



Written for the Banner of Light.

## FALLING LEAVES.

BY MRS. M. A. STONE.

Oh! the golden-tinted leaves,  
How they whirled in the breeze,  
As they whirled and twirled and fell  
Over fence and garden wall.

Oh! the rustling of the leaves  
As we walk among the trees;  
What fond memory lingers round  
Fallen leaves that strew the ground.

Tinted leaves of every hue,  
Ever changing, ever new;  
Sol-m-sweetness o'er me steals  
As Dame Nature oft reveals.

Grand and noble works of art,  
Cheerful mind and warming heart;  
Power divine with joy we greet,  
Blessings scattered at our feet.

Fallen leaves, in you I see  
Promise of eternity;  
Immortal life I catch a gleam,  
Life is real and not a dream.

Like leaves we drop the mortal form,  
And hail the resurrection morn;  
And soar away on wings of love  
To mansions fair in worlds above.

Swampscott, Mass.

## Glints from our Foreign Exchanges.

Translated for the Banner of Light.

BY W. N. EAYRS.

[From La Revue Spirite.]

### Guardian Angels.

La Revue Spirite introduces this astonishing story with these words: This is a well authenticated statement of facts that demonstrate in a consoling manner the protection that good spirits accord to the unfortunate, when he who is the victim retains his trust and loyalty to the Supreme Being, and, when in the most frightful peril, joins to his resignation his fervent prayers. That which gives to the facts here related a particular stamp of authenticity is this consideration: that the individual to whom these events occurred was far from being disposed to mysticism, and had never heard of Spiritualism.

"Joseph Bassot, a Frenchman, forty-five years of age, was employed by a Spanish baker to superintend his mill at Bethlehem, which was situated about a mile and a half from Mexico, and near the little village of Santa Fe. This happened in the month of August, 1873. He dwelt in a small house a few hundred feet from the mill, and was in the habit of returning each evening after supper to the mill to look after the grinding.

Bassot was an honest and excellent man, exact in the different duties that devolved upon him, of simple habits and of good conduct. One night as he was going to the mill, he met, in the middle of the short bit of road that he had to go, a company of five horsemen. They alighted, surrounded him, and gagged him, and, placing a dagger at his breast, forced him to mount one of the horses, and then tied his arms behind him. They led him thus bound through cross-roads for nearly an hour, and halted at a little house, in front of which, about twenty feet distant, was a small hut covered with a roof of laths and standing on short stone pillars. Here they caused him to dismount and unbound his arms.

The brigands then told him that they were going to keep him in confinement until a ransom of 7,500 francs, which they were to demand by letter, was paid for his release by his patron, the Spanish baker. They led him then to the little hut, in the earthen floor of which a hole had been dug. Into this hole they thrust him, covered him with heavy planks, upon which they rolled a number of heavy stones, and left him.

In this hole, but little more than three feet in depth, the unfortunate Bassot could not stand upright, but was obliged to keep his body bent nearly double. It was the rainy season, and the ground was soaked with water that was oozing through the walls of his prison. He could not lean against the side, nor could he sit down, for beneath his feet all was mud. Day and night he could hear the footsteps of the bandits who were guarding him, and the voice of the woman, who handed him each day through a narrow opening a small corn-cake and a little water. This was all the nourishment he had.

It is hard to understand how the wretched Bassot could have lived upon this miserable food for the seventy-two days that he spent in this hole, forced as he was to keep the same painful position. Piece by piece his clothing, rotted by the excessive dampness, fell from his body.

After his escape, he used to tell his friends that for the first twelve days, he did nothing but cry and pray to God. Sometimes he abandoned himself to despair, but soon he began again to weep and to pray, and each time he did so a ray of hope would cross his mind.

In the night of the twelfth day, as he was engaged in prayer, there suddenly appeared to him in the hole, a woman, fair, very beautiful and enveloped in a white mantle. She spoke to him in French, urged him to be patient, to trust in God, and after joining him in prayer, she disappeared. The following night, at the same hour, another woman appeared, also fair, equally beautiful, and wrapped in a white veil. She addressed him in Spanish, consoled him with kind and sympathetic words, gave him the same exhortation to be patient and to trust, and after praying with him she gave him hope of deliverance, and vanished from his sight. Every night one or the other of these forms which he used to call his angels when in after times he spoke of his imprisonment, came to him and revived his hope. He ceased to weep over his fate, but continued earnestly to pray, and waited impatiently for the night to come, that he might see again his angel who brought him consolation and hope. These heavenly visitors used to remain with him two and even three hours.

At last the night of the seventy-second day came. The miserable man who used to give him his little cake told him that if the ransom was not paid on the morrow she was to put an end to his wretched life with the dagger. He made no reply, but in silence waited for the hour when his angel should come.

At the usual hour she came, and after the prayer in which they joined, she said to him: "Now it is the time to go from here; raise the planks; I will help you." Many times when he had thought that he was being less carefully watched, had he tried to lift the heavy timbers with their weight of stone, but he had never been able to move them, and consequently he had now but little hope of success. However, he followed the instructions that his angel gave him, and to his joy a plank began to give way to his efforts; he exerted all his strength; now he had moved a plank so far that he could pass an arm through the opening. How should he get his body through? It appeared to him impossible to stand wholly erect, so long had he been compelled to remain in a stooping position. And then there was the roof.

Encouraged by the presence of his angel, he exerted himself with hands and feet, so that after a time he succeeded in getting out of the hole; he displaced the roof, which was more easily done, and now, at the end of his strength, he let himself slip from the wall without examining the place into which he was to fall, a swamp, out of which he crawled, wet and covered with mud. Fear of being captured made him cross as quickly as he could some cultivated fields; but, entering a piece of ground sown with beans, he fell, completely exhausted, his face upon the ground, without the power to rise. Quickly, however, he felt himself seized by the arm, lifted and placed upon an even road, and, in spite of the darkness, he could see by his side one of his angels. She said to him: "You are saved; some people are coming—they will conduct you to a safe place. Good-by."

In fact, three belated musicians, returning from a festival, came up at that moment. He approached them. In answer to their questions he replied that he had lost his way and had fallen into a swamp, and offered them a sum of money on his arrival at Mexico, if they would be charitable enough to conduct him there, for he did not know where he was. The musicians told him that he was in the village of Atzapotzalco, three miles and a half from Mexico, and after much parleying one of them consented to be his guide.

Bassot was so weak that he was obliged to rest many times; but at two o'clock in the morning he reached Mexico. He went to the house of a friend and knocked, and was admitted; the musician was paid, and poor Bassot could now get some rest.

The sound of a bell that he had frequently heard during his imprisonment served as a guide for the police to discover the haunt of the bandits. Officers in disguise went about the village of Atzapotzalco, and sometimes they took with them, in a carriage, the rescued Bassot; they led him through the numerous shady pathways, in the hope that he would recognize the places through which he had been obliged to pass. One day, passing near a little church, Bassot, concealed as usual in the rear of a carriage, heard the bell ring, and remembered it as the one that he used to hear; it was but a short distance from the place in which he had been concealed. He was able then to indicate to his conductors the direction they were to take. The officers surrounded the place by a body of armed men. The hole was found, the little house near by, and the woman also; her they took away with them. Shortly after, the larger part of the gang of bandits was arrested, and one was tried and received the punishment of death.

Bassot had suffered so terribly in his place of concealment, that two months after his deliverance he resolved to return to France. Notwithstanding his painful experience, he had retained unharmed all his mental powers. Nothing in his life indicated that his reason had suffered any shock capable of making him the victim of hallucination.

He told his story of the apparition of his angels always in the same simple, honest manner. He could not understand how they saved him, but he consistently asserted that without them and their aid he would have died. Some friends to whom he used to repeat the story of his sad experience, among them M. Champain, who has authorized the use of his name in this matter, caused poor Bassot to be examined by the learned and honorable French physician, M. Fénelon, to determine if possible the sanity of his mind. M. Fénelon declared that Bassot was in possession of all his intellectual faculties uninjured, and that this condition was beside very surprising, considering the length of time that he had been confined in such an unwholesome place and to such an insufficient nourishment.

We cannot help believing that to these angels the charge was given to sustain this man, who would have been destroyed without their presence and the means that they were to employ to save it; for Bassot in his horrible confinement was reduced to such a degree of weakness that he took no notice of what was going on about him, except the presence of these angels who used to come to console him.

To the objection that some would raise that this condition of weakness was perhaps the cause of an hallucination, the declaration of the bandits is a sufficient reply. From them we learn that the night in which Bassot escaped was the only night when he had been left unwatched. That night those whose charge it was to watch him, trusting to their belief that their victim was too weak to make any attempt to escape, inasmuch as they expected that he would soon die, had gone away with the woman to a carousal such as is frequented by persons of this class. This fact explains why the angels chose this night, when there would be nothing to interfere with their action, and when there would be time enough to effect his release."

[From Le Messager.]

### The Miraculous Rescue of a Child.

A. Smirnov, a priest of the diocese of Astrakhan, Russia, sends to *The Journal de Petersburg* the following account of a miraculous escape from death that lately occurred, and vouches for the truthfulness of his narrative:

"In the village of Sredné-Ahtoubine lived a poor farmer, whose son, Grégoire, a lad of thirteen years, was employed as shepherd on a farm belonging to another farmer of the same village. The little Grisha, for so was the little shepherd called, had been sent to drive the sheep from the farm to the village. It was the memorable day on which that fearful storm burst upon the country; a hurricane that lasted three days, and was more violent than any other that had been known. The little Grisha foreseeing no danger—who, indeed, of us did suspect the terrible tempest?—was peacefully walking over the well-known road, driving his sheep slowly before him, when suddenly the wind began to blow cold and violent. This soon increased to a hurricane.

The boy's first impulse was to hurry home with his flock; but the storm so rapidly increased in violence, the thickly falling snow so

blinded him, that he soon realized that it was useless to try to breast the fury of the elements. His sheep, moreover, buffeted by the relentless wind, kept wandering from the road.

The poor fellow, frightened, began to sob, and cried out at the top of his voice; but the sound of his voice was lost in the noise of the storm, and involuntarily he followed the sheep, which were running with the wind and going farther and farther away from the road.

Bewildered by the storm, he had lost his way, and clad as he was in wretched garments he had no longer any hope of safety; he must inevitably freeze to death in the cruel steps. So the little Grisha thought; but God was watching over him.

Making an effort to pierce with his sight the dense fog, he discovered something black that rose about twenty paces in front of him. Exerting all his strength, he hurried to it, and found it to be a stack of half-rotted straw. This was the refuge that sheltered the child, now nearly benumbed with the cold.

Grisha called his sheep about him, and gave to them a little of the straw. The storm increased steadily, and threatened to blow down the pile that sheltered them from the fiercely cutting air. The night came, and with it the cold increased in intensity. The boy was beginning to freeze, but God sent to him an unlooked-for succor. The sheep, as if to thank him for the nourishment that he had given them, lay down closely about him, and with their bodies warmed his stiffening limbs.

In this way passed two days. From time to time the boy got up, and gave some of the straw to his sheep, and then resumed his place in the midst of them. He embraced them, and caressed them, not knowing how to thank them enough for the warmth that they imparted to him.

The third day came. The storm had somewhat abated; but the little Grisha had given up all hope of seeing his home again. The angel of mind that he had suffered, the cold, and especially the cruel hunger, had exhausted his strength, and with great difficulty only was he able to give, for the last time, the straw to his sheep. This done, he fell back unconscious.

As he lay there helpless, and near to death, he thought that some one was lighting a fire in a stove for him, that some one was dressing him, and others were preparing something for him to eat. In the midst of this dream he saw distinctly the form of an old man, who said to him, 'Grisha, get up, and go to the highway; there are people passing, and they will take you with them.' The boy awoke; after repeated effort he got up, and tried to find the road. As he was plunging and falling in the snow, the father, who had for two days been in search of him, saw him.

Grisha uttered a cry of joy as he recognized his father, and fainted. Not until he was in his home did he open his eyes or recover his consciousness. An illness of some weeks followed his exposure on those dreadful days; but after his recovery he told to every one the story of the old man who came to him, and his miraculous rescue from death."

### Appeared While Yet in the Body.

[From Psychische Studien.]

Dr. Carl du Prel relates this instance of the apparition of a spirit while still connected with the mortal form:

"A gentleman of high position in the church reports this case: When I was a country parson I was summoned to the bedside of a dying friend, who dwelt about sixty miles from my home. I reached her house at three o'clock in the afternoon. I found her asleep, and took a seat in her room, while I waited for her to awake; this she did shortly after my entrance. Expressing surprise at seeing me so soon, she told me that she had just come from my parish-church, and described in the minutest details the changes I had made in it, although she had never been there to see them, and outside of my parish they had never been spoken of. A few days after this she died.

I had never told any one of this remarkable instance of the clairvoyance of my sick friend, and in fact I had thought no more about it, until a month later an old servant, employed by the parish to care for the church, said to me that she had something to tell me which troubled her very much, but of which she had not dared to speak to any one for fear of being laughed at.

She said that on the day when I had been called to my sick friend, she was at 3 o'clock in the afternoon bus with her work in the church. Suddenly there appeared a lady, kneeling in one corner of the church. As she looked steadily and wonderingly who she was, she rose, and disappeared through the closed doors of the sacristy.

I remembered now the story which my dying friend had told me, and asked the servant to give me an exact description of the strange lady. This she did; her description was faithful, even to the curious jacket, unusually provided with pockets; a garment that my friend used to wear when she went on her visits to the poor.

I gave to the servant then a package containing photographs, and asked her to see whether the photograph of the strange lady was among them. She came to me at which she looked closely, continued her search and finally came back to the first picture, and giving it to me, she said, 'that is the portrait of the stranger.' I asked her why she hesitated at first. She replied that the lady whom she saw in the church was thinner than the picture indicated, and at my request, she described her precisely as she appeared when lying on her sick bed, and not as she had looked at the time the photograph was taken.

This servant had never seen that lady, and I had never told any one that I had been summoned to her in her sickness."

### A Test by Mr. Baxter.

At the Boston Spiritual Temple, Berkeley Hall—J. B. Hatch, Jr., Sec'y, writes—on Sunday morning, 17th ult., Mr. Baxter spoke of a spirit that attracted his attention during the singing, and said she was a sister of one present, and had recently passed to spirit-life. She was assisted in the manifestation, as it was impossible for her otherwise to accomplish her desire. Her brother was right, and by her asserting her presence to him thus it would not only carry out her intention, but strengthen his belief. Dr. U. K. Mayo was pointed out as the man.

The Doctor arose and stated that one year ago his sister, when sick, had promised that if she passed over first she would return to him as soon as possible if there was any truth in his Spiritualism. "Now it is fulfilled," said the Doctor, "she having passed away four days before on Cape Cod, and now this unexpected manifestation at this time and place." In its detail and consideration, as given, it proved one of the best tests from this platform this season.

## Original Essays.

### HELLOLOGY.

BY WILLIAM FOSTER, JR.

THE Boston Sunday Globe of Nov. 4, 1894, had a symposium on Hell, in response to the following query: "What and Where is Hell?" There were seven answers, the writers being Rev. Francis G. Peabody, Unitarian. Very Rev. William Byrne, Catholic; Rev. Geo. B. Vosburg, Baptist; Rev. Solomon E. Brun, Methodist; Ernest Mendum, Agnostic, of the Boston Investigator; James Reed, Swedenborgian; Gen. William J. Brewer, of the Salvation Army.

I read the papers with much interest, for in my boyhood days hell was the stock-in-trade of Orthodox theology, worked for all it was worth. I was born into a hell-believing community of the fiery, brimstone sort, the current opinion being that hell, like a wallet, would be crammed with God's reprobate. I wished to see if there were the old-time horrible ideas set out in the Watts hymn, entitled "The Death of the Sinner," which read as follows:

"My thoughts on awful subjects roll—  
Damnation and the dead;  
What horrors seize the guilty soul,  
Upon a dying bed.

Lingering about these mortal shores,  
She makes a long delay;  
Till like a flood with rapid force,  
Death sweeps the wretch away.

Then swift and dreadful she descends  
Down to the fiery coast,  
Among abominable fiends,  
Herself a frightened ghost.

Then endless crowds of sinners lie,  
And darkness makes their chains;  
Tortured with anguish keen they cry,  
Yet wait for fiercer pains.

Not all their anguish, and their blood,  
For their old guilt atones;  
Nor the compassion of a God  
Shall hearken to their groans."

Then there is the "Assembly's Catechism," the summation of Orthodox doctrines, inculcating a literal lake of fire and brimstone, the sinner's eternal bed, where in utter darkness he is ever to wall and gnash his teeth.

Such were the religious ideas inculcated and made the bed-rock of piety. How often, fifty and sixty years ago, did I hear such utterances from the pulpit and in conference meetings, the terrors of hell iterated and reiterated, till the very atmosphere became blue.

All the revival seasons the church used to enjoy were based on hell, and the wrath of God, whose implacable vengeance was set forth in the direst imagery. Protracted meetings, among the evangelicals, were popular sixty years ago, and at these there were a dozen or more preachers, of the brimstone type, to work on the fears of their hearers, to scare them to getting religion, thence to swell the roll of the church, after which they became "lambs of God," furnishing wool and provender for the trumpeters on the walls of Zion. The successful revivalist used to have three points to stir up his hearers: original sin from Adam, through which came the universal curse, an angry God, and a fiery hell presided over by the devil with horns and hoofs. Plying these, he wrought up the fears of his susceptible listeners, and when he had reached the proper point of excitement began to tell them there was a way of salvation through the blood of Christ, if they but believed and had faith. This was the machinery of conversion, a constant iteration and reiteration of the damnation of hell with its ever-seething flames of torment, burning yet not consuming.

Though the hell idea is retained, and plays its part in the ministrations of the pulpit, it is less gross than it used to be, and is shorn of much of its repulsiveness. Of the Catholic and Orthodox writers of the symposium there is not one who goes the length of the old divines like Edwards and Emmons. Father William Byrne comes the nearest to it, though he says "certain passages of Scripture, interpreted literally, would justify the belief that after the end of the world the evil spirits now seemingly allowed to roam at will through the world, would be confined, together with the lost souls of men, within certain limits, as in a prison. This in a long, far-off future, as it is to take place at doomsday, when soul and body unite; in the meantime, said "spirits unhampered by material bodies being subject to psychical laws are free from the limitations of time and place."

According to this proposition, the soul, or spirits, during the indefinite period before doomsday is in a state of independency, enjoying a sort of an Indian summer time. He nowhere answers the question, "What and where is hell?" He declares that the "church makes no attempt to locate hell, nor has she ever defined what the torments of hell are, or how they are inflicted." So the Rev. Father really sheds no light on the question.

Brigadier Brewer of the Salvation Army, though strenuously asserting there is a hell and terrible torments, does not answer the question "What and where?" He presents us with many theological platitudes, which he seeks to fortify by a few quotations from Scripture. These, however, are not authoritative, though said to be the oracles of God. The originals are in an ancient tongue, and to be properly understood we must know the scope of the language, the idiosyncrasies of the people of the time when they were penned. It is a well-known fact that translators have studied, tortured and twisting passage after passage to prove their tenets. A system of dogmas had been formulated, then the partisans of dogmas sought to bend the translation to their purpose. This fact should be kept in mind when disputed points are made to hinge on a Bible text.

The answers of Rev. Mr. Vosburg, Baptist, and Rev. Mr. Brun, Methodist, are decided as to the things themselves, but the what and where are wanting. Evidently they have written guardedly, lest they should compromise their Orthodox among their fellows. Between the lines they seem to border on the idea that hell is a condition, and as to its duration they are somewhat shadowy.

Rev. Mr. Reed, Swedenborgian, is out of the Orthodox theological seal. His concept of hell is "something vividly real and terrible," not situated in some "far-off region of the universe," being "only too manifestly present with us in the world where we are now living." This eliminates an angry God, and all the infernal machinery run by him in the government of the universe, particularly in the world. There is so much of good sense in elucidating the subject that I quote:

"When our Lord declared to his disciples, 'Behold the kingdom of God is within you,' he gave utterance

to a great law of man's life. The obvious meaning of that saying is, that heaven in its essence is a state of mind. The real heaven does not consist of outward conditions, embodied in a beautiful paradise, but in the true thoughts and gentle affections which men cherish. The briefest definition of it is a state of love to God and man."

