precious privileges and immunities of the family circle, as well as upon constitutional liberty throughout Massachusetts.

Excessive preparations for compulsory medical legislation are being made by peculiarly interested parties.

Public Document No. 34 is the recent annual report of the State Board of Health. Disguised under the titles of "Notification" and "Isolation" schemes for compulsory medication are advocated in elaborate detail, conclusively committing the Board to the use of the most drastic measures.

Resolutions have been adopted by the Second Nationalist Club as follows:

Resolved, That it is the deliberate judgment of this meeting that a proper regard for justice, constitutional liberty, and the public health requires the immediate repeal of the restrictive features of the medical law.

Resolved, That the legislation recommended by the State Board of Health for forcing salaried medical inspectors or detectives upon already overtaxed people, and for the "extension of the laws now in force relative to smallpox and other dangerous diseases," is invasive and inexpedient.

Resolved, That the honorable record, accumulated literature and the practical demonstration of the National Constitutional Liberty League as a prophetic guarantee of the future, coupled with its present prestige and the sacrificial services of its officers, entitle it to the confidence and cooperation of all who would maintain liberty of conscience, thought and action.

The following greeting is worthy of careful reading: To all who favor freedom in the pursuit of health—GREETING:

We, the Legislative Committees created respectively by the Veteran Spiritualist Union, the State Association of Spiritualists and the Second Nationalist Club, in order to effect a more complete and influential executive body, and to economize time, labor and expense, have, after carefully canvassing the situation, and in full view of the public, decided to form a Nationalist Liberty League to more thoroughly conduct a vigorous campaign for the repeal of the restrictive features of the present medical law and the defeat of proposed unjust amendments and new medical laws.

A series of conferences to consider methods and means, convince us of the imperative necessity and numerous advantages of organized, systematic, co-operative effort.

In view of the fact that the Constitutional Liberty League is expressly incorporated and equipped to maintain medical liberty, has an honorable, successful record, merits and enjoys public confidence, possesses the requisite experience and special facilities for disposing of all matters relating to liberty and health, and is officiated by well-known citizens whose official services are rendered gratuitously, and because it is obviously impractical for our committees to solicit, or our organizations (established for other and specific purposes) to appropriate necessary funds,

Therefore, we are unanimously of the opinion that we, the best disinterested persons in our community, best serve our several constituencies, the general public, and our common cause, by strongly recommending that all interested individuals and sympathetic societies cordially cooperate with and generously sustain the League's unselfish and efficient labors in behalf of liberty and justice.

F. D. EDWARDS,
Chairman of the Legislative Committee of the Veteran Spiritualist Union.

HENRY W. PITMAN,
Chairman of the Legislative Committee on the part of the Massachusetts State Spiritualist Association.

JAMES F. MORTON,
Chairman of the Legislative Committee of the Second Nationalist Club.

Notwithstanding the interest and influence of the press, and the cordial cooperation of the justice of their cause is the fatally weak link in the chain with which they seek to shackle the people.

Per contra, the eternal justice of our cause is our hope, our strength and our guarantee of ultimate victory.

Upon the corner-stones of liberty, justice and public health we can and must found a public health society deep enough, broad enough, lofty enough and strong enough to attract and sustain all who would maintain the constitutional guarantee of that freedom in the pursuit of health so indispensable to happiness.

To this end the machinery of our League is being intelligently created and renovated, like unto the societies for the prevention of cruelty to animals and children.

We appeal with confidence to those who have exhausted so-called scientific skill in vain, or who have been abandoned or pronounced incurable by regular, and were afterward healed or greatly benefited by irregular, to join us for constitutional liberty and public health.

Surely upon all persons whose health has been renewed and strength restored, whose life has been lengthened and blessed, and whose usefulness has been regained or increased by progressive practice, devolves the clearly evident duty of this publicly and effectively declaring themselves unalterably opposed to any and every form of medical monopoly or oppression.

While your tacit endorsement, avowed approval, active cooperation and generous contribution is most acceptable, it is not enough. Your influence is even more requisite.

You would have you voluntarily stand up and be counted, know of all men as favoring the same freedom in choosing and consulting a physician as now enjoyed in employing a lawyer.

Those prominent in commercial, professional, social or political circles can, by becoming members, lend our common cause the social standing and political influence which will command the respectful recognition at the State House so indispensable to success.

Our membership books ought to be long to be honored with the name, address and occupation of every prominent and influential citizen opposed to medical monopoly.

J. WINFIELD SCOTT, Secretary.

Inspirational Teachings on Psychometry.
By the Guides of "White Rose," Rev. J. C. F. Grumbine. Written Automatically.

These lessons are especially adapted for the development of sensitivities in their mental and spiritual gifts of psychometry. Any one may read the lessons and be instructed by them, but mental culture as here set forth does not mean mental unfoldment.

These lessons are given as comprehensive aids to the development of mediumship; and they concern those who are endowed with clairvoyance and all the collateral gifts, such as inspirational, clairaudient and impressionable mediumship. A faithful compliance with the lessons and principles as taught by the Guides should bring a full reward.

Do not force the unfoldment of any spiritual gift. Let nature and reason decide the modus operandi. We can aid nature, but we cannot work any miracle. Our experiments in class work have demonstrated the truth of what we here declare.

In three months we do not promise a full revelation or unfoldment. We say that you will recognize a new light. You will understand yourself in the sphere of the spirit-world, and you will make progress and be able to read psychometrically to that degree which marks your spiritual unfoldment.

The Program of Lessons covers sixteen themes, and is in type-written form. This includes the experiments and examinations. They are not sold nor given away, but sent out for reading to be returned. The whole series makes a book of two hundred pages, thirty-two lines to a page.

For terms address J. C. F. Grumbine, Geneseo, N. Y.

Little Flossie (who has seen two successful courtships)—"And were the ten virgins with the lamps ready, but not out for reading to be returned. The whole series makes a book of two hundred pages, thirty-two lines to a page.

A lady writes us she would not be without Minard's Liniment if it cost \$20 a bottle; for in case of diphtheria, when the patient is almost dead, it is almost dead for want of breath, it instantly relieves.

February Magazines.

ST. NICHOLAS.—"Brin's Boxin'-Match," by Charles G. D. Roberts, is the opening story; and an odd one, too. "The Last Voyage of the Quail-Claw" is told by S. G. W. Benjamin. "Jim's a Tame Crow," is amusingly related by Malcolm Douglas. "How Ted was Entertained," by Mary V. Worstell, will bring many happy suggestions to worried mothers. "The Doings of a Mole," by W. T. Hurnaday, is the eleventh in the natural history series. "A Concocted Mouse" will please the youngest readers immensely. The serials have liberal and interesting installments. Eldridge B. Brooks is doing fine work in the Life of Napoleon, under the title "A Boy of the First Empire." "Chris and the Wonderful Lamp," by Albert Stearns, tells of the building of a greater palace than Aladdin's by the slave of the lamp. "Jack Ballister's Fortunes" take a decided turn. "Three Freshmen: Ruth, Fran and Nathalie," are received by the Sophs, and so are "fairly in college," as Jessie M. Anderson, the writer of the sketch puts it. The number abounds in pictures, poems and jingles to please old and young alike. The Century Co., Union Square, New York.

SCRIBNER'S.—With a portrait of James Anthony Froude for a frontispiece, and a good sketch of the historian by Augustine Birrell, the current issue makes a strong number. Robert Grant writes on "The Art of Living," treating of "The Dwelling" as the second paper; "A Question of Privilege, Reported by Truford James," is by Bret Harte, written in verse; "Recent Work of Elith Vedder" is one of W. C. Brownell's carefully prepared papers; "Bismarck's Madeline" is a New Mexico story by Wolcott DeClercq; "Ghosts and Ghouls" is a story by Charles L. Dana, M. D.; "A Moral Obligation" is from the pen of Francis Lynde; in politics is a paper by Noah Brooks, "The Passing of the Whigs"; "The End of the Continent" is by John R. Spears, and well describes South America. Some excellent Indian photographs are given in this article. There is a fine portrait of Philip Gilbert Hamerton midway in the magazine. George Meredith has another installment of "The Amazing Marriage." There are several poems sprinkled among the articles already noted, and a large number of illustrations besides. Charles Scribner's Sons, New York.

THE UNKNOWN WORLD.—The latest issue (Jan. 15) has as a frontispiece, "The Avenge Angel." "Within and Without" is a readable editorial comment. "The Cloud upon the Sanctuary" is by Isabel De Steiger; "The Word of Life" is written by C. R. Shaw Stewart; "Occultism and Evolution," F. Arundale; "The Brotherhood of the New Life," besides many other articles of merit and interest in alchemy, magic, divination and mysticism. James Elliott & Co., Fleet Street, London. For sale by Colby & Rich, Boston, 15 cents.

THE LADIES' HOME JOURNAL.—Arthur Warren has the opening paper, and ably describes "The Bonnie Queen of Europe," who is none other than Marguerite of Savoy. Roxie Pelt writes "The Concurrence Case of the Paradise Club," in a third part. Mrs. A. D. T. Whitney has her friendly letter to girl friends. "A Minister of the World" has a sixth installment, and is a credit to the writer, Caroline Atwater Mason. Robert J. Burdette, Palmer Cox, Helen Mar Adams, William Dean Howells, Ruth Ashmore, Emma M. Hooper, Isabel A. Mallon, Eben E. Rexford and Emma Heywood are among others who have interesting papers or in charge of ably conducted departments. The Curtis Publishing Co., Philadelphia, Pa.

CASSELL'S.—"Take Care" is a bewitching full-page photograph from a drawing by G. L. Seymour. "Leon and Léonie" is by Grant Allen, whose name has become a household word at the present time. "History and Fiction" is a chat with Stanley J. Weyman. "The Voice of the Charnier," is by I. T. Meade, and is continued with interest. "In a War Balloon at Aldershot" is instructive. "The Purple Death" is contributed by W. L. Alder. Ivor Merle tells about "A Woman's Day in Town." Alfred F. Robbins writes about "The Picturesqueness of the Peers." "A Black Sheep" is a thrilling story. Charles Capper submits to an interview, and tells about "Whistling as a Profession." "A Peep at Some Royal Keepsakes" is well written up and finely illustrated. The Cassell Pub. Co., 31 East Seventeenth street, New York.

BORDERLAND.—The last number received (January) contains "Life On the Other Side," letters from "Julia"; "Immortality and Morality," Prof. A. R. Wallace; "Robert Louis Stevenson," Mr. Cargill and W. T. Stead; "The New Witchcraft," or, More About Hypnotism," by Miss X; "Some Haunted Houses"; "The Phenomena of Mediumship"; "The Occult Side of Freemasonry," by John Yarker; "Dreams"; "Astrology"; "Second Sight in the Highlands"; and a large variety of reading which cannot fail to interest readers. 125 Fleet Street, London. For sale by Colby & Rich, Boston, 50 cents.

RECEIVED.—THE MAGNETIC AND BOTANIC JOURNAL, advocating the principles and practice of safe medicine, No. 280 Mare street, London, Eng. THE LIGHT OF THE EAST, S. C. Unkophadaya, Calcutta. THE COMING DAY, edited by John Page Hopps, published by Williams & Norgate, London. MISCELLANEOUS NOTES AND QUERIES, devoted to history, folk-lore, mathematics, mysticism, art, science, etc. S. C. & L. M. Gould, Manchester, N. H.

Now is the Time.

The benefit to be derived from a good medicine in early spring is undoubted. Something should be done to purify the blood, overcome that tired feeling and give necessary strength. Vacation is earnestly elapsed for, but many weeks, perhaps months, must elapse before rest can be indulged in. To impart strength, and to give a feeling of health and vigor throughout the system, there is nothing equal to Hood's Sarsaparilla. It seems perfectly adapted to overcome that prostration caused by change of season, climate or life, and while it tones and sustains the system it purifies and renovates the blood.

Passed to Spirit-Life.

From Danville, Ill., Jan. 12, Daniel Gurley, aged 88 years 10 months and 9 days.

He was a Spiritualist of over thirty years' constant devotion. Born in Rupert, Vt., he went to Oswego Co., N. Y., when eight years old, and moved to Danville in 1864, where he has been very highly esteemed by all who knew him. At his funeral on the 15th M. was full of friends. Attendance was large, many members of the Masonic fraternity being present. Mr. Hull read Arnold's "After Death in Arabia," following the beautiful poem by reading the 23rd Psalm and delivering a prayer and the address 1 tribute to our deceased brother.

From her home in Lynn, Mass., Mrs. Mary A. C. Darling, in the 83d year of her material life.

Funeral services were conducted, at her request, by Mrs. S. A. Byrnes, assisted by Rev. Dr. Pullman of the First Universalist Church.

Sister Darling has been a consistent Spiritualist for more than thirty years, during which the BANNER OF LIGHT, for which she has been a regular subscriber, has been her educator, and a comfort in her declining years.

She was the mother of eight daughters, five of whom survive her. The floral tributes were many and beautiful.

G. W. FOWLER.

From Malden, Mass., Mrs. Catharine V. Wing, widow of the late Charles H. Wing—formerly residents of Charlestown.

Four-score years were allotted to them in earth-life; they took their departure to the bright Summer-Land, where the son and two beautiful daughters will gladly welcome them—Charles, Katie and Emma.

They were old veterans in the Cause of Spiritualism, and Mr. Wing was the manager of the first spiritual meeting ever held in Charlestown. Their home and hearts were ever ready to welcome speakers and mediums who labored in its cause, as many of the old workers can testify.

Her funeral was attended by relatives and friends on Tuesday, Jan. 22, at the home of her only surviving daughter, Mrs. Agie W. Kor, and her remains interred by the side of her husband and children in Wakefield Cemetery.

D. L. P.

Mrs. C. E. Mosher, of Pittsburg, Mass., formerly a resident of Lawrence, has passed to the Better Land—so we are informed by her daughter.

For Over Fifty Years

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

you did—[It is worse than an error—it is a crime for a woman to marry a man she cannot love; but there were circumstances in your case that palliated your course. You thought you were doing God's will, working out your own salvation, and I intended you should think so. I promised to lead you to heaven; through me you have periled your religious faith—for who could have faith in the religion I profess with my example before them?

"Since I have sat in darkness I have seen my whole life mapped out before me, and yours, my poor, injured, patient wife. Your life, that should have been strewn with roses, I have made hard with my thorny temper and my exacting will. (I was shedding tears—I think I knew it.) Don't weep—but yes, yes, you may; they are not tears wrung from you by bitter words. I wronged you when I married you—I have wronged you daily since. I thought to make you completely subject to my will. God has made me a child, to be led and guided by you. I cannot tell all my faults toward you, but I wish you to read my journals; you will find it all there, and then burn them before I die, that they may not be perpetual records against me. When you have read them, tell me if you can forgive."

"No, no, Mr. Gray," I exclaimed, "not any more than I have read," and I then confessed to him the reading of Mudgett's papers, and one page of the journal.

"And could you read that, and then treat me as gently and care for me so patiently as you have done?"

"No, Mr. Gray, I have not been patient. I have struggled against my destiny, and for many months I have even doubted the very existence of God, and have walked in great darkness."

"My poor wife, my poor wife, and all through me! I too have doubted whether I could receive pardon, but it is clear to me now: God's love is boundless. I see it, I feel it, and yet I, a poor, weak mortal, would have limited it. Say once more you can forgive."

"Let it be a mutual forgiveness," I said.

"Be it so, be it so, if you wish; but I see naught to forgive."

For a few minutes we were silent. I thought he seemed paler than usual, but less haggard and distressed.

I was rising to go into the house with him, for twilight was fast coming on, when a traveler was seen approaching the house. I thought it might be a pedlar, and was going to tell him he might go on his way when something about him seemed familiar, and I stopped to look at him more closely. He carried a bundle under his arm, and a staff in his hand. One look at his face, and I sprang forward with the joyful cry—

"Joe! Cousin Joe!" and I threw my arms round his neck and kissed him. He was sadly travel-worn and weary, but he kept saying: "Yes, yes, I'm here; I'm here; you wanted me, Sissy, you did!"

Yes, I had wanted him; but my mother had found him too useful to part with, and he had lived with her as a drudge, unconscious himself that he had any income of his own. I learned of it at last, though Joe told it very reluctantly, that she had ill-treated him, and had even gone so far as to chastise him. This roused his spirit, and he ran away with the determination of coming to me. How he managed to get to us without money I could never learn; he always avoided the subject. I led him in before he went to bed to see Lily. He never mistrusted that it was not his Lily, and I did not tell him. It was as well to save him that knowledge.

What pleasant days we had now! Joe and Lily in the garden, where the former made himself very useful, and Mr. Gray in his seat by the window, or in the doorway, listening to them.

As Mr. Gray grew more feeble, I know not how I should have lived without Joe. God sent him to me when I needed the blessing most. At last Mr. Gray took to his bed, and we thought he could not live many days; but he was so gentle and meek that it was a privilege to wait upon him. Peace, peace, it was all peace now in our little household, and I learned trust in God and hope in a future.

