



VOL. 77.

COLBY & RICH,
9 Bowdoin St., Boston, Mass.

BOSTON, SATURDAY, MARCH 16, 1895.

[82.50 Per Annum,
Postage Free.]

NO. 2.

THE COMING PARADISE.

I saw her 'mid the long, green stalks
Of silky corn in summertime;
I saw her midst red hollyhocks,
And watched the sunlit pantomime.
For lovelier brown was in her hair
And silkier brown fell o'er her eyes,
And fairer than her garden fair,
I saw a coming paradise.

I breathed with her the heavy musk
That upon the evening,
And ran behind her in the dusk
And dreamed I walked close by her side.
Somehow the perfume stole my breath;
Somehow the moonbeams quenched my sighs,
And there I kissed the lips of Death—
Yet lived, with her, in Paradise!

At morn I found her where lush grass
Lived, specked with lilies, white and large;
Ah, solemn clouds that pause and pass
Afar from sea-green marge to marge!
Yet when I look again to see
That one sweet face of all most wise,
Across a dark infinity
Glow evermore that paradise!

At night the glow-worm held his lamp
Against her forehead pure and white,
And down the greenward, cool and damp,
She wandered, minstrel of the night.
I hear her often when I tread
The soft turf where I know she lies—
They count her name among the dead—
Then flames my surer paradise!

If in the realms of amethyst
And plains where buds are blossoming,
Are clouds of gold or purple mist—
I'll find her, in some cove of spring,
Her lilies limbs asleep amid
The glory where some angel flies
And stops, where softly she has hid
My childhood's dream of paradise.
—Chicago Record.

EUGENE FIELD.

Free Thought.

EXPLANATION OF PSYCHOMETRY.

To the Editor of the Banner of Light:

IN THE BANNER OF Feb. 2 I find the following remarks of W. J. Colville, containing matter that requires explanation:

"The word psychometry simply means psychic measurement, or measuring by a psychic standard. Dr. J. R. Buchanan, Prof. Wm. Denton, and many other learned writers on the subject, have favored the theory of a 'soul of things' but this view has not proved acceptable to some of the most gifted inspirational speakers and writers of to-day.

There are two distinct theories put forward to account for the indisputable phenomena usually called psychometric: these are, first, the theory already mentioned; second, the theory that psychometry is purely mediumship, and that therefore the information conveyed is not derived through contact with a material object, but by means of direct communication with some active unseen intelligence who possesses and communicates the knowledge gained by the sensitive who handles the object. These two theories will cover the entire field of psychometry.

We do not agree with one and disagree with the other, but regard both as partial explanations; i. e., there are phenomena which are explicable by means of the one and not by means of the other; and again, there are complex phenomena, which can be best explained by taking both into consideration.

Such errors as the above are very common, but I did not expect them from one so intelligent as Mr. Colville.

In introducing this new science in 1842, I coined the word Psychometry, which has been universally accepted, and which is a correct statement of the process which originates the psychometric sciences, but not of the sciences themselves, to which psychometric investigation is the opening door.

The sciences involved in psychometry constitute the largest addition to human knowledge which any century or any three centuries have produced. They involve a vast enlargement of Geology, as shown by Prof. Denton, a vast enlargement of Physiology, Pathology, Materia Medica, Medical Practice and Diagnosis, a vast enlargement and rectification of history, including a religious history which will dissipate superstition, establish true religion, and a full development of the heretofore unknown science of Man, Anthropology (the very name of which has heretofore been unnecessary), as shown in my own writings, "Therapeutic Sarcogeny," "Manual of Psychometry," "System of Anthropology," "The New Education," and "The Journal of Man."

My own writings and those of Prof. Denton on this subject are evidently for future centuries, for no college or university has ever looked at the subjects. The demonstrations have been made over and over again, and for fifteen years they have been presented to my pupils in the College of Therapeutics; but history shows that we cannot expect philosophy which sends to oblivion the entire mass of the world's dominant opinions to be adopted in a century, for even fragmentary truths require generations to pass away before acceptance.

What, then, is the science for which the word Psychometry has become the representative, though entirely inadequate to convey its scope and character?

Mr. Colville's representation is entirely inadequate; and the subject has elicited so little proper and profound investigation that still more inadequate conceptions are everywhere afloat in the public mind.

I have not taught a theory of "the soul of things" rejected by "gifted inspirational speakers and writers." And as for the theory that Psychometry is merely mediumship, and gives no knowledge but what some spirit has brought us, that is merely the crude theory or conjecture of mediums or Spiritualists who have never been adequately taught, or made proper investigation, and have not seen the "Manual of Psychometry."

These two theories, says Mr. Colville, "cover the entire field of psychometry"; but it would be more correct to say they cover the entire field of ignorance on this subject.

The science inadequately represented by the word Psychometry is the science of Intuition or the Divinity in Man—the science of that power of the soul in which man approximates Divine Omnipotence, the nature of which is to know all things independent of any prior process of obtaining knowledge or using the senses.

The man possesses this power in so high a degree as to prove his own nature an atom of Divinity is the sublime truth which I have presented with the inadequate name of Psychometry, and which is too grand and lofty a truth for a materialistic world and an earth-born church to realize.

A church born in superstition, which has trampled down the religion of Christ (an exalted Spiritualism), is necessarily the antagonist of all that is Divine; for divine truth is fatal to its existence.

Colleges which enshrine the crudities and ignorance of former ages, crowded into libraries, and governments which have never yet learned justice or philanthropy, are of course the steady antagonists of the divine wisdom which comes from the emancipated soul in harmony with heaven.

Hence the emancipated soul to which we are

TO OUR FRIENDS:

Don't you know some Spiritualist who does not now, but who would subscribe to THE BANNER OF LIGHT if YOU called his attention to the Paper?

introduced by Psychometry is above and beyond the semi-barbarous civilization of to-day, which it is destined to supersede by a higher civilization.

What must be the science, philosophy, religion and true civilization which the emancipated soul will demand and ultimately introduce could not be even briefly stated in a newspaper contribution. It can only be stated that it will be the embodiment of Divine Wisdom on earth by obeying the instruction and guidance of the divine element in man, which, being the influx from on high, will create the kingdom of heaven on earth whenever the ignorance, superstition, selfishness and other obstructions are removed.

This divine power, latent in all human souls, and well developed, but imprisoned and repressed in millions, is the promise of a glorious future when creedal churchianity, oppressive governments, grasping corporations and stagnant colleges of dogmatism shall be removed. They are doomed to be cast aside by the expansion of the soul, and perhaps by bloody convulsion, before they surrender. The growth of Spiritualism, the yearning for liberty, and the demands of oppressed labor, assure us of the coming revolution. The editorial in THE BANNER OF Feb. 2 was an excellent expression of the higher philosophy which Psychometry demonstrates.

To return to our first question, it is true that mediumship and psychometry often mingle, and that the exorcise spirits often perform psychometric and other acts through passive mediums. But our own enlightened spirits in the body possess the same angelic power as we shall exercise when relieved from the body, and the competent psychometer may look into the past or the future, look over the globe, or into other worlds of the solar system, or into the boundless life of the spirit-world, and commune or consult with its inhabitants, as he might with the numerous intelligent spirits on earth, drawing intelligence from all sources, and gathering a rich mass of available knowledge, all his own, instead of being dependent on the visits of another, including any of the strength of his own nature in passive submission to another's power.