The same law applies to hell, which, as being the opposite of heaven, is in its essence a state in which self-love is supreme. Man is not a body, but a spirit clothed with a body. His body belongs to the natural world, but he himself, or his spirit, belongs to the spiritual world. That world, therefore, is always near and present, an inner realm of being, which gives life to the physical cosmos. Man is, even now, interiorly associated with angels or devils. Death simply terminates his connection with the body and awakes him to a consciousness in the other world. Then he makes his abode in the place of his choice. He is not by any arbitrary decree elevated to heaven or thrust down into hell; but, according as he is dominated by the love of others or by the love of self, he chooses heaven or hell for his home."

What a contrast is the foregoing to the theology of the olden time, which our fathers endeavored to plant in the soil of the New World and make the basis of our government. Reason and free thought ever challenged its horrors and inconsistencies, gradually liberalizing the public mind, even making inroads in the Church. Henry Ward Beecher once, in Plymouth pulpit, stamped out the fires of the pit. A council of the clergy met and consulted, with the intent to call the heresiarch to account for censure, but the matter was dropped. Beecher was such a sturdy white oak that his brethren dare not try their axes on his gnarled and tough trunk. Since then a lusty crop of heresiarchs has sprung up, to the infinite vexation of associations and synods.

Mr. Mendum of *The Investigator* had part in the symposium. Being an agnostic he, of course, takes no stock in Orthodoxy. His pen rolled off grape and canister, scathing, in no uncertain language, the dogma and its concomitants. That he was invited to contribute is an evidence of a larger liberality, and that his utterances have not called down upon him the vengeance of the magistrate who was supposed to guard the creed and Church. A hundred years ago, if Mr. Mendum had then lived and been as bold-spoken, he would have been arrested for blasphemy, and sentenced to fine and imprisonment, after a public exposure in the stocks, as a warning to all not to give loose reins to their thoughts.

Prof. Peabody, from the Unitarian standpoint, pursued a rationalistic train of thought. He recognizes the law of retribution existent in the nature of things, inexorable. Evil deeds have their reactions, reflex in their nature, and as to the continuousness of these reactions or penalties he believes they are not eternal. He says:

"I do not so read the Bible or the thought of God. Outside the walls of Jerusalem, in the valley of Gehenna, burned all day and all night the off-hal of the city; and into it was cast all that was hopelessly foul, lest it should poison the city's life. It was not for punishment, but for the extinction of evil, that this fire was not quenched. So I may believe the new Jerusalem is to be ruled. That which is hopelessly dehumanized and evil, is to be cast out and destroyed. The dead leaves are heaped up and burned. If there is nothing but bad in a man, there is nothing to live eternally. But in whom is nothing but bad? What soul is so degraded that it has not some seeds of kindness, courage, loyalty and self-sacrifice? That is the soul's claim on immortality."

I have succinctly set forth the salient points involved in the papers embraced in the symposium, thinking that possibly the readers of *THE BANNER* might find some food for thought. The utterances of the writers show some advance; that the old type of Orthodoxy has been permeated by a liberalizing heaven, giving some hope that in time the whole lump will be leavened. Having once lived and breathed the stifling, mephitic air of Orthodoxy, and seen it largely purified by reason, like an old soldier I love to recur to the battles I have been engaged in. It is well that the present should now and then be reminded of the past, that it may appreciate the progress which has been made and the trials and tribulations which have been its cost.

I intended when I sat down to say something as to those passages upon which Orthodox theology seeks to establish its dogmas of the devil, hell and eternal torments. These passages are translations of the words Sheol, Hades, Gehenna and Tartarus, Hebrew and Greek terms, neither one having a like meaning in the translations. For instance, Sheol is rendered hell and grave, and there is a like diversity in the rendition of the other terms. To apply them as usually done, is doing violence to their generic meaning. The common version was made at a time when religious controversy was at its zenith; and the tenets of the translators, whether designedly or not, did, on many occasions, give a wrong turn to words and sentences bearing upon their favorite dogmas. It is well known that Theodore Beza and the fathers of the Geneva theology were somewhat unscrupulous in this respect. Their sectarianism was too strong for their honesty and religion. If God's word did not square with their ideas in the original, it was doctored in the translation to mislead the common people. Modern and the higher criticism has exposed the wrong and is paving the way for a revolution in thought and action, harbingers of a time when—

"Earth's crammed with heaven,  
And every common brake affire with God."

## THOUGHT.

BY CHARLES T. WOOD.\*

WE have been too prone to regard thought as of little consequence, so long as it does not find utterance through the medium of language either spoken or written; but I think if we closely examine and analyze its far-reaching potency, we shall be more careful how we allow ourselves to entertain for a moment unchaste thoughts or wicked intentions, and shall learn to purge our minds of envy, hatred and malice.

I can conceive of no better definition of thought, than that it is a wave of magnetic intelligence wafted hither and thither, finding lodgment in the sensitive brain-tissue, and imbedding itself for all time, whence it is capable of being called forth at any moment, and sent vibrating through the brain-tissues again and out into the world with a force that may never cease. Thought may or may not be aided and accentuated by outward expression of tongue or pen, but it has power for good or ill though never clothed in language as we can demonstrate in the ordinary affairs of life.

Perhaps one of the most common instances of this effect in our time may be seen in the increasing practice of what is known as mind-cure, and by various other names which depend upon the same vibration of thought for their success.

The person to be treated has only to remain

\*Read by Mr. Wood before the Children's Progressive Lyceum, at Red Men's Hall, Boston, Mass.



In a passive condition (or what we would call a negative state) while the mental physician projects from his or her thought-centre a positive inspiration which enters, fortifies and strengthens the power of the patient to overcome and throw off weak conditions. This is a subject which we may treat at greater length on some future occasion, but this allusion is sufficient to illustrate our purpose in the present instance.

Have you ever noticed that when there are a number of people seated in a room for a length of time, even in silence, how the trend of sentiment when one or two finally give utterance seems to be either upon the same subject or inclined in the same direction? Perhaps a third or a fourth will say, "That was just what I was thinking."

As another proof of the power and force of these strata of thought is the fact that nearly all the important inventions of the present day have often been conceived in part or completely by people at different places and in distant parts of the world at about the same time.

We recently had a practical illustration on this point, where a friend applied for a patent which he felt sure had not been anticipated, and to his disappointment had his application returned with the remark that a patent had been issued a year before to a party in California upon an article which involved the same principle, although it had not been so applied as to make it of such practical utility. The party conceived the idea, but the brain could not elaborate and give it expression.

We find that the human mind has power to take these thoughts that are absorbed and weave them together into more perfect ideas. For instance, the reasoning faculties assume that if such and such a force will produce such an effect, a combination of like forces will produce a still greater result, and this power of combination is what has produced the array of inventions which has so transformed our world of science and philosophy that we are awestruck when we make comparisons of time, and prophesy the improvements of the next twenty years.

Then, my friends, if we find thought to be so powerful for good, it must be equally powerful for evil, and it certainly stands us in hand to be careful how we use it. When we become so spiritualized that we can understand this clearly, we shall see that we might often with far less injury strike our neighbor than to send out to him constantly feelings of enmity. Let us strive, therefore, not only to say nothing of others if we cannot say any good, but to send out kindly and sympathetic thoughts even to our enemies that will destroy their power for evil, generate happier impulses, show them their error. Thus shall we attract to ourselves spirits of a high order—it may be a tender, loving mother or guardian—to assist us in rising step by step up the ladder of progression, and as we grow older and wiser we shall exert an influence that will draw men and women after us up the heights of spiritual grandeur.

## The Spiritual Rostrum.

### SYNOPSIS

Of Remarks made at the Boston Spiritual Temple (Newbury and Exeter Streets), Sunday, Feb. 17, 1895.

BY W. J. COLVILLE.

MR. COLVILLE, on Feb. 17, addressed a large audience at the Temple on "An Inquiry Unveiled from Two Standpoints." Alluding to the external view of the origin of the varied systems of religion in the world entertained by those who stoutly contend that one system was derived from another, the lecturer contended that, though plausibility might attach to the Indo Germanic, Egyptian, or any other special theory of the career of religious ideas and ceremonies, there is another side to this question which is often overlooked, namely, the tendency of observers and thinkers in different parts of the earth to arrive at similar conclusions and adopt similar ceremonies wherever they are at all equally developed intellectually and morally, regardless of the physical distance which separates them.

The two most widely prevalent theories of the origin of worship are not reconcilable, though at first sight there may seem no possible agreement between divine revelation and human invention. Discovery is the reconciling word. Man does not invent; he discovers, and that gradually, whatever he expresses.

The nature of man is such that he interrogates the universe, and receives replies according to his state. Progressive revelation is the necessary corollary of human development; for though, as Swedenborgians and some others assert, there is an interior or celestial sense in such documents as are divinely inspired; this inner meaning is not by any means understood by the majority of Scripture readers.

There are six distinct elements in what is known as mythology, which may be enumerated as follows: Astronomical, astrolological, historical, spiritualistic, prophetic and idealistic; by combining the two first and writing the two last, four great divisions of the subject remain, and these four are again divisible into two, namely, the esoteric and the exoteric. The esoteric side is that which deals with the spiritual life of humanity, with the preexistence of the soul, its ultimatum in the realm of sense, and final ascent to the paradise or heaven, which it must enter by its own efforts or never enjoy.

The controversy in which so many people are interested concerning the likelihood that many of the works and sayings attributed to Jesus of Nazareth are properly attributed to Apollonius of Tyana, is a different controversy than it superficially appears, as in many of its aspects it may be compared to the famous Shakespeare-Bacon controversy, which is still by no means settled.

These two controversies resolve themselves at length into the following inquiry: Are there geniuses born on earth who attain to superlative degrees of intellectual attainment without study, and who thereby render a complete re-statement of the commonly accepted theory of education necessary?

Jesus at twelve years of age, and Gautama at eight, are said to have proved themselves wiser than the wisest of the sages of their time. The story of the youthful Buddha may be five or six centuries older than that of the youthful Christ; consequently the claim has been made in some places that the Christian tale owes its origin to the earlier Indian legend. The purely historical side of the question is always an open one, but the point we are most interested in as psychological students is the phenomenon of mental and spiritual precocity regardless of the chronological and geographical elements in world-famous stories.

The point to be kept in view when considering the source and nature of astonishing genius is a purely psychical versus an intellectual one. Illumination and inspiration are directly involved in the argument. Does the soul speak instantly through specially prepared organisms, or is it necessary to attend colleges to become wise?

Apollonius, the sage of Tyana, was not necessarily a seer. A seer or prophet (the two words are properly the same) is one who by means of direct interior illumination grasps a truth and expresses it without having received scholastic training of any sort.

A sage is one who, like the seventy elders in Israel, is an aged man who has given his life to careful research and deep philosophic meditation.

Between Jesus and Buddha there are many points of resemblance and there are also very many between Paul and Apollonius.

When we witness a Shakespearean drama magnificently staged we can learn the valuable lessons it is sure to teach whether we have any idea as to its literal authorship or not, but we are interested to prove as far as possible whether an illiterate man's inspired genius lies at its root, or whether it is the product of a scholar's diligent efforts. There are two rational theories of genius, and only two, and these two may possibly be blended ere long into one simpler theory.

The first is the theosophic, which teaches that

through successive embodiments a soul has reached a culminating point along a line of special development.

The spiritualistic view is that direct inspiration from the spiritual world accounts for the phenomena. When these two views are united Spiritualists and Theosophists will have ceased to differ; for then the theory of repeated embodiments and that of inspiration will have been welded into one, and the conclusions reached will be that whenever one is prepared for it, the enjoyment of uninterrupted communion with higher spheres is assuredly his portion.

### "GIVE US A SIGN."

Synopsis of a Lecture upon the Above Topic Delivered Before the Spiritual Thought Society of New York, Feb. 17.

BY J. W. FLETCHER.

MR. FLETCHER addressed a goodly attendance at 108 W. 43d street on Sunday evening, Feb. 17. This demand [he said] has been that of all the ages; and vainly seeking an answer man has wandered from one phase of thought to another, in the hope of at last being gladdened by some demonstration which shall carry conviction along with it.

Spiritualism has, from the first, been compelled to occupy a position more or less aggressive to the accepted thought of the day. Instead of being welcomed as a harbinger of better things, it is looked upon as a disturbing element which is likely to antagonize the established beliefs, and thereby create unrest.

"These signs shall follow them that believe," does not apply to Spiritualism; it is compelled to prove its claim, in the face of the strongest opposition; and what is that claim? "That man is an immortal spirit, and that after death he is still an active factor amidst the scenes of his earthly life." The sign given in is proof of this claim, which, while of a general character, must be brought down to individual experience or it fails. The church can go back two thousand years and point to the handwriting on the wall and say, "behold God's presence," and instantly inspire belief; but the Spiritualist cannot point back a year or a day, to what happened then, no matter how intelligent the witnesses, and expect to gain credence. He is compelled to furnish fresh proof every day to every inquirer, for your facts are in this domain, not my facts, and each has a right to see for himself.

The time will come ere long when each individual will develop psychical power, just the same as now every one endeavors to educate the mind, and then will the demonstration of this universal law of life, of spirit-return, become common property. The sun will then dispel the dark shadow of error and doubt, and at last the day will have come wherein the destiny of the human soul will stand forth revealed to all mankind.

Mr. Fletcher followed his lecture with an interesting séance. F. H.

### How Jenner Got a Degree.

It appears that on Nov. 23 a correspondent wrote to the *Glasgow Herald* to inquire how Edward Jenner came to possess the M. D. degree, as there was no record of his having ever been at any college. The query seems to have attracted the attention of Dr. Hadwen, who thereupon contributed to our contemporary's columns in condensed form an exposure of that portion of the Jennerian false pretences, which alike for concentration and completeness is worth remembering. Writing in the issue of Dec. 3, Dr. Hadwen thus sets forth the history:

JENNER AND HIS QUALIFICATIONS.

HIGHBRIDGE, SOMERSET, Nov. 26, 1894. SIR: Will you kindly permit me to reply to the inquiry in your issue of the 23d inst. concerning the professional qualifications of Edward Jenner, the "discoverer of vaccination." He was apprenticed to a surgeon and apothecary named Ludlow, of Sodbury, near Bristol, and at the completion of his apprenticeship, when twenty-one years of age, was sent for two years with Dr. John Hunter of London, better known as a naturalist than as a medical man, and whose assistants had to devote most of their time to work connected with his particular hobby rather than to patients. In 1772, when Jenner was twenty-three years of age, he started practice in his native village of Berkeley, where his father had been for many years vicar; but although he at once styled himself surgeon and apothecary, he took out no diploma that warranted the assumption. As medical examinations were not then compulsory, Jenner evidently judged them a superfluity; he preferred profiting by the easy-going style of those "good old days when George the Third was King," and which allowed a latitude that medical students of the present day look back upon with envy. In 1792, twenty years after commencing practice, he appears to have taken, for the first time, to the advisability of obtaining a medical qualification, so he applied to the University of St. Andrews for the honorary degree of Doctor of Physic, which cost him £15—nothing more. In 1789, however, thanks to the support of his old master, John Hunter, he had been elected a Fellow of the Royal Society upon the very questionable merit of an original paper concerning the cuckoo which contained a few commonplace facts already well authenticated, but which for the most part was a tissue of absurdities and reckless imaginative freaks such as no scientific man of the present day would give passing heed to. In 1813, evidently dissatisfied with the only medical degree he possessed, Jenner applied to the University of Oxford for its honorary degree, of M. D., and after several fruitless attempts he succeeded in obtaining it. Waxing bold by his success, he next applied to the Royal College of Physicians of London, in the hope of securing their diploma on the same easy terms; but although he presented his Oxford degree as an argument in his favor, the authorities considered he had obtained quite enough "on the cheap" already, and to the last they sternly refused admittance to this less than ordinary, and very disappointing man. But for the letters F. R. S., following his name, combined with the despair of the profession at the breakdown of the inoculation remedy for smallpox, Jenner's so-called "discovery" of vaccination would have been left where Jenner himself found it, viz., as a crude superstition of the Gloucestershire dairymaids. "We are told Jenner was 'a great thinker,'" "a great student"; we are frequently reminded of "his patience, his caution, his modesty"; the manner in which he dressed up the folk-lore of his neighborhood with a scientific garb, dubbed cowpox disease by a brand new name, and palmed the whole thing off upon the profession and the public as "the result of years of patient and anxious scientific investigation," is spoken of as a "masterpiece of medical induction." But when we turn the fierce light of history upon this strange page of medical fatuity, we find we have to do with a man who, as Dr. Charles Creighton has well put it, was "vain, petulant, crafty and greedy, and who had more of grandiloquence and bounce than of solid attainment." "It may be that our standard is higher now," "It may be that his classical work on the 'Natural History of Cow-pox and Vaccino Syphilis,'" "but I am bound to say that when I did come to study thoroughly Jenner's three essays on cow-pox inoculation, I seemed to find myself dealing with reasonings which were anything but masterly, and with a writer who was never precise when he could be vague, and was never straightforward when he could be secretive." Sir John Simon has told us in a flourish of panegyric that for thirty years—from the period of commencing his apprenticeship—this unqualified country practitioner "incessantly thought, and watched, and experimented on the subject" of vaccination. But what are the facts? Until the year 1794—i. e., twenty-four years after starting in practice—Jenner had never made a single experiment in regard to it, and then simply repeated an operation that an old farmer had performed on his wife and family some twenty years before. He did not experiment again until the middle of March, 1798,

just a few weeks before going to press with his *Inquiry*, and without waiting even to see the results of these experiments, or of proving them, he rushed off to London to get his paper printed—a paper which presented a trite specimen of irrational dogmatism and adventurous speculation which are ever the fruit of stupidity and ignorance. Science there was none; every attempt to dignify the legend by such a name has, after a hundred years' experience, ended in a signal failure. The wild statement upon the basis of which Jenner received his reward of £20,000 has been proved by experience to have been nothing but a fraud. The closing years of Jenner's life were years of misery, as instances of the failures of the vaccine fished to ward off or even modify smallpox increased and crowded round him. The excuses he so glibly provided to meet emergencies failed to dispel the gathering clouds of discontent and annoyance expressed upon every hand. "Never was I involved in so many perplexities," wrote the disconsolate man to his friend Gardner on Jan. 28, 1823, and within two days of that last recorded sentence he passed suddenly away.

I am, etc. WALTER R. HADWEN.

L. R. C. P. L., M. R. C. S. E., L. S. A.

It seems hardly credible that at the very time when this and other letters in the *Glasgow papers* were setting forth the origin of vaccination, our friend, Mr. S. Brown of that city, was just then receiving a letter from Mrs. McKirdale, informing him that her husband—who never bought a bogus degree, nor obtained an F. R. S. by false pretences about a fabulous cuckoo—was there brought before the sheriff for the fourth time for the non-vaccination of his children; and, failing the payment of the fine imposed, was committed to gaol. What a mockery it all is! The impostor and charlatan rewarded with piles of gold and honored with statues; and the honest and conscientious man sent to gaol for refusing to purchase from the other his wares alike dirty and deceitful.—*The Vaccination Inquirer* for January, 1895.

## 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.

### Massachusetts.

LYNN.—T. H. B. James writes: "The Spiritualists of Lynn Society held services at 33 Summer street, Thursday evening, the 15th ult. Exercises commenced at 8 o'clock with a beautiful song by Miss Amanda Bailey of Salem. Dr. Charles F. Faulkner presided, and introduced the veteran lecturer, Mrs. A. H. Luther of Indiana, whose subject was 'The Origin of and the Power which Syndicates Hold Over Labor, and Its Application to the Present Times.' Mrs. Luther showed her ability as master of the subject under consideration. She said the occasion is one of momentous importance to the people of this country. In this age of syndicates we should look to the causes."

She spoke in detail of the growth of the money power, and of monopolies, and of the rights of the laborer; she proceeded to discuss the remedy to be applied, which, in the opinion of her guides, was the issue of money for bonds and the curtailment of immigration for twenty years. The lecture was well received by the large audience.