One trial, however, came upon me which was very perplexing at the time. Lily's semi-annual remittance did not arrive. I thought little of it at the time, supposing there was some slight delay; but month after month passed, and it did not come. The time for the second arrived, and none came. I was perplexed, truly. Mr. Gray was very ill. I wanted to send for Aunt Paul, but I had no means. It was the first time in my life that I had experienced the actual want of a dollar. It was a new trial surely, and one that I could not reveal. The sick man needed many comforts—they were obtained as far as possible at the village, upon credit. I think Joe had some perception of the state of the case, for he gathered a lot of apples one day and sold them, bringing the money to me; he disposed of some of our numerous chickens in the same way. My whole time was now occupied with the sick man, while Joe took care of Lily and managed the housekeeping. It was pleasant to see how tenderly he cared for the little one, putting aside the slice of bread for her, for he knew the flour barrel was almost empty, and making an Indian cake for himself—then he assisted a neighbor for an hour every day, that Lily might have an abundance of new milk. The nicest and largest sweet apples were selected for her and carefully baked; the little lady certainly did not lack for a plentiful table, however others might fare. But the new laid eggs—and she was very fond of them—were now given her only occasionally, when the milk or apples were not on hand. Joe had found out that they would bring ready money at the village, and he secreted them as a miser his gold.

He was our provider and protector, and I never saw him so happy; he began to grow fleshy on his short commons and close management.

"Oh, that Aunt Paul were here!" I often exclaimed, when some new phase of Mr. Gray's disease began to develop itself—I felt so weak, and so much in need of her strong arm to lean upon.

The good pastor of the parish called on us, and his wife was a kind friend; but no one could supply Aunt Paul's place. Even this blessing was granted to me. It was the day before Mr. Gray died—he was suffering very much, and I was rubbing his hands and feet, when Joe came into the room and whispered:

"She's come—Aunt Paul!"

What could he mean? I soon understood, for the next moment the minister stopped at the door, and I saw Aunt Paul's black bonnet through the window. Joe had been to the minister and made him understand that I wanted Aunt Paul. He knew Aunt Paul well, for she was known in all the neighboring churches, and he at once sent for her.

"My poor child," she said, "why didn't you send before?"

It was a mercy that she came, for the poor sufferer had some terrible struggles before life was yielded. It required strength and nerve to be with him. He was unconscious for many hours, and once only before he died, reason fully returned; then he took my hand, saying: "God bless you, my wife! forgive my faults, and remember me as one who would gladly live to atone for his errors."

Was it strange that my strength gave way when the demand for it had been so great? I knew little what followed my husband's death for two weeks, but I remember one day that Joe brought me a cup of tea and a boiled egg, and said:

"Eat, Sissy, eat—it will do you good."

I did eat, and was better; and they told me that two weeks had passed since the funeral. I had not known the lapse of time. "I will rouse myself," I said; "I have still burdens that must be borne."

Joe had made great effort to keep up appearances, and not betray our poverty to Aunt Paul; he had brought out the nicest china and table linen, had hunted up a pot of preserves, and made a large draft on the poultry yard, and had sold all the eggs he could collect to buy loaf sugar for Aunt Paul's tea; but her eyes were too keen not to penetrate poor Joe's devices, and I believe her big, honest heart ached for me.

"Never mind," she said, "keep up a strong heart; there are greater trials than poverty. I count it the least of mine," I replied.

Time passed, and we were still in the old

Banner Correspondence.

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

Texas.

DALLAS.—J. C. Watkins, President of the Texas State Spiritual Association, writes: "The committee appointed at the Texas State Spiritualists' Convention to draft an address has attended to its duty. After setting forth the tenets of Spiritualism, several resolutions are presented. The first resolve favors the appointment of a State Executive Board, whose duties it shall be to secure lecturers, receive propositions, select, purchase for cash only, by gift, land suitable for a camp-ground, the construction of a public hall or buildings on the camp-ground, the testing of mediums offering to appear before the public under the auspices of the Association, their protection if found genuine, and exposure if otherwise."

The second resolve provides for representation in the Executive Board.

The third resolve refers to a Board of Trustees.

The fourth resolve relates to the ownership of lands.

The fifth resolve provides for occupancy and use of the lots on the camp-ground.

The sixth resolve determines the rental of the lots, and the disposal of the funds accruing thereby.

The seventh states that the platform in the halls, temples, and other places for public speaking shall be free to the expression of thought on all questions relating to reforms by any person known to be a good citizen.

The eighth resolve requires that all committees render a full report at the May Convention of all doings.

The ninth resolve is as follows:

"That as the cardinal principles of Spiritualism teach us that in all our business and social relations we should be honest, just and true to our fellows, and that object lessons by noble characters work the greatest good in reforming and educating humanity up to the point of fully understanding the meaning of the brotherhood of man; therefore, we denounce the false teachings as practiced in the political, social and business departments of this country to-day, and here and now declare that no person selected to fill any office of this movement shall be required to give bond in any sum of money whatever, but instead we ask him or her to affirm in the presence of the Great Spirit, our spirit friends, and those present in the flesh, that he or she will faithfully keep and perform their trusts, and make a true report thereof, thereby proving to the world that true Spiritualists need no man-made law or money bond to compel them to do the right and truth to humanity."

Following the resolves comes a strong appeal for increased spirituality, for more attention to reforms, for a larger benevolence, for morality higher than that enjoyed by the religions of the country as now practiced, for improved political systems, for the enactment of better laws, and for the eradication of all evils as being the duty of all Spiritualists.

The closing sentence reads as follows: "Thus to overcome the causes which have produced the inharmonious condition in which we now live we propose and are determined to carry this movement to completion through the plan of voluntary co-operation, and when it is finished each contributor when looking upon the objective lesson he (or she) has helped to prepare, will feel in his soul that human liberty and human love should be human law. The children of our world will bless your names, for remember the camp-meeting ground sought to be acquired shall be theirs forever. In view of these facts we await your voluntary offering to this work."

Massachusetts.

LYNN.—A correspondent writes: "Tuesday evening, Jan. 22, our Lyceum gave an entertainment in Providence Hall, at which a most excellent program was presented. Miss Ethel Cross of Saugus gave a piano solo for the opening number, then followed calisthenics by a class of twenty, led by Mertie Merrill; recitations were given by Charlie Woudy, James Grant, Eva Wheeler, Albert Metzger, Jennie Grant, Charles Metzger, Florence Merrill, Annie Lake, Ethel Rhodes, Laura Metzger, Ernest Toothaker, Bernard Gidney, Charles Ames and Lila Garland, interspersed with songs by Flossie D. Merrill, Amy Adams and Mrs. G. D. Merrill; duets by Misses Leach, Flossie and Mertie Merrill, Lee Stover and Ernest Toothaker. Character songs were given by two members of the Lyceum, under the stage names of 'Bert Lewis' and 'Edward Prescott,' which were very enthusiastically received. Lee Stover recited an original poem, 'The Lynn Fire,' written by Mr. W. R. Stover of this city; piano solos were rendered by little Frankie Graves, Laura Metzger and Miss Ethel Cross. By request, Amy Adams sang a second time, and Flossie Merrill sang, 'I'm going to write to Papa.'"

Our entertainment was both socially and financially successful, and our thanks are extended to all who helped make it so."

ROCKLAND.—Mrs. L. A. Shorey writes: "The Cause of Spiritualism is prospering in this place. Sunday, Jan. 13, S. L. Beal of Brockton gave us two interesting and instructive lectures, supplementing each with tests which were duly recognized."

Sunday, Jan. 20, John P. Thorndyke of Boston lectured and gave character delineations, afternoon and evening. Dr. H. F. Tripp of Onset, Mass., was also on the platform, and gave many recognized tests. There were many Baptists and Materialists in the audience, but all went away convinced there was really something to what is called mediumship."

On the Wednesday evening following, Dr. Tripp held a public séance which was very successful."

Sunday, Jan. 27, Dr. Thorndyke again ministered to our society both afternoon and evening, and to very appreciative audiences."

We have a nice, new hall, well-lighted and lighted, and with engagements made for our platform for the month of February we have great hope of the growth of Spiritualism in this place."

Oregon.

PORTLAND.—Maud Thompson, corresponding Secretary, writes: "The First Spiritual Society of this city held its annual meeting for the election of officers on Sunday, Jan. 6, with the following result: President, Mr. Albert Marshall; first Vice President, Mrs. L. Bigelow; second do, Mrs. Lillie Jolly; third do, Mr. A. P. Nelson; Recording Secretary, Mrs. N. P. Thompson; Financial Secretary, Mr. Robert Wilson; Corresponding Secretary, Miss Maud Thompson; Treasurer, Mr. W. Sprout."

The retiring President, Mr. S. H. Frazier, made a very favorable report of the condition of the Society, saying that there was a decided improvement during the last half year, financially and spiritually."

On Sunday, the 20th, a reception was given the retiring officers, Mr. S. H. Frazier, President, Mr. John Dean, second Vice President, and Mrs. Adde Smith, Corresponding Secretary, in the Grand Army Hall. A large number of invited guests greeted the incoming and outgoing officers; a bountiful repast was spread and a good time had generally."

The Society expects to accomplish much this coming year, and every officer is a worker."

We have with us now Mrs. L. F. Prior, from California, who is doing good work. Mrs. Moore from Seattle, Wash., has been visiting us."

California.

RIVERSIDE.—Dr. George W. Carpenter writes, Jan. 24: "Having engaged in lecturing at San Bernardino, twelve miles from here, I thought I would report the condition of our Cause there. They have a nice hall, on the corner of C and Sixth street, where I have been holding forth the past few Sundays. The President and wife, Mr. and Mrs. Buddington, Mr. and Mrs. Marchant, Mrs. Allen, a medium, Mrs. Smith, a healer and medium, and several others, are glad to have lecturers and mediums call. They are poor, so far as money is concerned, but rich in knowledge of eternal life, the brotherhood of man, etc. There is no so

ciety in this city, and but little interest is taken in active work. I hope for better things by-and-by."

In Loving Memory of Luther Colby, Senior Editor of the Banner of Light, who Exchanged Mortality for Immortality at Boston, U. S. A., on Oct. 7, 1894.

IN the early autumn of the year just closed there passed from this world the most noted figure in the ranks of Modern American Spiritualism, Luther Colby, the senior editor and co-founder, with his partner, William Berry, of the BANNER OF LIGHT, the fame of which journal as an exponent of Spiritualism is alike world wide and unique. For thirty-seven years Mr. Colby sustained his place as editor of the oldest and the best all-round paper, devoted to our Cause, that, so far, has ever ministered to our needs. As a staunch upholder of our phenomena, as a firm defender of mediumship, THE BANNER has ever stood consistent.

He was a tower of strength in the early days, when our Cause had literally to fight for every inch of ground against odds that present day Spiritualists can scarcely appreciate, for the road is smooth indeed now. Faithful to his call from the world of the unseen, Mr. Colby "called his colors to the mast," and proclaimed the facts of spirit-return, eternal progress, and a rational hereafter, as posited on the phenomena associated with spirit-communication. In these matters he never faltered or turned aside. Week after week THE BANNER, in its "Message Department," page, has printed innumerable messages from thousands of spirits, to their earthly friends in all parts of the world. A sustained and unequalled form of propaganda unparalleled in any Spiritualist paper. Indeed, the history of the rise and progress of the BANNER OF LIGHT for the first quarter of a century of its existence, is the history of the rise and progress of Modern Spiritualism in the land of its birth. Its earlier volumes are as precious records as any contained in the archives of any State or church throughout the history of the world.

Many hundreds of our English readers are subscribers to THE BANNER, and can endorse—as many of them do to me, personally—all that has been herein said of its value, past and present, to our Cause. But not many have enjoyed the privilege, as has the writer, of a personal and somewhat intimate acquaintance with the faithful and warm-hearted man who has lately ascended to the higher state. For nineteen years, less three months, there was a sustained friendship between us since, to me, our memorable meeting in his Boston office, in January, 1875. Never has my opinion of the frank, honest, true-hearted man I found him, wavered.

The wise counsel, the friendly guidance and practical friendship, bestowed then and many times after, fix Luther Colby in my mind—as it must, and does, in all who knew him best—as a man whom it was a privilege to know; as a friend whose friendship it was an honor to possess. His sterling honesty and inflexible determination to do the right, as he saw it, were not the least of the elements of distinction in a personality that loomed large among his fellows. Angels bless thee, as do hosts of mortals, dear friend. The heart's love for thee overflooded in tears of sympathy when the truth was learned; and, though distance precluded the possibility of sharing in the ceremonies attached to the disposal of thy mortal remains, an offering of love, respect and sympathy as sincere as any made then—or since—was borne on the wings of thought to that distinguished gathering in the First Spiritual Temple, in Boston, on that ever-to-be-remembered Wednesday, Oct. 10, 1894. J. J. MORSE.

BIOGRAPHICAL SKETCH.

The following is extracted from a biographical sketch compiled by Mr. John W. Day, for many years associate editor, and now editor-in-chief of the BANNER OF LIGHT. Mr. Day—whom the writer has also been acquainted with for the same period as above stated—most worthily sustains the traditions of the paper he has been so long connected with, and which he now directs as chief. The little Banner extends to the larger and older BANNER, its heartiest good wishes and fraternal greetings. May the old flag wave proudly for many a year to come, and its present editor be long with us to battle for our facts, our workers, and our Cause. [Here follows nearly the whole of the biographical account which appeared in the BANNER OF LIGHT for March 21, 1894.]—From The Lyceum Banner, London, Eng.

Letter from Abby A. Judson.

To the Editor of the Banner of Light:

Having terminated my month's engagement with the Lynn Spiritualist Association, I write to give you some account of the work of this society, which is to be distinguished from the meeting conducted by Mr. T. H. B. James, which was formerly carried on in Providence Hall, was discontinued for a short time and is now held at Union Hall on Summer street.

The Lynn Spiritualist Association was chartered by the State a year ago, and holds its Sunday meetings in Cadet Hall, Market street, at 2:30 and 7:30 p. m. Its officers are James Kelly, President; George Herrick, Vice-President; G. W. Green, Secretary; Mr. Stevens, Treasurer, and a board of seven Directors, including the above named, and three more gentlemen. The Association is conducted on business principles, and pays up all its indebtedness each Sunday, or, at any rate, by the close of each month.

The Children's Progressive Lyceum, long since organized, is auxiliary to this Association, and has just removed its quarters to the room on the floor below Cadet Hall, also used by the Ladies' Aid Society. The Lyceum is held every Sunday at 12. Mrs. Dr. Chase of Swampscott is the Leader of the Lyceum, and is ably assisted by Mrs. Merrill, Mrs. Green, Mrs. Atwood and others.

The Ladies' Aid, of which Mrs. Dr. Chase is the able and energetic President, meets every Wednesday evening, and has a supper, followed by an evening session with speaking, closing with spirit communion, through the mediums present. The Ladies' Aid generously gives one-half of the proceeds to the Lynn Spiritualist Association. The mediums of the same Association hold a meeting at the house of some member every week, receiving an admission fee from those present, all of which they give to the Association. There is an admission fee at each Sunday meeting. It will be seen by this statement of facts that these Spiritualists are workers.

I am happy to take this public way of expressing my appreciation of the kindness, the honor and the fraternal sympathy with which they treated me during the entire month, and I shall look forward with pleasant anticipations to my work with them the next season. The size of our audiences increased with each successive Sunday, and I am thankful to know that we not only were enabled to do effective spiritual work, but to also come out ahead pecuniarily by the Sunday admission fees and by my own lessons on Soul Development during the week. One very pleasing feature must not be omitted: It is the beautiful singing by Mr. and Mrs. James Kelly. His tuneful and tender tenor, blended with her deep and moving contralto, form a combination that is seldom equaled in any public meeting. They give their music to the Society, and it is gratefully appreciated.

ABBY A. JUDSON.

"It is not more remarkable that thought can be transmitted ten thousand miles than ten feet," says Mr. C. W. Wilmington in an exchange. "The principle is precisely the same, and distance has nothing to do with it. I had a friend in Arabia with whom I had constant thought intercourse. One day he was kicked to death by a horse, and that night he came to me and told me all about it. I refused to believe that it was anything more than the result of a disordered imagination, but in a few weeks I received an account of his death, tallying exactly with that already known to me."

The Reviewer.

Buried Alive.

Based upon data earnestly sought for and supported by fact, Dr. Franz Hartmann brings out his little book, and wins the favor of a large constituency in showing that there are numerous cases of premature burial; and, until a reform is presented, there is great liability that many more persons will be laid away while life is still present.

The author starts out broadly and defiantly to break down old and obsolete barriers, and calls aloud for a change in sentiment and action.

The book is written from the point of view of modern medical science, keeping within the bounds of the theories already accepted in that system, so as to make it acceptable to all the author's colleagues.

Dr. Hartmann points to horrifying occurrences of cases of supposed death, and relates many startling adventures connected therewith. The author is resolved to excite attention, if plain statements and earnest appeal for a change in common procedure will avail.

Besides the large number of reported cases of premature burial, the book deals with the philosophy of death, which is defined as being the complete separation of the soul from the physical body; and by the term "soul," not an organ, but the man himself.

To know what death is, the author says one must find out what life is, and so he goes on at considerable length to show what the soul is, quoting Plotinus, Socrates, Porphyry, Iamblicus, Eckhart and many others in support of the statement that "the soul is life itself."

Dr. Hartmann does not attempt to show what is the soul's state after abandoning the physical body, leaving its answer to be found in another work; but deals with the traces and cataplexy periods of apparent death.

The remarkable cases which are quoted will be read with great interest and profit.