There is no confusion between the psychometry exercised by the living and the psychometry exercised by the departed, to those who understand; nor is there any necessity for a magnetic relation to the thing investigated—or an impregnation of human magnetism—to the fully-developed psychometer. My pupils have an unlimited range in their investigations, and do not depend either on "contact with a material object" or on "direct communication with some active unseen intelligence," which Mr. Colville supposes to cover the "entire field of psychometry," but which belongs rather to the mental range of the neophyte in this subject. Those who depend on contact with a material object are only half developed.

The psychometric faculty is that which was referred to by St. John as the light that lighteth every man; and as the earthly obstructions which have hidden it are now falling away since the advent of Spiritualism, it will shine more and more brightly until it shall bring the perfect day.

Jos. Rodes Buchanan.
San Jose, Cal.

IN RE RAIDS ON MEDIUMS.

To the Editor of the Banner of Light:

THERE are moral as well as physical epidemics that at times pervade the otherwise healthy conditions of life. Perhaps no where is this more clearly defined than in the morbid and unreasonable attacks on thoughts and ideas not familiar to the public. All progressive ideas must, more or less, run the gauntlet of persecution, and what is singular, the more elevating and ennobling the thought, the more intense has been the persecution.

The history of the world shows that for difference of religious opinions, more people have been put to death than for all other crimes. It is true that the diabolical and infernal methods of crushing out progress have, in later years, given place to milder forms of opposition. Yet even in these days of reason and common-sense, traces of the old brutality occasionally come to the surface. This is strongly manifested in the brutal attacks on materializing mediums.

As all diseases are said to spring from a common centre, so these raids can be easily traced to the miasmatic emanations of one man, whose wealth leaves him ample time to foment mischief.

There is an old saying that "an idle brain is the devil's own workshop." If this is not exemplified in his case, we do not know where to look for it. For years he has been engaged in this raiding, never appearing in the séance-room (he has not the courage for that), but waiting at a safe distance for his hired minions to do his bidding.

He has repeatedly had mediums dragged into court, but up to this time no one has been convicted, and the courts and the public no longer believe the false statements so freely brought forward, and are fast coming to the conclusion that he is the only fraud connected with the séances.

It must be apparent to any fair minded person that such brutal attacks are not in the line of honest investigation, and the secular press, by lending its influence to such things, is not dealing fairly with its readers.

The evidence in behalf of Spiritualism is largely a matter of personal experience, and those who have not investigated it are not qualified to pass judgment upon it.

Again, it is of such a nature that difference of opinion ought not to create prejudice on either side. Persons who are color blind have no perception of the beauty of color; those who are deficient in hearing, know not the harmony of sound. To them these things do not exist. Still others have no spiritual perception, no idea of life beyond a material existence. Such persons approach a séance-room with distrust, always looking for fraud; demanding physical tests which, if given, fall like seed on stony

ground; nothing will satisfy them. The higher and more important evidences of spiritual communion make no impression upon those whose inherent defects render them insensible to anything beyond a material existence.

No one is obliged to go to the séances. If any one thinks the séance a humbug, let him stay away. Those who choose to go have a right to do so unmolested. A few more such raids, and the public, which is slow to anger, will demand that the rights of the people be respected.

The late raid on Mr. Geo. T. Albro's séance was no exception. If he was guilty of fraud, he was clearly amenable to law, and should have been punished. Yet after several attempts to fix up an indictment, Judge Lilley threw it out of court. There was absolutely no case against him.

In one sense this was unfortunate for Mr. Albro, as it deprived him of the privilege of putting in evidence showing the falsity of the statement so freely circulated.

As no one has come forward to defend him, I desire to say that I have known him for many years. Believing that I was honest in my investigations of materialization, he has always given me every opportunity I could ask for in the study of this interesting subject. I have been in the cabinet, behind it, and in all places I desired to be, during the séance, and in all that time I have never seen the first indication of fraud or deception on his part. Had there been anything of the kind, I should have been one of the first to expose it. I feel satisfied that he is honest, and is doing good work, and trust that he will have the support of every one interested in this subject.

Materialization is a most wonderful phenomenon, fully established by such scientific men as Alfred Wallace, Prof. Crookes and many other distinguished men who have given it careful investigation.

It appeals to all that is noble and elevating in man, and should be protected from the low and disgraceful elements that have heretofore been arrayed against it. E. A. BRACKETT.

A KEEN "SHOWING UP."

We have never seen a more cutting satire upon the utter ridiculousness of the "Regular" claim of the doctors to protect (?!?) legislation for "themselves, their heirs and assigns," than the following "leader" which appeared in a late issue of the Manchester, N. H., *Mirror and American*, regarding the latest medical "mew" in that State:

AGAIN SHOWS ITS LITTLE FACE.

There has appeared at Concord, at every session of the New Hampshire Legislature in recent years, a bill seeking a monopoly in doctoring. It aims to secure by law an order on the community to the end that everybody must employ certain physicians when they want to hire a healer. The *Mirror* would be pleased to have the Legislature make a law that every person in New Hampshire who wants a daily paper, and can afford to pay for it, must buy *The Mirror*. We have no doubt that J—W— would be tickled to have a law promulgated by the General Court that he and he alone could sell tea and taffy, beefsteak and bread in Manchester. Undoubtedly T—V— would like to have a statute passed whereby he could legally furnish all the bicycles, skates, tar rope, pumpkin seed, slacked lime, sandpaper, castor oil and whetstones that Manchester and vicinity need. Col. F. C. D— would probably be happy if he could sell all the boots, shoes, rubbers, slippers and cork soles that are bought here. In fact, any business firm would like to increase its trade by legal, legitimate agencies.

But only a glance is required by a fair-minded, unprejudiced person to understand that a law that would give *The Mirror*, J—W—, T—V—, and F—D— monopolies, would be unjust, altogether wrong, and would not be permitted to stand.

So it is touching the doctors' bill. The residents of this State should be permitted to pick the men and women they want to nurse them and administer to them when they are ailing. If A. wants to be rubbed an hour a day on his left leg for gout or gravel, either imaginary or real, he should have a perfect right to hire some person to perform the operation. If B. believes that Christian Science is a boon to him and his, and that when he or his family are sick or distressed this agency will afford relief, he and they ought to have a chance to get that kind of an instrumentality. If C. has a notion that a seventh son of a sixteenth sister fits his case better than anybody else, let him employ that kind of a man. If D. favors an eclectic he ought to have an opportunity to be thus treated. If E. cottons to an Allopath, and F. likes best a Homeopath, give them the chance to hire either or both. No door should be shut on any school. Every kind of a worker in the vineyard of healing should be allowed to practice, under certain restrictions perhaps, but not restrictions laid down by rivals or competitors, however.

It was not long ago that the Homeopathic physicians were under the ban here in this State, and had a hard row to hoe. Finally broad Americanism and sound common sense and love of fair play prevailed, and to-day warfare apparently does not exist between the two leading schools, as was the case not long since.