At Mrs. Dr. M. K. Dowland's spiritual meeting, 130 Market street, Tuesday evening, the 12th ult., Mrs. Luther gave a fine lecture on 'The Power of Spiritual Thought.' Sunday, at 2:30, she took her subjects from the audience, all of which were handled in a masterly manner. In the evening she spoke on 'Religion, Spiritualism and Mediumship,' giving one of the grandest discourses ever heard in Lynn."

LYNN.—G. W. Fowler writes: "The announcement that Mrs. Juliette Yeaw of Leominster, Mass., would occupy the desk at Cadet Hall, 28 Market street, Lynn, Mass., the 17th ult., called out a large audience, composed of many old friends and admirers, and others who have known her by reputation only."

The exercises were opened with a solo by Pres. Kelly, who introduced the speaker in well chosen words. Mrs. Yeaw, after offering an invocation, prefaced her lecture by a feeling allusion to her platform work in our city in days gone by, and of the valuable services and transition of those who had been our co-workers during those years of her ministrations among us. She then announced as her subject, 'What is Spiritualism, and what are its demands to-day?' She gave a very concise elucidation of what Spiritualism is, and what are its demands upon its believers and workers. While she criticised the dogmas of the church and theology, she spoke in praise and commendation of the methods employed in systematic efforts in reaching the minds and hearts of its votaries, inspiring them to concerted action, which had built up an organization of strength, that it might be well for us to follow, for the accomplishment of great good for our Cause. She paid a glowing tribute of love to those who had labored so faithfully in behalf of our Cause, now fast becoming popular, and meeting with full acceptance at the hands of our most scientific and scholarly minds in all professions. Mrs. Yeaw referred with a great deal of feeling to those unfortunates who were weak in their moral forces, giving scientific reasons therefor, and urging her hearers to the grains of gold which should be enduring, leaving the dross to perish, and to so correct the discrepancies in their own lives that their influence may be the greater upon the lives of others, summing up in words scintillating with intellectual brilliancy.

W. H. Rollins, President of the Spiritualist Society in Marblehead, was then introduced, who made very interesting remarks, followed by numerous tests and personal communications, all being fully and gratefully recognized. Mr. Rollins has an enviable future before him as a platform test-medium.

In the evening Mrs. A. H. Luther spoke in Clerk's Hall.

The exercises were opened by a vocal duet acceptably rendered by President and Mrs. Kelly, Mrs. Cross of Saugus accompanist. After an invocation the guides announced as their subject, 'Wealth: Which Shall It Be, a Servant or Master?' For over an hour she held the close attention of the audience, while in thrilling word-pictures were depicted the evils existing in our social, political and financial systems, all operating against the best interests of society and the business world at large. The lecture closed with a high tribute to woman, and recognizing in her influence more largely developed morality and spirituality, in the solution of these weighty problems which affect the welfare of the human race.

Many friends pressed forward to the platform at the close to congratulate her upon her admirable effort, and express regrets that her engagement with us was limited to only one Sunday."

BROCKTON.—*The Enterprise*, in reporting W. J. Colville's lecture there, 13th ult., says among other excellent things:

"Mr. Colville spoke in Joslyn Hall, Wednesday evening, on 'Mental and Spiritual Healing.' The speaker said that discoveries have shown that man's inherent powers are vastly greater than is generally supposed or suspected. Spiritual Science is not limited to any class or age. In ancient times it was a function of the prophets and elders both to teach and to heal. Mr. Colville made a plea for the inherent perfection of human nature in its purity. Man has, as God's own child, absolute control over all external things through his divine humanity and human divinity. Mental susceptibility and lack of will power he characterized as the radical cause of disease. He argued that man should exercise his individuality rather than succumb to the conventionalisms of the crowd, showing the connection between health and the observance of the divine law, while controverting the saying that 'the good die young.' We, and not our divine author, are responsible for our destiny, and the wise man rules his stars, the foolish

man obeys them. The will is the great factor of man's success, placing before one the ideal desired. To attain anything, bring your will to bear upon it."

The lecture was greatly enjoyed by the audience."

BOSTON.—S. H. Nelke informs us that the wife of Mr. E. J. Bowtell has made pencil drawings of spirits during the meetings held at Harmony Hall, some of which were recognized as excellent likenesses. This phase will be welcomed by societies engaging public mediums, as Mrs. E. J. Bowtell has declared her willingness to accompany her husband wherever their services are required.

Dr. Nelke further says that he has received a letter from Lincoln, Neb., stating that owing to the depressed business conditions there mediums cannot obtain engagements sufficient to warrant a change of residence from other sections of the country.

LYNN.—Dr. Arthur Hodges writes, under date of Feb. 15: "In Bro. G. W. Fowler's letter of Feb. 3 he speaks of Mr. F. A. Wiggins, Mrs. May S. Pepper of Providence, R. I., and Drs. Hodges and Faulkner in such a way that one might receive the impression that they all appeared at the same hall. Mr. F. A. Wiggins was present at Cadet Hall, and the others mentioned at Clerk's Hall, under the auspices of the First Spiritual Society of Lynn, T. H. B. James, Manager, which has no connection with the Cadet Hall Society. Mrs. May S. Pepper was engaged by Mr. James, and her next appearance in Lynn will be at the same hall, 33 Summer street, in connection with Drs. Hodges and Faulkner."

### New York.

NEW YORK CITY.—"Mrs. K. L." writes: "Will you please give me space in your paper to acquaint your readers with the lasting impression our speakers are making at Carnegie Hall?"

The Society is presided over by the much esteemed President, Henry J. Newton, and his devoted, enthusiastic wife, who keep open their home to entertain our tired wanderers, always awaiting their coming with welcome and pleasure, thereby making their stay enjoyable and restful.

We have with us from month to month the finest talent in the field, and I find the speakers attach themselves very closely to the hearts of their listeners.

During the present month [Feb.] Prof. W. F. Peck is ministering to us, and this being his second call since Oct. 1, you can readily see how fully he is appreciated in New York. He is a man of a scientific turn of mind, a profound thinker and great student, one of the most able speakers on the spiritualistic rostrum, and we find the numbers increase at each succeeding lecture.

Of Lyman C. Howe, who was with us during the month of December, what can we not say in his favor? He is one of our choicest speakers, with high aspirations and true nobility of soul.

During January Mrs. Helen Stuart-Richings favored us with her genial presence. She is a fluent speaker, with a charming personality, and has gained the admiration of all her listeners.

I trust all these workers may see the day of larger opportunities (they seem to be toiling in so unpopulous a field), and may their wisdom and thought, like sweet blossoms, send forth their fragrance to the world at large."

[Mr. Herbig sends additional facts regarding the work accomplished at Carnegie Hall.]

"Prof. W. F. Peck's discourse of the 10th ult. on 'Sin and Sinners' was exceedingly instructive, elevating and eloquent. In the afternoon the exercises opened with remarks by our President, H. J. Newton. Mrs. Florence White, under control of 'Dewdrop,' gave some remarkable tests to a number in the crowded audience, which were fully recognized and appreciated. Dr. L. Freedman, the Australian clairvoyant, diagnosed the cases of several in the audience, which were verified, and acknowledged to be correct. Dr. E. N. Wright of New York indorsed Dr. Freedman. Such a statement coming from Dr. Wright, who is a member and lecturer of various medical societies in New York, should have great weight to abolish the obnoxious laws that the bigoted regulars are trying to have passed by the Legislatures of the different States in this so called free country."

In conclusion let me say to the small societies that wish to grow in knowledge, to get lecturers like Bro. Peck's class, because he can reach the greatest skeptics. New York will be sorry to lose him, although we have had him with us three months."

OTSEGO.—F. E. Pierce writes: "Geo. F. S. Twilight is giving evidence of his healing powers, making a tour of this part of the country, and creating an interest wherever he goes. I find him to be a gentleman, and a healer of considerable note."

SARATOGA SPRINGS.—Lazro writes: "The First Society of Spiritualists had, Feb. 17, Miss Georgie Reynolds of Lansingburg, N. Y., as a test medium. Over seventy-five descriptions were given at each service, clear, and of best satisfaction. She was engaged for Sunday, the 24th, and may occupy our platform during the month of March. I would say to all societies in want of a good test medium, to give her a trial."

Mrs. Helen Temple Brigham we have once a month, and she is a decided favorite with our people.

For the month of April, George V. Cordingley of St. Louis is engaged and will be one of the speakers at our anniversary, which will take place on Sunday, March 31. We are already making preparations for a fine affair. "The best talent will be secured for the occasion."

Our society is very harmonious, and the fruits of 1895 I hope will yield abundantly."

### District of Columbia.

WASHINGTON.—Nellie E. Dashiell writes: "It is with sincere gratitude, as well as with pleasure, that I am able to report a great change in the popular current of thought in these grand old communities of Wicomico and Somerset, since three years ago when I first unfurled the Banner of Spiritual Philosophy, under bitter protest, to a people seemingly impregnable in their allegiance to the belief of their forefathers. Intelligent, clannish, conventional and conservative in the extreme, it seemed at first impossible to stem the tide of prejudice, bigotry and superstition."

The old community of Somerset was my birthplace, and also that of my ancestors as far back as 1664. They were the first vestrymen of the old English brick church on the Wicomico river, near Salisbury and Princess Anne, built in the early part of the eighteenth century, still standing and the pulpit in excellent repair. I know you will say at this point that subscriptions to the good BANNER do not come very fast from that section of the country, but be patient, the light will shine more and more. On my last visit I found one of the most Orthodox families in the township of Salisbury, to whom I had sent my copy of THE BANNER for months, now a regular subscriber, and in possession of many of your publications. One of its members frankly admitted that he had become more interested in it than in any other type of literature."

### Maine.

BATH.—Thomas L. Ward, Sec'y., writes: "The People's Society of Psychological Research had with them as speaker and medium on Sunday, Feb. 17, Dr. C. H. Harding of Boston, who lectured in City Hall. The attendance in the afternoon was small, but in the evening the hall was well filled, representing some of our most prominent and intellectual men, who at the close of the lecture complimented Dr. Harding on the pleasant and instructive manner in which he had demonstrated the principles of Spiritualism. Nearly all the tests were recognized by the audience."

### Canada.

CEDAR SPRINGS.—"J. J. S." writes: "There appears to be considerable agitation in

this part of the country on the merits of Spiritualism just now. There is a little girl through whose mediumship certain phenomena have occurred. Wherever she is, whether in her home or in her neighbors' houses, sounds are heard on the wall, and answers to questions have been obtained. The manifestations have occasioned much inquiry."

In recalling old times I remember well my visit to my brother in Boston, in 1878. I was interested in THE BANNER OF LIGHT Free Circle, several of which I attended. I also called on Mrs. Emma Harding Britten, who stayed at my house when she lectured in London, Can., and was pleasantly received."

Pure Rich Blood is essential to good health, because the blood is the vital fluid which supplies all the organs with life. Hood's Sarsaparilla is the great blood purifier.

Hood's Pills are purely vegetable, harmless, and effective, do not pain or gripe.

### The Anti-Toxine Fad.

T. A. Bland, M. D., has an article in the *Washington Post* of the 18th ult., in which he expresses doubt as to the efficacy of the new serum for diphtheria. The article reads:

Editor Post: My attention having been called to a speech of Senator Gallinger on the appropriation of \$20,000 to be used by the health department in propagating and distributing anti-toxine, I beg to invite, through your journal, the attention of the general public to some of the Senator's criticisms upon this new medical fad. He began by saying: "It is a well-known and generally acknowledged fact that medicine is not an exact science." Indeed, it was not so very long ago that good old Dr. Rush declared that "the science of medicine is the art of guessing," and facts go far toward justifying that statement.

We all remember when bloodletting and calomel were the sheet-anchors of medical practice. It is also on record that some of the leading physicians have declared that "bloodletting had destroyed more lives than war, pestilence and famine combined."

The modern idea in medicine is that most diseases are due to bacteria, bacilli, spores, etc., undiscoverable except in the laboratory of the chemist and bacteriologist. Of late years we have had all sorts of pretended discoveries in that line. A few years ago Dr. Brown-Séquard's "Elixir of Life" was a seven-days' wonder, when it disappeared from view.

Koch's lymph, recently heralded as a cure for consumption, was indorsed by leading members of the medical profession in this country and Europe, but was soon abandoned as worthless. Many other illustrations could be given.

If we believe what is now being said by scientists on the subject of bacteria, we would neither eat, drink nor breathe, but would encase ourselves in hermetically sealed coverings in self-defense from the ravages of these enemies of human life. Diphtheric anti-toxine is now engaging the attention of the medical profession. Beyond doubt, a large proportion of the profession believes that this so-called discovery has great merit. I prefer to wait before giving it unqualified indorsement. It is already declared to be of no value by some physicians of world-wide reputation. Here the Senator quotes Prof. Houseman of Berlin, Assistant to Prof. Virchow, who came out strongly against the claims set up for this new remedy.

The Senator could have quoted as strong statements from Virchow himself, also from Gottstein, Sleich and Rosenbach. Senator Gallinger closes his speech with these words: "I trust anti-toxine may become an established cure for diphtheria (a disease, by the way, which under favorable conditions and intelligent treatment is far from being as fatal as is sometimes represented), but I feel bound to express grave doubts on that point. On the contrary, I expect to see it in due time relegated to the tomb that already contains thousands of boasted medical discoveries, which, after a fair trial, have been declared worthless, if not absolutely harmful."

Senator Gallinger's remarks on anti-toxine deserve special notice and respect by reason of the fact that he is himself a physician of distinction in his own State, New Hampshire.

That eminently Orthodox medical journal, *The American Practitioner*, says: "But alas! There is nothing new in this alleged discovery; nor has it been proved that anti-toxine stands upon any better basis to-day than Pasteur's similar attenuations of Koch's tuberculin. Let us not forget that the real millennium must come through the perfect work of hygiene. It would be well for those who claim so much for anti-toxine, 'id omni genus,' to remember that yellow fever and cholera can be barred out of the country, that tuberculosis can be stamped out of existence, and that when politicians, socialists and moralists come to be as much in earnest in matters that make for the physical good of man as they are in material prosperity, disease will be wiped out."

*The Health Monthly* says: "All our previous experience with foreign fads originating in laboratories of 'medical science' justifies us in doubting their utility, and refusing to subject ourselves or patients to the dangers of experimenting with them, especially with those which originate in what Dr. Alexander Wilder has so appropriately called 'disease-mongering.'"

As *The Homeopathic Envo* said of the failure of Hoffer's cholera vaccination: "In time perhaps even scientific men will learn, what seems plain to the simple-minded, that poisoning the blood is not the road to health. But the mania for this sort of thing is raging, and probably must run its disastrous course."

Surely the time will come when physicians will learn that disease cannot be cured by poisons, obtained from the mineral, the vegetable or the animal kingdom.

T. A. BLAND, M. D.

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

### New Publications.

PESSIMISM, SCIENCE AND GOD. Spiritual Solutions of Pressing Problems. A message for the day. By John Page Hoppes. Paper, pp. 71. London and Edinburgh: Williams & Norgate.

This is a series of papers written in the essay style, every one of which has thought, beautiful expression and marked intelligence to commend the collection. It is an interesting compilation, a great deal of good sense and able argument being woven in the small space which forms this little treasure volume. It will set many to thinking, while it will convince those who are still unsettled in views expressed in this book. It cheers the down-hearted, gives hope to the suffering, presents a living God to the seeker after light, and leaves a most beautiful impression upon the mind.



THE ONLY PERFECT Substitute for Mother's Milk. Denver, Colo. Gentlemen:—I can attest the good qualities of Mellin's Food, for I have as healthy and strong a baby as one could wish. She has always eaten Mellin's Food. Yours truly, Mrs. H. R. CURR. San Jose, Cal. Sir:—I am using Mellin's Food, and I agree with my baby. It is the most satisfactory I have tried, and I am well pleased with it. Mrs. FRANK W. WILSON. SEND for our book, "The Care and Feeding of Infants," mailed Free to any address. Doolittle-Goodale Co., Boston, Mass.



Pearls.

And quoted odes, and jewels five words long,  
That, on the stretched fore-finger of all time,  
Sparkle forever."

The wealth of a man is the number of things which  
he loves and treasures, which he is loved and blessed  
by.—Thomas Carlyle.

THE PINE AND THE PALM.

A pine-tree standeth lonely  
In the North on an upland bare;  
It standeth, whitely shrouded  
With snow, and sleepeth there.  
It dreameth of a palm-tree  
That far in the East alone,  
In mournful silence standeth,  
On its ridge of burning stone. —Heine.

To be full of goodness, full of cheerfulness, full of  
sympathy, full of helpful hope, causes a man to carry  
blessings of which he himself is as unconscious as a  
lamp is of its own light.

Greatly begin! Though thou have time  
But for a line, be that sublime—  
Not failure, but low aim is crime. —Lowell.

We should avoid with our utmost care, and use our  
utmost endeavors to remove, sickness from the body,  
ignorance from the mind, pride from the heart, the ap-  
petites, discord from our families, and excess from all  
things.—Pythagoras.

The possible stands by us ever fresh,  
Fairer than aught which any life hath owned.  
—Jean Ingelow.

We have only to do our work, and wait for the tri-  
umph of Truth, which is one of the attributes of and  
has the immortality of God, and He will take care of  
his own.—H. E. S.

And he who waits to have his task marked out,  
Shall die and leave his errand unfulfilled.

There is less misery in being cheated than in that  
kind of wisdom which perceives, or thinks it per-  
ceives, that all mankind are cheats.—Chapin.

Strive with the wanderer from the better path,  
Bearing thy message meekly, not in wrath.  
Weep for the trait that errs, the weak that fall;  
Have thine own faith, but hope and pray for all.  
—Oliver Wendell Holmes.

Darwin did more for mankind than if he had built a  
thousand hospitals. Voltaire did more than if he had  
built a thousand asylums for the insane; he will per-  
severe thousands from going insane.—Robert G. Ingersoll.

Build up heroic lives, and all  
Be like a sheathen sabre,  
Ready to flash out at God's call,  
Oh! chivalry of labor.  
Triumph and toll are twins; and aye  
Joy suns the cloud of sorrow;  
And 'tis the martyrdom to-day  
Brings victory to-morrow.—Gerald Massey.

Foreign Correspondence.

ECHOES FROM ENGLAND.

NUMBER FIFTY-FOUR.

Specially contributed to the Banner of Light by its En-  
glish Correspondent,  
J. J. MORSE.

Once again pen is in hand, after many attempts  
to indite a long-promised letter to the good  
BANNER OF LIGHT, and so, through its kindly  
columns, to once more hold converse with my  
friends across the sea. Some months have  
elapsed since my last communication appeared,  
and but for the stress of that strife for the  
bread that perisheth, combined with some  
slight physical ailment, my budget would long  
since have been dispatched. However, let me  
trust the proverb, "better late than never,"  
may hold good in this case, as in many others.

Among the recent notable events in our  
ranks, over here in Britain, has been a second  
lecture tour, made by Florence Marryat, the  
world-known novelist, and daughter of the  
famous author, Captain Marryat. The lecture  
tour was organized for the deliverance of a  
remarkable lecture, entitled, "The Spirit-  
World," which the fair compiler delivered in a  
large number of our provincial cities and  
towns, and in two populous districts in the  
metropolis. A particularly marked feature of  
all the meetings was the respectful, not to say  
eager attention given to the statements of her  
experiences, which Miss Marryat narrated.  
The utter absence of sneer and cavil, even  
over the most astounding phenomena, was  
happy evidence of the great growth in public  
opinion, upon facts that have occurred dur-  
ing the past thirty years—a growth that the  
hard pioneer work that has been done by me  
diums, in all sections of social life, and their  
devoted supporters in and out of the form, has  
mainly assisted. Many an unobtrusive work-  
er, many a self-sacrificing friend of the angels,  
has mingled blood and tears in the making of  
the road, over which the present-day Spiritual-  
ist walks in comfort and security. The press  
were respectful in their reports, the audiences,  
as suggested, attentive and respectful, and,  
undoubtedly, much good was done. Mr. J.  
Fraser Hewes, of Nottingham, a particularly  
bright and progressive man, was the moving  
spirit in again organizing Miss Marryat's work  
for her, and every praise is justly due to him  
for the practical success achieved. Miss Mar-  
ryat will visit your shores this year, and  
doubtless American Spiritualists will be as  
much pleased as were their British brethren.