Another section of the book treats of "The Signs of Death." Dr. Hartmann's theory as to positive death is decomposition and putrefaction. To many this statement seems overdrawn, as science is, without doubt, able to detect dissolution of the soul and body in an easier way than suggested by the eminent writer of this interesting book.

We do not care to go into a discussion of the theories advanced in this direction; but we can say for the work itself that it is well-written, honest in motive and statement, and sure to have its influence felt wherever it may be read and carefully considered.

As a prevention of being buried alive, Dr. Hartmann advises chambers for the keeping of the dead until an advanced state of decay presents itself, as is done in many parts of Europe.

As a means to prevent possible suffocation after death, the author proposes cremation as being far better, even though it destroy life. In this opinion we are pleased to coincide, as cremation precludes any possibility of suffering after the body has been placed in the intensely heated furnace.

The book closes by proposing a plan for organizing societies to prevent the burial of persons alive, as suggested by Col. Ed. P. Vollum, of the Medical Department, United States Army.

Besides its many excellent points of reasoning, it has fine intellectual sentences, worthy to be quoted in full and we advise everybody to buy the book, and to read it thoroughly. It is unlike any other, and it is as good as the best of those who have many duplicates in the reform line of literature.

*BURIED ALIVE. An examination into the occult causes of Apparent Death, Trance and Epilepsy. By Franz Hartmann, M. D. Cloth, pp. 148. Boston: Occult Publishing Co.

Life-Work of Corn L. V. Richmond.—Edited by H. D. Barrett. [Published by National Spiritual Association, United States, Washington.] This is a partly volume of seven hundred and fifty-nine pages, giving a brief biography of this remarkable woman, but is mainly devoted to her travels and her public teachings. Corn L. V. Richmond was born near Cuba, N. Y., in 1815. Her father was a man of excellent mind, a good business man, and marked for proficiency in mathematics. He was what was called "a philosopher and free thinker," while her mother, an excellent woman, was an ornament to the Presbyterian church. Her powers as a medium came to Mrs. Richmond at a very early age, and at a time, as she avers, when she knew nothing of Spiritualism. Her first display of power was at the age of eleven, when, seated in the arbor, she was reported to her mother as "writing on her slate while asleep." These conditions were reported time and again. Occasionally they were treated as "fainting spells," and the usual restoratives used. It is scarcely within possibility that her good mother, who with her daughter, knew nothing of Spiritualism, was in any sense conspiring to deceive. But these conditions could not long continue without attracting public attention. And when they did the case was so remarkable as to create a wide interest everywhere.

The young girl appeared both in America and Europe. She attracted most scholarly men investigated and were baffled, and were compelled to acknowledge there are conditions that cannot be explained by our philosophy. She was subjected to the most exacting tests. The young, modest girl, not having had any finished or scholarly education, claimed nothing for herself, and even denied all authorship in the lectures she delivered before the most critical audiences in our leading cities. Here was one of the usual tests: A committee of citizens was selected to choose a subject which she was to discuss. This she knew nothing of until the time to begin. But whether it were a Bible text, a discourse upon astronomy or geology, she handled with mastery skill, and an elegance of language that called out the applause even of the most skeptical. The Newburyport Herald, speaking of the tests in that city, says: "The young lady made no failure in anything she undertook, no hesitation in giving answers to any question upon any subject. Her language was perfect." Many of the most eminent men are on record to mark her work as a most wonderful and unexplained character. It is a common thing among a large class to swear at Spiritualism; it is questionable whether it would not be much wiser to explain the well-authenticated phenomena before doing so. There are wonderful discoveries being made—and there is nothing unreasonable in Spiritualism. There have doubtless been charlatans who have worked Spiritualism to make money. But the fact remains there are many things in the so-called Spiritualism unsolved. Those who believe in the theories will find the book profoundly interesting, and it will be a study, and not without interest, to any thoughtful student. —The Daily Inter-Ocean, Chicago, Jan. 19, 1895.

For sale by Colby & Rich, 9 Bosworth street, Boston.

A Woman Shrinks



from telling her physical troubles to men. During the past 20 years thousands of women throughout the world have written in womanly confidence to Lydia E. Pinkham at Lynn, Mass., and laid bare the life of misery they endured.

They wrote freely, knowing that their letters went straight to the hands of a woman, who not alone understood their sufferings, but whose heart was full of sympathy with them. The experience of thousands has proved how carefully their letters were studied, and how true and sure came the answer and helpfulness.

And also that Lydia E. Pinkham's Vegetable Compound is woman's great friend.

MAJ. A. FRANK HUTCHINS.

The Great Band Leader Tells His Wife's Wonderful Cure by Dr. Greene's Nervura Blood and Nerve Remedy. Mrs. Hutchins adds her own Forceful Words About This Grand Medicine.



As Sousa naturally fills the place of Gilmore, so the mantle of the great cornetist, Arbuckle, fell upon his pupil, Major A. Frank Hutchins, the leader and director of the American Screw Co.'s Band and Orchestra of Providence, R. I. Mr. Arbuckle said: "I know of no man who can produce a better tone and effect on the cornet than Hutchins." In both orchestra and band Mr. Hutchins is distinctively a leader, and next Sousa, undoubtedly occupies to-day the most prominent position in this country. As a musician and teacher he stands unrivaled.

In a recent interview at his home, 184 Charles street, Providence, R. I., Mr. Hutchins said:

"It is generally known that when my wife came here she was very poorly off with nervous prostration. To-day she is the picture of health, and I must say we owe it to that splendid medicine, Dr. Greene's Nervura blood and nerve remedy."

"I know of several others who have been cured within a short time by Dr. Greene's Nervura blood and nerve remedy, and the quicker people affected with any nervous difficulty commence to take this great medicine the quicker will they be cured."

"But let my wife tell her experience, which every one who knows her knows is true in every particular." Mrs. Hutchins said: "I consider it my duty to state that I was permanently cured of nervous prostration by using three bottles of Dr. Greene's Nervura blood and nerve remedy. I doctored for two years or more with several eminent physicians without receiving any permanent benefit."

"My husband insisted that I should stop employing a physician at once and commence taking the Nervura."

"It improved my health at once. It quieted my nerves; I slept well; began to have an appetite; gradually grew stronger; and after using three bottles declared myself perfectly well."

"I give my consent to publish this, and I trust it may be the means of inducing others to try this most valuable and reliable remedy."

Prominent and well-known people everywhere use and recommend Dr. Greene's Nervura blood and nerve remedy. Physicians prescribe it, and advise the sick to use it, for it is sure to give health and strength to

those who are weak, nervous and debilitated. It cures headache, neuralgia, rheumatism, insomnia, nervous debility, dyspepsia, constipation, female complaints, and liver and kidney diseases. It builds up the blood, invigorates the tired brain, strengthens the weak and shattered nerves. In fact, it makes those who use it well and strong.

Why waste time in trying uncertain and untried remedies, when here is a physician's prescription, a



MRS. A. FRANK HUTCHINS.

discovery made by the most successful living specialist in curing nervous and chronic diseases, Dr. Greene, of 34 Temple Place, Boston, Mass. If you take this medicine you can consider yourself under Dr. Greene's direct professional care, and you can consult him or write to him about your case, freely and without charge. This is a guarantee that this remedy will cure, possessed by no other medicine in the world.

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A Scientific and Mystical Novel, Dealing with Spiritual Law and the Latest Attainments in Practical Science. BY W. J. COLVILLE.

This book embodies statements of priceless value to every truth-seeker and scientific experimentalist. The story is exceedingly rich in incident, and will entertain and edify readers of all ages and conditions. 216 pages, with diagrams, cloth, \$1.00. In extra heavy paper covers, 50 cents. For sale by COLBY & RICH.

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As Transcribed by a Co-operative Spirit Band Combined with Chosen Media of Earth.

The subject translated through independent slate-writing, and the illustrations in oil painting on porcelain plate by spirit artists. It is not a fiction, but a narrative of real life, without a precedent in its origin or a parallel in the literature of Spiritualism, being a clear and succinct exposition of the philosophy, religion and science of Spiritualism. The book contains 260 pages, with six illustrations in half tone and twelve pages in original independent writing, beautifully bound in blue silk cloth, stamped in silver. Price \$1.25. For sale by COLBY & RICH.

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

In quoting from THE BANNER care should be taken to distinguish between editorial articles and correspondence. Our columns are open for the expression of personal free thought, but we do not endorse the varied shades of opinion to which correspondents may give utterance. No attention is paid to anonymous communications. Name and address of writer is indispensable as a guaranty of good faith. We cannot undertake to preserve or return cancelled articles.

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

Banner of Light.

BOSTON, SATURDAY, FEBRUARY 9, 1895.

ISSUED EVERY THURSDAY MORNING FOR THE WEEK ENDING AT DATE.

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

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John W. Day, Editor.
Henry W. Pittman, Associate Editor.

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

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

New Trial Subscriptions!

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

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

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

COLBY & RICH.

The Labor Question.

Three occasions have offered in Boston very recently for the open discussion of this most important of living questions, with a highly striking object-lesson by way of illustration at Haverhill. In this city Mrs. Josephine Shaw Lowell made a public address on arbitration for the settlement of labor disputes; Rev. Robert A. Woods, the scientific Socialist of Andover House, addressed an argument to the public on the same question; and a competitive debate between Harvard and Yale students in Sanders Theatre, Cambridge, presided over by ex-Governor Long, took place on the proper and just relations to be maintained between employers and employed. About the same time occurred the great labor strike in Haverhill, a procession of nearly three thousand workmen and working women marching through the streets with the stirring accompaniment of music and banners. We do not likewise revert to the armed strike in the city of Brooklyn over the operating of the electric street cars, which summoned the military to the scene and called the Governor of the State to come and execute the law with his own official hand.

All these things, occurring almost simultaneously, go to show the extent and depth of the serious agitation of the labor question in this country, especially where the laboring class is collected most numerously. Mrs. Lowell made an impressively forcible address on arbitration, speaking without sentiment or passion, and making a calm and clear statement of facts and deductions. She showed that voluntary arbitration and conciliation were a necessary development of the organization of labor. There can be no doubt, she observed, that a lawsuit is a more civilized method of settling a quarrel or a fight, and yet even a lawsuit is not an ideal method. In the same way arbitration is more civilized than a strike or a lockout, yet neither is it the ideal.

She did not by any means condemn strikes; they are often very horrible, and they cause much suffering, but nevertheless, under the conditions which at present exist in almost all trades in this country, strikes are often an absolute necessity to prevent the lowering of wages, which would result in permanent moral and physical deterioration of the worker.

Rev. Mr. Woods, of the Andover House settlement, said of profit-sharing as a means of elevating labor, that the only way this elevating influence is ever secured has been through the organization of labor to enforce demands that, under our modern system of manufacturing in large mills and workshops, individual workmen would be simply powerless to make. Under the old form of industry, the worker had direct access to the means of industry. The system that prevents that now is wrong. Good men ought to study for a better system. We have in these modern days a fixed working class. One hundred years ago it was still possible for a workman to carry on his work all by himself. Under the modern way this is no longer possible. The work has to be done by an organized industrial army. To whom does the profit belong?

At the beginning of the factory system there was a doctrine called the iron law of wages. The political economists held that law was like the law of gravitation—the wages of

laborers would drop to the lowest living possible. This law came very near to the true state of things. It was found that such a factor as the organization of labor was an element in lifting the wages from the dead line to what may be called the living wage. The development of organized labor has taken a big slice out of what was thought to be the profits. Woods pointed out that, with the power and cunning of the capitalist matched by the force and strategy of the labor unions, competition is carried out to the most perfect conception of war that can be desired by those who want to fight labor; but that it is a sort of social suicide for a great organized mass of work-people to be on the one side, and a small class of wealthy profit takers on the other, with no place at all for either the small producers or the individual laborers. We are no longer under the system of competition as we formerly were. The stronger competition becomes, the less competition there is. As it grows, it is going to wipe out the middle class, that great body through which so much that is best comes. The consumer is to be considered equally with the producer. The doctrine of wages and profit is going to be greatly modified by this conception.

The Crowning Glory of Spiritualism.

The real lesson taught by the phenomena of Spiritualism is the lesson of life rather than of signs and wonders merely. The period of contention and inharmony should by this time be over; something more and better than the exposure of duplicity and human weakness is in demand; we cannot subsist on the chaff of charges and counter-charges of falsity and wrong-doing; if it is indeed a philosophy that we accept and advocate, then is it not high time that we all embodied it in action, displayed it in our conduct, lived it in our life? Spirit intercourse must be confessed to be of little use to us if it simply arouses curiosity and generates disputes; its influence ought to be educational in point of morality and religion, and therefore deserves to be fostered in the most earnest manner.

To be a Spiritualist ought to be one and the same thing with being just and good, with cultivating purity and love. The outward and visible signs of inward and spiritual grace are goodness, honesty, sobriety, honor, virtue, fidelity—in fact, solid and genuine worth. We may point in a confident spirit to the increasing numbers of the believers in the phenomena, to the rapid spread of the spiritualistic gospel; but that is little in comparison with making those believers better and worthier men and women. That is the crown and glory of our belief. Spiritualism is and ever should be the power that makes for righteousness, calling forth the spiritual powers of those who accept it and pay due heed to its heavenly voice.

Parker as Prophet.

Rev. Dr. Joseph Parker of London, the same one who was urged as the successor of Henry Ward Beecher in the Plymouth Church pulpit, is evidently a pusher for public notice. Of late he has been imparting to the world what he thinks is to be the state of things anywhere along through the twentieth century, now close by. Dr. Parker says, among other things, that in the next century will be seen the end of the pulpit, while there will be no lack of teachers. He predicts, too, that there will be no churches, but instead, one church universal, in which the poor and the weak will be sincerely welcome. There will be an entire lack of the professional spirit and form in the conception of thought and service—all that will be dissolved and every taint of it cleansed away.

All that the next century will call for will be the present truth, regardless of the old and gone by. What was the accepted truth in the past, is likely to be very different from what it is now. In the coming century science and religion will harmonize, and truth will be the highest and the sole object of pursuit; monopoly will give place to free personal rights and activities; women will then enjoy a freedom and protection which they do not yet possess.

Dr. Parker feels very confident that all these things, and even more, will come about in the next century. His gaze into the future is clear and steady. Of course his individual judgment follows closely the line of events as they are transpiring. He evidently is no pessimist in either his views or his hopes, but an optimist of the highest order. Much is naturally to be allowed for his wishes, which largely inspire his opinions, yet it is to be declared without fear of contradiction that the world of civilization will henceforth accomplish more in a single decade, under its present momentum, than it has done in a long cycle of years—and Spiritualism has furnished that momentum.

Our Separate Worlds.

It was asserted by a certain person who had vainly tried to interest another, that he "could not get into his world." It was well said, for it expressed the precise truth of the matter. Men generally think that only the visible and tangible is the real, but here is an invisible something that is all the reality there is. It separates certain persons as fixedly as a high wall of solid masonry, yet it is indefinable and but rarely recognized. It is aura, the atmosphere of the being, the spiritual fact that no power can set aside or dissipate. Each one of us lives in his own world, and it is not the world of another; we may affiliate—the one with the other's world—but on certain conditions only and in obedience to certain fixed laws which we are but slowly beginning to understand. One's world is the world of ideas, speculations, philosophy, science, history; another's is the world of society, shows, glitter, gossip, frivolity; another's, the world of reverie, imagination, dream, desire to reform all at once everything and everybody; another's is the world of wealth, merchandise, trade, industry; and still another's, the world of party, scheming and contention, discussion and debate, newspapers; and still again there exists for many the world of sentiment, affection, love, overrunning with philanthropic activities, in which life is devoted nobly to work, aid, care for those around him, a world in which the divinest attributes of men and women are engaged in continual operation. Finally and supremely, the world of spiritual life opens upon the human sight whenever the soul of man and woman receives the gift of a new and clear sight, as if it were the result of a sudden vision.

Medical Law Notes.

NEW HAMPSHIRE.

A bill has been introduced in the New Hampshire Legislature similar to the one now in force in this State, except that there is no time clause relating to service. Several hearings have already been held, and persons opposed to proscriptive medical treatment are working to defeat the proposed bill.

Among others who have taken great interest is Mrs. E. B. Craddock, a well-known clairvoyant, whom The People and Patriot quotes as saying:

She had practiced as a clairvoyant a number of years, and it would be a great hardship to say that the penalty for doing good (whether she received a fee or not) should be a hundred or two hundred dollars. She was too old to study and get a diploma, and if she had done so when she made clairvoyant examinations and wrote prescriptions, she did not know how studying would help her.

She related the case of a railroad engineer, where several eminent doctors had worked with the case for six weeks, and told him, variously, that he probably would never have the use of his arm—that it would be six months, if ever—and all failed to give him even relief; but five treatments and prescriptions so reduced a dislocation of shoulder that he came to her Saturday and went to work the next Thursday with the perfect use of the arm.

DISTRICT OF COLUMBIA.

The medical bill in the District of Columbia is being strongly opposed by Dr. T. A. Bland and others. At a recent hearing Dr. Bland quoted Spencer and Gladstone to show that there should be freedom on the part of every person to select his physician as he would his blacksmith or any other artisan.

For Repeal of the Medical Bill.

A grand rally for the repeal of the restrictive features of the present medical law, and against prospective obnoxious amendments, under auspices of the Veteran Spiritualists' Union, The Second Nationalist Club, Massachusetts State Association of Spiritualists, Constitutional Liberty League and Boston Spiritual Temple, will be held at Berkeley Hall, corner Tremont and Berkeley streets, Boston, Sunday, Feb. 10, at 2:30 P. M. sharp.