Then a war was waged on women. "Female" doctors were reviled and scoffed at and scorned by leading "regulars" in New Hampshire. At last, as touching the Homeopaths, public opinion compelled the recognition of woman, a heaven-born nurse, as a minister to the ill that flesh is heir to.

Fighting has been kept up, however, with a change of base, and to-day there are arrayed some Homeopaths and women doctors, as well as Allopaths, against other men and women who seek to cure by various methods. This is all wrong, unmanly, un-American, narrow-gauged, playfulness, un-American. "A fair field and no favors asked" ought to be the motto of us all. Let the best man win. The only protection we need in this country is against the pauper labor of foreign countries.

Literary Department.

THE HEIRESS OF GROVE HALL.
A ROMANCE.

Written Expressly for the Banner of Light,

BY CARLYLE PETERSILEA,

Author of "The Discovered Country," "Oceanides," "A Psychical Novel," "Mary Anne Carew: Wife, Mother, Spirit, Angel," "Philip Cartledge, A Romance," Etc., Etc., Etc.

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CHAPTER II.

MAD MARY.

AN OLD WOMAN, still young, tall and slender, wearing a trailing robe of white, soiled and bedraggled; long black hair flowing over her shoulders, with here and there a shining thread of silver gleaming amid the dusky mass; and out of a deathly white face, with deep lines graven upon it, looked a pair of eyes, wild, piercing and black.

Mrs. Merideth took a step backward, and regarded this strange creature, with something of fear and wonder in her gaze. The woman tossed her arms wildly in the air, with singular and frantic gestures:

"The dignified and wealthy Mrs. Merideth trembles, and is afraid of the wandering outcast; and yet I think she will be glad to know why I am here."

"Tell me who you are," the lady said; "why are you in this room? You are dressed very strangely, and most inappropriately, to be out on such a stormy winter's night. I am afraid you are taking the wrong time to place to play some foolish prank. Who are you?—tell me at once!"

The strange woman folded her arms across her heaving breast, and once more fixed her gaze upon the fire:

"They call me 'Crazy Mary,' and some say that I am in league with Satan."

"Crazy Mary! Indeed! Your appearance does not belie your name," returned Mrs. Merideth somewhat scornfully. "But take this seat and dry yourself before the fire; your dress is very wet. Mad though you may be, you look too frail to be abroad on such a night as this, and I have not the heart to turn you away. The doors of this house are never shut in the face of the unfortunate or the needy; and surely I will never close them against one of my own sex."

"You speak kindly, lady—and well you may, for joy and not grief has come to you and yours this night."

Mrs. Merideth had approached the fire while they had been speaking, and as the strange woman uttered these words the lady looked at her wonderingly:

"What do you know of me or mine? most surely I never saw you before."

"Much, very much; and because I am mad, and my brain not like that of other people, I know all the secrets of this house, and many another beside. Voices are constantly whispering strange tales and secrets in my ear."

Mrs. Merideth paled, and a slight shiver ran through her frame.

"You turn pale; you fear my voices," murmured the creature in low, sibilant tones, "but they are very good to me, and tell me all I want to know, and sometimes I grow very weary in listening to them. When they told me to-night that a daughter was born to this house I was glad."

She lifted her dark eyes as she spoke, and gazed with a rapt expression at the lady's pale, half-frightened face. There was dignity in her mien; a certain grace was in her gestures—a thrilling sweetness in her voice indescribably fascinated the listener.

"You do not believe in my voices, yet you constantly read in your books that there are angels and demons, and that they have much to do with the affairs of this world. But then, no one believes me, and I am not offended at your disbelief. Let me prove to you that I hold converse with these demons or angels—call them which you will—and then judge for yourself whether I could obtain this knowledge from any other source or not. I have come here to tell you the future of the new-born babe—your little granddaughter—the heiress of Grove Hall! But first, I would tell you something of your past and future."

Mrs. Merideth drew back—her pale, patrician face cold and set in proud surprise:

"You have come here to tell me the future of an infant. Even if it were possible to predict her future—which I do not believe—how can it interest you in any way?"

"Enough that it does interest me; and you, surely, ought to feel some interest in one so near and dear to you. But first let me tell you of your own life, and then you shall judge of my power to tell that of the little heiress of Grove Hall."

"This is to me the sheerest nonsense. You may have been informed of my past life by some one of my former acquaintances. As to my future, time alone could verify your prediction as regarded that."

The woman folded her arms, and looked the lady in the face with her strange, magnetic gaze, until she felt a shivering awe take possession of her.

"Can it be possible that Mrs. Merideth is afraid to hear what my voices have to tell

her?" she said, slowly. "Surely not, for she tells me she does not believe. And yet it seems like it."

Mrs. Merideth drew herself up haughtily, her face flushing, her eyes blazing.

"Great heavens! how dare you find your way into this house, and talk in this manner to me! Be careful of your words, woman, else I will call the servants, and have you thrust from the door."

The strange guest seemed to cower a little at this.

"I beg your pardon; I will not wait to be thrust out, but will go as I came. I will not reveal to you either your own or your granddaughter's destiny. I will depart at once. I hear my voices calling me. Good-night, Madam Merideth. My angels sent me to you, but your proud words have roused up the sleeping demons—they call me, and I go!"

With a gesture half wild, half queenly, her long, dark hair nearly sweeping the floor, the woman turned to go, taking from a chair an old, faded shawl and folding it about her; but Mrs. Merideth placed herself before her.

"Stay!" she said. "You speak of angels. That word suits me better than demons. Sometimes I am tempted to believe that angels do visit us, and can warn us of danger, and predict something of our future. It may be that you are one through whom they can speak. What danger threatens Alice and her infant? Speak, woman, and tell me!"

"It is not of Alice that I would speak, but of danger to yourself and the new-born babe."

"Then speak!" Mrs. Merideth cried. "If there is danger in store for us, let me hear, that I may the better guard against it. But first tell me who you are, and why you take this interest in our welfare?"

"I will tell you," said the woman, in low, concentrated tones: "Twenty years ago, Madam Merideth, when you were a girl of nineteen, you honored one whom I shall never forget—one whom I never have forgotten through all these long years; although you may forget—and perhaps never cared greatly for the one you so honored."

Mrs. Merideth looked puzzled.

"I honored some one whom you knew? Who could it have been?"

"Your memory must be extremely poor; but mine is much better. My heart, although broken, bears an image that can never be effaced. Proud beauties can easily forget and fling aside hearts that have worshipped at their shrine, but the lowly cherish them forever. I owe you a service in memory of this one whom I can never forget."

Her dark eyes looked mournfully; her voice grew soft and low, her restless arms were folded meekly across her bosom: Then, quick as lightning flashes, all was changed. The eyes glared wildly, the arms waved to and fro, the voice rose loud and shrill:

"I was treated with disdain," she cried.

"What gratitude do I owe you or him? Yet it is my undying love for him that has brought me here to-night—the desire to serve one whom he loved—to tell you what my voices say of your grandchild; to avert whatever of evil may threaten her; to place you on your guard against great dangers and dire calamities that are about to fall upon you, and upon this house; for I said to myself, perhaps if I tell her, she may be able to avoid some of them. Have faith in my power to tell the future, and be warned in season."