Miss Marryat's two works, "There Is No  
Death" and "The Spirit-World," have had  
phenomenal sales, and there is no doubt that  
these unique records of her experiences have  
opened up a new world entirely to the thou-  
sands of people who have perused her pages,  
while another equally marvelous and fasci-  
nating book, issued during the past year, "The  
Clairvoyance of Bessie Williams"—Mrs. Bessie  
Russell Davies—has created a widespread  
interest. Mrs. Davies-Williams is a private  
lady of means, with whom Miss Marryat has  
had many remarkable experiences. Though  
not a public, professional medium, Mrs. Davies  
has, by her mediumship, rendered invaluable  
aid to many inquirers, and certainly ranks as  
one of our most noted servants of the spirits  
on this side of the Atlantic.

The sensations of the past few months were,  
first, in the every-way-to-be-deplored termina-  
tion to the visit to Europe of Mrs. Williams,  
the materializing medium of New York City,  
and, secondly, in the allegations of fraud  
against Mrs. Annie Mellon, at the antipodes.  
Those who read both sides of the case as stated  
in "Light," as concerns Mrs. Williams, assert  
that our Parisian friends were justified, while  
the case as concerns Mrs. Mellon was, at worst,  
non-proven. There seems no help for these  
recurring difficulties, though possibly the only  
way to avoid them is to have definite test con-  
ditions, and to let each and every séance stand  
upon its own merits. Criminalization and recrim-  
ination are useless and senseless. Fraud, either  
human or spiritual, should be rigorously sup-  
pressed, but there is no good end served in  
making our press into a literary laundry. Mrs.  
Mellon is well and honorably known to the  
present writer, and she enjoys the unshaken  
confidence of numerous friends throughout  
this country. She has submitted to a rigorous  
testing since the charges against her, and the  
results have been so far entirely in her favor.  
During 1894 the white angel has been busy  
in our Cause, and two of our most noted  
editors have been called from earth-life to their

places in the spheres. First to receive the  
summons was Luther Oolby, who for so many  
years was the head and front of the BANNER  
OF LIGHT, and whose name was a household  
word throughout the world. For nearly twenty  
years the present writer counted him among  
his best of friends; was the recipient of un-  
numbered favors at his hands, receiving let-  
ters from him, ever couched in terms of genial  
sympathy and loving brotherliness. While  
others, who knew him longer and more in-  
imately, can also testify to that noble, fearless  
and faithful soul, who was father and friend  
to so many of the workers in our Cause. If  
good works are a man's best monument, then  
our departed friend has indeed a monument,  
broad and high and deeply based, more lasting  
than enduring granite or marble shaft. We  
cannot mourn him dead; he has only gone be-  
fore. "We, who are about to die, salute thee,"  
from the same arena where thou didst valiant  
battle for the right and true—to slightly vary  
the Gladiator's salute to the Caesars of old.

Then, just as the dying year was slowly ob-  
litting out its sluggish life, we here learned that  
one who was more than well known to us had  
"crossed the bar," that James Burns, founder  
of the "Spiritual Institution," editor and  
founder of the Medium and Daybreak, a pioneer  
worker, an able lecturer, a caustic writer, and  
a personality marked, strong and forceful, had  
gone to his place beyond. Alas! it must be re-  
corded, dying under a burden of disease, disap-  
pointment, pain and penury pitiable to con-  
template. Literally his all was spent upon the  
work he put his hands to; himself and family  
jointly suffering in the common wreck. We  
differed on public questions, widely differed on  
matters of public policy, but now our differ-  
ences are ended; the writer of these lines but  
remembers the hand that was stretched out to  
help him in the long years ago, when poor, un-  
known and struggling he was called by the an-  
gels to play his part in this marvelous drama of  
nineteenth century Spiritualism. And even as  
the writer trusts that his errors, failures  
and shortcomings may be leniently considered  
when he is no longer here to defend or explain  
them, so does he forget the differences, remem-  
bering James Burns as when first known, be-  
fore anxiety and disease, and the weary strug-  
gle against adverse fate, embittered a life that  
in spite of all was devoted to the common cause  
in which he did a mighty work.

In November last our esteemed and honored  
veteran, Emma Hardinge Britten, was called  
upon to part with her husband, and thus an-  
other noted person passed from among us. It  
was a sad blow, nobly borne by our sister, for  
Mr. Britten had been a great sufferer for a very  
long time. Doubtless, now the claims of care  
and nursing no longer exist, we shall have Mrs.  
Britten more frequently upon the rostrum, for  
she is still as vigorous as ever, both mentally  
and physically. She is to lecture every month  
at Liverpool, and will lecture in London—for  
the Stratford Society—in March, and is in-  
vited to address the "James Burns Memorial  
Meeting," which is to be held within a few  
days of her appointed London lecture.

Judging from a little booklet, "Isis Very  
Much Unveiled," by Mr. Garrett, and a larger  
work, "A Modern Priestess of Isis," translated  
from the Russian by Mr. Leaf, and published  
by the Society for Psychical Research, the The-  
osophical movement must be in a parlous state.  
Doubtless those lofty-minded quasi-Spiritual-  
ists, who saw in the new cult something so very  
superior to Spiritualism, and its mediums and  
spirits, will presently feel that their sense of  
superiority was a trifle ill-timed and out of  
place. How the wise immortals must have  
smiled as they saw the slow unwinding of the  
theosophic "great sea serpent," with its  
"rounds," its "astral light," its "karma," its  
"spooks," its "shells," its "mahatmas," its  
"precipitations," and what not other marvels. (?) Per-  
sonally the writer never felt the slightest an-  
xiety that Theosophy would or could extinguish  
Spiritualism—for FACTS outlast all theories, no  
matter how plausible they may be.

A Conference of Spiritualists is announced  
to be held in London during the month of May  
next. The initiative has been taken by the  
London Spiritualists' Alliance, and the coop-  
eration of the various London Spiritualists'  
Societies has been secured. The affair is to be  
opened with "a religious service" in St. An-  
drew's Hall, Sunday evening, May 12, con-  
ducted by Mr. J. Page Hopps, the well-known  
Unitarian minister. The Conference proper  
will be held in the Portman Rooms, on the after-  
noons and evenings of the two following days.  
The objects of the meeting are to listen to the  
reading of papers, and participate in their dis-  
cussion, upon various subjects of interest to the  
spiritual movement, the readers of the papers  
being: Messrs. E. W. Wallis, editor of *The Two  
Worlds*, Thomas Shorter, Alfred Kitson, Hon.  
Sec. British Spiritualists' Lyceum Union, J.  
Traill Taylor, editor *British Journal of Pho-  
tography*, J. Robertson, President Glasgow  
Spiritualists' Association, S. S. Chiswell, Presi-  
dent Spiritualists' National Federation, and the  
present writer; while the conference will close  
with answers to questions by Mrs. Britten. A  
grand conversation will be held on the third  
evening of the gathering.

As it is now quite a number of years since  
any similar assembly was held in the metrop-  
olis, there is little doubt about the impending  
Conference being a great success.

And now, in closing, just a word of greet-  
ing to our new editor, Bro. John W. Day, who so  
worthily succeeds his predecessor. Long may  
he continue to wield the pen of chief, and ever  
may THE BANNER'S friends attest their sym-  
pathy by loyally sustaining him through an  
ever-enlarging subscription list. THE BAN-  
NER has done and is doing a great work. Sup-  
port it, help it to do better, and better still.  
Wherever Spiritualism is known there is THE  
BANNER to be found. May you, my good  
brother, receive that full support that shall  
carry you safely on, and enable you to con-  
tinue the dispensation of that food for mind  
and soul with which your pages are ever so  
richly freighted.

Morse's Hotel, and Spiritualists' Head-  
quarters, 26 Osaburgh street, Euston  
Road, London, N. W., Feb. 5, 1895.

March Magazines.

THE MAGAZINE OF ART.—The current number  
opens with a photograph, "Ophelia," in which  
Shakespeare's character is seen braiding Margherites  
into her long tresses, while she seems in a reverie.  
Other full-page engravings are "Under the Empire"  
and "Reverie," the latter being strikingly attractive.  
Of the literary part, Claude Phillips describes four  
winter exhibitions, and illustrates them liberally.  
"The Architecture of Theatres—What It Has Been  
—What It Ought to Be," is by Gustave Redon. Prince  
Bolidar Karageorjevitch writes of Adolphe Schreyer.  
F. G. Stevens tells about Mr. Yerkes's collection at  
Chicago, and has the second installment relating to  
the old masters. "Pen Drawing and Pen Draughts-  
men" is a review. Rev. J. Middleton Macdonald has  
an article on "Orissa, the Holy Land of India," pre-  
ceding "The Chronicle of Art," which is timely and  
interesting. There are many illustrations in this  
number. The Cassell Publishing Co., 31 East Seven-  
teenth street, N. Y.

THE QUIVER.—"When the Heart is Young," is the  
pretty frontispiece of the Spring number. Of the  
reading articles are the following: "Some Profes-  
sional Deceivers," "American Quakers," "Mission-  
ary Ships," "Mademoiselle de la Poste," "The Can-  
dlestick and the Olive Trees," "Mr. Clifton's Cou-  
rage," "A Day in the Life of a Bishop." The serial,  
"August Vaughn's Window," has a large installment,  
and "For Poorer, for Richer," comes to an end.

THE INDEPENDENT PULPIT.—J. P. Richardson  
opens the number with "Illusions, and the Comfort  
to be Derived from Them." J. M. Wheeler has a pa-  
per on "Hypocrisy." Edward S. Grant writes of  
"The Music of the Spheres." A. S. Gray has an ar-  
ticle on "Bigotry." D. MacKay writes of "Hylo-  
idealism." H. Wettestein gives utterance to his views on  
"Gnostology." There are many other interesting pa-  
pers. J. D. Shaw, Waco, Texas.

Minard's Liniment is a wonderful flesh-healer for  
man or beast, quickly extracting the pain and healing  
up the wound.

A Valuable Book on Nervous Dis-  
eases in any address by  
FREE  
RENE E. KONIG,  
FOOT WAY, LIND.  
Dec. 22.

WASHINGTON.

Only a baby, fair and small,  
Like many another baby son  
Whose smiles and tears came swift at call,  
Who ate and slept and grew—that's all—  
The infant Washington.

Only a boy like other boys,  
With tasks and studies, sports and fun,  
Fond of his books and games and toys,  
Living his childish joys and joys—  
The little Washington.

Only a lad, awkward and shy,  
Skilled in handling horse and gun,  
Mastering knowledge that, by-and-by,  
Should aid in his great and high—  
The youthful Washington.

Only a man of finest bent,  
Hero of battles fought and won,  
Surveyor, General, President,  
A people's pride, an honored son—  
The patriot Washington.

America's most honored son—  
Why was he formed above other men?  
Tell me what was the secret then,  
His name on every tongue and pen—  
The illustrious Washington.

A mighty brain, a will to endure,  
Passions subdued, a slave to none,  
A soul that was noble, brave and pure,  
A faith in God that was held secure—  
This was George Washington.

—School Moderator.

In Memoriam.

At Kelley's Island, Lake Erie, on the morning of  
Jan. 31, ADDISON KELLEY passed to the higher life,  
in the eighty-fourth year of his age.

Peacefully he passed away, with an unshaken faith  
in continued life and a reunion with the loved ones  
gone before. He has been an ardent Spiritualist from  
the time of the earliest manifestations at Hydeville.  
For more than forty years Spiritualism has been as a  
lamp to his feet and a light to his path, and he walked  
the valley day by day with firm feet, and an abid-  
ing faith, such as only those have who are fully ac-  
quainted of the reality of things not seen, and are con-  
fidently expecting to join the loved ones on the other  
side, from which, with quickened power and resur-  
rected life, he will return to the waiting ones here,  
and prove to them that he has awakened from his  
earthly death.

Through his long life he has been a great reader,  
and his mind was stored with useful information,  
which he could call up as occasion required, and the  
great variety of subjects upon which he could con-  
verse intelligently was most amazing. He retained  
his mental faculties undimmed to the last.

The literature of Spiritualism was to him a consoling  
source of delight and satisfaction. He has been an  
interested reader of the BANNER OF LIGHT since its  
first publication, and he will be remembered by some  
of the earliest speakers and mediums, who have by  
his invitation visited the island and made his house  
their home.

He loved children and was always lenient with  
them, granting them abundant avenues in which to  
exercise their activities. A local notice says of him:  
"When a subscription was taken up, Mr. Kelley was  
one of the first to contribute, and many a poor person  
has been the recipient of his generosity."

The deceased was the eldest son of the late Datus  
Kelley, one of the early settlers of Rockport, Cuya-  
hoga County, O., not far from the now prosperous and  
beautiful city of Cleveland, and was the first white  
male child born in the county. His father, in company  
with a brother for whom the island was named, pur-  
chased it when it was covered with a dense growth of  
red cedar timber.

Mr. Addison, then a young man, came to superintend  
the cutting and shipping of the timber to market. He  
chose to remain, and has been a resident of the island  
for more than sixty years, acting in every capacity  
of the brother for whom the island was named, as a  
school director, and it was mainly through his efforts  
that the "Cable Telegraph Company" was formed,  
he acting as one of the directors up to the time of his  
decease. He was identified with the improvement  
and settlement of this island town, and lived to see it  
under a state of high cultivation, and people with  
more than one thousand intelligent and industrious  
inhabitants.

He erected, many years ago, a large and commodi-  
ous stone house, which is his first conspicuous object  
that is noticed from the deck of the steamers as they  
glide in from the mainland to deposit their freight  
and passengers at the island dock, and from the broad  
porches of this magnificent residence, which is accorded  
with a greater hospitality than that accorded to any  
other in the county, can be seen the different  
water-craft, and all that passes to and from the lake.  
It will long be a landmark and reminder of him who  
dispensed his generous hospitalities to both friends  
and strangers and people of every variety and shade  
of belief.

The community manifested its respect by filling his  
large house, in which the funeral services were held,  
listening with profound attention to the writer as she,  
through her inspired utterance, faithful to a promise,  
expounded the faith that was so dear to their friend  
and fellow townsman. He wanted no ostentatious  
display, and none was made. A few flowers, carnations,  
roses, callas and smilax were brought and ar-  
ranged by friendly hands. His work was finished,  
and he waited patiently for his summons.

We mourn not that the angels have taken home the  
weary waiting one, for we know that he, with other  
loved ones, will watch for our coming, and meet and  
greet us on the other side, when we, like him, have  
laid aside the mortal, and "put on immortality."  
E. ANNE HINMAN.

Dr. Blank's little daughter Margaret, whose doll  
was suffering from an attack of "teeth trouble," in-  
formed her grandmother that she was very anxious,  
and that she had taken the baby to papa's office for  
medicine. "And what did papa say?" asked grand-  
mamma. "Was it acornite or belladonna?" "He  
said, 'Three dollars,'" replied Margaret gravely.—Ex.

A propos of Feb. 22, "an almanac" remarks:  
The inability of George Washington to tell a lie left a gap  
in our national system that his fellow-countrymen  
have since used every exertion to fill.



Lydia  
E.  
Pinkham's  
Vegetable  
Compound  
CURES

Irregularity,

Suppressed or Painful Menstruation;  
Weakness of the Stomach, Indigestion,  
Bloating, Flooding, Nervous Prostration,  
Headache, General Debility, Kidney Com-  
plaints in either sex. It will relieve

Backache, Faintness,

Extreme Lassitude, "don't care" and  
"want-to-be-left-alone" feeling, excita-  
bility, irritability, nervousness, sleepless-  
ness, flatulency, melancholy, or the  
"blues." These are sure indications of  
Female Weakness, some derangement of  
the Uterus, or

Womb Troubles.

Every woman, married or single, should  
own and read "Woman's Beauty, Peril,  
Duty," an illustrated book of 30 pages,  
containing important information that  
every woman should know about herself.  
Sent on receipt of 2-cent stamp.

All druggists sell the Pinkham medicine. Address in  
confidence, LYDIA E. PINKHAM MED. CO., LYNN, MASS.  
Lydia E. Pinkham's Liver Pills, 25 cents.

Chastity.

Its Physical, Intellectual and Moral Advantages.

BY M. L. HOLBROOK, M. D.

This work is especially written for that large class of per-  
sons who wish to know what science and ethics and hygiene  
have to say about the subject of chastity. It is a book of  
CONDENSED CONTENTS.—Chap. I. What is Chastity?  
2. Does Chastity Injure the Health? 3. Advantages of Chas-  
tity. 4. The Great Advantages of Chastity. 5. Chastity and  
Children. 6. Chastity and Virtue. 7. What the Sexual In-  
stinct has Done for the World. 8. The Cure.  
The book is chastely and beautifully printed—a work of  
art and beauty.  
Price 25 cents.  
For sale by COLBY & RICH.

AN ALDERMAN CURED.

Dr. Greene's Nervura is the Best and Surest  
Spring Medicine. Mr. Crouch and Editor  
J. C. Gere, in the Daily Hampshire Gazette,  
Give This Wonderful Remedy a Glowing  
Tribute.



ALDERMAN CHAS. S. CROUCH.

The editorial columns of the Northampton (Mass.)  
Daily Hampshire Gazette of Dec. 28, give the partic-  
ulars of the remarkable cure by Dr. Greene's Nervura  
blood and nerve remedy, of Alderman Charles S.  
Crouch, one of Northampton's ablest and best-known  
statesmen.

Editor J. C. Gere, of this leading newspaper, per-  
sonally investigated the facts of this wonderful cure,  
and his widely-read editorial states the details of the  
cure exactly as they occurred, giving Hon. Mr.  
Crouch's own words.

Following is the editorial in full:  
Learning that a great cure had been effected in Al-  
derman Chas. S. Crouch of Northampton, Mass., by  
Dr. Greene's Nervura blood and nerve remedy, a  
reporter took occasion to call on Mr. Crouch and talk  
with him about it, and, among the thousands of testi-  
monials given to this world-renowned medicine, none  
will be more widely read or give greater weight than  
this one, coming from so noted a man as Alderman  
Crouch.

Mr. Crouch is one of the plain, old-fashioned kind of  
men, outspoken, and always means just what he says.  
In conversation with Mr. Crouch, he said:  
"Last spring I did not feel in my usual health; felt  
as tired in the morning as when I retired; had no en-  
ergy or ambition to go about a day's work; no ap-  
petite with which to regain strength and energy. In this  
condition I worked along from week to week, thinking  
that after a while matters would right themselves, and  
I would feel like myself again. But to the contrary,  
I grew worse.

"Knowing that Dr. Greene's Nervura was not a pa-  
tient medicine, but a medicine put up from a prescrip-  
tion discovered by the doctor in his private practice, I  
resolved to try it. The first bottle helped me so much  
that I purchased another one, and even a third bottle,  
when, to my great joy, I found myself as well as ever  
I was in my life; and furthermore, have remained so."

In further conversation he said:  
"Dr. Greene's Nervura is a great medicine. There  
is no humbug about it! It was made to cure, and it  
does cure! No one need be afraid to use it."

Day by day he praises this wonderful medicine to his  
friends and neighbors, as the one sure way to regain  
their health.

RECEIVED FROM ENGLAND.

Raphael's Almanac

OR,  
The Prophetic Messenger and Weather Guide,  
FOR 1895.

Comprising a Variety of Useful Matter and Tables.  
Predictions of the Events and the Weather:  
That will Occur in Each Month During the Year.  
A LARGE HERCULEYPHIC.

By RAPHAEL, the Astrologer of the Nineteenth Century.  
Seventy-Fifth Year, 1895.

Seventy-Fifth Annual Address.  
Monthly Calendar and Weather Guide.  
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Raphael's Every-Day Oracle.  
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Table of the Moon's Signs in 1895.  
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Best Periods during 1895 for observing the Planets.  
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List of Herbs Under Certain Planets.  
The Crowned Heads of Europe.  
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has been a city he served for several years in its gov-  
ernment, and at the last election he received the lar-  
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and during the past few years has built some of the  
finest houses in the city. Both Mr. and Mrs. Crouch  
give Dr. Greene the praise of giving them a medicine  
that will cure and keep them well.