Good music, stirring speeches. President Peabody of the National Constitutional Liberty League will preside.

The speakers thus far arranged for are Mrs. Mary S. Howes, State Superintendent of Work among Foreigners for the W. C. T. U.; James F. Morton, of the Second Nationalist Club; Vice-President P. P. Field, M. D., of the N. C. L.; Mrs. M. T. Longley, of the Veteran Spiritualists' Union; and Rev. Isaac P. Codrington, of the Winter Hill Universalist Church.

Able representatives of the Boston Spiritual Temple, the State Association of Spiritualists and others are also to take part.

All who favor freedom in pursuit of health are requested to extend this announcement, and are invited to attend, and thus aid our common cause and honor the occasion by their presence.

Paine's Birthday.

The National Spiritualists' Association observed Thomas Paine's birthday Tuesday, Jan. 29, in an appropriate and interesting manner, at its headquarters in Washington. There were several sentiments, the first being offered by President Barrett, which was to Thomas Paine: A second toast, offered by Mrs. A. M. Glading, "The National Association now and forever," was responded to by the President. The third, "The First Society of Spiritualists," was responded to by Milan C. Edson. The fourth, "The Business World as affected by Thomas Paine," was responded to by B. B. Hill and Mrs. M. E. Cadwallader.

There were many other toasts, which, with the remarks on the preceding ones, will be given in the next issue of THE BANNER—space failing in the present number.

Mrs. A. M. Glading gave utterance to most beautiful inspirations, which with two other toasts closed the successful exercises.

A Model Subscriber!—A reader of Light, resident in the Provinces, orders three copies every week from the local news agents. When they arrive he takes one and pays for it, and arranges with the agent to exhibit the others, and sell them if he can. If he succeeds, so much the better; if not, our friend takes them off his hands, and gives them away where he thinks they may do good.—Light.

Our London (Eng.) contemporary may well endorse this gentleman, and, as it does, recommend his generous example to the British spiritual public as worthy of being extensively followed by others. May we be allowed to whisper that the Spiritualist public of America could in like manner do an excellent work—missionary and otherwise—for the Cause and the spiritual press in this country by treading in the steps of this worthy transatlantic brother?

Attention is directed to the address signed by J. Winfield Scott, Sec'y, calling for action in regard to proscriptive legislation affecting the rights of the people to determine as to what system of medical treatment they may wish. It is a good time now to make a strong fight in favor of a repeal of the present obnoxious bill.

An act in amendment to the act of 1894 was presented in the House by Representative Kaan of Somerville this week. Notice of the hearing upon the subject will be duly given in these columns, unless the time should be too short. Parties interested will do well to watch the matter, and use every effort possible to secure the desired legislation.

Rev. Samuel Watson, author of "The Religion of Spiritualism," and other able works, entered the ranks of the arisen host, at his home in Memphis, Tenn., last week. His was a most useful life, beginning in 1813, and passing thirty-six years as a Methodist minister, and about twenty five years as an expounder of the Cause of Spiritualism.

L. V. Pinney, Winsted, Ct., writes on renewing subscription: "Let me say a word in approval of the Message Department, and particularly of the Questions and Answers. I hope this department will be maintained. Your continued story is well written, and interesting even to a busy man like myself."

Hon. J. J. Owen of San Francisco, Cal., formerly editor of the Golden Gate, passed away last week. His literary work for the Cause will long remain in evidence of his interest therein.

Mrs. A. E. Sheets, Grand Lodge, Mich., writes: "The excellence of the dear old BANNER is unquestioned, and I trust the time may never come in this life when I shall miss its weekly visits."

The guides of W. J. Colville cogently consider this week, on the sixth page, several important and practical questions.

A Timely Word for the Horses.

It is painful to go through the streets of a city like Boston, and be obliged to witness, without the power to administer the relief needed, the suffering of horses belonging to private families, and driven by ignorant and unkind coachmen. In front of the large stores one may see horses attached to carriages, with large welts on their bodies, that are the mark of the cruel whip. It is probable that the owners of these animals rarely, if ever, see these evidences of abuse themselves, as they are generally occupied about other things. Their employed drivers are styled "kings of the whip," because they are fonder of the whip than they are of the horses. Then, again, see these faithful creatures standing in sun and rain, sleet and snow, in front of the churches, waiting for the families they draw to come out of their soft-cushioned pews, and take their comfortable, padded seats in their carriages. We flatly refuse to believe that real religion manifests itself in that way—cruelty. Day after day is to be seen the pride of style showing itself off with the stinging and cutting help of the torturing lash. It is time this sort of folly was ended. What makes so many noble animals so tremblingly nervous is this very kind of treatment. They are all the while in a state of fear, or they are exposed without remorse to the changing chances of the weather; they fail of that sympathetic kind treatment by those they live only to serve, which is as much their rightful due as is the food and water accorded them to enable them to continue their usefulness.

Memorial Meeting.

As stated in last week's BANNER, we note that measures are being perfected to hold a memorial service to commemorate the life-work of the late founder and editor of The Medium and Daybreak, Mr. James Burns. Mr. J. J. Morse has taken the initiative in the matter, and the meeting will probably be held at the Holborn Town Hall in the early part of the present month. We are pleased to see it announced that all the English Spiritualist papers will present their readers with accounts of the proceedings.

Decease of Mrs. Skidmore.

F. B. Woodbury informs us that Mrs. Skidmore, a prominent Spiritualist, a great worker for Cassadaga (N. Y.) Camp and the National Spiritualists' Association, passed away on Sunday morning, Feb. 3, at the residence of Mrs. R. S. Lillie, Cincinnati, O. She had recently been visiting at the Florida Camp, and returned from thence on account of ill health. Another veteran is now with the angel hosts.

Horatio Hunt says in The Two Worlds (Manchester, Eng.) in the course of an article in re the decease of Mr. Burns:

"The announcement of the death of Mr. Jas. Burns on the last Sunday of 1894, Dec. 30, will come with a shock of surprise to most of our readers. Sincere regret is expressed on all sides, and deep sympathy is extended toward the bereaved wife and sons in this hour of trial, in which we unreservedly join. Death has of late been busy among the editors of Spiritualist journals. In but a little more than two years no less than five occupants of the editorial chair have had to lay down their pens and pass to the higher life. Col. Bundy, of the Kellogg Philosophical Journal, United States of America, was succeeded by M. A. Oxon, of Light, and his successor, Rev. Waite, did not remain many months before he too went beyond the veil. Luther Colby, the veteran editor of the BANNER OF LIGHT, of Boston, U. S. A., fell asleep to awake in the spirit-world only a few months ago, and as the year drew to a close amidst storm and wreck Mr. Burns finished his arduous mortal career, and experienced the second birth. For him old things have passed away, and the new year morning of spiritual freedom has dawned."

Healthy Home, a lively medical paper, must have its joke at the expense of the young graduates in medicine—and does it in the subjoined paragraph. But are not these same youngsters the ones into whose hands the sovereign State of Massachusetts is showing its readiness to cede without recourse the liberties of its citizens:

"Beware of the man who knows it all at a glance or who pretends to. You can tell a young doctor from an old doctor in the dark, because when you ask the old doctor a question he does not answer you immediately as if he were cock sure."

Annie Lord Chamberlain writes us from Mattapan, Mass. (box 36), that she is gaining a little strength, though unable to walk, or even stand without help of crutches. Adding: "But that is better than to be as helpless as I have been, and for so long. My father continues sick, and entirely helpless, in bed. He has not been able to sit up since Dec. 26."

The Progressive Thinker announces that a bill to practically suppress mediums, lecturers of Spiritualism, healers, etc., has been introduced in the Illinois legislature by Senator Littler. The bill seems to be one of great hardship upon the people, and should be defeated at all hazards.

The séances now being held by Mrs. J. K. D. Conant, Friday afternoons, and Sunday afternoons and evenings, in her rooms in the BANNER building, are, we are informed, replete with interest and satisfactory results. Last Sunday evening was one of special merit, about sixty tests being recognized.

THE BANNER will print next week a sterling essay, written for its columns by Hon. LUTHER R. MARSH, and entitled: "THE MINISTRY: ITS ATTITUDE TOWARD SPIRITUALISM."

G. B. Stebbins contributes his "FORTY YEARS IN SPIRITUALISM," as the article in Sunday's (N. Y.) Recorder, under the heading: "Spiritualism, by its Advocates." We shall produce a major portion of the article later.

The Mystery Minstrels.

Who so recently awakened the curiosity and interest of the Bostonians at Horticultural Hall, under direction of Mrs. W. S. Butler and others, will repeat their concert at the Chelsea (Mass.) Academy of Music, on Saturday evening, Feb. 9. Chelsea should arouse, and give them a good audience.

A course of seven lectures, regarding the teachings of the New Church (Swedenborgian) on subjects of prevailing interest is now being delivered in the church of the New Jerusalem, Bowdoin street, near Beacon street, Boston, Sunday evenings at 7:30 P. M., by the pastor, Rev. James B. Reed, and others. The course began Feb. 3, and will be continued on Feb. 10, 17, 24, March 3, 10 and 17.

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

Live Matter, in its ninth number, is manifesting continued prosperity. It has a large amount of news interesting to printers.

NEWSY NOTES AND PITHY POINTS.

Written for the Banner of Light.

THE UNATTAINED.

Faint not because you cannot reach—
Fair fruit the topmost branches grow,
But hear the word such failures preach:
"An endless life of good we show!"

WILLIAM BRUNTON.

NEW YORK, Feb. 4, 1895.—The funeral of Ward McAllister, in Grace Church, this morning, was rendered chiefly remarkable by the absence of many of the Four Hundred whom he had organized, and the demonstrative presence of the 400,000 whom he sought in life to avoid.

The services of the police were necessary, so the telegram asserts, to preserve order.

China's peace commissioners (?) were found by the Japanese to be "without powers," and consequently were sent back again, under suspicion that the wily "John" was seeking to gain time. The war now goes on as before.

"We have caught our defaulting book-keeper," said one merchant to a lawyer. "Then he is now a spotted adior," replied the latter.—Pittsburgh Chronicle-Telegraph.

Judge E. Rockwood Hoar, an eminent jurist, passed away at his home in Concord, Mass., Thursday evening, Jan. 31. He was a brother of Hon. George F. Hoar, recently re-elected Senator of the U. S. Senate from Massachusetts, and came from illustrious ancestry.

"I'm going to call my baby Charles," said the author, "after I am, because he is such a dear little lamb." "Oh, I'd call him William Dean," said the friend; "he Howells so much."—Advance.

New York City appropriates nearly \$5,000,000 for its schools.

The new year comes. What cheer? what cheer? God grant it be a woody year.

And times may brighten.

The folks who are running this land's affairs
Have the best of my hopes, and a share of my prayers.

—Ez.

A discussion that will interest all the thinking women, and many thinking men, in the country is waged in the February Arena between a number of leading Southern women, liberal and conservative, on the question of "Woman Suffrage in the South." The matter is threshed out, pro and con, and all elements of Southern society are represented.

The authorities up in Springfield have intercepted a package sent thither from China. It was ostensibly a book, but on being opened it was found that the leaves had been cut out and a gorgeous silk handkerchief, of durable value, was smuggled therein. The sad thing about it is that it was sent by a convert to Oriental to a Springfield missionary.—Boston Herald.

Paper coffins are gradually coming into use. They are made in all styles out of pressed paper pulp, and when varnished and stained they resemble polished wood.

The value of the sign — is such
It can't be told in cash;
It looks so mild, and means so much—
The
Two
Em
Dash!

Always look well after your own interests, says an exchange, but bear in mind that your own interests are often advanced by advancing other people's interests. What helps the community as a whole will help you as an individual part thereof. True enough, brother.

"Habit" is hard to overcome. If you take off the first letter it does not change "a bit." If you take off another, you still have "a bit" left. If you take off still another, the whole of "it" remains. If you take off another, it is not "it" totally used up. All of which goes to show that if you wish to be rid of a "habit," you must throw it off altogether.—Hebrew Journal.

A question among all gardeners at this season of the year is, what seeds shall I plant? We are in receipt of a one hundred-page catalogue from J. J. Bell of Binghamton, N. Y., telling all about what to get and where to get it. Flowers as well as vegetables. This valuable book is mailed free to all who plant gardens, and we advise our readers to send for it.

"Errors, like straws, upon the surface flow;
He who would search for pearls, must dive below."

Women are the predestinated saviors of our free institutions, and society, for its own protection, says The Woman's Journal, will soon arm them with the ballot.

The little girl had been fibbing and been caught in the act. Discipline was necessary, and her father, a prominent West Side politician, took her into the nursery, gave her a lecture on the sin of lying, and scrubbed her mouth out thoroughly with soap and water. "Now, Winifred," he said with a fatherly firmness, as he wiped away her tears, "you will never do the like again, will you, dear?" "No, papa," answered Winifred, checking a sob. "Have you soaped your mouth out since the 'lection, papa?"—Chicago Tribune.

The Steamship Elbe of the North German Lloyd line, came into collision with an unknown vessel (supposed to be the steamer Cralthe) on the early morning of Jan. 30, fifty miles off the English coast (Lowestoft), and sunk almost before a realizing sense of the disaster could reach the minds of those involved. A perfect panic ensued wherein eight fought for life with his neighbor; fifteen officers and sailors and six passengers (one a woman) were saved in the only boat that was launched successfully, and three hundred and thirty-seven persons met physical death in the chilling waves. Capt. Kurt Von Goessel, like an old-fashioned sailor, went down with his ship!

W. J. Colville's Work

In New York, Brooklyn and Newark the past three weeks has been productive of excellent results, as the large and intelligent audiences have abundantly testified. Last lecture for the present in Union Square Hall, New York, Saturday, Feb. 9, at 3 P. M.

Boston friends are respectfully reminded that Mr. Colville will deliver two courses of lectures on Spiritual Science, at 18 Huntington Avenue, during the next two weeks. Afternoon lectures Mondays, Wednesdays and Fridays at 2:30 P. M., beginning Feb. 11; evening lectures, Tuesdays, Thursdays and Saturdays at 8 P. M., beginning Feb. 12. He will also take a class at 105 Munroe street, Roxbury (off Warren street), Tuesdays, Thursdays and Saturdays at 3 P. M., beginning Feb. 12.

He speaks in Waltham, Mass., Sunday, Feb. 10, at 7:30 P. M.; and in Providence, R. I., Columbia Hall, Weybosset street, Feb. 17 and 24, at 7:30 P. M.

Wanted,

The exact address of all persons who have been refused registration, or who consider themselves otherwise unfairly treated by the Board of Medical Examiners.

All such will receive valuable information and legal advice free by calling forenoon on the undersigned at Room 30, 383 Washington street, Boston, or upon receipt of request enclosing return postage. J. WINFIELD SCOTT, Sec'y.

Salts of Aluminum.

Within the last six months chemistry has given to mankind another boon, chemically known as salts of aluminum. This new product of the laboratory is the first and only known agent that will bleach the human skin without injury or discomfort; removing permanently MOTH PATCHES, RED VEINS, POWDER MARKS, BRACKHEADS, FRECKLES, or other discolorations of the skin. Price \$1.00 per pkg. Sample by mail 25c.

CARROLL & ALLEN,
Manufacturing Chemists,
2451 Cottage Grove Avenue, Chicago, Ill.

RHODE ISLAND.

Providence.—Sarah D. C. Ames, Sec'y, writes: The Providence Spiritualist Association held services at Columbia Hall, Sunday, Feb. 3; Mrs. M. A. Kimball of Lawrence, Mass., occupied our platform. After giving us a few well-chosen thoughts pertaining to Spiritualism, the time was devoted to tests, all of which were very clear and convincing. Sunday, Feb. 10, Mrs. Kate R. Stiles of Boston, Mass., will be with us.

MEETINGS IN MASSACHUSETTS.

Lynn.—T. H. B. James writes: Tuesday evening, Jan. 29—at the meeting held at 130 Market street—Mrs. Dowland presided, and gave an able address on "Spiritual Knowledge and its Relation to Humanity." Dr. Wm. F. Franks, now of Lynn, made remarks and gave excellent readings, tests and messages—all recognized.

Sunday afternoon a large audience was present at Clerk Hall, 33 Summer street. Dr. Charles F. Faulkner presided, and rendered fine selections. Dr. Wm. F. Franks made remarks and gave a large number of readings, tests and messages. Dr. Arthur Hodges followed with remarks, tests and communications.

At 7:30 P. M. the hall was filled to its utmost. Dr. Charles F. Faulkner's selections were excellently rendered. The President, T. H. B. James, then introduced Mrs. May S. Pepper of Providence, R. I., who gave an invocation and poem, followed by remarks on "The Duty of Spiritualists One to Another." She then gave an hour's sittings, after test receiving ready recognition. Dr. Arthur Hodges followed with forcible and convincing tests and communications.

Next Sunday, at 2:30 and 7:30, Mrs. A. H. Luther will lecture. She will be with us through February.

Cadet Hall.—G. H. Green, Sec'y, informs us that F. A. Wiggin of Salem gave two able and instructive lectures last Sunday, and made an impression with his test sittings seldom equaled there. His subject at 2:30 P. M. was "Spirit Phenomena and their Effects"; at 7:30 P. M., "The Black Sheep."