"Well, then, speak on, and tell me what you know of my past, present and future."

She placed a chair for her strange visitor, and seated herself near the flickering firelight. The woman quietly took the proffered seat.

"You do well. It is not I that can see your past, present and future, but the whispering ones that are constantly with me. Hark! I hear them speaking now; and this is what they say: Twenty years ago—"

"Twenty years ago!" interrupted Mrs. Merideth, with a dreamy look; "yes, yes, I remember! Pardon me, but go on."

"Twenty years ago this very month you were left an orphan and an heiress. Your childhood had been one of the brightest and happiest. Your mother had died in giving you birth. Your father, an immensely rich man, never married again, but lived for you, and you alone. He indulged you in all things. Is this true, or otherwise?"

"It is. Pray go on!"

"When you were seventeen you were called home from school, on account of your father's ill health. His physician had advised him to travel for a year, and you were to accompany him. You were wild with delight at the prospect of seeing something of the world. Your life was to be one round of gaiety and pleasure, now that your school days were over. You expected the whole world to fall at your feet."

to do you know, your dream was wild and brilliant! and the end—was that?"

Mrs. Merideth started, and stared at the strange creature before her in utter bewilderment; she seemed to be actually living again in the past. Mad Mary continued in a low, monotonous tone, gazing straight at the burning coals before her:

"And now comes the crisis of your life. A man differing from all others crosses your path; and you imagine yourself in love."

There was a pause. The lady paled a little, and the mad woman went on in a somewhat louder tone:

"It is in Italy—bright, sunny Italy, and he is one of its most gifted sons. Bright hued flowers and delicious fruits scent the air; the purple grapes hang in tempting clusters in the golden sunlight, and all seems beautiful as a dream. But the glowing sun is not more brilliant than your beautiful eyes, or the gaudy flowers half so bright in their hues as your damask cheek."

"In the name of heaven!" Mrs. Merideth cried, rising to her feet, "how do you know all this?"

She was pale; there was a wall of anguish in her voice. Calmly the mad woman went on:

"Does the past yet bear its stings for you?" she said. "Shall I tell you the end of Henri's love-dream? Ah! the shameful story! Surely no woman was ever as false before, nor as wicked—and he loved you with a passion that was worse than idolatry—as only men of his country ever love. And you—you are grand, and imagine yourself almost a queen, and you take his love, his adoring worship, as a queen might, with haughty grace, as your regal right; he becomes your wedded husband of a month; secretly wedded, and sworn to eternal silence until you give him permission to speak and claim you. In one month from that hour you and your invalid father are gone. Bright, sunny Italy, with its clear skies, its romantic walks, and Henri, the artist—its gifted son—are left far behind, and you are on your way, seemingly happy and free, back to America. But where is Henri, the forsaken husband? Lying on his pallet in his little studio, raving in brain fever, calling wildly the name of the false woman he has lost! There, Mrs. Merideth—the story is not a pleasant one! I will tell you no more!"

Mrs. Merideth, pale as a dead woman, confronted her:

"Are you a she-devil?" she asked, in tones that trembled with concentrated passion. "You have told me this night what you shall never tell to living mortal again!"

Mad Mary laughed a wild, defiant laugh. Her eyes blazed upon the speaker as though to consume her with their fire:

"Shall I not?" She pointed upward. "My demons will take care of me; they will not allow you to hurt me. Whatever I am, woman or devil, I have told you nothing but the truth, and I will also tell you the truth regarding the infant's future."

"Impostor! You have learned of my past life in some way not known to me."

"Well, if I tell you the child's future will that satisfy you? Surely, I cannot know that through any earthly agency."

"You can invent that to suit your own fancy. Still, I will hear what you have to say about the child."

"Take me, then, to a private room, where I shall not be disturbed, give me materials, and leave me, and I will write whatever is dictated by my voices."

Mrs. Merideth led the way across the corridor, and opening a door they entered a small apartment, fitted up as a study. She placed writing materials upon the table, then leaving the room, she locked the woman within, and regaining her own apartment, sunk into a chair white and breathless. "Dare I leave her there?" she muttered. "I must watch and wait. She must not escape me. It is nearly morning now, and I must lay my plans quickly. Oh! why has my buried sin been unearthed at this late day?"

[To be continued.]

In Memoriam.

In the death of Mrs. CLARA H. BANKS Spiritualism loses one of its ablest and most earnest advocates; a husband and aged father, a devoted wife and daughter; and a happy home, its light and joy.

To us among her native hills, whose hearts held her in ties of closest friendship, who have listened to her helpful voice in happy days, and to whom she has come, braving the storms and drifted snows of winter and summer's heat, to minister to us when death claimed some loved one, and help us bear our sorrow by her words of sublime inspiration, it brings a sadness beyond our power to express. Then what can we say of those in the desolate home—the husband, the little niece to whom she has been a mother, and the aged father, who, with eyes almost blind to earthly scenes has been patiently waiting the call to join his company in the other life?

We struggle to feel that all things are wisely ordered, but with our hearts burdened with grief, and eyes blinded by tears, it is hard to see the light when one so much needed, both in public and private life, cannot stay; and to feel that she, so bright, so energetic, and who seemed so untiring, is still, the cheery voice silent, the busy hands folded.

Cumtington, Mass. FLORENCE SAMPSON.

On Feb. 27, after a most touching and beautiful burial service, conducted by Mrs. Clara Watson of Jamestown, N. Y., was tenderly borne to its last resting place, in Wildwood Cemetery, the body of Mrs. ANNIS H. GAMBLE, a resident of this city for about fifteen years. She was a daughter of David Hulbert, M. D., late of Kokomo, Ind. She was born in Bath, Steuben County, N. Y., Aug. 1, 1826, and passed to the glimmer life Feb. 21, 1895. She married Ellis Gamble July 1, 1848, at Covington, Tioga County, Pa., who, with their only son, preceded her to the better land.

Mrs. Gamble was a finely educated woman and a deep thinker. Being possessed of a strong and resolute will, she had the courage of her convictions, and did not hesitate to declare her firm and abiding faith in the truth of spirit presence and communion, which for many years lighted her earthly pathway and all-voted her sorrows. She was ever dominated by the best of principles, was a loyal wife, a good mother, and a most estimable member of society; her bright and cheering presence was dear to all. An ardent believer in the "faith," she was a subscriber to the BANNER OF LIGHT.

Salamanca, N. Y., March 6, 1895.

A certain Chanteo doctor, wishing to make a good impression upon a German farmer, mentioned the fact that he had received a double education, as it were. He had studied homoeopathy, and was also a graduate of a "regular" medical college. "Oh! dot vos nodding," said the farmer. "I vonce had a calf dot sucked two cows, and he made nodding but a common sciecher after all."—Bz.

A Chance to Save Money.