The word of this widely-known city government of-  
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ing weight with the public, but when we have added  
to this fact that the Northampton Daily Hampshire  
Gazette, a newspaper of the highest standing, vouches  
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states that he has personally investigated all the facts  
of the marvelous cure, there should be no hesitation  
by the people to use this great medical discovery, this  
wonderful curer of disease, Dr. Greene's Nervura  
blood and nerve remedy. It is a fact, no longer to be  
doubted, that this remedy cures—that it makes those  
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most certain cure for disease known at the present day.

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ISSUED WEEKLY

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Colby & Rich, Publishers and Booksellers, 9 Bowditch Street (formerly Montgomery Place), corner of Province Street, Boston, Mass., keep for sale a complete assortment of spiritual, progressive, reformatory and miscellaneous books at wholesale and retail.

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

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

In quoting from THE BANNER care should be taken to distinguish between editorial articles and correspondence. Our correspondence is published on the basis 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 guarantee of good faith. We cannot undertake to preserve or return canceled articles.

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

## Banner of Light.

BOSTON, SATURDAY, MARCH 2, 1895.

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

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

## New Trial Subscriptions!

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

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

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

## Volume Seventy-Seven!

The BANNER OF LIGHT commences with its issue for MARCH 9 its seventy-seventh volume—which means a course of continuous appearance (with one exception, i. e., at the time its establishment was consumed by the great fire in Boston, in '72), as a weekly advocate of the Spiritual Philosophy and Phenomena for over Thirty Seven Years.

Do the Spiritualists of this country and Europe realize this great fact in the history of the movement? It has been only through hard labor, and pecuniary outlay under tremendous pressure, that THE BANNER has been thus far kept at the masthead of the Cause, in the face of the conservative forces of popular, social and theological conditions.

Will Spiritualists everywhere, now rally to its assistance, and gladden the hearts of its publishers, by extending a pecuniary welcome to the NEW VOLUME which shall eclipse all former efforts?

There is no better way for Spiritualists to show their loyalty to the paper that has so long, and, as we think, faithfully presented the Truths of Spiritualism, than by becoming regular subscribers to THE BANNER. A subscription with the beginning of the new volume means much more than at any other time, and though the amount of money invested by a single individual is small, yet in the gross many such amounts mean a great deal. Let us have your names, friends.

We shall print in No. 1 of the New Volume: The opening installment of

## THE HEIRESS OF GROVE HALL, A ROMANCE,

BY CARLYLE PETERSILEA,

Author of "The Discovered Country," "Ocean-ides: A Psychological Novel," "Mary Anne Carew, Wife, Mother, Spirit, Angel," "Philip Carlisle, a Romance," etc.

An interesting sketch of the life and labor of Robert Dale Owen, by Henry Forbes of New York—being No. 4 of his current series of TWICE TOLD TALES regarding the early workers for the Spiritual Cause.

A suggestive essay, in narrative form, setting forth certain difficulties in the pathway of the believers in an "inerrant" scripture, entitled "THE YOUNG CHRISTIAN'S ENDEAVOR SOCIETY," by Hudson Tuttle, Berlin Heights, C.

An original poem by Rev. Wm. Brunton: Entertaining and thoughtful TRANSLATIONS FROM OUR FOREIGN EXCHANGES, by W. N. Eayres; and other matters of importance.

THE BANNER'S special Department on its sixth page—will be, as usual, of goodly interest, messages from individual spirit intelligences, through the trance mediumship of Mrs. B. F. Smith, being reported verbatim, and questions of current significance considered by the guides of Mr. W. J. Colville.

Maggie Waite, the celebrated platform test medium, writes us from San Francisco, Cal., on renewing her subscription: "The dear old BANNER—like good wine it improves with age. I would not be without it."

## Progress of Woman Suffrage.

In the past twelve months the Woman Suffrage cause may be said to have advanced twenty years by the practical illustration of the workings of political equality. The question has reached the point of discussion in localities that are not so progressive, and public interest is aroused, which is accounted the first step toward actual results. The women of New Zealand were enfranchised in 1893, and voted at all the elections for all the candidates. In consequence of the example of New Zealand, the enfranchisement of women was also discussed in both the Parliaments of Victoria and New South Wales, in both of which colonies it is likely to be adopted during the present year. In the Hawaiian republic the leading women have made an appeal for the franchise under the Constitution, and secured a provision for the extension of the franchise in the future by popular vote instead of by an amendment of that instrument.

Massachusetts has felt the dash of the movement. In New York it was a year of unprecedented activity among women, headed by Mrs. Stanton and Miss Anthony. They were defeated in their main purpose to have the word "male" stricken from the Constitution, but the contest was of incalculable benefit in enlightening the public mind and solidifying the suffrage forces. Over half a million names of representative men and women were appended to the petition presented to the General Assembly. Permanent organizations, with some women leaders, are continuing the work of agitation and education, which will not be relinquished by them until they have entirely accomplished what they have pledged themselves to do. Women Superintendents of Public Instruction were elected in Wyoming and North Dakota. In Colorado the women cast sixty per cent. of the entire vote of the State, and elected of their own number a State Superintendent of Public Instruction, and two members of the Legislature.

In Illinois, where women are entitled to vote for University Trustee, the interest manifested was very wide and intense. The women were thoroughly organized, held meetings that were largely attended, and registered to the number of nearly fifty thousand. They voted in the face of discouraging and confusing legal complications. The interest was very marked among the educated classes, women of position and culture working and voting for their chosen candidate. The vote upon the suffrage amendment in Kansas resulted negatively, owing to a lack of unity and the public disfavor of the dominant party, but, as is the case in New York, the defeat is but temporary. The interest in Nebraska is likewise great, clubs being formed for political discussion and work, which must result in future good. It can no longer be asserted with truth that women do not want to vote, and that they would not vote if they could. An unmistakable change for the better has been brought about by what has been accomplished for the cause of equal suffrage so far, and the work will go triumphantly on. Public opinion is rapidly changing on the subject, and woman's enfranchisement throughout the entire civilized world is considered to be a matter of very few years.

## "OR."

We are informed that the father of the medical bill which the Massachusetts Legislature passed last year, is out this session with a magical amendment of two letters, which will, if passed, do all the Regulars hope for in their warfare against the rights of the people.

He wishes to insert after the word "Commonwealth," in Sec. 10 of this act, the word "Or"; this change will effectually prevent any one in this State not registered from calling him (or herself a "Dr.," "M. D.," "Prof.," etc., or from presenting him (or herself) to the public notice as a physician for the relief of sickness or healing of disease. The expression of the law is "holding themselves out" (in any way) as curative agents. It will thus be seen that the old-time antagonism of the "regulars" to advertising (unless they can get it for nothing in the way of personal special notices) is to be emphasized by this neat little amendatory conjunction! We shall see if the legislators are "caught napping," or if they will prove themselves wide awake for the preservation of the constitutional privileges of our citizens.

We understand that the committee to which the medical matters of this session are referred—on Public Health—contains six doctors and one member who has already shown himself violently in favor of the "medicine men" and their bill—out of a total of eleven men; what justice is there in referring any matter for deliberate judgment to a body of men whose minds (the majority) are already made up on that subject? "A change of venue" would seem to be in order.

## The National Women's Congress.

This now notable gathering of representative women in Washington, for a session of two weeks—coming from all parts of the country—embodies the beliefs and principles that unitedly make up a noble cause for the support and advocacy of the sex. Neither color nor station is a consideration in its make-up. It is the second triennial meeting of the national council. Assembling, as it does, at the close of an expiring Congress of political representatives at the national capital, in interest it justly divides the attention of the country with that body. But the chief thing to be considered in respect to it is that it is not a congress of women for the promotion of any special object or the advancement of any single purpose: Though the cause of woman suffrage is made prominent both in the introductory announcement and in the debates, the work of the congress is of great breadth and variety, including, as it does, education, health, home and household economy and duty, dress, diet, and all other interests in which woman is regnant and sustaining. Showing conclusively enough that this is in no sense a political gathering, nor yet in the interests of a rigidly defined cause, but rather a means of bringing out into plain view and distincter meaning the interests equally with the claims of woman in sharing with man the responsibilities no less than the enjoyments of an organized social existence.

A gentleman in New Jersey sends us his check for \$5, with the explanation that the donation is intended to aid some of the veteran patrons of THE BANNER who feel the pressure of "hard times" in keeping up their subscriptions. Our earnest thanks are returned to him. Will not others feel to follow his generous example?

Conan Doyle will contribute to McClure's Magazine for March a dramatic story of the Franco-Prussian war.]

## Vs. Texas "Medico" Law.

According to the Express of San Antonio, Tex., Dr. J. D. McLennan (better known in San Francisco) is making a vigorous fight against the passage of a bill by the Texas Legislature proscribing medical treatment. Among other excellent ideas advanced by the learned doctor are these:

"Allopathy & Co. want not only the earth, but they want a monopoly of heaven also; they want a law that will suppress the gifts of the spirit, and if the Lord Jesus Christ came in the body to Texas, and exercised the gift of the Holy Spirit as he did eighteen hundred and seventy years ago, he would be arrested and put into jail under the provisions of the act."

Many are born with the gift of healing, and they heal the sick by the laying-on of hands; for it is a great truth and cannot be denied what the Apostle Paul said, that "To some are given the gifts of healing, to others the gift of speech, to others the gift of prophecy, to others the discerning of spirits, etc. If it were not so Allopathy & Co. would not have inserted a clause in the bill making it a misdemeanor to heal the sick by anything 'not material,' for only spirit is immaterial."

If we must have a change of law, in the name of God and in the name of our free Republic give us a law for the benefit of the people, and not for the benefit of any sect or set of men; give us a law for the benefit of all and not for the benefit of a few; give us a law that will protect and reward the true physician who cures his patient, and not a law that will reward a doctor for letting them die on his hands; give us a law that will protect and encourage the development of the healing art by simpler, safer and surer means than is generally used by the 'reputables'; give us a law that will put to the test all schools, systems and methods of practice, whether material or not material, and we are willing to abide by the rule of the 'survival of the fittest.'

## Boyle O'Reilly's Idea.

A letter of the late John Boyle O'Reilly was not long since made public for the first time, in which he gives off-hand expression to the following sentiments: "You strike"—he says—"the very key of my inmost thought when you bemoan the departure from childhood and simplicity. God surely meant the child-soul to continue through our lives. Living for 'the world' is the most awful folly. We must 'be as one of these little ones' to be happy. There is no other way, even to playing with children and entering into their interests. Not books, not intellectuality, not money—children, children, children are the teachers. . . . The 'inner skin' of the mind grows over the outer skin of the soul, and makes us monsters."

God meant the world to be ruled by the spiritual thing. The intellectual is a natural servant, a beast whose only test of right or wrong is expediency or experience. The soul sees the truth always; the mind sees the practicable. The servant, the upstart, has taken the helm from the soul and manacled it and put it in the hold, and is steering the world to the progressive devil." This is good spirit utterance. The lesson we all need to learn is to ascend constantly to the higher, or inner, level of our being, and hold the intellectual and the physical subordinate.

## Spiritualism's Work Since Its Advent.

The anniversary of the coming to mortals of a recognized intelligent communion with the spirit-world is approaching, and early indications are that it will be widely commemorated all over this continent, also in England and other countries.

This is as it should be. By the Modern Dispensation, which dawned in '48, the sting of death has been taken away and the grave has lost its victory. Where doubt and gloom and fear before held their dreadful court, is now the abode of joy such as language cannot describe. It is evident that for all those who have experienced such alleviation life is almost an entire restoration, bearing an almost new character, and peopled with other hopes and images and aspirations. Grief is dissipated like the cloud in the risen sun. The dead live, a close circle, an endless procession, a multitude that none can number. Everlasting life is brought to light; love never dies; SPIRIT IS REAL AND ETERNAL!

## Kansas Astir.

Our friend and correspondent, F. P. Baker, of Topeka, informs us that the Kansas Legislature has a number of bills before it to "regulate" the practice of medicine: "The opponents of the bill managed recently to secure a joint meeting of the committee of the two houses, and went before them. The Senate Committee reported against the bill, and the matter—to my mind—is virtually dead. The House Committee may, however, get their bill before that body, but we feel sure it cannot pass. Mr. T. E. Bowman, one of our most prominent citizens—a humanitarian doing a great deal of good in this community—read a paper on the above occasion in favor of the widest freedom in medical practice, which produced a profound impression."

## The James Burns Memorial Services.

We are in receipt of the information that at the meeting of the friends convened by Mr. Morse at his home, 26 Osnaburgh street, London, N. W., for the purpose of making due arrangements for a tribute to the memory of Mr. Burns, it was decided that the Memorial Service be held at the Holborn Town Hall, on Sunday evening, March 10, the proceedings to commence at 7 o'clock. Mr. J. J. Morse will deliver the opening address and conduct the service; and Mrs. E. H. Britten, Mrs. Russell Davies, Miss Rowan Vincent, Messrs. Thomas Shorter, Paul Preys, W. E. Long, D. Younger, and others will participate.

## Decease of Mrs. Banks.

Mrs. Clara H. Banks, wife of Burr W. Banks, one of the best-known Spiritualists in Western Massachusetts, passed away at her home in Haydenville Wednesday evening, 20th ult., from the effects of a paralytic shock. She was born in Cummington in 1845, early became an enthusiastic Spiritualist, and was heard and highly appreciated on many platforms.

## Moses Hull in Boston.

As will be seen by the announcement elsewhere, that veteran Spiritualist lecturer, Moses Hull, is to address the Boston Spiritual Temple Society at Berkeley Hall, morning and evening during the Sundays of March.

Prof. Alexander Wilder writes: "Not much to be said on medical legislation now-a-days. Money makes the mare go—money buys legislation. It is entirely a question of money. Justice and liberty are out of style."

## Special Notice—A New Volume.

THE BANNER begins Volume 77 with its issue for March 9, and we trust that those of our patrons whose term of subscription expires with the present volume will do us the favor of a renewal.

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

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

COLBY &amp; RICH, Publishers.

## No Simulation.

Emma Hardinge Britten declares that she knows of no more criminal deed, or one so likely to be severely punished hereafter, as the cruel and degrading act of simulating the blessed ones who have left us with broken hearts and wounded spirits, only to be healed by the divine opening of the gates that permit their glorious inter-communion with earth. She would solemnly urge thorough preliminary search at séances. She says much sentimental writing on the subject of the cruelty and degradation of such preparatory tests has been done, but that nothing is said of the shocking cruelty practiced by frauds on trusting hearts and bereaved mourners, seeking for proof of their beloved one's return in vain. She earnestly declares that she herself, and many more of the most thorough early investigators, is assured that medium spirits are as essential to give communications and perform phenomenal acts as medium mortals are required to receive the same and complete the battery for spiritual telegraphy. But this does not relieve the investigator from the duty of determining that there is no attempt at fraud or deception on the mortal side of the spiritual telegraph.

## Pity the Dumb!

Here is a current item that is not likely to receive the condemnatory criticism from the press it deserves. It appears that at a recent special meeting of the Nashua, N. H., board of education, a committee of three, appointed several months ago, reported favorably upon the proposal to introduce vivisection as a regular study in the High School, and the report was adopted by the board. Now who will say that the inhumanity and consequent demoralization of youth by such murderous practices are not pressing subjects for the public journals to discuss with the utmost plainness and the most courageous candor? Vivisection to be taught in the public High Schools? Forbid the very thought of such inhuman cruelty!

Those who have sent Sealed Letters to us will please exercise patience. Unavoidable circumstances compel delay on our part. We will forward the answers to them as rapidly as they reach us through the mail from the medium.

THE LYCEUM BANNER for February, which has just been received, opens with a continuation of the interesting and instructive allegory, by Alfred Kitson, "The Adventures of Prince Trueheart"; under the heading of "Phenology in the Lyceum," Prof. Timson treats of "Temperaments"; Aunt Edith's nephews and nieces contribute numerous entertaining letters; H. Taylor writes of the value of forming good resolutions at the beginning of the year, which, he affirms, can be kept. "Lyceum Notes," "The Banner" Letter Box, "Work and Progress," and editorials, are particularly interesting, not alone to the young people, but to the older members of the family circle as well. Published by J. J. Morse, 26 Osnaburgh street, Euston Road, London, N. W.

We received lately a call from our friend, Dr. Dumont C. Dake, the noted healer, whose name has for twenty-seven years appeared in the BANNER OF LIGHT. He is now, as he ever has been, the friend of progress. Since his coming to Boston he has done much good among the sick, and he has found it necessary to take larger offices, which are at 144 Chandler street, at the junction of Dartmouth street and Columbus Avenue. Dr. Dake is a true physician, sympathetic, warm-hearted and generous; the poor always find in him a friend. Among his patrons have been many of the most noted men and women of the country. He now divides his time and field of labor between Boston and New York.

The committees on the coming Pharmacy Fair in Boston are getting down to work in good order. Every branch of pharmacy, surgery and hospital work is to be represented in this auspicious affair. The Fair will open in the Mechanics' Building May 1, and will continue until the 25th.

The effort to prevent Col. Robert G. Ingersoll from lecturing in Hoboken, N. J., last Sunday, proved futile, the opposition only serving to increase the enthusiasm, and gave the eloquent agnostic additional opportunity to lash his traducers.

## THE ANNIVERSARY.

## The Children's Progressive Lyceum Association

Is, we are informed, arranging a very attractive program for March 31—having secured HORTICULTURAL HALL, and engaged as talent for the day Mr. A. J. Maxham, the celebrated singer; and as lecturers, for the forenoon, Mrs. Sarah A. Byrnes; afternoon, the Rev. T. Ernest Allen of Grafton, Secretary of the American Psychological Society.

The evening will be devoted to exercises by the Lyceum scholars, including some very novel and entertaining features now in preparation. The whole promises a greater attraction than the Association has ever offered on any similar occasion.

The committee having the matter in charge will aim to make this occasion, both as a literary and musical treat, one long to be remembered.

## The Boston Spiritual Temple

Will celebrate the Forty-Seventh Anniversary on Sunday, March 31, morning, afternoon and evening, in ODD FELLOWS and BERKELEY HALLS.

The committee having in charge the arrangements will endeavor to make this the grandest celebration ever held in Boston; and have engaged, at a large expense, the best lecturers, medium, music and elocutionists that can be procured for the day. Below are a few who have already been secured:

Moses Hull, H. B. Storer, A. E. Tisdale, Mrs. M. T. Longley, Mrs. May S. Pepper, Miss Lucette Webster, Mrs. Cora Simms Barker, Edith Lane Thompson, J. N. Lane, Mrs. W. H. Sheldon, Master Charlie Hatch, Master Eddie Hatch, "Little Eddie," the London Quartet (mixed) and the Concordia Quartet (male).

Others will be announced in THE BANNER when engagements are made.

The price of admission has been put at the low sum of 10 cents for each session, and 25 cents for all day tickets—admitting to all sessions.

Tickets are now ready, and can be procured of members of the Boston Spiritual Temple and at Berkeley Hall Sundries. Out-of-town patrons and societies wishing quantities can obtain them by addressing J. B. HATCH, JR., Sec'y, 74 Sydney Street, South Hill, Boston, Mass. Tickets also for sale at THE BANNER Office.

## NEWSY NOTES AND PITHY POINTS.

## IN THE FASHION.

Did we see them dimes of fashion Jack, With all of their sails set wide? They filled the walk with canvas and rig! As they came down side by side. Afore the wind of this wintry weather Like square-rigged briggs a-sailin' together. Alop was a floatin' pennon o' plumes, An' a bird jabbed through with a pin, An' fur of the otter and fur of the seal, An' a power o' glass beads mixed in. Must use some brilliat this wintry weather—These top-heavy briggs a-sailin' together!

Frederick Douglass, the noted colored orator and leader of the negro race, died suddenly in Washington, D. C., Feb. 20. He was born a slave in February, 1817, and became a well-educated, literary and patriotic citizen. He had held, among others, the offices of Marshal and Recorder of Deeds of Washington, and leaves a reputation for honesty, industry and sobriety in his private, political and civil life.