Mr. and Mrs. Kelly rendered appropriate music. Next Sunday will be devoted to local talent.

Salem.—Mrs. G. R. Knowles, Sec'y, writes: Sunday, Feb. 3, Dr. F. H. Roscoe of Providence, R. I., addressed us. He is a fine orator and has excellent inspirational powers. His forceful style is peculiar to himself. His subject in the afternoon, "Why I am a Spiritualist," was listened to by a good audience, with a great deal of interest. In the evening, the theme was "The Aim and Object of Spiritualism," at which meeting the hall was filled with an intelligent and appreciative audience. Dr. Roscoe has won golden opinions from all who have heard him in Salem. His lectures were followed by psychometric readings which were also very fine, the tests given being readily recognized.

He was accompanied by W. H. Spencer of Boston, the illustrated test medium, who gave many descriptions of people and incidents by drawing them on paper, as he saw them clairvoyantly.

The music was fine, as usual, Miss Bailey rendering a selection, and Mr. Kenney and Mrs. Hall a duet.

Next Friday evening, Feb. 8, we will have Jennie R. D. Conant of Boston, a psychometric medium.

Sunday, Feb. 10, Mrs. Sarah A. Byrnes of Dorchester speaks for us.

Lowell.—A correspondent writes: The Spiritualist Society of this city had a very prosperous day last Sunday, Feb. 3. Mrs. Cutler of Philadelphia gave excellent satisfaction at 2 P. M., after an extremely interesting Lyceum session at 12:30.

W. J. Colville delivered a forcible lecture at 7 P. M. to a crowded house on nine subjects presented by the audience. The topics embraced a wide range, and were exhaustively treated in a lengthy and eloquent oration which held the audience spell-bound. A very fine impromptu poem concluded the exercises, during which the merits of the BANNER OF LIGHT were specially mentioned, and several subscriptions taken.

Mr. F. Alexis Heath of Boston will speak in Exchange Hall, Lowell, Feb. 10, at 2 and 7 P. M.

Brookline.—A correspondent writes: F. Alexis Heath of Boston, platform test medium, gave a test sittings Sunday evening in Ladies' Aid Hall, at which several full names and descriptions were presented, and most of them recognized.

The ladies of this Society are deserving of great praise for their untiring efforts to place the truths of Spiritualism before the public.

Mrs. Carrie F. Loring of Braintree is to be the speaker next Sunday.

Haverhill and Bradford.—"E. P. H." writes: Joseph D. Stiles of Weymouth last Sunday was most interesting. His inspirational discourse upon "Life and its Issues," in the afternoon, and his poem in the evening, were alike entertaining and instructive, and his sittings in the afternoon and evening were of a high order. A large number of tests were recognized.

Next Sunday Mr. F. A. Wiggin of Salem will be the speaker.

Lawrence.—C. A. Stevens, M. D., President, writes: Mrs. Gilbert Leary of Newport, Vt., occupied our rostrum Sunday, Feb. 3, with great acceptance. She is an excellent inspirational medium. Mrs. Edie I. Webster of Lynn will be with us Sunday, Feb. 10. She will hold a public circle for the benefit of our Society on Monday evening, Feb. 11, at Mrs. T. W. Horne's, 511 Essex street.

Fitchburg.—E. O. P., Sec'y, writes: Dr. C. H. Harding of Boston spoke here Sunday, Feb. 3. He held the audience closely; his lectures afternoon and evening were of high order, both being followed by recognized tests.

Mrs. M. E. Soule of Somerville will occupy our platform Sunday, Feb. 10.

Malden.—S. E. W., Sec'y, writes: Sunday evening, Feb. 3, Mrs. N. J. Willis of Cambridgeport gave a grand and instructive lecture here. Subjects taken from the audience.—Feb. 10, Mrs. Emma Miner of Clinton will be with us.

Chelsea.—E. S. Wells, Chairman, writes: Spiritual meetings were held at 196 Chestnut street, the last two Sundays. Mrs. Julia Davis has been with us, and she was well appreciated. She will be with us again next Sunday, Feb. 9.

Stoughton.—Mrs. G. E. Morse, Secretary, writes: Sunday, Feb. 3, William A. Hale, M. D., of Dorchester, Mass., spoke afternoon and evening to interested audiences. Sunday, Feb. 10, E. A. Titus of South Abington will speak afternoon and evening.

CONNECTICUT.

Hartford.—Mrs. J. E. B. Dillon, Sec'y, writes: A spiritual society has been organized in this place, under the name of Independent Liberal Society, with the following officers: President, Dr. A. H. Bullard; Vice-President, Mrs. A. E. Pierce; Secretary, Mrs. J. E. B. Dillon; Treasurer, Mrs. A. E. Perry. A Committee to act with the above are Benjamin Dart, Edward Brewer, Lewis M. Dillon.

The first public meetings were held in Unity lower Hall, Sunday, Jan. 27, at 2 and 7:30 P. M. After an address by the President, Dr. Bullard, the speaker, Dr. George A. Fuller of Worcester, Mass., gave two highly appreciated discourses, taking for his afternoon subject "What Does Spiritualism Stand For?" and in the evening, "The Medium." A very fine being—Body, Soul, Spirit." Dr. Fuller prefaced his lectures by a eulogy upon Thomas Paine. Fine music was rendered by Mrs. Mel Stalker and Miss Coubert.

Feb. 10, we are to have Mrs. Juliette Yeaw as speaker.

Danielsonville.—W. DeLoss Wood, President of the Spiritualist Society, writes: The recent meetings held here by Edgar W. Emerson have been productive of much good. Mr. Emerson's control told many things in the nature of prophecy that have been proven true to the letter, and many people have been set to thinking seriously. One gentleman—a materialist all his life, and one the churches could not begin to reach—has publicly declared himself a Spiritualist, and his wife has since been developed as a trance medium, a fulfillment of one of the predictions of Mr. Emerson's control. Miss Judson and Mrs. Little gave great satisfaction, and our people are eager to hear them again. Mr. Emerson gave such staggering proof of spirit-return that the people do not know what to say. I have heard it remarked that public tests never convince, but I have positive proof to the contrary, through the direct evidence given through Mr. Emerson's mediumship while speaking here on his recent visit. I consider any society indebted in securing his services. I have received many letters from different people since his departure, assuring me of the correctness in every detail of the tests given them at the public meeting.

PENNSYLVANIA.

Philadelphia.—Mrs. Thomas M. Locke writes: The Spiritual Conference Association of this city, under the able management of Bro. Samuel Wheeler, has grown wonderfully, and we now meet in a beautiful hall, N. E. corner of Eighth and Spring Garden streets. The past year we have had with us President Barrett, Prof. Thorndyke and Helen Stuart-Richings; Mrs. A. H. Luther has just finished a very successful engagement of two months. At our last meeting President Samuel Wheeler resigned his office on account of ill health, and the following officers were elected for the ensuing year: President, Hon. Thomas M. Locke; Vice-President, Mr. B. G. Coroda; Second do., Mr. Charles Hammar; Recording Secretary, Mr. Charles Ge. Forer; Corresponding Secretary and Treasurer, Mrs. Thomas M. Locke; Historian, Miss Mary R. Galloway.

The New York World asserts that Emperor William of Germany spends his time cultivating his soul in the head.

ILLINOIS.

Chicago.—Mrs. Caroline Catlin, 1223 Van Buren street, Secretary of the First Society of Spiritualists, writes: It is well known that for several years the discourses of Mrs. Cora L. V. Richmond were published in pamphlet form, and had a very wide circulation among those who were so situated that they could not listen to this peerless advocate of Spiritualism. For the past two years these have been discontinued; but so frequent has been the inquiry and so often expressed the desire for them, that the executives of the First Society of Spiritualists are at the present time negotiating with the daily press of this city for a verbatim report of the weekly discourse delivered each Sunday in Hooley's Theatre, feeling if this can be accomplished it will reach a far greater number than in the more exclusive pamphlet form. In these days of "revival," of unceasing questioning and a desire to know more upon this subject, we know of no better means of education, no easier way of reaching the people, than by the circulation of these matchless discourses.

The question of their publication resolves itself into a simple business proposition, that is, the length of subscription list as presented by us. We need one thousand subscribers in order to insure its success, at two cents per copy per week, fifty cents for six months (in advance), mailed to any address. We propose sending subscription sheet to all known Societies, and sincerely hope these will aid us in making this practical. To those who may not receive such list, a communication to the writer will insure one.

We only ask a ready and generous response, and Spiritualism in all its purity will be carried into thousands of lives who now know nothing of its beauty.

FLORIDA.

Lake Helen.—Mrs. T. D. Giddings writes: It is with much gratification that we are enabled to chronicle the actual materialization in our midst, according to a promise made by our spirit guides many years ago, of a spiritual camp in this locality.

To George P. Colby, the renowned inspirational speaker, belongs the credit of much of the arduous work of placing the subject of its location and formation of the association before the favorable notice of the friends and co-laborers at the North in a manner to secure their cooperation. In this work he has been nobly and successfully aided by Mrs. Huff, and Mr. and Mrs. Skidmore of Cassadaga.

Good speakers and mediums from various phenomena have been secured among whom we mention Mr. Donovan, the wonderful independent state-writer, who also obtains spirit-portraits painted in oil between sealed sittings provided and secured by the investigator. Mrs. Pettigill is also here awaiting the completion of her cottage and seance-room. Mr. Colville, who needs no introduction to the public as an inspirational speaker of the highest order, Mrs. Thomas from Georgia and Mrs. Beebe from Cassadaga, have been engaged. Mr. Concanon also is to be with us.

Reduced rates on all the local roads have been secured, and the camp is announced to open for regular business on the 16th of February, when a grand good time it is hoped and expected will be enjoyed by all.

MAINE.

Portland.—Mrs. Thaxter, Secretary, and Dr. Goodrich, President, inform us that on Sunday, Feb. 3, the People's First Progressive Spiritual Society, at Reform Club Hall, held two interesting meetings. In the afternoon, Miss Davidson, Master Sammie and Dr. Goodrich gave satisfactory tests and readings. In the evening, Mrs. C. H. Jewell offered invocation; Miss Hill read acceptably, "The Curfew Bell"; Miss Davidson and Master Sammie Goodrich gave many recognized tests, after which Dr. and Mrs. Goodrich gave twelve tests in mental telepathy under test conditions. C. C. Brooks, soloist, was accompanied by Prof. Hatch, cornetist, and Mrs. Eva Gee, organist.

BANNER OF LIGHT for sale at these meetings, and at Dr. Goodrich's office, 44 Brown street.

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

F. A. Wiggin has the following engagements for the month of February: 9, Brooklyn; 10, Haverhill; 17 and 24, also entire month of March, St. Louis, Mo. On his western trip Mr. Wiggin will be accompanied by the well-known vocalist, Mr. A. J. Maxham, Mr. Maxham having been engaged by the St. Louis Society during Mr. Wiggin's stay with them.

Bishop A. Beals is to speak at Sturgis, Mich., the Sundays of February, where he can be addressed for engagements for March and April.

Societies wishing the services of A. E. Tisdale for the month of April, also for camp-meetings from Aug. 17 to Sept. 31, may address him at 549 Bank street, New London, Ct.

Mrs. Ida P. A. Whitlock speaks during February and March at Baltimore, Md., for the Religio-Philosophical Society. April, and a part of May, she will be near Boston. May 10, she will be at St. Louis, Mo. to arrange for that date; also for June 10, 23 and 30. Camps desiring her services during the coming season would do well to correspond with her. Address, care BANNER OF LIGHT.

Mr. J. Frank Baxter is, the present month, filling most successfully the platform of the Boston Spiritual Temple in Berkeley Hall, the audience of last Sunday evening completely filling the spacious floor. The people were very enthusiastic, highly applauding the speaker. Wednesday evening, Feb. 13, Mr. Baxter is to lecture in Danielsonville, Ct.; on Thursday and Friday evenings, 14 and 15, he renders service in Norwich, Ct.

Mrs. M. A. Merrill writes us from Kent, Portage Co., O., asking to know the present address of William Eddy.

Mrs. Maggie Waite is ready for engagements at camp-meetings—as she will be in the East this summer—for platform tests. Address 31 Fleet street, San Francisco, Cal.

Mrs. E. M. Shirley, inspirational speaker and platform test medium, has several open dates during February and March. Address 13 Dover street, Boston.

J. Madison Allen has been drawing good audiences of late at Stuttgart, Ark., by his eloquence, music, etc.

The present address of Mr. J. Clegg Wright is wanted at THE BANNER OFFICE.

Jennie Hagan-Jackson lectured in Muskegon, Mich., the Sundays of January, 1895; February, speaks in Saginaw; March, Grand Rapids; April, Muskegon; May, the last three Sundays in Stoughton, Ct.; she will speak week-evenings, en route, in the vicinity of Sunday engagements.—Mrs. Jackson's new book regarding "Our Noted Workers" will be delayed a little by the recent decease of her mother.

Mrs. Kate R. Stiles has the last Sunday in February and two or three Sundays in May and June open for engagements. It is filling her list for the next season of '95-'96. Will be in Indianapolis for the month of March, 1895, and in New York, N. Y., for the month of April. Societies wishing her services for any of the above-named dates, can address her at 120 Dartmouth street, Boston, care Dr. Pratt.

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Webster, N. H.

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Bang, Van Van Buren Co., Arkansas.
Feb. 9.

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This is a compilation of choice poems and excerpts, beginning with a soliloquy on man and continuing in a variety of subjects, of the spiritual as well as of the physical world. Many a truth is given to the light in the beautiful language of the able author. The rhythm is good, and the sentiment throughout pleasing and soul-stirring. Fine paper, beautiful print, elegant and substantial binding. 214 pages. Price \$1.25. For sale by COLBY & RICH.

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INSTRUCTIONS.—1. Do not write upon the envelope of the sealed letter.
2. One spirit only should be questioned at a time.

3. Those sending letters to this office for answer, should invariably write upon the outside envelope "Sealed Letter," in order that they may not miscarry.

4. As many investigators are liable to patronize this department, and as the idea that sealed letters are opened by steam, etc., was the first theory that suggested itself to the very first skeptic (probably) who saw the first phenomenon of this kind, IN JUSTICE TO OUR MEDIUM our patrons are requested to secure their sealed letters with mechanical devices which shall demonstrate to them, on the return thereof, that such letters have not been tampered with. For instance, good and appropriate replies have been received since this department was established to letters which, after common sealing, have been sewed together by hand, or passed through a sewing machine; others have been secured by the plentiful use of sealing wax.

Address all letters to JOHN W. DAY, BANNER OF LIGHT, 9 Bosworth street, Boston, Mass.

Correspondents forwarding "sealed letters" must also enclose their own addresses and names on an outside separate slip, otherwise we are unable to return their answers.

SPECIAL NOTICES.
Dr. F. L. H. Willis may be addressed at 243 Alexander street, Rochester, N. Y. Ja. 3.

John Wm. Fletcher, 108 West 43d street, New York City, agent for the BANNER OF LIGHT and all Spiritual and Occult Literature. Orders by mail promptly attended to.

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

James Burns, 56 Great Queen street, Lincoln's Inn Fields, London, Eng., is agent for the BANNER OF LIGHT and keeps for sale the publications of Colby & Rich.

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

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OUTLINE OF CONTENTS:
Parentage; Place of Birth; Childhood; School Experiences; First Mediumistic Work; Letters and Statements from Relatives and Friends.

Hopedale, Mr. Scott in Massachusetts; Removal to Wisconsin; The Ballou family; Adin Ballou's Work; Work of Spirit Adin Augustus Ballou.

Other Countries. The Guides.
Work in Cuba, N. Y.; Buffalo Pastorate; Workers in Buffalo; Thomas Gates Foster; Sarah Rogers; Horace H. Ward; Removal to New York City, 1886; Philadelphia; Boston; Baltimore.

NEW YORK CITY CONTINUED.
Prof. J. J. Mayes; Hon. J. W. Edmunds; Dr. Gray; New York Editors and Clergy; Other Places in the East; Meadville, Pa., 1884; Hon. A. B. Richmond.

Washington, D. C.; Reconstruction; Senator J. M. Howard; George W. Julian; Gen. N. F. Banks; Nettie Colburn Maynard; etc.

England; Robert Dale Owen; George Thompson; Countess of Cathness; Mrs. Strawbridge; Mr. and Mrs. Tebb; Mrs. Nosworthy, et al.

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California Work; Other Visits.

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SPRIT Message Department.

SPECIAL NOTICE.

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

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

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

HENRY W. PYMANS, Chairman.

SPRIT-MESSAGES.

GIVEN THROUGH THE TRANCE MEDIUMSHIP OF



MRS. B. F. SMITH.

Report of Séance held Dec. 7, 1894.

Spirit Invocation.