There is not the slightest reason why you should not feel well and strong. That great offer of Dr. Greene's is proving the best friend that weak and delicate people ever had. A letter sent to him by his friend, 54 Temple Place, Boston, Mass., telling the symptoms of a suffering from will be immediately answered by the Doctor, describing your complaint minutely, and making you understand perfectly just what ails you. And all this costs you nothing. You don't have to leave your home, and you don't have to pay any doctor's fee to learn exactly what your complaint is, and how to get well and strong from Dr. Greene, the greatest living specialist in curing nervous and chronic diseases. The Doctor makes a specialty of curing patients through his great system of letter correspondence, and is having wonderful success. Thousands of weak, delicate men and women are writing him about their complaints, and are being permanently cured. It was he who discovered the great remedy for Dr. Greene's nervous blood and nerve remedy. Write the Doctor at once and see what he says about your complaint. It will probably be the means of your getting back your health.

Spiritualists As They Are.

The Representative of the National Spiritualists' Association, Mrs. M. E. Cadwallader, Now in Boston—She Expresses Her Views on Matters of Spiritual Interest—Says Spiritualism Is a Religion, and Why.

From the Boston Herald, March 1, 1895.

Boston promises to be the scene of some exciting discussions this winter and spring before the question of Spiritualism, which is now being so freely discussed, is settled. The interest in the matter is widely extended. It reaches all over the country, and the National Association of Spiritualists, whose headquarters are at Washington, has taken an interest in the matter.

A representative of the National Association is in Boston, looking out for the interests of that association. She is Mrs. M. E. Cadwallader, of Philadelphia, who for the past few weeks has been traveling through the country in the interests of the organization. She reached Boston in the midst of the present controversy, and was one of the witnesses before the committee yesterday. On account of her connection with the National Association, a Herald reporter called on her at the Thordike last night to obtain her views on matters spiritualistic.

Mrs. Cadwallader is a young woman, who has been a believer in Spiritualism for many years, and who discusses the subject with great intelligence. She had read the symposium of opinions printed in last Sunday's Herald on the religious aspect of Spiritualism, and the discussion of this matter led up to the reporter's question.

"What claims has Spiritualism to recognition as a religious body?"

"The same claim that any other religion has. It is undoubtedly the root of all existing religions, and will be the religion of the future. It is based upon the belief that death does not end all, and the manifestations of Spiritualism demonstrate, beyond the possibility of a doubt, that there is a continuity of life after the change called death. It is true we have no sectarian creed, believing in the largest liberty of the individual mind; yet Spiritualism is a religion in its broadest sense, and is entitled to representation in the World's Parliament of Religions. In fact, a paper was prepared by Mrs. Cora L. V. Richmond of Chicago, Ill., now Vice-President of the National Spiritualists' Association, under the auspices of the National Spiritualists' Association. This was presented to President Bonney, and was to have been published as a part of the proceedings. The paper reviewed Spiritualism in its religious, philosophical and phenomenal aspects. It also gave a résumé of the work and influence of Spiritualism."

"The expression of the delegates assembled in the Convention held in Chicago September, 1893, is embodied in the following declaration of principles adopted by them:

"Whereas, It is the purpose of this Convention to organize upon a scientific, philosophical, moral and religious basis; and

"Whereas, It is necessary to establish methods of teaching the facts and scientific truths of spiritual development; and

"Whereas, There is an infinite and eternal energy and wisdom manifest in nature, which is the highest intelligence, subject to the law of progressive development; and

"Whereas, Several million people of the United States are avowed advocates of the philosophy and religion of Spiritualism, and entitled, under the Constitution of the United States, to protection in any form of worship, teaching or practice of their knowledge and belief consistent with the rights of others."

"Therefore, We, the delegates to the National Convention of Spiritualists of the United States of America of the year 1893, affirm a belief in the continuity of life, and its operation in accordance with intelligent law, and we affirm a knowledge of conscious spirit individually after transition, with power of communicating under proper conditions, and in accordance with natural law, with spirits incarnate; and we affirm a belief that spirit assumes new relations in matter after transition; and we affirm a belief that the laws of spirit progress and evolution manifest in this life are not interrupted or suspended by dissolution of the physical body, and that advancement comes only by and through individual efforts; therefore be it

"Resolved, That on the facts underlying the philosophy and religion of Spiritualism, we ask each society to construct a code of ethics commensurate with its intellectual requirements, and adopt such forms and ceremonies as the circumstances and their needs may require."

"This declaration of principles was reaffirmed by the delegates assembled at the convention held in Washington during October, 1894, but is intended in no way to bind any one, although many Spiritualists will accept it in its entirety, not because it was adopted by the delegates to the national convention, but because it expresses their individual views."

"What is the National Spiritualists' Association?"

"An association formed for the purpose of securing unity of effort among those who think alike. It has for its object the protection of Spiritualists in their rights as citizens of this republic. The trustees of the National Association are simply called upon to attend to the business interests of the Association, which interests are solely devoted to the general welfare of the movement throughout the entire country. It is an effort to secure a working organization among our people, and provide for the protection of mediums and speakers."

You must know that we have many incorporated societies in different sections of the country. Many of these have affiliated with the National Association. We have headquarters at Washington, D. C. The officers of the Association are earnest in their endeavors to secure the cooperation of every Spiritualist in the land.

The officers of the National Spiritualists' Association are: President, H. D. Barrett, Lilly Dale, N. Y.; Vice President, Mrs. Cora L. V. Richmond, Chicago, Ill.; Secretary, Francis B. Woodbury, formerly of Boston, Mass.; Treasurer, T. J. Mayer, Washington, D. C.; Trustees are Milan C. Edson, Washington, D. C.; B. B. Hill, Philadelphia, Pa.; Hon. J. B. Townsend, Lima, O.; Hon. L. V. Moulton, Grand Rapids, Mich.

"Is there a distinction by this Association, so far as the claims to being Spiritualists is concerned, between those who believe in mental phenomena only and those who accept spirit-materialization, slate-writing and spirit-photography?"

"None whatever. The National Association is an association of societies represented by delegates, who do not relegate to themselves the right to exercise a censorship in any way upon individual beliefs. Spiritualists as a rule accept only what comes to them through individual experience. There are very few avowed Spiritualists who do not believe in the phenomena of Spiritualism. Speaking personally, I have every reason to accept the phenomena of materialization, slate-writing and spirit-photography, because after careful investigation I have received what to me is indisputable evidence of the same."

"Does the National Association make any effort, or propose to make any efforts, to distinguish between fraudulent and genuine mediums?"

"I have already stated that the National Association was established for the protection of the interests of Spiritualists as a whole. It assumes no authority of censorship over any one, and only seeks to aid and defend all in the free exercise of their best and highest aspirations. The employment of mediums, ordination of ministers and censorship of same, the ritual, ceremonials and expression of opinions or beliefs, are all matters for local and State management only. The National Association, however, earnestly recommends all societies to exercise great care in such ordinations, to avoid becoming responsible for unworthy persons."

"How do genuine mediums become recognized by this Association or its branches, and what are its requirements?"

"No individual can become a member of the National Association. The endorsement of the medium must come from the local Association. It is not a matter which comes within the province of the National Association."

"Do you believe Mr. Keeler to be a genuine medium?"