PUTTING IT DIFFERENTLY.—She—"Am I the first woman you ever loved?" He—"Yes, Am I the first man who ever loved you?" She (tempestuously)—"You are insulting!"—Tid-Bits.

Elizabeth Stuart Phelps, Mrs. A. D. T. Whitney, Rev. Robert Collyer and Walter Besant are all to tell in *The Ladies' Home Journal* of either the man or woman who most influenced their lives.

Washington's Birthday was celebrated Feb. 22, with appropriate and varied services all over the United States.

A new paper, *Progress*, has made its advent in San Francisco, Cal., edited by Lida B. Browne, at 1422 Folsom street. It is small in size, but has much that is readable and pithy.

Now that our friend Rev. Dr. Edward Everett Hale has done the Salvation Army badge, it is possible that some of his Orthodox friends will think that he, too, is in a way to be saved.

The Woman's Suffrage bill passed the California Assembly at Sacramento, Feb. 19, by a vote of 45 to 22.

That person is free who does as he pleases, but pleases to do right.—Geo. P. Brown.

## In Memoriam.

Translated to the higher life from his earthly home in Mount Vernon, N. Y., Tuesday, Feb. 19, 1895, Mrs. G. W. CORTELL.

For twenty years or more he has been an earnest Spiritualist, so it was eminently fitting that Mrs. H. T. Brigham, in her wonderfully gifted manner, should not only bring comfort to the sorrowing family, and enlighten our so-called dead, but also give us a deeply interesting and impressive friends assembled to pay the last tributes of love and respect in the funeral rites. The service was held at his late residence Thursday evening, the 21st ult., and was so marked in contrast with Orthodox funerals that quite a number of church people present commented wonderfully and favorably upon the difference. Rev. H. T. Brigham, of New York City, a relative, and in close intimacy for years with Mr. Cortell, also took part in the exercises, giving pleasing evidence, in his touching and beautiful remarks, of the broadening influence which his intercourse with so liberal and reasonable a mind had had upon him.

The funeral tributes were rare in voice and fragrance. Warm, loyal friends, their voices tremulous with emotion, sang sweetly the selections which Mr. Cortell himself had made, and which they had promised to sing, just as they had sung for him, to his great delight, many times before.

The interment, at Greenwood Cemetery, took place the following morning.

Mr. Cortell suffered agonizing pain and weariness many weeks, but was uniformly patient and serene, seemingly never rebellious or inclined to murmur, always ready to talk of his anticipated release, having no fear of death, and welcoming those who would speak to him of his approaching transition; although, for the sake of his faithful wife and his children—three daughters and a son—he would not have relinquished the physical pain and discomfort which made the days and nights long and dreary.

He was in the publishing business in Boston for forty years, and was about the last survivor of those publishers who lived in the fifties, when "Uncle Tom's Cabin" and "Hawthorne's" were the literary excitements of those days, and also when "The Boston Breakfast-Table" was delighting the English-speaking world.

We have lost the physical presence of a man of integrity, and a loyal adherent to Spiritualism, in whose philosophy and facts he found the rock upon which his feet were firmly fixed, and from which neither the storms of affliction nor the joys of prosperity could drive or entice him. He was a devoted husband and father, kind and loyal, a true friend, a pleasant neighbor, possessing sterling qualities in character, commanding the respect and esteem of all in his wide circle of acquaintances and friends. In so far as he has set us an example for good, may we follow in his footsteps.

Mrs. MILTON KATHBURN.

The sad event, the passing on of Mrs. CLARA H. BANKS from Haydenville, Mass., is giving lessons to many individuals.

May each accept the lesson as it comes to him, and learn it well!

Enough will there be to whom she has become endeared in the past fifteen years of her public work to speak of that grand, noble and courageous labor; the earnestness and enthusiasm with which she entered upon it, and which characterized it throughout; also the many rich rewards for the fearless sowing of seed which have already been hers. The many friends she has made during her public career, who have again and again testified to the strength given them through her mediumship in the belief that the dearly loved ones gone before yet live, and can send messages of love. Many, too, will testify to her gift of true mediumship, and the sacredness with which she held it.

Let, therefore, my tribute be the expression of one who has been her life-long friend from the days of childhood, when both learned the same lessons in school, being companions in the recreations as well as the work belonging to childhood and youth, until both were called to take up the varied duties of life; even then still friends, and ever true, she never forgot for the encouragement and uplifting of each other.

And now the going forth of one to an experience altogether new has seemingly broken the connecting link; but let it not be so.

Since the dreaded tidings came the earnest desire of my heart has been, "Oh! that I might see behind the veil a little more clearly. Let me not send out to her any thought which may be an obstacle to her advancement in the changed life which must henceforth be hers."

According to natural law in the spirit-world, and according to the teachings of all those gone before, she must certainly have yet an experience before her entering in all its fullness the life of the spirit, which is the only real life.

Would it be natural that a life so full of promise, taken from a work for which it was so well fitted, from a beautiful earthly home and loved ones, should suddenly enter a state of complete happiness? Oh, no! She loved her work, she loved her home, and a little time will be needed for her freed spirit to become entirely satisfied with her new surroundings, however much more beautiful they may be than those she has left.

A life having gathered so much of spiritual knowledge must soon be prepared for greater attainments. For the relief from the intense physical suffering of the past months let the Release of her loved sister be thankful and rejoice with her. Let us also dry our tears and help her on her way.

As we listen for the sweet angelic voices whispering to our souls, we may hear them say that all the heavenly host is rejoicing because this one has been added to their number. She will dwell on the threshold until her aged father may be released, then with renewed vigor take up the work in her new home, never forgetting to send blessings manifold to the loved companion who has been so kind and true, bidding him show by a brave and cheerful life that he will not cast a shadow upon the spirit of her who will often be near him; and the brother around whom she has ever thrown a mantle of love, may be sense the sweet presence near him as she calls him to begin life with her anew.

The sister and friends so numerous, she would have cease their mourning and grieving, for by so doing they hold her still in the valley. She will not wholly leave them, but as she gathers strength will come to them again, although now for a while her spirit would look upon other scenes until they shall become familiar.

Pittsfield, Mass.

Mrs. J. A. Chapman sends a copy of the *Norwich (Conn.) Bulletin*, which alludes to the passing away of Mrs. Clara H. Banks. The following is an abstract:

"Personally she was a lady of pleasing address and engaging manners, and was respected and beloved by all who knew her. On the rostrum she spoke with earnestness and power, and for several years has filled engagements at Lake Pleasant during the summer months, to the edification and pleasure of the large audiences which assembled there."

For several years she has filled engagements with the Norwich Spiritual Union, and warm hearts always welcomed her to 'the Room of New England.' She had here a large group of admirers, from whom she missed her helpful words and genial presence."

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



### Movements of Platform Lecturers.

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

Dr. Geo. A. Fuller will lecture at Manchester, N. H., March 1, 1895, at 10:30 A. M., at the 10th, Providence, R. I., the 12th, at New York, N. Y., the 13th, at Philadelphia, Pa., the 14th, at New York, N. Y., the 15th, at New York, N. Y., the 16th, at New York, N. Y., the 17th, at New York, N. Y., the 18th, at New York, N. Y., the 19th, at New York, N. Y., the 20th, at New York, N. Y., the 21st, at New York, N. Y., the 22nd, at New York, N. Y., the 23rd, at New York, N. Y., the 24th, at New York, N. Y., the 25th, at New York, N. Y., the 26th, at New York, N. Y., the 27th, at New York, N. Y., the 28th, at New York, N. Y., the 29th, at New York, N. Y., the 30th, at New York, N. Y., the 31st, at New York, N. Y.

Mrs. E. S. Lake has been speaking during the month of February in Indianapolis to large and interested audiences. She returns to Cleveland, and resumes her regular work for the People's Spiritual Alliance. Mrs. C. E. Nickerson of Buffalo occupied the platform during her absence. Mrs. Lake speaks at Cassadaga Aug. 4, 8; at Lake Brady Aug. 14, 16, 17, 18; at Haskell Park, Aug. 21 to 25 inclusive. During the week days Mrs. Lake is busy at her office, 143 Euclid avenue, which is her permanent address.

Frank T. Ripley, lecturer and platform test medium, has just closed a most successful engagement of two months with the First Spiritual Church in Allegheny, Pa.

Dr. F. H. Roscoe will lecture and give tests for the Cadet Hall Society of Spiritualists of Lynn, Mass., on Sunday, March 3, and for the First Spiritual Society of Stoughton, Mass., on Sunday, March 10; can be engaged for Anniversary Sunday, March 11, if written to at once. The Doctor has been giving tests in connection with Dr. W. L. H. Webb's work for the People's Progressive Spiritualist Association, at B. T. Hall, Providence, for the last three Sundays and meeting with marked success.

R. C. M. Whipple of 520 Smith street, Providence, R. I., will accept calls to lecture. Struggling societies would do well to engage her services, as her terms are very reasonable. Her tests are convincing. E. J. Bowtell spoke at Lawrence, Mass., Feb. 24. Desires engagements for March and April and for Camp Meetings. May be engaged by Mrs. W. L. H. Webb, who will take spirit sketches. Address 12 Dover street, Boston, Mass.

Mrs. L. E. Buck, inspirational speaker and platform test medium, spoke in New Bedford, Mass., Feb. 10; Quincy, Feb. 24; would like engagements for March 10 and 24, April 7 and 21. Can also be engaged for camp-meeting work. Address 13 Indiana street, Suite 2, Boston, Mass.

F. A. H. Heath, inspirational lecturer and platform test medium, is visiting in Meriden, Conn., last Sunday. Will speak in Quincy, Mass., March 3; Pawtucket, R. I., March 10; Fitchburg, Mass., March 13. Is open to further engagements for platform work March 17 and 24. Would like to conclude engagements with the different camps the coming season.

Mrs. M. E. Cadwallader of Philadelphia will be in Boston Sunday, March 3.

Dr. H. F. Merrill, now of West Gardiner, Me., assisted by Mrs. Edith Carville of Lewiston, will hold Spiritualist services at Gove's Cross Hall, Lewiston, Sunday afternoon, March 10. All who wish to unite in this effort to organize a society are invited to be present.

Mrs. M. E. Saunders was in Chelsea on the 17th ult., in Waltham, 24th, and would like engagements with societies. She will be the recipient of a testimonial at Eagle Hall, Saturday evening, March 2, when she will assist in tests, music and speaking.

J. Frank Baxter closed a most successful work in Boston Sunday, Feb. 24, his lecture, "The Science and Art of Spiritualism," being a very large and appreciative house, proving the climax. On Sunday, March 3 and 10, he will lecture in Somersworth, N. H., and on Sundays, March 17 and 24, in Lynn, Mass., for the First Association in Cadet Hall. The Sundays of April he will lecture in Indianapolis, Ind., the first Sunday in May in Salem, Mass., and all others of May in Allegheny City, Pa.

Dr. J. F. Webster of Lewiston, Me., has conducted public meetings with great acceptance on the Sundays of February in Grand Army Hall, Augusta. His services, held at the houses of prominent Spiritualists in the latter city, have also been productive of much good. A letter regarding his work has been received from a correspondent, and will appear next week.

Abby N. Burnham will speak in Marlboro March 3. Address 350 Salem street, Malden, Mass.

### Letter from Mrs. M. E. Cadwallader.

The past week, though full of work, has been one of pleasure, because of the many new friends made through my work for the National Spiritualists' Association. The interest in that body seems to increase.

As one sincerely interested in the National Spiritualists' Association, I would say to all Spiritualists: "Help us. Give the exercises to our spiritual support." I reached Chicago on Feb. 14, and visited the "Band of Harmony." To my disappointment, as well as that of others, Mrs. Richmond was not able to be present, owing to her poor health. In her absence, we were treated to some remarks by Mr. E. C. Giesinger. He instructed us by presenting some of the new theories which are attracting the attention of the world, because of their originality and the inability of critics to successfully refute. Dr. Halliwell, Dr. Willis Edwards and the writer also took part in the services.

Saturday found me the guest of Mr. and Mrs. J. R. Francis, at the beautiful home of the Progressive Thinker. They have learned how to make those in their midst feel how good it is to have other guests were Mr. E. C. Giesinger, that well-known worker, W. C. Hodge, and Mrs. Kohler. We spent a most delightful afternoon, only shadowed by the indisposition of Mr. Francis, who was suffering with the grip.

Sunday morning I attended the services at Hooley's Theatre, where Mrs. Cora L. V. Richmond presided. At the close of the exercises I attended the Sunday School connected with that society. From there I went my way to the South Side to visit the Children's Lyceum.

During the day I spoke in behalf of the National Spiritualists' Association, at the Progressive Spiritualist Society, and at the Spiritualist Society of the South Side. Mrs. Ada Foye is serving this month. I met enthusiastic people at both societies, with the result that two charters were added to the number that the National Spiritualists' Association has already placed. The Spiritual Endeavor Society also made application for a charter, so I feel that we are making progress in convincing the Spiritualists that there is need of a proper organization.

Wednesday evening I attended a séance given by Mrs. Hughes, a well-known trumpet medium. Among those present were Mrs. M. C. Clancy, an earnest worker for the Cause of Spiritualism, well known among those who need her kindly ministrations.

Thursday evening I was the guest of Mrs. E. N. Warr, at the meeting of the "Psychic Club." The evening was spent in social converse, recitations, spirit-messages and speeches. By request the writer gave an account of the work of the National Spiritualists' Association. The meeting closed with an improvisation by the hostess, which was well received.

There is much discussion going on at present about the bill now pending before the Illinois Legislature in regard to mediums.

Much to the disappointment of friends both in Erie and Cleveland, I find myself unable to visit those places, owing to other engagements.

I leave here on Sunday night to visit a place where I am informed an address has ever been made on Spiritualism. Patterson, O., is my first stopping place, where I make an address on Monday evening. From there I intend to go to Pittsburgh, thence to Washington.

Next Sunday will find me in Boston, that Mecca of Spiritualism. Will be glad to see the friends of the Veteran Spiritualist Union again.

My next letter will be from the "Hub."

### "The Life and Character of the Devil."

Having concluded to increase the size of my book, "The Life and Character of the Devil," from its original design, and in doing so also to increase its retail price from 25 cents a copy to 50 cents a copy, I make the following proposition to Liberals, viz: Liberals who, desiring one or more copies of the book and will write to me how many they will take, to be paid for upon receipt of same, I will, when the book is published, mail it to such ones upon their written promise to remit me the first named price, 25 cents, single copy; five copies, \$1; twelve copies, \$2. Liberals will please address all communications to me regarding the book when ordering it or otherwise.

Indianapolis, Ind. W. H. LAMASTER.

### W. J. Colville's Work.

W. J. Colville's very successful course of six Monday evening lectures in the First Spiritual Temple, Boston, ended Feb. 25. Another course will open Monday, April 1.

W. J. Colville has gone to Florida on important business connected with work in the South. During his visit to that State he will speak several times at Lake Helen, where a great convention of Spiritualists and others is now in session. His first appearance in that part of the United States occurs Sunday, March 3. The Brooklyn Times has a devoted considerable attention to the four lectures recently delivered by W. J. Colville in that city.

Mrs. F. J. Miller of Boston is continuing instructions in Spiritual Science in the hall of the W. C. T. U., Tuesdays at 3:30 P. M.

Mrs. M. E. Dobson, relict of the late Dr. Dobson, was united in the holy bonds of matrimony Wednesday evening, Feb. 14, to Dr. H. M. Barker, the well-known magnetic healer and steam bath expert. Owing to a recent death in the family, only intimate friends of the bride couple were present. Justice Dwyer performed the ceremony. The happy couple will reside at the lovely home of the charming bride on North Sixth street.—San José Herald, Feb. 18.

### MEETINGS IN MASSACHUSETTS.

Lynn.—T. H. B. James writes: At the spiritual meeting held at 180 Market street, Tuesday evening, Feb. 19, Mrs. Dr. Dowland presided and made remarks, and Miss Amanda Bailey of Salem rendered two beautiful selections. Mrs. A. E. Luther then discoursed upon "Liberty and Spiritualism," speaking particularly of the progress Spiritualism has made in elevating, enlightening and freeing mankind. Dr. Franks followed with tests and messages.

Thursday evening, Feb. 21, Mrs. Luther received her many friends at 180 Market street. After Mrs. Luther had taken each and every one by the hand, and exchanged congratulations, Mrs. Dr. M. K. Dowland called the meeting to order and requested Dr. Chas. F. Faulkner to preside. He made a few introductory remarks, and then introduced Mrs. Luther as the speaker of the evening, who took "Our Country and Its Heroes" for her theme, which she handled in her usual masterly manner. Dr. Arthur Hodges followed with excellent remarks, tests and communications.

Sunday, Feb. 24, the Spiritualists of Lynn held interesting services at Clerk's Hall, 33 Summer street. At 2:30 P. M., a large audience greeted Mrs. Luther, the speaker of the day, who delivered a forcible discourse.

At 7:30 P. M., Dr. Chas. F. Faulkner presided, and rendered beautiful selections and made interesting remarks. Mrs. Luther then took for her theme, "If there is No God, what Power Organized Matter?" Her lecture was pronounced by all the most eloquent ever given by her. She concluded with a beautiful improvisation pertaining to the subject.

Next Sunday services at 2:30 and 7:30 P. M.

Cadet Hall.—G. H. Green, Sec'y, writes: The Lynn Spiritualists' Association held two meetings to-day. At 2:30 P. M. the service was held at Cadet Hall, and all of whom were very satisfactory. At 7:30 P. M., P. P. Field of Boston gave an able address relating to the medical bill now pending before our State Legislature.

Next Sunday Dr. F. H. Roscoe, assisted by Hillier Spencer, the spirit-artist of Boston, will be with us.

The Children's Progressive Lyceum, writes Mrs. E. B. Merrill, held a largely-attended session last Sunday. The exercises were those of the "Band of Mercy." Singing from "Band of Mercy" melodies and responsive readings from "Lessons on Kindness" were given by Albert Metzger, Charlie Woundy, Flossie Merrill; song, Carrie Moore; recitations, Laura Metzger, Agnes Colburn; readings, Miss M. Bates, Mrs. J. L. Winchester, Mrs. E. B. Merrill; piano solo, H. W. Watts; remarks, Mr. Furbush.

Tuesday evening of last week the Lyceum Association held its regular monthly business meeting at 63 Lowell street.

Thursday evening, Feb. 28, the Social Circle for the benefit of the Lyceum was held at Lowell street. The Lyceum will give an entertainment in the near future, when the opera of "Grandpa's Birthday" will be given, with a fine program beside. The date will probably be announced in next week's BANNER.

Worcester.—Mrs. D. M. Lowe writes: Mrs. May S. Pepper occupied our platform Sunday, Feb. 17. Her remarks and tests were fully appreciated by the largest audiences of the season.

Feb. 24, E. Andrus Titus ministered to us. His lectures were of a high order, and elicited the marked approval of his listeners. He paid a glowing tribute to the memory of our lately arisen sister, Mrs. Clara H. Banks of Haydensville.

The Woman's Auxiliary will meet Friday afternoon and evening, March 1, at Mrs. Helen E. Smith, 253 Pleasant street. All cordially invited.

Lowell.—E. Pickup, Sec'y, writes: Sunday, Mrs. Shirley of Boston lectured under the inspiration of Achsa W. Sprague, after which she gave some clairvoyant descriptions and psychometric readings. Professor Jackson sang several solos.

Our Lyceum was largely attended, and increases in numbers every Sunday. One little miss of ten years has developed clairvoyance and trance mediumship to a wonderful degree, to the great joy of her parents and friends.

Next Sunday Mrs. Shirley will be with us again. BANNER OF LIGHT for sale at all the meetings.

Rockland.—"Minerva" writes: J. P. Thorndyke has just closed a six-weeks' engagement with us, lecturing and giving delineations of character in his able manner. The Doctor is thoroughly in earnest in elevating the minds of the people to a higher knowledge of the grand truths of Spiritualism. Mrs. Thorndyke has been with us the last three Sundays, adding to the interest of the meetings by reading poems. They leave us with best wishes for their prosperity.