Oh! ye bright angel ones from spheres celestial, we invoke your presence this hour, that you may give power to those spirits who may seek, through this channel, to let their dear earthly friends know they still live and are ever near. Our Divine Parent, the Creator and Ruler of the universe, we thank thee for all the blessings we enjoy. In the cheering sunshine of this beautiful winter day we behold thy smile, for all nature is but a manifestation of thee and thy beneficence. We thank thee even for the cold and snow and piercing winds of the winter season, for we know that thus thou hast ordained to outwork that which is for our physical and material well-being. In the still, cloudless night, as we behold above our heads the brilliant galaxy of other countless worlds moving majestically in their appointed orbits, we are struck anew with a sense of thy grandeur and power and our own impotence and insignificance. Therefore would we learn more of thee and of the laws which thou hast designed for our government. We would ask of thee to give strength to our purpose to live the best life possible here, to gain all the knowledge of spiritual things that we can assimilate, to put aside all the frivolities and interests of a purely sensuous existence, and rise in the might of our spirit, living for high and worthy aims, aspiring ever for the best attainable in the material and spiritual spheres, and thus keeping ourselves in that receptive attitude by which the purest and holiest inspirations may come to us. Unto this end we ask for the companionship of thy bright and beautiful messengers from on high who minister unto the needs of mankind on earth; may we heed their warning voice; may we obey their mandates; may we follow their beckoning hands as they lead us onward and upward; and unto thee, our Father, will we render all praise now and evermore. JOHN PERPONT.

INDIVIDUAL MESSAGES.

Dea. Amos Walker.

I hardly know how to speak here. Most of the knowledge I have gained of taking control of a medium's brain is that which I have been able to pick up by watching other spirits who have taken part on different occasions before to-day. I am, however, assured that I shall be aided by the good guides present should I falter. [To the Chairman:] Dear brother (for such you are in spirit), I little dreamed when in the mortal form that some day after I became a disembodied spirit I should come in this way to your Circle-Room, anxious to send a message to my earthly friends. But such is the case, and I hope my words will be of benefit to some of them, and lead them to investigate this great truth of spirit-communion. Down in my home in Maine spirit-return was little known among us as it is at this day, and certainly would never have been accepted by me, for I was of the Baptist persuasion.

I had a hope within me that when I should be through with this material life I should go to heaven and see God seated upon a great white throne, with the angels about him singing his praises throughout the years of eternity; but I found the spirit-life which I entered very different from my idea of the future state. Do not think for a moment, Mr. Chairman, that I was sadly disappointed; oh! no; it was a happy disappointment. I have never seen any God or any throne, but I have seen very beautiful and bright people whom the folks about me said were the angels, and I have seen my friends who passed on years and years ago, and those who passed away recently as well, and they are all live, active people. Instead of the heaven of rest I was led to look forward to, I have found a life of activity. I do not mean by that that we perform manual labor, but we are constantly at work in a spiritual way trying to do all the good we can for mortals and the immortals who need our aid.

Oh! what vague ideas some mortals have of our homes beyond the veil, and I am willing to acknowledge that I was one of them. I am glad to be able to tell my friends that our homes are houses, and that they are just as real to us, and in every way just as well adapted to our needs as spiritual beings, as are your homes here adapted to your requirements as mortals.

In Coriath, Me., I was well known as Dea. Amos Walker. I am pleased to announce my presence here in your circle, Mr. Chairman, and to assert that spirit communion is God's truth, and that we live on eternally. I believed that before, but as for thinking I could return after I died (according to the speech of people here) and talk through what you call a medium, I did not, and if any one had told me this thing would happen, I should have shaken my head a good while before I would have accepted such a statement. I am satisfied, however, with matters as I have found them, and I am grateful for the privilege of speaking here to-day.

Sarah, learn what you can in regard to the future life while you remain on earth, for you will find that all the knowledge you may gain

here will be like a lamp to your feet when you enter the life beyond. Learn all you can, I say again, and do your own thinking.

Hannah is here; George is also here, and wishes to be remembered. Yes, we form acquaintances in spirit-life the same as we do on earth, and I have met many relatives that I never knew here.

I send warm greetings to all who knew me, and who remember me.

Hattie L. S. Harris.

I thought a great deal concerning spirit-communion when in the mortal form, but it is a knowledge to me now. I used to think that if one returned another certainly could. Occasionally I attended circles, and I have talked on this subject with Sarah McGliden.

I have seen enough during my experience even upon the earth plane to cause me to exclaim, Oh! mortals, be honest. If you are seeking for the light, say boldly, I am investigating to learn for myself the truth or falsity of Spiritualism. So many will not acknowledge when they are thoroughly convinced, for fear of the speech of people.

I had some media powers, and was very impressionable. Often I would sense the presence of some departed friend so strongly that I would think some mortal must be near me.

I lived in Chattanooga, Tenn., and my name is Hattie L. S. Harris. Two dear old colored women will know what the S. is for. Dear old colored nurse, dear old Jane, how kind and sympathetic she was; and when she knew I could not stay much longer she called from the inner room, "Chloe, come; she sees the angels."

I am very much pleased to speak here to-day, Mr. Chairman. I have attended every circle you have held in this room, therefore you will conclude rightly that I have enjoyed these meetings very much. Before I passed away I did not know of this place.

I thank you, Mr. Chairman, for listening patiently to my words, for this is the first time I ever controlled a medium.

Annie Strout.

How do you do, Mr. Chairman? Isn't that what they call you? [Yes; I am the Chairman. How do you do?] I'm pretty well, thank you.

Did you ever go to Waterbury, Conn.? [No.] Then I did not know you when I lived here. I lived in Waterbury, Conn., and my name is Annie Strout.

I was little when I went away. I don't remember it, but Aunt Jennie says I could not have been two. I'm much as seven now.

My papa is James Strout. You did not ever know him, did you? [No.] He's in heaven now. Mamma do not live in Waterbury now; she lives in New York; but I can find her.

I've got the loveliest, loveliest teacher in the Summer-Land, and she never speaks cross. She's Miss Alice Cary. She makes sweet poetry for us, and she tells us so kindly how to speak properly, an' how to treat each other. We have beautiful flowers, an' such sweet music; I wish you could hear it.

When I be a lady I'm going to be a teacher, 'cause my teacher said so, if I was very, very careful, an' learn my lessons well every day.

Gran'ma Strout did not know when she lived on earth across the water from here that she could come in this way. I did not live across the water, but gran'ma did. My gran'pa lives where I do.

Please, sir, don't forget to say I have a nice teacher.

Susan P. Fay.

It is delightful to listen to the prattle of the little ones as they voice their messages of love to their sorrowing ones on earth. I do not wonder that Jesus loved children, and rebuked the people for not permitting them to come to him.

I have reported at your circles once before, many years ago, Mr. Chairman, but not through this organism; and now, as then, I regard it a great privilege to be permitted to come and speak for myself. Mortals little understand how grateful we are for the few minutes given each spirit in which to express his message. There are some yet in Boston who will remember Susan P. Fay.

My mission here is an important one. I do not think I should have reported to-day if it had not been on account of some little trouble that one, yes, two—will understand. I say, Give it little thought, for after the lapse of one month you will hear very little said in regard to this little cloud that has come and affected not only you, but others first. It seems heavy to you, and yet it is not in your home. We can see so much clearer and farther than you can, and in a little while, I repeat, you will give it scarcely a passing thought.

I send loving words to you all, and greet you as a sister. For him who had chosen me as a wife I feel the same affection now as ever, and I cherish in my memory the days of happiness passed in his company.

Hans sends loving greetings also, "and friends from Germany." I do not know his object, but these are the words he gives me.

I ask the friends to give us a little time when they can by sitting quietly and listening to what we have to give them mentally. Often, very often are we with you in the home. We do not forget any upon the mortal plane.

I bid you good morning, Mr. Chairman, with a grateful spirit for your kind reception.

Susan R. Holden.

I am pleased to report at this Circle-Room. When in the mortal form I knew nothing of spirit-communion. I passed away when but a young girl, but I have learned much since then.

These words I wish to convey to you, dear sister. You are the only one left upon the earth-plane except dear brother. The greater part of the family have been reunited in the spirit-land.

Father stands beside me. Dear, good father, how often have I listened to his prayers, and I know I have gained a great deal spiritually, for he was really a Christian, as he was termed by his brethren. Every morning he gathered us together in the sitting-room, where he held devotional exercises. You mortals can well understand how tedious it might be to a child, but I always enjoyed it.

Dear mother has learned a great deal since passing through the portal of death. Dear sister Nettie, I know you often send me a thought when you are busily engaged in your home duties, but you think of me as too far away, for often I am standing right beside you when you think of me thus. I know there is a vast distance between you and George.

Willard and Martha are here, both anxious that I should just mention their names for the benefit of those left on earth, whether they recognize this message or not; we leave that with the Father, who doeth all things well.

Not one of us was versed in the truths of the Spiritual Philosophy, Mr. Chairman, therefore it is hard for brother and sister to investigate the claims of Spiritualism—the old orthodox faith of our father and mother fetters their minds to a certain extent. I do not mean to say that my father's teachings were erroneous. He did not know of spirit-communion, it is true, but while in the flesh he often thought he felt an influence of good, but he called it of God. Well, all things are of God, but it was God through his spirit agents.

Oh! the beautiful white roses, the pure white snowdrops, how I loved them! Now my heart is satisfied, for I can have all I desire.

I know this message will reach my sister in due time, and be perused a little doubtfully at first, because of her early education, but in time she will come to comprehend these things more fully, even while in her earthly form.

I am Susan R. Holden. I lived in Langdon, N. H., where I passed to the spirit world years ago. My sister is Mrs. Nettie Morse, and she lives in Cold Water, Mich.

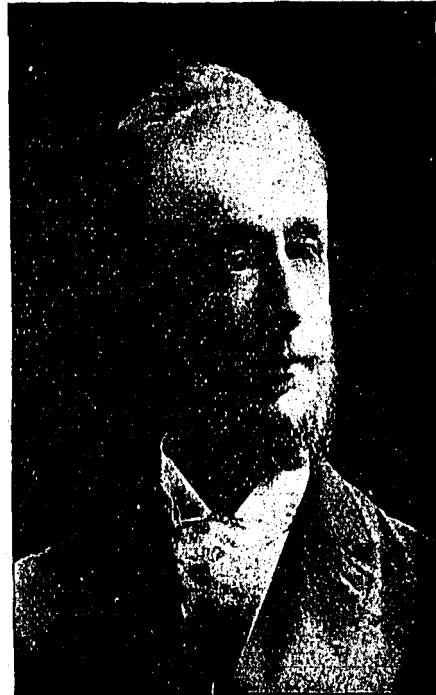
Spirit Messages.

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

Dec. 7 (Continued).—Maria Howland; Dr. Jabez S. Holmes; Tom O'Riley; Clara Wellington.
Dec. 14.—Jacob Healey; Nettie J. Wentworth; George Jackson; Matilda S. Grantman; Theresa A. Metcalf; Jonathan Hosmer; Charles Heyward; Mary A. Wheeler Wood; Louisa Theobald.
Dec. 21.—Harry L. Taft; Capt. John Lindsey; Alexander A. Campbell; Thomas Mooney; Annie Maria Osborn; William J. Sloane; Emma Sloane; Anna E. Stacy; Eliza P. Chase.
Dec. 28.—Sarah J. King; William H. Brown; Hannah E. Lucas; Theodore Grant; Hannah Constantine; Charles Wass; Hannah M. Bates; John W. Harris; Isa Richardson; Jan. 4.—Hosace Treat; Henrietta Weston; Morris Marks; Andrew Anderson; William A. Brown; Lucy Ann Holden; Ethel Parker; Mary Merrill.
Jan. 11.—Dr. Charles F. Woodruff; Mary G. Wyman-Perham; John Wooster; James Burke; Eliza A. Sloan; John H. Lehigh; Hannah E. Markham; Homer W. E. Metcalf.
Jan. 18.—Benjamin Goodspeed; Hannah Hulst; Irving Whitte; Stephen A. Davis; Luther J. Fletcher; Sophia Egerton; Joseph Taylor; Washington Starr; Jacob Tilley; Jacob Worthen.
Jan. 25.—Walter Wood; Charles Winkley; Lizzie C. Reed; Lucy J. Hill; Thomas S. Harris; Charles H. Stevens; Martha Matthews; Dr. John H. Currier; George Smith.
Feb. 1.—Chester A. Merrill; Willie Hawkins; Rev. Samuel S. Kelly; Samuel Prentiss; James H. Evans; Alice Dearborn; Robert J. Campbell; Artemas L. Ford; Annie Louisa McIntyre.

ANSWERS TO QUESTIONS

GIVEN THROUGH THE MEDIUMSHIP OF



W. J. COLVILLE.

Ques.—[By Alice de Kenesha, New York.] What is the essential difference between hypnotic and spirit control, or are the two practically identical?

Ans.—Hypnotic influence is presumably due in all cases to the operation of one incarnate entity upon another, though it often happens that incarnate entities produce phenomena closely allied to so-called hypnotic results, which are simply effects of mental action upon a sensitive subject in any case.

There is no clear or radical line to be drawn between hypnotic and spirit control, as the two are identical in principle, and often the same in result. But does the word control properly apply where voluntary action on both sides is concerned? We regard the term a misnomer, therefore we employ other language to describe the phenomena to be considered. Between two healthy, intelligent persons, no matter how widely sundered physically, there may be a perfect transmission of psychic or mental force, and this transmissive wave of unseen substance may convey messages accurately from one to the other, precisely as a current of electricity transmits intelligence from point to point wherever necessary wires are in working order. Mental suggestions can be heeded or disregarded, accepted or spurned at the will or option of the person who is conscious of receiving them. When you receive a telegram you are at liberty to take such action as you please with regard to it, or you may ignore it altogether if you choose, unless such strong pressure is brought to bear upon you psychically or otherwise that you feel you cannot resist.

The prevailing fallacy with regard to hypnotic influence is that it is something one must yield to *volens volens*. In consequence of an utter misconception of the subject, there are many petitioners for stringent legislative enactments limiting hypnotic practice entirely to the medical profession. The absurdity of such proposed laws is that they are impossible, because no one can legislate against silent, unseen mental action.

So soon as people realize that they are at liberty to duly assert their own freedom, and yield or not at discretion to any influence which approaches them, they will get rid of the bugbear of obsession in all its forms, and the scare occasioned by a vilification of hypnotism will immediately subside. We are all open to whatever our condition causes us to attract, and only by creating magnets within to relate us to what we know we desire, are we secured against the inroads of undesired influence.

Q.—[By Ezra Liverstitch, Brooklyn.] What is the precise difference between curing and healing the sick?

A.—The distinction between curing and healing, though not very frequently expressed in ordinary speeches and writings, is clearly obvious to the reflective student. To cure a person who is suffering from an ailment is to restore him to the condition he was in before the attack of the disorder, and that is all. To heal the sick includes vastly more than the foregoing, as it signifies bringing people to a consciousness of their spiritual birthright for the first time. To restore what has been temporarily lost is only a small part of healing, but it is all there is of curing. Healing signifies making whole; it is, therefore, an educational and evolutionary process.

If some one has suffered for a time from catarract, and this is removed, so that he sees again as well as he did before the catarract formed, he is cured. If another who was born blind, or whose sight has always been very defective, is brought into a new state where he can see clearly, that one is healed. We can always find the lesser contained in the greater, but not the greater in the lesser; therefore the comparatively small work of curing is included in the much larger work of healing.

A true healer is an educator: one who unceasingly works to lead his patients and pupils to a higher plane of consciousness than they have yet reached. Genuine healing involves the cooperative action of healer and patient, who really stand in the mutual relations of teacher and scholar.

Q.—[By Lorenzo Caw, New York.] Will the Controlling Intelligence give us a little plain information concerning the law of vibration in its application to daily life?

A.—The simple statement, "We are vibrations in a universe of vibrations," is a condensation of all obtainable knowledge on this intricate and fascinating theme; but for purposes of practical application no mere theorem is sufficient. Our understanding of the law of vibration may be expressed in the following propositions:

First, Every action of the human mind, as well as of every living, moving entity in the universe, occasions a discharge of force which affects the etheric medium in which all objects exist.

Second, The quality of the force generated determines its affinity with other vibrations of force from other objects, so that wherever there is agreement between their vibrations, objects may be said to be in affinity with each other.

Third, The force generated by the activity of a particular region in one person induces corresponding activity in a similar region in any other person who is at the time being within the range of contact with such vibration.

Fourth, According to the intensity of our thoughts, feelings and emotions, and especially according to the intensity of our affections, will be the power and carrying quality of our vibrating emanations.

To carry these propositions and what they involve into actual practice in daily life requires great self-command as well as intelligent appreciation of the principle stated, as there is no practically beneficial application of the theory until you learn to control emotions and conquer distractions. The vital point to be insisted upon is the certainty of accomplishing results if you are only persistent in your silent determination. You must observe the rule of existence, and tell no one of your intentions save such as are in direct sympathy with your intent, and are acting in concert with you to obtain a desired result. Concentrated force does mighty work, while scattered energy is of little worth. The secret of success is to steadily concentrate upon a desired object, do everything you are called upon to do anywhere, with united intention and expectation directed to your chosen goal, and you will soon find that hitherto inflexible surroundings are now becoming pliant to your will.

The great requisite at all times is harmony with the forces of nature about you, as well as accord with the moving machinery with which you may be mechanically connected. The following illustrations are to the point: When you are at sea put yourself mentally in harmony with the motion of the billows and the rocking of the ship. Never try to resist the motion by which you are surrounded; go with it, not against it. When traveling by land never allow yourself to dislike the motion of the vehicle in which you are riding. Go with the wind; never brace yourself against it as though to do battle with it, but pronounce it friendly, helpful, and regard it as a means of carrying you nearer your goal, and of bringing what you desire to your side. No matter what work you may be engaged in, never protest against it, but always see in it a means of fulfilling your desire. With all people you meet or are thrown in business contact with, insist upon finding your point of agreement, and as you do so you will find that life soon becomes enjoyable, and that people about you grow very amiable in their dealings with you. If you insist upon regarding all experiences as beneficial, all will prove so.