"I have no reason to doubt it, whatever. His

reputation is so high in the spiritualistic community. The question as to whether Spiritualism is a religion, which has been brought up in connection with his case, is one which is very interesting to me, and one which I hope will be settled as far as recognition is concerned. With the opinion of men and women, whose words would hold good on any other question, being taken where Spiritualism and its phenomena are concerned, is a matter for serious consideration. Yet in my own city there exists the lamentable statement of Prof. Robert Hare, who, after examining the phenomena of Spiritualism, carefully and bringing all his scientific knowledge to his aid in the investigation of the subject, was obliged to exclaim: 'Has it come to this that men who have been accustomed to take my word on every other subject must declare me incompetent to judge of this?'

"Then you believe in the phenomena of Spiritualism in its entirety?"

"I am a Spiritualist; that, to me, embraces everything in the phenomena and philosophy that after careful investigation appeals to my reason. It is to me a religion, and the only religion which robs death of its terrors. I am confident that I have had communications with my friends who have passed on before. It is not a belief with me; it is a knowledge."

To the Editor of the Banner of Light:

DEAR SIR: In answer to an inquiry regarding the interview as published in the Boston Herald of March 7, I wish to have it expressly understood that the National Spiritualists' Association does not seek to make principles, or erect a creed for the movement. The principles, as given in the interview, were adopted as an expression of the delegates to the Conventions, and they alone are responsible for them.

Yours very truly,
M. E. CADWALLADER.

The Ethical Training of the Young.

THE PROGRESSIVE LYCEUM.

"Then Spiritualism has a system for the instruction of its young?" you exclaim. "A Sunday-school distinctly its own!"

I answer, yes; an elaborate, angel-given plan, which is denominated the Progressive Lyceum. It is the pride of all liberals, of whatever shade, and an honor to the nineteenth century. It is the strongest work in the modern reform, and may well be called a peerless achievement for juvenile training. It is the child of evolution, and meets all demands for producing strong, intellectual, moral, spiritual, humane men and women from normal children.

The primary aim of the Sunday-school movement was not on the line of theology. Robert Raikes, in England, organized a movement for Sunday instruction to the papers, which was most educational, although they, in the scarcity of books and subjects, learned to read and recite from the catechism. The object was to help to civilize the common people. This he stated to the Queen when admitted to an audience, and received her encouragement and approval, which gave impetus to the work, and many schools were formed.

Soon the Church began to look askance at the Sunday-schools, because secular instruction was given to the pupils, and declared that to be a desecration of the Lord's day. So they endeavored to seize them, and have the matter in their own hands, allowing only Bible diet to be served out to the hungry children. And that is kept up to this day in church Sunday-schools. It is over one hundred years since the first American Sunday-school was organized in Philadelphia.

I wonder if Christians know, and will admit, that they are probably indebted to that "abhorrent French infidel," Rousseau, for the start toward the Sunday-school movement; to Rousseau, who startled the world by declaring, "All men are born equal; property is a crime; the soil belongs to no one, and the fruits of the soil to all men alike; monarchy is tyranny, and religion superstition."

He afterward wrote "Emile" in 1762, which became a leading book in education. It was widely circulated and popular, its moral tone and excellent lessons being in striking contrast with the immoral life he led.

His book proved an inspiration to Basedow, a German reformer, who aimed to realize Rousseau's system, and to render science attractive by pictures and natural objects, instead of filling young minds with abstract subjects. He achieved great influence.

Pestalozzi, a Swiss, was also inspired by Rousseau's "Emile"; he enlarged and did splendid educational work, from which our own educators draw copiously.

These men, as was also Robert Raikes, were contemporary with Rousseau, and as he was their inspirer and fashioner, to him belongs the honor of having given the first grand push toward the Sunday-school movement, which has grown into such magnitude.

The first Sunday-schools in England held three sessions a day, and the women teachers received wages for their work. Now we have only one session a day, and the labor is one of love. There is no longer "something in it," financially speaking, for teachers, but the results are far-reaching, and of incalculable value to the young, if the schools are properly conducted.

"But," you ask, "what is a Progressive Lyceum?"

"I cannot answer more clearly than to take a page from my text book, for use in these schools. 'The Lyceum Guide,' wherein explicit directions are given for organizing and conducting them, and the objects and modes elucidated. I therefore beg leave to answer your query in that manner. From page seventy-four I clip a Golden Chain recitation designed to make the pupils fully understand their efforts:

What is the Lyceum?
The school of a liberal and harmonious education.
What is its object?
The unfoldment of all the faculties in their due order and degree.

How is this attained?
By first removing all obstacles to self-development, and then providing the expanding intelligence with the fitting food, which it can assimilate according to its needs.

What are the two great divisions of its study?
The physical and the mental nature.
How does it accomplish physical education?
By a series of calisthenics, arranged so as to exercise every portion of the body.

In what way is mental advancement obtained?
By such instruction as calls forth the reasoning powers of the pupils, through judicious information and careful discussion.

How are the artistic sensibilities appealed to?
By the banners, standards and banners, with graceful marching and exercises.

Of what use are the recitations and responses?
They embody, in poetry and prose, choice expressions of great minds—the truths, thus impressed upon the memory, awakening the understanding and gladness of the heart.

What is the chief principle of our system?
Harmony.
What is its particular manifestation?
Music and singing, in which our unity of feeling and purpose is at once symbolized and expressed.

What is the inevitable accompaniment of all our exertions?
Pleasure. That which is right is always delightful to the healthy spirit.

Which office is the most important?
That of the leaders, since upon them devolves the responsibility of directing and encouraging the young, whose plastic minds are susceptible to every breath of influence.

Recall the duties of the children.
Punctuality, order, attention, diligence and earnestness, subordination and obedience, kindness and self-restraint.

What distinguishes the Lyceum method from other ones of education?
Its recognition of the intellectual rights, freedom and conditions of the young; its comprehensiveness, variety and tolerance; the scope it gives to individuality, and its perfect accordance with the laws of nature.

What is its most characteristic quality?
That it teaches a religion of reason, a creed without dogma, in a ritual whose only law is beauty and truth, and whose sole end is goodness.

What is its glorious aim?
The spiritual, moral and intellectual elevation of its members, and, through them, of the world at large.

In other words, we impress upon all pupils that it is their duty to make just as great men or women of themselves as their size will permit. They are encouraged to think, ask questions, demand reasons for certain regulations,

and their opinions are to be thoughtfully considered and weighed.

The safest, most reliable persons are those whose reason precedes action. It follows that if we evolve such individuals from children, we must allow them also to reason before acting. We must guide and educate, but not suppress reason."

Let me tell you a story of a bright lad, a student at Bedford College, whose parents have trained him on the Lyceum plan. He is allowed to think for himself, and draw his own conclusions, after receiving all the light he can gather from their larger experience and culture."

He attended a revival effort, and the preacher took it upon himself to show how inadequate everything short of Orthodox religion is: in times of trouble and emergency. It was shortly after the Serbia came so near going down. He said that "Bob" Ingersoll was aboard her in that hour of perilous extremity and that he fell on his knees and implored God to save him. When the lad reached home, after the meeting, he thought the story about Mr. Ingersoll very improbable—not at all like the man. He mulled over it, and finally decided to write and ask the great infidel about it. As soon as the mail could bring a reply, it came:

My Dear Friend:
Dear Sir: I was not on the Serbia. I have not crossed the ocean in twelve years, and the whole story is an Orthodox lie. Yours truly,
ROBT. G. INGERSOLL.