Lawrence.—Dr. C. A. Stevens writes: Sunday, Feb. 24, Mr. and Mrs. E. J. Bowtell of Boston were with us. Mr. Bowtell is doing good work on the spiritualistic rostrum. His discourses were scholarly, and his psychometric readings were all recognized. Mrs. Bowtell sketched the portraits of spirits she saw clairvoyantly and gave them to different ones in the audience, who immediately recognized them as likenesses of their relatives and friends in spirit-life.

Mrs. Effie I. Webster, test medium, of Lynn, will be with us Sunday, March 3.

Stoughton.—Mrs. George E. Morse, Secretary, informs us that George A. Fuller, M. D., of Worcester lectured for the Ladies' Aid Society last Sunday afternoon and evening, giving two interesting discourses.

Sunday, March 3, W. A. Hale, M. D., of Dorchester, Mass., will again be with us. The afternoon session will be devoted to tests; in the evening a lecture will be given, as usual.

Malden.—S. E. W. Sec'y, writes: Mrs. Sarah A. Byrnes gave an eloquent address to a large and interested audience last Sunday, under the auspices of the First Spiritual Association. March 3 we are to have with us Mrs. Hattie C. Mason.

Fitchburg.—Mrs. E. O. Pierce writes: Mrs. Julia E. Davis of Cambridge occupied our platform last Sunday. Her remarks were interesting and her tests all recognized. Mrs. May S. Pepper will minister to us next Sunday.

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, BLACKHEADS, FRECKLES, or other discolorations of the skin. Price \$1.00 per pkg. Sample by mail 25c.

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The séances of Mrs. J. K. D. Conant Friday afternoons and Sunday afternoons and evenings, at her rooms, 85 Bowdoin street, Boston, are attracting good-sized audiences. At the last Sunday evening séance Mrs. Conant made introductory remarks, giving personal experiences of "Why I Am a Medium," followed by psychometric readings and tests. Mr. Charles T. Wood spoke on Astrology, and the influence the planets have upon our lives. These séances are to be continued until August.

Great ridicule is often thrown upon "hash" as an article of diet—but properly made it is an excellent dish. Real New England hash is not made from stale meat or bread-crusts. The meat is a choice cut of beef, well corned, and boiled until done. The potatoes are likewise boiled purposely for the hash. Usually both beef and potatoes are cooked the day before using, as hash is a morning dish. The proportion is, meat one-third, potatoes two-thirds. The meat is chopped fine, the whole being thoroughly chopped and mixed. It is then placed in a spider with a little water, and butter to suit, and warmed over a hot fire.

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### My Blood

Became overheated, causing pimples all over my face, developing into large and dreadful eruptions.



Mrs. Caroline H. Fuller  
Londonderry, Vt.

Sores, the worst on my ankle. I could not step. Soon after I began to take Hood's Sarsaparilla, the sores healed, and two bottles entirely cured me and gave me renewed strength and health.

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### SPECIAL NOTICES.

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### RHODE ISLAND.

Providence.—A correspondent writes: On Thursday evening, Feb. 21, a dinner was given at the residence of Mr. Lester Freeman, at Edgewood, R. I., in honor of Dr. Fred L. H. Willis of Rochester, N. Y.

Among the guests were Mr. and Mrs. Louis C. Thomas, Dr. F. H. Roscoe and wife of this city, Mr. and Mrs. Glidden of Edgewood, and Mrs. Kate Freeman of Palmyra, N. Y. It proved a most enjoyable occasion. Mr. and Mrs. Lester Freeman are not professed Spiritualists, but are very intelligent people. Mr. Freeman is at the head of the Educational Exchange here. Dr. Willis has a large class in soul-science Monday, Wednesday and Friday evenings at the residence of Dr. F. H. Roscoe, 161 Broadway. These instructive lectures are attended by some of our best citizens, many of them having become interested in Spiritualism through his ministrations.

Dr. Willis and Dr. Roscoe had a crowded house at B. T. Hall on Sunday evening, Feb. 17.

On Saturday evening, Feb. 23, Mr. Louis C. Thomas and wife, of 59 Union street, who are entertaining Dr. Willis during his stay in Providence, gave a dinner in his honor, with the following guests: Dr. F. H. Roscoe and wife, Mrs. James M. Brickett, Mrs. Westcott, Miss Donald, and two young ladies, cousins of Mrs. Thomas. The table decorations were elegant; the favors were red, pink and white, and the menu was of the choicest. The evening will long be remembered by all. Mr. and Mrs. Thomas have endeavored, and successfully so, to make Dr. Willis's stay in Providence enjoyable. They have also aided much with their means and talent in carrying on the meetings at B. T. Hall.

We are preparing for a grand reception to Dr. Willis soon, a full account of which will be furnished THE BANNER.

The People's Progressive Spiritualist Association held two largely-attended services on Sunday, Feb. 24, Dr. Fred L. H. Willis being the lecturer, and Dr. F. H. Roscoe the test medium.

This is the fourth Sunday of Dr. Willis's engagement with this Society, and during his stay he has created great interest in the subject of Spiritualism. Many who listened to his lectures ten years ago in this city have attended all of the services, and pronounced his discourses grander, if possible, than ever before. It is to be noted that there has been an increase in attendance every Sunday.

Dr. Willis has kindly offered the Society the benefit of his very valuable services on Sunday, March 3, and it is the belief of all that the hall will be too small to accommodate those who will be anxious to be present. Dr. F. H. Roscoe rendered valuable assistance last Sunday by his psychical readings, which were pronounced correct in every instance. At both services Dr. Willis referred to the work in behalf of Spiritualism being carried on by Dr. and Mrs. Roscoe, wishing them every success, and complimenting them highly for the very earnest way in which they have labored for the good of the Society.

Providence Spiritualist Association.—Sarah D. C. Ames, Sec'y, writes: Services at Columbia Hall every Sunday at 2:30 and 7:30 P. M. Progressive Lyceum and adult class at 1 P. M. Sunday, Feb. 24, afternoon a conference—the following persons taking part: Mr. Edwin S. Straight, President, Mrs. Della Smith, Elder J. N. Sherman, Mr. Fuller of Boston, Mass., and Mrs. Seward; tests by Mrs. Sarah E. Humes.

Evening, Mr. W. J. Colville of Boston spoke to a large and intelligent audience.

Sunday, March 3, Miss Lizzie Harlow of Haydensville, Mass., will be here.

### A Late Breakfast

Is often caused by a late milkman. No cream for the coffee or oatmeal has delayed many a morning meal. Keep a supply of Borden's Peerless Brand Evaporated Cream in the house, and avoid such annoyances.

"Brother, do you feel sure of your ground now?" asked the evangelist of the new convert. "No, I can't say that I do," replied the honest young farmer. "They're a morigidge on it for purty nigh all its worth."

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And kindred subjects.

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We offer to any subscriber who is now receiving the BANNER OF LIGHT, for every new yearly subscriber which he or she will secure and send us, accompanied by the full yearly subscription price, \$2.50, the privilege of selecting any books or pamphlets from among those advertised by us, either in The Banner or our Catalogues, to the amount of \$1.25—one-half the price of the subscription; and for every new six months' subscriber whose name they will send, accompanied by \$1.25, we will allow them to select books or pamphlets to the amount of 50 cents.

We prefer to supply these books or pamphlets at the time the names are sent in, but if any of our subscribers desire to wait until they have secured a number of new names before making their selections, they can send us the names and addresses as fast as they obtain the subscribers, and we will give them orders for the amount of books to which they are entitled, good for any time within three months of the date of the order.

Our patrons will please notice that the above offer is NOT in the nature of a premium to new subscribers, BUT AN INDUCEMENT TO OLD SUBSCRIBERS FOR SECURING NEW ONES.

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FRANCIS B. WOODBURY, Secretary.

Jan. 19.

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Also, an Appendix, a Lecture entitled, SOME EXPERIENCES IN EARTH AND SPIRIT-LIFE OF THE SPEAKING CONTROL OF J. J. MORSE, KNOWN AS TIEN SIEN TIE, as delivered by the Control, with Portraits of Medium and Spirit.



SPIRIT Message Department.

SPECIAL NOTICE.

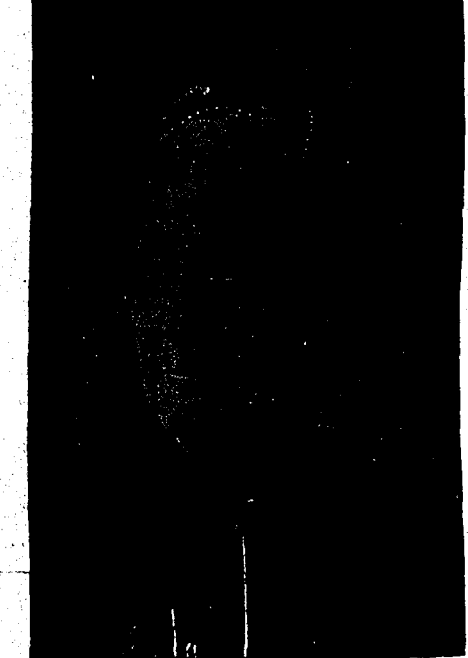
The Spirit Messages published from week to week under the above heading are reported verbatim by Miss L. A. BRADSHAW, an expert stenographer.

Questions propounded by inquirers—having practical bearing upon human life in its departments of thought and 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 plane of life who recognize the published messages of their spirit-friends on this page, from time to time, will verify them by personally informing us of the fact for publication. As our spirit visitors are very fond of flowers, it behooves the friends in earth-life, so disposed, 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, appearing in this Department, should be addressed to the undersigned.

HENRY W. PITMAN, Chairman.

SPIRIT-MESSAGES, GIVEN THROUGH THE TRANCE MEDIUMSHIP OF



MRS. B. F. SMITH.

Report of Séance held Dec. 14, 1894—Continued from last issue.

INDIVIDUAL MESSAGES.

Theresa A. Metcalf.

I knew naught of the life beyond before I passed away. I thought many times it must be true that we live again, but where?

Willie, dear child, mother is not dead, only you cannot hear my voice, you cannot look upon me in my material form.

I know, Mr. Chairman, that this is called a spiritual paper, in which the spirit-messages appear, and that it goes to every section of the country. Therefore I feel confident that some kind friend will call the attention of my children and my sister to this message.

When in the mortal I should not have thought I would ever come into an assembly like this, but I was glad to avail myself of the opportunity, although at first I hesitated, because I was not used to speaking in public. I know that others as diffident as I have spoken, and been able to progress faster by so doing.

I know the trials you all have had to endure on the earth-plane; and you, Sister Alma, too; yet mother—our own mother—never falters in her work of watching over you and yours—yes, and over mine, also.

Mother met me with outstretched hands when I passed on, and said, "Theresa, I am glad the time has come for you to lay aside the material form."

Mr. Chairman, they always called me "Theresa," but my name was Theresa.

In Columbus, O., I shall be remembered by a few, although some friends have moved from the old home since I passed on.

Theresa A. Metcalf.

Jonathan Hosmer.

Good morning, Mr. Chairman; I greet you warmly. [Good morning.] I'm not much used to speaking in public, and this is in public, because there are so many spirit-people present; however, I'll do the best I can. They tell me we don't speak here to please the ear, but to give expression to our feelings as returning spirits seeking to bring evidence of our identity, and assure our friends on earth that we still have an interest in them.

I thank you, Mr. Chairman, for greeting me with such a kindly feeling. It is very pleasant to come in contact with those who are glad to welcome spirit-visitors. Let me illustrate our feelings as we come on to the earth-plane, and try to communicate with the people here. Suppose you were to go to Cincinnati, where there were some people whom you knew, and some you did not, and those whom you met were a little cool, and sought to rebuff you; you wouldn't be apt to stay long, would you?

I didn't understand as much of the other life when here as I ought, although I thought I knew it great deal about it; but the best of us can't make use of all the opportunities presented for our advancement. In my time there was not so much known of these things as now, and the chances to investigate were not so frequent. Dr. A. S. Hayward, who was a connection of mine, knew more of all that pertains to the religion of Spiritualism. In his day he had better opportunities for learning these things than I had.

I am Jonathan Hosmer. I guess they'll know who I was in Concord, this State, and remember what I did when war and troublous times were upon us.

I am very thankful that such doorways of communication as this are kept open, through which we from the spirit-world may make ourselves known, and prove to mortals the truth of immortality.

I have been in the spirit-world a great while, and I have never yet met a spirit who has expressed a desire to return to earth to stay; so that fact proves that spirit-life is an improvement over life here to every one.

I hope my words will touch a chord of sympathy in the hearts of those who knew me so long ago. I lived in Concord, but was acquainted in Acton, Lexington and surrounding towns.

A few of those who knew me yet remain on earth, but the greater number have passed to the spirit-land, where I have met and greeted them warmly. Our life is so much like this that often we meet old friends that we did not know had passed through the change called death, and we exclaim, "I didn't know you had passed away from earth; when did you come?" Then we enter into explanations and

talk over old times and old acquaintances much as you would were you to meet an old neighbor while traveling in some foreign land.

Charles Heyward.

I was present at your last meeting, Mr. Chairman, and had the promise of speaking, but as the time had expired when my turn came there was nothing for it but to wait until the next time. I am very grateful to be permitted to come to-day.

This message is principally for you, Charles, and Marion, for I am satisfied that you will be glad to hear a few words from Uncle Charles. As I said to you upon one occasion years ago, you will come out right sometime, and in this life, too. Charles, you have had much to contend with, and you have never been rightly understood by those with whom you have had to deal. Good, faithful wife and mother Marion has been, and has stood by you through all changes. Your life has been checked, but it has been made so by others. I know also that had you not had some one to stand by you your courage would have failed you; but you have kept the ship to her course, and will do so in time to come, as far as I am able to see ahead.

Little Helen—but not little now—stands beside me, and says, "Uncle Charlie, don't forget to tell mamma and papa I am here, too."

I know my words will not be received by Walter and Florence. They can lay them on the shelf if they want to, but the others will not, for they will be glad to hear from me.

Mr. Chairman, the friends to whom I wish mostly this message to go are in the suburbs of Boston—out in Dorchester. I was also well acquainted out Roxbury way, and at Attleboro also.

Marion, good woman, has been like a guardian angel to the father and mother, and has ever tried to keep up her courage through all trials. Sometimes it has looked dark to her, but after awhile the sun would shine through the clouds in spite of all. Marion, in a little while changes will come which will brighten your life; you need them very much. Remember, Uncle Charlie never gave encouragement if he did not see light ahead.

I should speak directly to Walter and Florence, but because of their early education (not, however, due to mother) they will not receive my communication. They will say, "I should suppose if father could come back he would come direct to me." This is the same ground that you once held, Charlie; but, thank God! you have got off of that plane, and realize more of our companionship than you ever did in the past. Your father is here, and asks to be remembered to you all.

I am Charles Heyward.

Mary A. Wheeler Wood.

Bless the Lord, oh, my soul, and rejoice that we do live and are conscious entities after the death of the physical body! When a mortal I used to suppose, because of the early education I had received, that after death we should wait a long time—yes, lie silent in the grave waiting for the Judgment Day. I could not gather much comfort from such a belief, but I felt it must be right. I enjoyed much to gather with the rest at our little meetings and sing the hymns we loved.

Those teachings, which I then deemed so beautiful, seem very strange to me now; yet we were honest and sincere, I am glad to be able to say.

I have said to father many times since passing on, "Why were we so ignorant?" And he has replied, "No more ignorant than others." But that does not satisfy me, and I am sorry to say that my children were educated the same.

To be sure, Lenora and others have drifted away. I know I intended to be honest, but I have learned that it is right to do our own thinking; and when the time comes that mortals will feel more freedom to reason for themselves, they will make great advancement in a knowledge of the life beyond, and understand better their duty to their fellowmen. I think that religion consists in being good and doing good.

When in the mortal form I knew nothing, comparatively speaking, of spirit-communication. I had heard of spirit-rapping and table-tipping, and the like, and I said that if our friends were coming back to rap and tip tables I didn't want them to come to me.

My name is Mary A. Wheeler Wood—Wheeler was my maiden name. Some of my children are in this city and some are in Charlestown, N. H., and in the latter place I lived.

Louisa Theobald.

How pleasant it is, Mr. Chairman, that we are all permitted to speak here when there is an opportunity. I have gained a great deal of knowledge by listening to what one and another have said when giving their communications.

I passed away many years ago, when I was a child; but I have grown to womanhood, and been educated in spirit.

It is many years in the past since my father first learned that I could come to him. That was in London. When Grandfather Morrill spoke and said, "Little Louisa Theobald is here," how his countenance changed.

I have little memory of earth-life; those of us who pass away before we reach years of understanding are obliged to return from time to time and remain in the atmosphere of our friends and relatives until we learn what life on earth is.

Many, many times father attended circles to see what he could gain therefrom, and what he did learn aided him very much before passing over.

There are many, I am sorry to say, who, while in the séance-room, are satisfied of the identity of their spirit-friends, but when they leave the circle they say: "I was a little excited; that was not my friend."

Oh! dear mortals, we smile sometimes, and sometimes tears dim our eyes when we hear such expressions, for we know that deep in his heart every mortal hopes to find his own dear departed again, and each one does meet all be lost on earth.

In the spirit-land we live in houses, we form communities, we learn and teach and help each other the same as you do here; but, unlike your life, ours is one of harmony, peace and contentment. When we return to earth we bring our best influences, and seek to teach you to live likewise, that you may not only be happy here, but be the better fitted to take up life in the Great Beyond when you are called hence.

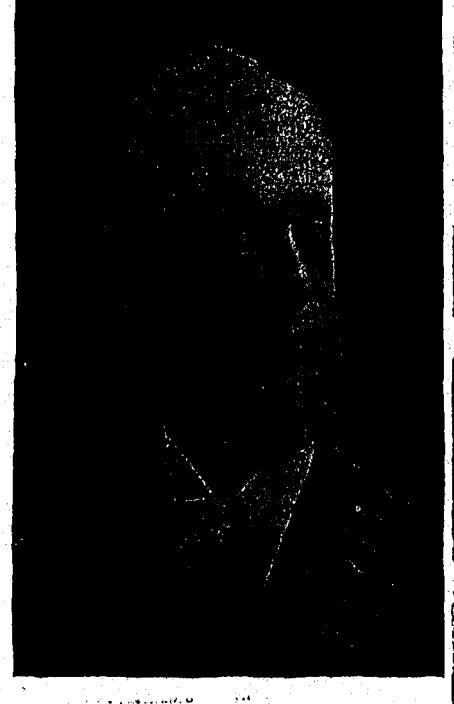
Spirit Messages.

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:

Jan. 3.—Sarah J. King; William H. Brown; Hannah E. Lucas; Theodore Grant; Hannah Constantine; Charles W. H. Light; Hannah E. McKean; Homer W. E. Metcalf. Jan. 4.—Horace Grant; Henrietta Weston; Morris Marks; Andrew Anderson; William A. Brown; Lucy Ann Holden; Ethel Parker; Mary Morrill. Jan. 11.—Dr. Charles F. Woodruff; Mary G. Wyman-Perman; John Woodley; James Barker; E. A. Brown; John H. Light; Hannah E. McKean; Homer W. E. Metcalf. Jan. 18.—Benjamin Goodspeed; Hannah Hulke; Irving Whitely; Stephen A. Davis; Luther J. Fletcher; Rophin Swanton; Joseph Taylor; Washington Stair; Jacob Tracey; Jacob Worthen. Jan. 25.—Walter Wood; Charles Winkley; Lizzie O. Reed; Lucy J. Hill; Thomas S. Harris; Charles H. Stevens; Samuel Matthews; Dr. John H. Currier; George Smith. Feb. 1.—Chester A. Merrill; Willie Hawkins; Rev. Daniel S. Kelly; Samuel Prentiss; James H. Ewings; Alice Denham; Robert J. Campbell; Artemus L. Ford; Annie Louise McIntyre. Feb. 8.—Henry R. Sherman; Eben Cox; Mrs. Thomas S. Simmons; John Wm. La Croix; Almou Humphrey; Bessie Newton; Herbert P. Damon; Alex. Vogler; Alex. Clark. Feb. 15.—Prof. H. B. Hackett; Eliza A. Blood; John H. Searles; Cutting Pettengill, Jr.; John R. Nkin; Alice Furness; Thaddeus Richardson; Maria Jane Olsen; Evelyn Hardy. Feb. 21.—Henry T. Davis; Myra Johnson; Benjamin Traft; David Waterhouse; David Traft; Rosie Miles; James Leavor; Mary Isabelle Fogg; Hiram Abbott; Nellie Olsen.