SCOTLAND'S LAMENT.

ROBERT LOUIS STEVENSON, DIED DEC. 3, 1894.

Her hands about her brows are pressed,
She goes upon her knees to pray,
Her head is bowed upon her breast,
And oh, she's sadly fallen the day!

Her breast is old, it will not rise,
Her tearful sobs in anguish choke,
God put His finger on her eyes,
And then it was her tears that spoke.

"I've ha'e'n o' braver sons a flow,
My Walter mair renown could win,
And he that followed at the plow,
But Louis was my Benjamin!

"It's sune the leave their childhood drap,
I've led to ken them, gaen sae grey,
But aye he climbed into my lap,
Or pu'd my coats to mak me play.

"He egged me on wi' mirth and prank,
We hant gowans on a string,
We made the doakens walk the plank,
We matric' suals wi'oot the ring.

"I'm auld," I pant, "sic plays to mak,
To gams your mither shouldna stoop,"
"You're gey an' auld," he cries me back,
"That's for I like to gar you loope!"

"O' theae bit plays he made sic books,
A' mither's cam to watch us playing;
I felgued no to heed their looks,
But fine I kent what they was saying!

"At times I lent him for a game
To north and south and east and west,
But no for lang, he sune cam hame,
For here it was he played the best.

"And when he had to cross the sea,
He wou'dna lat his een grow dim,
He bravely dreed'd his weid for me,
I tried to do the same for him.

"Aht his face his pain was sair,
Aht his graw his waeft mither;
We kent that he should meet nae mair,
The ane saw easy thro' theither.

"For lang I've watched wi' trem'ling lip,
But Louis ne'er sly sune I've seen,
The greidly island kept its grip,
The cauld drift oceans rolled between.

"He's dead, the ane abune the rest,
Oh, wae, the mither left alane!
He's dead, the ane I loo'd the best,
Oh, mayna I hae back my naime!"

A star that shot across the night
Struck fire on Pala's mourning head,
And left for aye a steadfast light,
By which the mother guards her dead.

"The lad was mine!" Erect she stands,
No more by vain regrets oppress't,
Once more her eyes are clear; her hands
Are proudly crossed upon her breast.

—J. M. Barrie, in *McClure's Magazine* for February.

Premature baldness may be prevented and the hair made to grow on heads already bald by the use of Hall's Vegetable Sicilian Hair Renewer.

In Memoriam.

To the Editor of the Banner of Light:

THOMAS DOWLING, of Malden, Mass., departed this life on the 19th ult. at his home on Pleasant street, at the age of sixty-two years.

He was born in Mariboro', Ireland, in 1822. His parents emigrated to England shortly after his birth, and from thence, at the age of seventeen, Thomas came to this country, settled in Boston for a few years, and then moved to Malden, where he has resided up to the time of his decease.

His first wife was Mary Caldwell of Charleston, who died in 1850. His second wife was Mary Evelyn Cunningham—who survives him—by whom he had three children, two of whom are living: Herbert M. of Fort Payne, Ala., and Jewell A. of Malden.

His remains, at his own request, were cremated at Forest Hills on the 23d ult. The funeral services, which were held at his late residence, were attended by a great concourse of people, for he had many friends. The singing was appropriate and delightful, several of the hymns sung being such as our brother loved to sing when here. Selections from the Scriptures were very impressively read by the Unitarian minister of Malden.

The address on the occasion was given by Mrs. Sarah A. Byrnes. Her discourse was impressive and eloquent.

At one period of our brother's life he had been an active member of the Bunker Hill Baptist Church, and was as earnest and honest as he was active. Thomas Dowling could not be otherwise. He became a convert to Spiritualism many years ago, and ever since, earnest and honest in his later belief as he had been in his former.

About two years ago he was stricken with paralysis, and had been failing mentally and physically ever since. A more patient sufferer no one ever beheld; in truth he was patient personified, longing to go to his spirit home, yet submissive to the will of God.

Our brother's patience was only equalled by that of his devoted wife: night and day she was at the sufferer's side, and his every wish was attended to.

It matters but little, comparatively, where a man is born, where and how he died, how much property he left behind him, how his remains were disposed of, whether cremated or buried under ground, but it is of the utmost to know how he lived.

Thomas Dowling was no ordinary man, mentally, morally, socially and spiritually. He rose from very small beginnings to be one of the first men of Malden, commencing his business-life as a tailor, in a very humble way. Then he engaged in the real estate business, and by his good judgment, honesty, industry and honest dealings, became the possessor of considerable property in Malden.

At one period of his life he was one of the assessors of his town; but public office had no charm for him, and he never sought or held another. He was eager enough to make money, but never for a selfish purpose. He desired to possess that he might know the luxury of doing good, and he did it. The poor of Malden and elsewhere will miss him; few men had a bigger or warmer heart than Thomas Dowling.

As a husband, father, friend, neighbor and citizen he has not left many equals behind him. He was sincere in his beliefs and honest in all his transactions.

At the time he became a Spiritualist it was a very unpopular faith; it took courage and firmness to confess it. But he had both these qualities, and never for a moment wavered or hid his light under a bushel, yet never obtruded his belief on any unwilling ear. He very frequently for years lectured on Spiritualism, but never for money. Fortunately for him he had no need of it.

Our brother was a Spiritualist of a noble type. He was pre-eminently a spiritually minded man; interested in all the phenomena on which our philosophy is founded; but his special aim was to cultivate the gifts of the spirit, and he labored to induce others to do the same.

His charity for his fellowmen was almost unbounded. None ever heard him speak evil of his neighbor. It hurt his tender heart to even hear any one harshly criticized.

The following lines, written by Byrnes on his father, might not be inappropriately inscribed on the tablet that marks the spot where rest the ashes of our deceased brother:

"Oh! ye whose cheek the tear of pity stains,
Draw near with pious reverence and attend:
Here lies the loving husband's dear remains—
The tender father and the generous friend.
The pitying heart, that weeps for him who's gone,
The dauntless heart, that feared no human price;
The friend of man; to vice alone a foe;
For ev'n his fallings leaned to virtue's side."

B. I. H.

To the Editor of the Banner of Light:

I enclose a tribute to our brother, THOMAS DOWLING, who passed away at his home in Malden, Mass., Saturday, Jan. 19.

The tribute is from an old friend, J. H. Brown, and appeared in the Malden *Mirror*. It reads as follows:

"When the angel of death beckoned to our friend, and he crossed the silent river, there went out the light of a life singularly pure, and sweet, and beautiful; and now that all that mortal of him has passed from our presence, and we are never again in this world to be greeted with that cheerful voice and pleasant smile we all of us know so well, we are sure to reflect upon the many noble characteristics, the possession of which made him as one out of many."

He was a fond, loving and indulgent husband and father; he possessed that common sympathy for his fellow-men that made him the benevolent philanthropist, and the extreme kind and helpful friend he was. No whisper of word or deed was ever so low as not to reach his ear, and his hand was quick to do the bidding of his heart. His manners were courteous, gentle, manly and refined; his smile especially bright and winning, and his voice echoed his sincerity. The words of cheer he has spoken to the faint, the weary and the grief-stricken are as 'numbing' as the sands of the sea, and the thought of him brightens and better land he has so often sung have brought joy and consolation to many a suffering soul. His sympathies and his affections were strong, sincere and earnest, and his love of and devotion to his friends, evinced in so many pleasant ways, never for a moment faltered. His faith was as deep as his nature, and rested upon foundations of truth, and was never shaken. As a man he was wise, of unusual sagacity and unquestioned honor. As a citizen, public-spirited and high-minded. He had the firm friendship of associates, and the esteem of mere acquaintances.

For many years the writer of this enjoyed the great privilege of almost daily association, and of free and full interchange of thought and feeling with him. I can truly say I never knew him to make use of one expression prompted by a mean or narrow view of men or matters. He spoke no ill word of anyone, but sought to explain away shortcomings, and to cover with the mantle of charity many things the world looks askance at.

When death comes to such as he, the readiness is all, and he was ever ready. We to whom he gave so much, his affection, friendship and love, cannot look upon him as 'dead, and gone forever,' but we think of him as having entered into a fuller and far more glorious life than this in that better land, where we shall once more meet him. Let us hope that on the shores of that fairer place, in the presence of which his faith never wavered, and of which he has spoken so often and sung so often, he found his dearly loved ones, waiting to welcome him, and that when, after life's fitful fever, we shall leave our earthly habitation, he will be there to welcome us with that pleasant smile and joyful greeting so peculiar to himself, which we shall ever remember when we think of him.

Farewell, old friend; 'gone but a little while before us.' I lay this tribute on your bier and say, 'Peace to your ashes!'

At the funeral services

ized to him a man of earnestness of purpose and sterling worth.

As is well known, he was for many years a firm believer in and an earnest advocate of the teachings of Modern Spiritualism, and gave freely and without stint of his means and influence for the support and promulgation of this once unpopular belief. While acting as reading officer of a Society whose membership included some of Lynn's most esteemed and influential citizens, he enjoyed the association and confidence of such men as George W. Keene, Jonathan Butum, Oliver H. Swain, Henry C. Smith, and many others well known to the public who might be mentioned here, many of whom are still living, and will, if necessary, confirm my statement.

No doubt those co-workers above mentioned will extend to him a glad welcome into the "Land of Souls." May his character and the influence of his example be an inspiration and a blessing to us all.

G. W. FOWLER.

To the Editor of the Banner of Light:

Permit me to write a few words concerning my dear friend and sister, ROXALANA GROSVENOR, who lately passed beyond this sphere of pain and suffering. Her patience, fortitude and unselfishness during her illness for the last year and a half were most remarkable and exemplary, and we who know her can but rejoice that she is free at last from the flesh and all its ills.

Her life was beautiful and useful. She was truly an angel while yet in mortal garb, with her mild, sweet disposition. I was blessed with her acquaintance many years ago when she with her sister and two brothers were living with the Shakers.

After the transition to the life of one of the brothers, the remainder of the family began seriously to consider the feasibility of severing their connection with this people whom they loved and who loved them, their motive being greater freedom in every way and greater opportunities for doing good; in a word, as they said, they desired a larger world to live and love and work in. Accordingly, in 1871 or '72, they left the quiet home where they had spent so many years.

For awhile they were scattered, and Roxalana came to my home for a time; then they settled in Boston, and were known by their good words and works as Spiritualists. The brother Lorenzo passed to spirit-life, and a few years ago Roxalana was summoned, leaving Roxalana alone, but not without friends, who have proved their worth in sickness and need. Now she too has passed through the change and met the dear ones waiting to greet her, but may we who are left struggling on this side still sense her sweet presence.

H. W. HILDEBR.

Resolutions of Respect

For our Recently Arisen Brother, Isaac Frazier.

Whereas, In the processes of that unerring law which must recognize as being supreme, the physical presence of our dearly beloved brother, and faithful co-worker in the cause of Truth as expressed by Modern Spiritualism, has been removed from our sight;

Whereas, By this removal the beneficence of this Supreme Law is recognized in the fact that, after more than four-score and eight years of active service of our brother upon the material plane of existence, wherein he has brought great credit unto himself and to the Cause which he had for many years so faithfully espoused, he has found most happy release from the infirmities of the physical body, and is now in the presence of his most confident, entered in upon those felicitous joys which await the liberated and rejuvenated spirit (because of being liberated) prepared for those who have nobly borne their part in a manly way while here; therefore

Resolved, That in the transition of our friend and brother, ISAAC FRAZIER, our city loses one of its most esteemed citizens and successful business men.

Resolved, That his family have lost a kind and indulgent parent—one who will continue to sympathize in their misfortunes and rejoice in their successes—and when their earthly careers are finally closed, will gladly welcome them into the higher life and the companionships of the dear and loving friends therein.

Resolved, That we recognize in him a man of exemplary character and high moral worth—a man who not only in a limited circle of family and friends, but to all those who have been privileged to have had with him an intimate acquaintance and association.

Resolved, That as a Society, though we have not, for obvious reasons, enjoyed his frequent presence or membership with us, we recognize his valuable and ever-ready service to our community. In the days gone, which we highly commend, and hereby offer this tribute of love and respect to his memory.

Resolved, That in this irreparable loss to his family, and the fraternal organization of which he was a member, and to all those who will miss his kindly and genial presence, he extended our warmest sympathy and sincere condolence.

Resolved, That a copy of these resolutions be sent to his family, and also to the daily papers, Banner of Light and Post & Co. A. R., and the same transcribed upon the books of our Association.

Adopted by the Lynn Spiritualist Association.

JAMES M. KELTY, President.
GEORGE H. GREEN, Secretary.
Lynn, Mass., Jan. 27, 1895.

New Publications.

SPIRITUALISM AS VIEWED BY REV. DR. D. W. MOFFAT, H. V. SWERINGEN AND L. O. HULL. Paper, pp. 63. Fort Wayne, Ind.: The Occult Science Society.

Some time since Rev. Dr. Moffat delivered a series of lectures in the First Presbyterian Church of Fort Wayne against Spiritualism. His standing as a pastor of one of the most influential churches in the interior of the country and his eminence as a scholar could not fail to attract considerable attention.

Without discussing the point as to his fairness, it must be acknowledged that Dr. Moffat made a very vigorous attack, and it is to be regretted that the gentlemen who replied to him in print could not have had the same audiences to listen to their defence of the subject assailed.

Spiritualism rarely, if ever, gets that opportunity, else the converts to it would be made thick and fast. The pamphlet in which are printed the lectures and replies is decidedly interesting, and could, with safety, be distributed in the hope of convincing skeptics of the truth of the philosophy and phenomena of Spiritualism.

Dr. Sweringen and Mr. Hull ably defended their side of the question, and gave the eminent divine very hard nuts to crack, that is, if he would crack them at all.

The fact that Dr. Moffat dealt with a subject which he had never investigated in any phase of it, showed his inability to judge as to the truth or falsity of the Cause. The gentlemen who answered him so admirably "scored" him in this particular.

Quite a number of eminent Spiritualists and investigators are named, and the testimonies of men and women who have known of the Truth are given in large space in closing the book.

IN WILD ROSE TIME. By Amanda M. Douglas. Cloth, pp. 300. Boston: Lee & Shepard.

Miss Douglas has written a very attractive story, into which she weaves some very delightful characters. It is true to life, cases like those depicted being common to children. A young man named John Travis is a delightful specimen of nobility and kindness, while Dilsey Quinn, though less fortunate in the world's goods, is equally strong in affection and good acts. The book presents impressive pen pictures of life among the poor, and shows how easy it is to do good services if one only has the inclination. The devotion on the part of Dilsey for a less healthy sister, Bess, is to be commended; forgetful of self, she displays a degree of love that wins all hearts to her, and turns the current of thought to the best there is in life.

Miss Douglas has written some fine books, but "In Wild Rose Time" is as natural as it is pleasing and helpful.

To create an appetite, and give tone to the digestive apparatus, use Ayer's Sarsaparilla.

HOW TO GET WELL AND HOW TO KEEP WELL, by Dr. T. A. Bland, 121 Tenth street, Washington, D.C. Price \$1.

Dr. Bland is a physician "after our own heart," an Eclectic, botanic hygienist, one who takes a common-sense view of health and disease, of doctors and their relations to each other and to the people; and so we read his book with interest, and find no occasion to criticize. He writes briefly "to the point," and for the multitude, rather than the "profess." So he has brought out a thoroughly good book, and one which deserves a large circulation.

Dr. Bland is very liberal; he not only instructs in personal hygiene those who wish to keep well, but to the invalid he explains the sensible and safe methods of water cure, electricity and magnetism, and offers many long-tried and proven formulae of botanic compounds.—The Health Monthly.

The work is for sale by Colby & Rich, at the Banner of Light Bookstore, 9 Bosworth street, Boston.

CONSUMPTION CURED.

An old physician, retired from practice, had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma and all Throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints. Having tested its wonderful curative powers in thousands of cases, and desiring to relieve human suffering, I will send free of charge to all who wish it, this recipe in German, French or English, with full directions for preparing and using. Sent by mail, addressing, with stamp, naming this paper, W. A. NOTES, 80 Powers Block, Rochester, N.Y.

RENTERS OF SAFE DEPOSIT BOXES

Will consult their own interest by examining the vaults and accommodations which are offered by the

SECURITY SAFE DEPOSIT COMPANY,

Equitable Building, Boston.

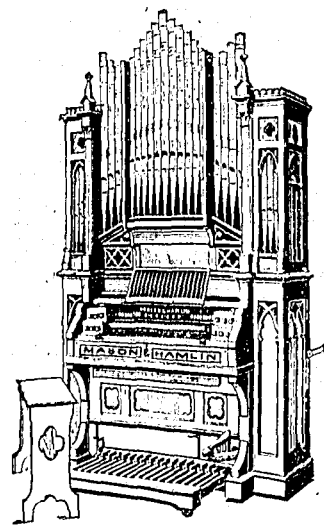
New Vaults, Coupon Rooms, Reading and Toilet Rooms all on the street level.

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LISZT ORGAN, Style 904.