The Progressive Lyceum is a strong ally to humane education, and makes it a part of its teachings and most earnest efforts. It is a wide departure from the old idea that animals are only animated machines, created for man's convenience, and not susceptible to suffering in such degree as are human beings.

Truly, knowledge is the angel which unchains our virtues and makes us just to one another, as well as to every living creature. We have learned that there is no sharp line of distinction between man and the other animals in nervous sensibility, and that their susceptibility to sufferings is not less than our own.

In connection with the Lyceum a Band of Mercy is usually organized, the members taking this pledge:

"I will try to be kind to all harmless living creatures, and try to protect them from cruel usage."

The object of this auxiliary is to humanely educate, as a means of stopping every form of cruelty, both to human beings and to the lower animals. There is grave need for action, and it is time men and women aroused from the insanity of indifference into which they seem to have fallen.

The efforts to teach physiology and biology in our schools by actual experimentation on living creatures, in the presence of pupils, is brutal and dangerous, as well as unnecessary, and needs decisive attention. Americans are aping German and French methods, to the disgust and alarm of prudent educators. The one great object in lessons in school physiology is to enforce on the minds of the pupils lessons of hygiene, not to make vivisectioners nor dissectors of them. Yet many of our leading colleges devote stated hours each week to allowing the students to experiment on living animals without limitation as to the pain they cause.

Do the ladies who decorate their bonnets with dead birds, or portions of them, realize the extent of the crime, murder to which they lend their patronage? Do they know that the birds are many of them killed during the breeding season, because their plumage is more beautiful than their young brood left to starve and die uncared for by the dead mother, that they may wear her plumage? Yet this is true.

There is so much need of special minute instruction in small things, that we urge giving at least one Sunday in four to work for this object.

So much is to be told to children that they may not thoughtlessly inflict torture, that the importance of special time and work is apparent. Spiritualism recommends humane education as a safeguard against crimes of violence, and a spirit of lawlessness, which has grown alarmingly in the last two decades. Dangerous conflicts between capital and labor are threatened constantly. They must be settled in one of two ways: mercifully with ballots or brutally with bullets. Those who will bear the heat of the battle are in our schools to day, and we are educating them. The quickest and surest way of reaching the masses and inducing them to settle political and social troubles in merciful ways, is by speedy and widespread humane education. Spiritualism is endeavoring to place its young soldiers in the army of mercy and not in the army of cruelty. This is one special aim of the Progressive Lyceum.

No child who is taught according to the doctrines of Spiritualism can disrespect itself, as it must do if taught that it is totally depraved, and there is no good in it except through the saving grace of Jesus.

Children are made to feel that they are reservoirs of infinite possibilities; that the best preparation for another world is a correct life in this one; that they should face sunward, and with glad hearts go forward to receive their heritage, which is immortality.—Emma Rodd Tuttle, in New York Recorder, Sunday, March 3, 1895.

Written for the Banner of Light.

BLUE BELLS.

BY ANNA WEEMS.

In the border 'neath my window
Blooms a flower of tender hue;
Swinging in the happy sunshine
Tiny little bells of blue.
Lo! my heart can hear them tinging,
With a throbbing of delight;
Childish words give me soft greeting—
Like a vision of the night:

"Mamma! That was not a bird-note
Glaucous on the outer ear;
It was thought with thought communing:
'Mamma! Mamma! I am here.
I was once your human floweret,
With a life so frail and fair;
I am still the same sweet floweret,
Parted from your loving care."

And it was not all so cruel
As it seemed to eyes of clay;
For the journey was not fruitless,
I was sleeping all the way.
That was not your darling baby,
In the coffin where you sighed,
But on faithful bosoms dreaming,
I lay like a cherub bride!

In your home sat weeping Sorrow;
But in ours Joy was the guest!
When we tried to send these tidings
To your wounded, aching breast,
Then you turned away despairing!
Could you not believe it true,
That, in dying, I was born to
Other life than that you knew?

See my blue eyes in the flowers,
While I sweetly, gladly tell,
Here there are no weeping mothers,
Death itself bids us farewell!
As you know your love is deathless,
So I never yet was dead!
Hear the blue-bells ring in token
Of your living Winifred!

Hushed the voice that thrilled the flower,
But the silence deep and strong,
Has been broken by a respite—
Fading like a distant song!
Love and Grief, in consecration,
Triumph o'er the tomb at last,
And a living faith shall save us
From the shadows of the past.

Nature's heart shall ease our heartaches;
Listen to her "still small voice":
Mourner of the contrite spirit,
In her creeds shalt thou rejoice!

Moberly, Mo.

An Ounce of Prevention

Is cheaper than any quantity of cure. Don't give children narcotics or sedatives. They are unnecessary when the infant is properly nourished, as it will be if brought up on the Gall Borden Eagle Brand Condensed Milk.

Letter from Alexander Wilder.

To the Editor of the Banner of Light.

FN the persons I catch who give me some, I notice a misprint which I would like to see corrected. "Like the Jesus," he considered the pen of the saint superior to the vision of the prophet," which should read, "like a rabbit."

By the way, have your readers heard of Prof. Edwin Johnson of London, the author of several unique works of historic criticism? It is well to know of such, though I confess I am afraid to accept his data. He would have us believe that there was no Hebrew language and literature prior to the Arabian dominion of Spain, and that Christianity was even of later date than Judaism.

Gibbon erred widely, he tells us, from the true epoch of the origin of the Church. "He should have taken warning, and have made a more searching examination of his original sources." He wrote too much on the faith of representations at second-hand. He never clearly detected the fact that the earliest church literature proceeded from a literary confederacy, which was sworn to support a dogma of history entirely at variance with the events of the Roman Empire.

He surveys the rise of Christendom from the Arabian school at Cordova. From the year 800 the dogma of Islam was inculcated there. "The Arabians were our first teachers of the book." Two hundred years after the Rabbinical teachers of another and much smaller clan or caste of the children of Israel, began to read a somewhat different version of the Biblical tradition, and to give the preference to the younger son of Ibrahim (Abraham) as their ancestor. "They leaned on the Arabian tradition; they passed for Muslim in the world, but in secret they dreamed the dreams and saw the visions of an imaginary regal and rabbinical past."

"Gradually, during the next two hundred years, they formed a new people, and another great dogma was launched, that of the Prophetic Succession stretching from Moses, whom they honored in common with the Arabians, to Moses Maimonides of Cairo. "As Friday is followed by Saturday, so the synagogue succeeded the mosque. Yet another branch of the children of Israel settled at Nabulus in Syria, had their theory of a priestly succession from Aaron, and a rival law and chronicle. These are the so-called Samaritans."

"In the time of the great revenge of the West upon the East, those Oriental wars we call the Crusades, a religious corporation arose, and once more asserted a dogma of history absolutely irreconcilable with facts. The literary members of the two primitive Orders of St. Basil and St. Benedict once united, laid down the basis on which all church literature was to be contrived and constructed. It was the theory that the Holy Catholic Church, or Holy Roman Empire, began with the reign of the Emperor Augustus."