ANSWERS TO QUESTIONS

A VAN THROUGH THE MEDIUMSHIP OF



W. J. COLVILLE.

QUES.—[By James E. Gordon, Providence, R. I.] Wherein does Mr. Colville or his guides differ from the Christian Science thought in the means of healing?

Ans.—The chief difference between our teaching and that of the Christian Scientists of the Eddy school, which claims to be the only true and original system, is twofold.

In the first place, we do not accept a personal leader who claims the right to dictate that she shall be followed and obeyed. In the second place, we do not consider it necessary to pronounce all visible objects on the physical plane merely illusion. With the broader statements made under the same name (Christian Science) by those who claim some independence of thought and action, we are far more in accord, as there is, in our judgment, a tremendous power for good in the acknowledgment of goodness only, and the consequent refusal to acknowledge evil. The adjective "Christian" is a very elastic one, so much so that we prefer one that is more definitely expressive of a distinct idea. Divine Science, Spiritual Science and Mental Science are three legitimate unsectarian expressions, no one of which hampers students or professors in the fullest carrying out of their deepest and latest convictions.

The single statement that truth destroys error as fire melts ice, opens up the whole field of controversy as to method of action and the nature and operation of the force employed in healing. We agree with those friends of the Oriental adepts who spend their lives in contemplation of beauty and harmony only, that it is possible to be far more philanthropic when absorbed in spiritual contemplation, than when bustling hither and thither, with anxiety depicted on the face and in every movement of the entire body. A fire has only to burn to heat the apartment in which it is kindled; so have we only to be something to realize our union with perfect order and blessedness, to accomplish our most effective benevolent work.

We can readily see how Materialists can rebel against this doctrine of seeming passivity or apparent inactivity; but it is most illogical on the part of Spiritualists to refuse to give the best conditions for allowing an unseen power to work. Silent contemplation of an ideal places us in union with that which we are contemplating; therefore to think steadily on any question, to meditate restfully on any exalted state, is to effect vibratory union therewith. Stillness in the outward is often necessary if we are to pay attention to what is inward. Whenever nervous patients are introduced to a mental state of rest they are at once benefited.

Q.—[By Frederick Haverhill, Brockton, Mass.] May the human ego, as an emanation from the infinite Mind, be considered as possessing all the powers and attributes of that Mind, less only in degree? We are told that man was created a little lower than the angels. Was the distinction one of quantity or quality?

A.—We are fully in accord with the suggestive inferences made by our present questioner, and, so far as we can decide, the only difference between the essential nature of Deity and that of humanity must be one of degree. The cause being good, the effect cannot be other than good. Having dismissed all sectarian quibbles, the necessary conclusion must be maintained by all intelligent theists that God is the source whence nature springs; therefore nature is good and not evil.

We have never encountered a finer definition of the relation between Infinite and finite than that contained in the admirable treatise upon "The Soul and Its Embodiments," given through the mediumship of Cora L. V. Richmond. The soul is there spoken of as an eternal finite entity contained within the infinite circle of Deity.

Prof. Dolbear, in his treatise entitled "Matter, Ether and Motion," suggests that an atom may be scientifically regarded as a ring of ether within the universal ether. Hence may we not think of an individual soul as an immortal atom within the embrace of Infinite Intelligence, the atom possessing a distinct, individual consciousness of its own, with capacity to realize its vital relation with kindred atoms and with the Infinite Life, of which all are alike partakers?

The word angel is not at all an arbitrary one, adapted to precise application. Angels are ministering messengers; consequently it has always been held that they are appointed to run on divine errands, because of their fitness for the work; this fitness does not necessarily presuppose that they are a distinct race from humanity, as their present exalted condition may be entirely the result of their conquest

over the numberless trials and obstacles which now beset the dwellers on this and other planets, and which all human beings may eventually successfully surmount.

The Kabala, and other ancient mystical treatises, make a wise and clear distinction between cherubim and seraphim, and the angels and archangels legions. This distinction is clearly portrayed in the painters' and sculptors' art, where we see the Madonna, for example, surrounded with little spirit-children, whose tiny wings and sweet countenances betoken the innocence of infancy, but certainly not the maturity of such angelic or archangelic life as the artist invariably shows forth in the portrayal of his Gabriel who figures at the annunciation.

If the truth contained in all sacred books be ferreted out, and intelligently accepted by the modern world, the old theory of cherubs, seraphs, angels and archangels will be restored to view, and given to the multitude as the illuminated stages of long ago understood it. This theory illustrates the spiritual side of evolution, and insists that through gradations of trial and processes of development angels are matured; therefore the angelic state is only a higher condition than the present human state, to which the present is an educational introduction.

Letter from M. E. Cadwallader.

To the Editor of the Banner of Light:

On Jan. 24 I left my home in Philadelphia to take part in the reunion of Spiritualists in the city of Baltimore. The enthusiasm manifested at that place might well serve as an example to those who do not believe in organization. There I was the guest of Dr. and Mrs. Lappe, both earnest Spiritualists. Owing to the fact that I was contemplating a Western trip, I was unable to accept the cordial invitation extended to take part in the services of the following Sunday.

Tuesday, Jan. 29, found me en route to the West. I stopped long enough in Washington to help celebrate the birthday of Thomas Paine, at the headquarters of the National Spiritualist Association. It is well that even at this late day justice is being done to the memory of that noble man, who has played so prominent a part in making this country free in more ways than one.

Thursday, Jan. 31, I arrived in Cincinnati. A reception to Mrs. Lillie had been announced for that date. I found that Mrs. Skidmore was at the point of passing to the higher life. Dear Mrs. Skidmore! How eloquently the vacant chair will speak to those who gather at the Casagada Camp next season. Words are but poor substitutes when we would attempt to pay a tribute to her memory. Her kindly acts are her monument, and they are many. I am glad that I have known her. Those who knew her best loved her most.

On Sunday, Feb. 3, I had the pleasure of addressing a very enthusiastic audience at the First Society of Christian Spiritualists. They are loyal to the National Spiritualist Association, and responded to my appeal for support willingly. Sunday evening I was present at the Union Society, where Mrs. R. S. Lillie presides. The beautiful hall was well filled, and another donation was made to the funds of the National Spiritualist Association in response to my appeal.

From Cincinnati I went to Aurora. There I met one of the workers of the Chicago Convention, Mr. J. E. Bruner. I found him just as enthusiastic as ever. I wish more were like him. There is material for a good society, and it is to be hoped that one will soon be formed. Two days I spent at that place. Those I met were thorough Spiritualists, and had the good of the Cause at heart. I must not forget Mrs. Ropp, the test medium, whom I met at Cincinnati. One hundred and three messages were given by her in about one hour, every one recognized.

During my stay in Cincinnati I had the pleasure of visiting Rabbi Wise, who has made such extensive researches into the origin of Christianity. He told me that he had seen a copy of Josephus, which did not contain the celebrated passage so often quoted by our Christian brethren as being positive proof of the existence of Jesus of Nazareth. He also had seen a copy of the Annals of Tacitus, which did not contain the passage so often quoted for the same purpose. I consider the time spent with Rabbi Wise of great value to me.

From Aurora I went to Indianapolis. Here I came in contact with a blizzard. I was buffeted one way and another, till I did not know which way to go. Stepping into a store, I called a cab, and told the driver to take me to the passenger office of the Lake Erie and Western Railroad. He evidently got bewildered, for he drove me to the depot. I informed him that I wanted to go to the passenger agent's office. He then drove me to the Union Depot. "I do not want to leave town," I said, "I want to go to the agent's office." He replied, "This is the biggest depot in this town; is it not big enough?" Well, after considerable trouble I at length arrived at my destination.

After transacting my business I started for the train, but before the cars stopped, so had to walk. I verily believe that a blizzard in the West confuses the senses, as I soon found that instead of being at the depot I was quite a distance from it. For once I was discouraged. Mentally I said to myself, "If somebody would only tell me what to do, I would be thankful!" Just then I heard a passing lady say to a companion, "Yes, he asked me if I would let him come to our circle sometime." That was all I heard, but to me it was enough. I stepped up to him and said, "Are you Spiritualists?" To which they responded, "Yes." Then I told them the predicament I was in, and they invited me to go with them to the meeting of the "Ladies' Aid," which was to be held at the residence of Mrs. Herbine, the well-known slate-writer. There I met a number of the members of the Society, who did everything in their power to make me forget the blizzard. Leaving there, I called on Mrs. Lake, who is speaking there this month. She entertained me until I had forgotten all about the blizzard, and was prepared to start on my journey anew.

From Indianapolis I went to Muncie. If you want to see Spiritualists, go to that progressive town. The women there do not want to vote. They know nothing about the trials of their sisters in the East. Think of a town with "natural gas," no ashes to take care of; no wood to split; no fires to attend to. It was a revelation to me.

Here I met liberal Spiritualists. They have a temple of their own, through the kindness and generosity of Mr. R. H. Mong, the President of the society. They had a good meeting, in spite of the inclement weather. At the conclusion of my address, a motion was made to take out a charter from the National Spiritualist Association. This was done, and I had the pleasure of seeing it adorn the wall on the Sunday following, at which time they dedicated the temple.

On Thursday evening by special request I addressed a very enthusiastic audience upon the topic, "The Life-Work of J. M. Roberts as Revealed in 'Antiquity Unveiled.'" To the wonderful phenomena that occurred on that occasion I will leave to others to testify.

I found Muncie on the eve of a revival. Moses and Mattie Hull were engaged, and for a week meetings were held afternoon and evening, and Wednesday afternoons. The audiences were enthusiastic in the extreme. A minister of the gospel had challenged all mediums to prove that the spirits of the so-called dead produced the phenomena of Spiritualism. Every church in town had revival services, so as to keep their members from attending the services of the Spiritualists. It did not keep them away, as the hall was filled every afternoon and evening, and in one case a minister left his own services in order to attend Mr. Hull's lecture.

People were there from all the surrounding

towns. In one case the people came one hundred miles to be present. In addition to Mr. and Mrs. Hull, Mrs. Raynor was present. She gave readings and tests every afternoon to the delight of her listeners. I was entertained by Mr. and Mrs. Zach, Mong, who did all in their power to make the revival a success.

Among the friends at Muncie was Dr. J. H. Mendenhall, a man of wonderful powers as a writer. He is too well known to need any comment of mine. Dr. Schaub also deserves mention. In fact, the Muncie Spiritualists ought to consider themselves blest in having in their midst so many earnest workers.

I left Muncie with regret. Having to wait in Indianapolis several hours for my train, I improved the time by going with Mrs. Lake to see Mrs. Herbine. After a little time spent in social converse, Mrs. Herbine said she would give me a slate writing. It was a pleasant experience. Message after message came from spirit-friends, each one being of such a nature as to positively identify the writer. It is such experiences as this that help us on our way through life.

From Indianapolis I came to Chicago, where I am at the present time. I shall write later about my work at this place. Let me say, however, that in every case where the claims of the National Spiritualists' Association are presented properly there is no difficulty in getting people to work with us. The opposition as far as I can see comes from those who have not fairly investigated our methods, and I would say to all Spiritualists, "Come in and help us." We are striving earnestly to work for the good of all. Let us be a helping hand. If we make mistakes, it is because we are human. Put yourselves in the places of those whose whole energies are bent in the direction of placing Spiritualism before the world as it should be. Help the National Spiritualist Association. You will never regret it.

M. E. CADWALLADER.

LIST OF SPIRITUALIST LECTURERS.

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

- MRS. N. K. ANDROS, Delton, Wis.
- MRS. R. AUGUSTA ANTHONY, Albion, Mich.
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## Letter from Florida.

To the Editor of the Banner of Light.

As I count a goodly number of estimable friends here and there about our broad country, whom I know are very good friends of yours too, I feel free to ask you to allow me to give them greeting through the soul-appealing columns of your paper, that I may be saved from reporting to each by letter, as I would like to, while journeying and recuperating in this semi-tropical peninsula of the Seminole's home, where the orange gathers the sunbeam's golden hue.

Just now, however, the face of Nature is sadly blighted, so suddenly did the late severe blizzard sweep down upon the wide stretching orchards and blooming gardens; it was but the work of a night and all was destroyed, and the rewards of a round year's toil which was just within the grasp, nigh vanished from a hopeful people. In fact, the picture of desolation coupled with the continued cold up to this date, is everywhere and to be seen and even lamentable, when we consider the loss to the world of four million boxes of fine citrus fruits and its many millions of value to a needy people.

I am spending the month of February, and it may be March also, in Florida—not altogether for pleasure and recreation, but rather in the line of duty—with my son-in-law, Mr. Stoddard, who from exposure in developing oil and gas wells in West Virginia contracted pneumonia and a consequent illness, which for more than a year this winter sanitarium and the best medical skill has failed to arrest.

With great care and attention we have aided him to fight a wasting consumption, until now the end is near, and unflinchingly he goes with the boatman to the spirit side of life, where, as we realize, he can do even more for the precious family he leaves than he hoped, even in his many strength, to do for them here.

Thus at present we are biding our time, awaiting the angel of change. Not welcome, I may say, as we stand face to face with human suffering, but a friend indeed, leading humanity to glad reunions and to homes of beauty and peace.

Florida is a most interesting State, rapidly developing into the winter garden of the populous North. This is my first visit since I came into it with the army in 1864, then utterly forsaken by every male citizen, black or white. Then the country was sparsely settled south of the St. John's river, and today there are hundreds of thrifty towns and villages from gulf to ocean, that like sentinels guard its southern limits.

Giant, comfortable steamers are coursing up and down its many rivers and creeks, where profusely wooded banks are rapidly giving way to orchards of oranges and lemons, and gardens of vegetables in great variety.

The great influx of Northern people dominates their customs and habits with the smaller proportion of "cracker" population. We note also a considerable number of English people now buying lands and engaging in orange culture.

We are scattering copies of THE BANNER that we brought along with us, and find them excellent letters of introduction to would-be Spiritualists, reminding me here of the methods of our mutual friend, the late Sidney Howe, who, in his vocation as a shoe drummer, traveling South, ever made it a point on reaching a town to find a genial Spiritualist if possible. Arriving late at an Alabama town, and while at his evening meal, he ventured to thus timidly inquire of his landlady, "Do you have here any of those people they call Spiritualists?"

"No," said she; "if there were we would ride them out of town on a rail."

Sidney found himself in the enemy's camp, and naturally gentle and timid, he kept quiet during his stay in that town.

On reaching New Orleans for the first time he ventured again, but "where, oh! where?" was his prayer, as he walked up the street a stranger. Looking up he saw an homoeopathic drug sign. This was a pointer, and he ventured in, and accosting the attendant, asked, "Where in this city can I find one calling himself a Spiritualist?" "Right before you," came the reply.

Our friend Sidney was no longer without the fold and the communion he loved.

So here, and wherever I go, I find some only too glad to give us greeting, and ready to express their pleasure in meeting some one with whom they can compare their old teachings with the new, and express the joy they find in the grand revelations of Modern Spiritualism.

With fraternal greetings to all,  
WILLIAM F. NYE.

Como, Fla., Feb. 18, 1895.

## Save Time and Money.

By taking Adamson's Botanic Cough Balsam, at the very beginning, instead of trilling with the initial cough, its effect is instantaneous, and the worst cough quickly yields and disappears. Throat and Lung diseases of every kind are speedily cured. At all Drugists.

## Passed to Spirit-Life.

From Field's Corner, Dorchester, Mass., Feb. 15, Harry, only son of D. W. and M. A. Knowles, aged 10 years, 4 months and 10 days.

The young form reposed in a white casket covered with pink and roses. A beautiful pillow was placed at the head with his last words thereon. "There is music in the air, brother." Although young, he was a true Spiritualist, and just before his transition he saw his brother and sisters and heard them call and answered, "I am coming." His parents are firm Spiritualists; the mother a well-known medium. Thus they are doubly blessed with our beautiful philosophy.

The services were conducted by the writer.  
EDWIN H. TUTTLE.

Saturday, Feb. 16, at 8 P. M., from the home of his friend, Mrs. E. King, 157 Elder Street, Brooklyn, N. Y., Mr. Pen- sington Lapham, aged 72 years.

His remains were interred in Lindell Hill Cemetery. Memorial services were held at the Advance Spiritual Conference, 163 Court Street, Saturday evening, Feb. 23. Mr. Lapham was a companion of Andrew Jackson Davis in his boyhood at Poughkeepsie—a prophetic and symbolical medium of wonderful powers. Mr. Lapham has been a constant reader of THE BANNER, and he received gladly my latest copy, on his last visit three weeks ago. He was conscious to the last. Death to him was a glorious relief. Our brother has now gained a better inheritance, won by the faithful performance of every duty.

EMILY B. ROGERS.

From her home in Bradford, Mass., Feb. 11, after a long illness, Annie W., only daughter of Mrs. Maria L. L. Jackson, aged 33 years and 11 months.

The funeral exercises were conducted by Mrs. Kate R. Stiles of Boston. During the services Mrs. S. was comforted by the lately arisen daughter, her father and other friends, to speak words of consolation and comfort to the bereaved mother.  
R. M. S.

From East Saginaw, Mich., Feb. 11, Dr. Arphax Farnsworth.

His last hours were passed in peaceful unconsciousness after severe brain trouble. The daily Courier spoke of him as "The upright citizen, true friend, and beloved physician, widely known and universally esteemed; the pioneer of Homeopathy, thirty-five years ago, with a large practice. Many a home will be saddened to-day because he is not here." He was also a pioneer Spiritualist, true and gentle, with no fear of man, frank himself and respecting all sincere opinions—a man of rare beauty and harmony of character.

Funeral services at the house, Feb. 12, conducted by G. B. Stebbins, and afterward at the Masonic Temple, largely attended.

(Obituary Notices not over twenty lines in length are published gratuitously. When exceeding that number, twenty cents for each additional line will be charged. Ten cents an average make a line. No poetry admitted under the above heading.)

## How to Save Money and Health.

Most people have some trouble with their health which they would like cured. It could be done easily and cheaply. Dr. Greene of 31 Temple Place, Boston, Mass., who is the most successful specialist in curing nervous and chronic diseases, makes the following offer: He gives you the privilege of consulting him, free of charge, through his great system of letter correspondence. Write him just what your letter or symptoms trouble you. He will answer your letter, explaining your case thoroughly, telling just what ails you and how to get strong and well. He gives the most careful attention to every letter, and makes his explanations so clear that you understand exactly what your complaint is. And for all this you pay nothing. You do not leave your home, and have no doctor's fee to pay. The Doctor makes a specialty of treating patients through letter correspondence, and is having wonderful success. He is the discoverer of that celebrated medicine, Dr. Greene's Nervous blood and nerve remedy. If you write him at once you will doubtless be cured.

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## Common Sense

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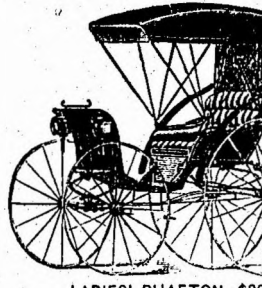
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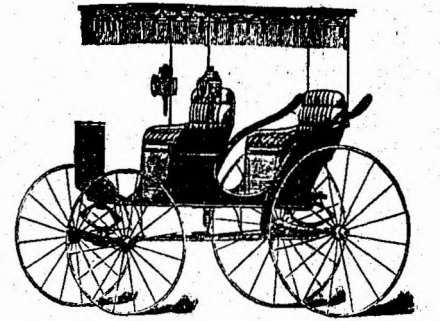
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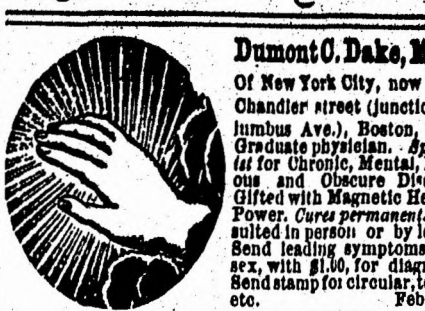
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