This new and improved model is attracting wide attention among church committees and organists. It is decidedly superior to small Pipe Organs, and is unquestionably the most perfect instrument of its class. Send for specification.

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

IS SOLD BY ALL DRUGGISTS, IN LARGE BOTTLES AT THE POPULAR PRICE OF 25 CENTS.
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MRS. A. B. SEVERANCE has always been noted for her powers in examining and prescribing for disease, and also in her character-readings, with instructions for mental and spiritual development; past and future events; adaptation of those intending marriage; business adaptation and business advice. But of late she has renewed development, which enables her to give from writing or lock of hair greater tests in these directions than ever before. Brief readings, \$1.00, and four 2-cent stamps; full readings, \$2.00, and four 2-cent stamps. Address, 1500 Main street, White Water, Walworth Co., Wis. Oct. 8.

FAT FOLKS
Using "ANTI-CORPULENCE PILLS" lose 15 lbs. in 8 months. Cause no sickness, contain no poisons and never fail. Sold by Druggists everywhere or sent by mail. Particulars (sealed) 4c. WILCOX SPECIFIC CO., Phila., Pa.
Dec. 1. 25c per box.

Magnetic Institute of Psychometry.
A RARE OFFER. Send lock of hair, name, age, sex, one leading symptom, and your disease will be diagnosed free by spirit power. MRS. DR. A. B. DOBSON, San Jose, Cal. Oct. 20. 25c.

SEND 3 CENTS IN POSTAGE. A lock of your hair, name, age and sex, and I will send you a clairvoyant diagnosis of your disease free.
Address: DR. C. E. BATDORF, Mechanicsville, Iowa. Feb. 2.

A TEST FOR YOU
By Michigan's Most Successful Clairvoyant
If sick, send 4 cents in postage, a lock of your hair, name, age and sex, and I will send you a clairvoyant diagnosis of your disease free.
FREE. Twenty years experience as a regular physician, 12 years as a successful Clairvoyant. Address, J. C. BATDORF, M. D., Grand Rapids, Mich. Feb. 2.

Mediums in Boston.

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Dumont C. Dake, M.D.,
Of New York City, now at 141 Chandler street (Junction Columbus Ave.), Boston, Mass. Graduate physician. Specialist for Chronic, Mental, Nervous and Ocular Diseases. Gifted with Magnetic Healing Power. Cures permanent. Consulted in person or by letter. Send leading symptoms, age, sex, with \$1.00 for diagnosis. Send stamp for circular, terms, etc. Feb. 2.

ASTROLOGY.

The "Helping Hand" to Rise Above Fate. Comprehensive general reading, \$1.00; including Planetary Influences at birth; general weaknesses to be overcome; outlook for health, social relations and finances. Specific which point is more especially to be considered, and send sex, year, month, day of the month, and hour (if known) of your birth. Further special information will be given at extra charge, according to time expended. Address: CHAS. T. WOOD, 41 School Street, Roxbury, Mass. Jan. 12.

J. K. D. Conant,
Trance and Business Psychometrist.

SITTINGS daily from 10 A.M. to 4 P.M. 85 Bosworth Street (HANNON OF LIGHT BUILDING), Boston, Mass. Test sittings Sundays at 2:30 and 7:30, Fridays at 2:30. Feb. 2.

Hattie Stafford Stansbury,
80 WEST CONCORD STREET, BOSTON. Tuesday at 8 P.M., Thursday and Sunday, 2:30 P.M. Jan. 5.

Ella Z. Dalton,
ASTROLOGIST.

CHALDEAN and Egyptian Astrology. Life-Readings given from the cradle to the grave. Advice given on all kinds of business. Also Teacher of Astrology. Readings \$1.00 and upwards. 85 Bosworth street, Boston. Feb. 2.

MATERIALIZATION.

FRED W. TABOR, Medium, 519 Shawmut Avenue, Boston. Sittings Sunday, Thursday and Friday afternoons at 2:30; Monday and Friday evenings at 8. Engagements made out of town. Feb. 2.

"Occultism."
MRS. S. B. JOHNSON, Illuminated Clairvoyant and Test Medium, gives private instruction for the development of Mediumship; also organizes classes in towns adjacent to Boston. Lessons by correspondence. 519 Shawmut Avenue. Jan. 19.

Mrs. A. Peabody-McKenna
BUSINESS, Test and Developing Medium. Sittings daily. Rooms 124 and 125. Office hours 10 to 5 and 7 to 9 P.M. Test sittings at 3 o'clock. Six Developing Sittings for \$4.00. 36 Commonwealth street, near Tremont street, Boston. Feb. 9.

Mrs. Ida P. A. Whitlock,
Psychometrist.

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

Dr. F. J. Miller,
18 Huntington Avenue, Boston.

IN office for Consultation and Mental Treatment daily from 10 A.M. till 2 P.M. Treatment and Advice by letter conducted with great success. Distance no barrier. Terms by agreement. Jan. 26.

Mr. and Mrs. Osgood F. Stiles,
DEVELOPING Business and Test Mediums. Developments of Mediums a specialty. Hours 9 to 3. Test Circle Thursdays at 3 o'clock. 22 Milford street, Boston. Feb. 9.

Dr. Abbie K. M. Heath
GIVES sittings by mail for clairvoyant diagnosis and general advice upon Business, Health, Wealth, Crosses, Losses, and the Power to rise above Fate. Send lock of hair, full name and age, \$1.00 and stamp. Address 28 School street, Eglington Square, Boston, Mass. 1w* Feb. 9.

MRS. THAXTER,
Banner of Light Building, Boston, Mass.

NEO. B. EMERSON will cure all diseases from any distance. Ten exercises \$3; thirty do. \$10. Address: BANNER OF LIGHT, Boston. Extract from editorial from BANNER: "G. B. Emerson is continually receiving evidence of cures made at distance." Feb. 9.

Magnetic Healing.
PROFESSOR GEO. WILLIAMS, 192 Washington street, Rooms 124 and 125. Office hours 10 to 5 and 7 to 9 P.M. Ten years' success. Patients visited at own residences. Feb. 2.

Marshall O. Wilcox,
MAGNETIC Healer, 85 Bosworth street, Room 5, Boston, Mass. Office hours, 9 to 12 A.M., 1 to 5 P.M. Will visit patients at residence by appointment. Magnetized paper, \$1.00 a package. Feb. 2.

Miss Helen A. Sloan,
MAGNETIC Physician. Vapor Baths. No. 178 Tremont street, Boston. Jan. 5.

Mrs. A. Forrester,
TEST Business and Medical Medium. 400 Tremont St., Suite 2. Hours, 10 A.M. to 5 P.M. 4w* Feb. 2.

Mediums in Boston.

Mrs. Fannie A. Dodd,
MAGNETIC HEALER and Test Medium, No. 33 Tremont street, corner of East street, Boston. Feb. 9.

Mrs. M. E. Johnson,
BUSINESS and Test Medium. Hours 10 A.M. to 5 P.M. Office Thursday and Sunday evenings, 8 o'clock. 14 Winter street, Room 8, Boston. Feb. 9.

Mrs. C. B. Bliss,
121 WEST CONCORD STREET, Boston. Friday and Sunday at 3. Wednesday and Sunday afternoon. Dec. 2.

Dr. Addison Crabtree,
131 TREMONT ST. Diagnosis and Cure of Diseases at a distance. 30 years. Send stamp, age and sex. Nov. 3.

Mrs. A. E. Cunningham,
247 Columbus Avenue, Boston. Feb. 2.

MRS. J. C. EWELL, Inspirational and Medical Physician, 542 Tremont street, cor. Hanson, Boston. Jan. 6.

SEER MISS J. RHIND, Business Letters answered. Send card writing, 20 circles on Thursday 3 and 7 P.M., 1064 Washington street, Boston. 1w* Feb. 9.

For Diphtheria, Sore Throat, and La Grippe,

USE
DAVIS'S

Inflammatory Expirator.

It has cured thousands. It may cure you and your friends. It has been an epidemic of Diphtheria raging at that time. Read this:

While attending a County Fair in Newfane, Vt., N. U. LYON operated upon and cured that day sixty-three cases of sore throat, and sent out into the country forty-six bottles to try by persons who had friends troubled with Diphtheria, and every person came back and paid for the bottle they took, and many bought from me to a dozen.

One dealer, in ordering the Expirator, says: "Mr. Lyon, send me one gross of Expirators. You have sent the people all on fire for it. I have constant calls. Send immediately." Nothing equals it for throat diseases.

I will mail a 25-cent bottle free on receipt of price, and warrant it to give perfect satisfaction, or refund the money. Call for it at the stores in your vicinity and they will get it for you.

Sold by druggists everywhere.

N. U. LYON,
113 Bay Street, Fall River, Mass.

SOLE PROPRIETOR. Jan. 12.

KIDDER'S PASTILLES. A Sure Remedy for Asthma. Price 25c per box. By mail, \$1.00. STOWELL & CO., Charlestown, Mass. Jan. 26.

FREE. SEND two 2-cent stamps, name, age and sex, in own handwriting, and I will diagnose your disease free. P. L. PECK, No. 3 Taylor street, Portland, Me. 13w* Jan. 19.

The Writing Planchette.

SCIENCE is unable to explain the mysterious performances of this wonderful little instrument, which writes intelligent answers to questions asked either aloud or mentally. These unexplained phenomena have been ascribed to some of the results that have been attained through its agency, and no domestic circle should be without one. All investigators who desire practice in writing mediumship should avail themselves of these "Planchettes," which may be consulted on all questions, as also for communications from deceased relatives or friends.

The Planchette is furnished complete with box, pencil and directions, by which any one can easily understand how to use it.

PLANCHETTES, with Pentagram Wheels, 50 cents, securely packed in a box, and sent by mail, postage free.

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For sale by COLBY & RICH.

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Two Years for \$1.

The regular price of the St. Louis Magazine is \$1.50 a year, but in offering it to you at \$1 for two years (which is less than cost) we hope to find that time goes so interested in our Monthly that you will continue taking the Magazine always. The loss to us in sending it to you to you to you for \$1 we consider as so much money spent in advertising our Magazine and creating a permanent and enormously increased circulation. Hence if the monthly visits of the St. Louis Magazine to your family for two years be made, we flatter ourselves you will become a permanent subscriber. Send along your dollar and receive the St. Louis Magazine for two full years. If you desire a latest sample copy, send 10c for one. Also receive an ALUMINUM SOUVENIR CHARM with Lord's Prayer coined in smallest characters.

ST. LOUIS MAGAZINE, 2819 OLIVE ST.,
May 31. 60w

Life and Health.

A COPY of "Life and Health," DR. C. E. WATKINS'S bright little monthly, will be sent to any one who will send their name and address. Then if you like it, and desire a copy monthly, 25 cents is all it will cost you; only 10c extra to be remembered. It is the only Spiritual Health Paper published. We will want a Life and Health, and it can be secured for 25 cents a year, postage paid; this will just about pay the postage, and you virtually get the paper for nothing. Address all letters to:

C. E. WATKINS, Box 491, Ayer, Mass.
Nov. 10.

The Religio-Philosophical Journal.
FOUNDED IN 1865.

A Organ of Psychological Research and of Religious and Social Reform. B. F. UNDERWOOD, Editor and Publisher. REPRESENTATIVE OF CULTIVATED AND INTELLIGENT SPIRITUALISM. TERMS: \$2.00 a year. Address: J. P. MASON, Room 55, 92 and 94 La Salle street, Chicago, Ill. Jan. 20.

LIGHT: A Weekly Journal of Psychological, Occult and Mystical Research. "LIGHT" proclaims a belief in the existence and life of the spirit apart from and independent of the material organism, and in the reality and value of intelligent intercourse between spirits embodied and spirits disembodied. This position it firmly and consistently maintains. Beyond this it has no creed, and its columns are open to all to talk and free discussion—conducted in a spirit of honest, courteous and reverent inquiry—its only aim being, in the words of its motto, "LIGHT! More Light! More Light!"

To the educated thinker who concerns himself with questions of an occult character, "LIGHT" affords a special vehicle of information and discussion. It is the acknowledged representative of cultivated and intelligent Spiritualism throughout the world, everywhere quoted and referred to as such. The Editor has the cooperation of the best writers in this country and abroad, whose opinions are worthy of permanent record, whose experience and knowledge are of the highest value, and who have no other vehicle for their publications than "LIGHT." This gives the Journal a unique position and a singular value.

Price 10c, or, by annual subscription, \$1.00. All orders for the Paper and for Advertisements, and all remittances, should be addressed to "The Manager," at all communications intended to be printed should be addressed to "The Editor." Address: 210 West 42nd street, New York City.

Office: 2 Duke street, Adelphi, W. C. London, Eng.

THE SOWER. A Monthly Magazine, the Mediums' True Friend. Devoted to the interest of Mediumship, Spiritualism, Liberalism and Nationalism. \$1.00 per annum. Address: MRS. JAMES A. BLISS, 194 Washburn Avenue, Chicago, Ill.

READ "THE TWO WORLDS" edited by E. W. WALLIS. It is progressive, reformatory, popular, rigorous, and of the times. It deals fearlessly with the "burning questions" of the day; advocates religious progress, etc. Post free for 22 weeks for \$1.00; for 64 weeks for \$2.00. Address—Manager, "The Two Worlds" Office, 714 Corporation Street, Manchester, Eng. Terms: 50c a year.

THE BOSTON INVESTIGATOR. The oldest reform journal in publication. Price, \$1.00 a year, \$1.50 for six months. Send no money. Address: J. P. MASON, DUM. Investigator Office, Paine Memorial, Boston, Mass. Jan. 20.

MRS. B. F. SMITH, TRANCE MEDIUM. Will hold sittings on Monday, Tuesday and Wednesday of each week from 9 A.M. to 6 P.M.; on Thursday from 9 A.M. to 1 P.M. No sittings given Friday, Saturday or Sunday. Terms, \$1.00. All letters regarding applications for sittings must contain stamp for reply. Varion Cottage, Crescent Beach, Revere, Mass. Oct. 11.

Identity Indicator.
Uncover the end of nickel-plated cylinder charm; write your name and address on the slip of paper, and the name will appear on the opposite side. Address: J. P. MASON, 714 Corporation Street, Manchester, Eng. It is then ready to be worn on the key-ring or as a charm; and in case of accident or death among strangers, the wearer will be identified. No return of the person should be. 10c.

Price 15 cents.
For sale by COLBY & RICH.

Life and Health.

To Enjoy Life, Have Health.

J. M. PEEBLES, A.M., M.D.

C. E. WATKINS, M.D.
San Diego, Cal.

ALL who are sick, and who are distressed with their present treatment, we would be pleased to have you on our side with us before giving up to dark death. It is Dr. J. M. PEEBLES, who will diagnose your case free of charge. DR. C. E. WATKINS will diagnose your case free of charge. DR. C. E. WATKINS is the only one in the world that has the gift of DIAGNOSIS by the spiritual press, and discloses of close intimacy per cent out of a possible hundred. The past year proves that he can cure disease as well as he can describe it. DR. J. M. PEEBLES has for years been known as one of the best educated and successful physicians of the age, and his wonderful knowledge of chronic diseases and his ability to cure the same are acknowledged by all. Thus two highly gifted physicians are now working together because they believe they can accomplish more good. They have a beautiful Health Home, which is now open to patients, where everything is managed for the comfort of their patients. It runs for a course of treatment at their Home will be made known on application. If you who read this advertisement are sick, write them, and they will tell you honestly if they think your case is curable or not. Send age, name in full, leading symptom and receive a diagnosis free; enclose two 2-cent stamps, and you will also receive a number of their paper, Life and Health, free.

All letters should be sent to

DRS. PEEBLES & WATKINS,
San Diego, Cal.

We wish to hear from those who are poor as well as the rich. Feb. 9.

New York Advertisements.

John Wm. Fletcher,
CLAIRVOYANT PSYCHIC, 108 W. 43d street, New York City. Hours 10 to 4 daily. Public Seances Thursdays, 8 P.M. Lectures and Psychological tests, Sunday, 8 P.M. Endorsed by Florence Maryatt, Alfred Russel Wallace, and the Spiritual Press. Jan. 6.

Florence K. White,
47 EAST 4TH STREET, New York City. Trance and Business Medium. Clairvoyant Medical Diagnosis. Terms \$2.00. Sunday Seances 8 o'clock. Will go out for platform work. Feb. 2.

Harlow Davis,
BUSINESS Test Medium and Medical Clairvoyant. Test Circles Tuesday evening, 8 P.M. 211 East 141st st., New York. Feb. 2.

Bertha E. Robinson,
MAGNETIC HEALER, 260 West 43d street. Office hours Feb. 2 to 6 P.M. Will visit patients by appointment.

Mrs. Stoddard Gray and Son, De Witt C. Hough,
THE Materializing Physical and Trance Medium, "Sold" Seances Sunday, Wednesday and Friday evenings, Saturday at 2 o'clock, at their residence, 323 West 34th street. Private sittings by appointment. Feb. 2.

J. W. FREE & CO., 120 Broadway, near Wall, N. Y. Room 38, 3d floor. Partner wanted. Specimens, papers, and all kinds of goods, ready to call for particulars. Feb. 2.

MRS. M. C. MORRELL, Clairvoyant, Business, Test, Developing and Psychometric Medium. Circles Tuesday and Thursday evenings, 8 P.M. 35 West 35th street. Dec. 22. 10w*

LIFE OF MOLLIE