This is enough to take one's breath. It is not complete enough to convince me, but it is summary enough to command attention. Twice, in conversing with Jews, I have been asked by them, with an incredulous air, "Did I really believe these scriptures?" One, a little bolder, said: "Doctor, you are too intelligent a man to believe that?"

Yet, if there were Jews or Samaritans at Nabulus, in the early times, there must have been a greater antiquity, if not to their literature. Prof. Johnson would make us believe, however, that the Hebrew language, as we have it, was got up in Spain, from the Arabic. That is by no means impossible.

Not only the forms but the substance of early Hebrew literature was derived from the traditions of the Arabians—in other words, the Biblical legends are based upon those in the Koran and the Chronicle of Tabari. "The antiquities of the pretended Jew, Flavius Josephus, were produced by the Basilian monks, probably in some monastery of southern Italy." "There is absolutely no evidence from architecture, from coins, or any other documents of antiquity, that this people ever enjoyed dominion in the city founded by the Romans as Aelia Capitolina, and conquered by the Arabs."

"The Rabbis who constructed the Talmuds alone were in the secret of the date of the composition of the Hebrew Scriptures." "Had Rabbinical schools been famous for so many centuries in the East, the westward migratory doctors must have brought with them a whole system of theology and of devotional literature wherewith to furnish the synagogues of Spain. But everything relating to the synagogue cult had to begin in Spain."

As the canon of the Hebrew Bible may not have been fixed until the time of Maimonides, we are brought to the statement of Emanuel Deutsch "that the

Banner of Light.

BOSTON, SATURDAY, MARCH 16, 1895.

Society as a Murderer.

In an article of marked intelligence and pronounced humanity on the subject of capital punishment, *Light* (London) protests with extreme propriety that publicity of these matters, these emanations from the hells in Swedenborg's phrase, is being grossly overdone. It truthfully declares that next a murder itself an execution for murder appears to be the leading object of interest. London, it says, was, not very long ago, from early morning to late night, treated as though its one morbid concern was to know how a callous murderer had been in his turn murdered, every ghastly detail of the ending being set down for the public's delight. Has society, inquires *Light*, any right to retaliate upon the murderer, and murder him? Or, if it possesses that right, is a judicial murder a prudent or profitable thing? Every one must admit that taking human life is a queer way of asserting its sanctity; nor is it by any means plain that the taking of life by society is a different thing from an individual's taking it, so far as the sanctity of life is concerned. That can be asserted and maintained by abstaining from taking it.

Society, it affirms, only breaks down and destroys its own testimony as to the sanctity of life when it retaliates by paying back the murderer in kind. Society justifies itself by pleading the deterring effect of an execution; but that is only doing evil that good may come, and setting a bad example of precisely the wrong kind. In the time of George IV. hanging was almost a national sport. As many as two thousand victims were put on the ghastly stage in a single year. The people became so brutalized by it that the sport was classified with bull-baiting, and given up. Now the survival of it is done in secret for very shame. A schoolmaster at Newgate at the time declared that he had seen his pupils, before the bodies were taken down, play the scene all over again, one acting the convict and another playing hangman. Volney told how, during the Revolution in France, he had seen children amuse themselves with chopping off the heads of cats and chickens, in imitation of the dreadful scenes of the guillotine. Is society, then, so free from complicity in the causes of murder? Every vicious life is but a product of the age. We are more solid as society than we sometimes imagine. The connecting lines are very real, if subtle. The poor wretch who is become the object of society's execration can justly turn and charge it with having made him what he is.

It gives the sinner space for repentance, and assures him of God's forgiveness, and then speeds him safely off to Paradise by way of the gallows. An indignant satirist might say: "We pray to the common Father of us all to forgive us our trespasses, while we have no mercy on his disobedient children. In the name of justice we strangle penitent sinners whom God is said to have forgiven." Then having dismissed the murderer from society, penitent or impenitent, thinking to have sent him to heaven or hell, society believes it has stopped that callous murderer in his course. But what if it has only let him loose? When it has turned him out of his body it has by no means, says *Light*, got rid of him. For all it knows, he is at work already not far from the place where it hanged him. Society showed itself to be terribly cruel, but it was as terribly foolish also. It let loose a demon on the earth. Well may the exclamation of pity be addressed to it: "Father, forgive them; they know not what they do." Folly, cruelty, a brutalizing example, inhumanity, retaliation, all these and more are the characteristics of its action. While expressing the hope that God will forgive it, it has no idea of forgiving for itself. It has got to go through the process of complete renovation itself before it can hope to cure evil by practicing evil.

One Common Humanity.

A correspondent of the *Presbyterian Messenger* writes most sensibly of the law of nature and of God requiring the recognition of the unity of our race, which is against seclusion and exclusion. No nation, no family, can afford to be quite exclusive, and live within itself. The conquering aggressive nations are the mis- d nations. America is the country of the future because it is true to the law of the one blood, and the common humanity. It is the same in matters of religion: each sect, so far as it separates itself, and shuts out the spiritual blood of the branches of the one great family of God, and denies the unity and brotherhood, goes gradually into a state of degeneracy, spiritual weakness and chronic disorders of various kinds.

"Exclusive" theologies of this kind (which lose the touch of the widening influence of the times) gradually fit themselves for a place in a museum of religious curiosities, even as that species of Anglicanism characterized by Canon Farrar as "the pettiness of a formalism which is always most deeply stirred by the infinitely little." The present is the age of vigor, of full-developed manhood, sound in hope and love. And in spite of sectarian fences and walls, and decrees of church councils, and acts of assemblies, there is manifest a process of intermingling constantly going on, for the benefit of the broad and the elimination of the narrow, among men. And THE BANNER points with confidence to Modern Spiritualism as a most potentially active agent in this direction.

Perpetual Beauty.

In a lecture to ladies only, Mrs. Eleanor Kirk Ames on a recent occasion spoke on the subject of "Perpetual Youth." By that term, she said, is meant abiding vitality, and the expression of that healthful life in the form and face of the individual. It is only within a very short time that man has commenced to think along the divine lines of health, youth and enduring life. She said the man must work out his own salvation, as St. Paul advised when he said, "Be ye transformed by the renewing of your minds," which she declared to be the most philosophical and scientific advice ever voiced. Every external manifestation, she continued, had a mental cause, and consequently the conditions of sickness and old age proceeded also from the mind. The antipathy to sickness and horror of death are but divine protests against those things, instead of very bad and wicked tendencies to be overcome by prayer and the cultivation of a philosophic resignation.

Speaking of beauty, she declared that we all have a right to beauty, and it is only because of our ignorance that we grow old and wrinkled, feeble and ill, and, alas! resigned. We

were made in God's image, and have lived on Adam's sufferance. We have been like pendulums during all these ages, swinging between God and Adam. One day we were nearer God, and the next day we had swung over to Adam and taken upon ourselves all the error and misery that pertains to this physical conception of life. Some may think the preservation of beauty of small consequence. The woman who, by the acquisition of a fine mental poise, has kept her face young, has accomplished it by cultivating a oneness with the divine. She has accomplished it by the understanding of scientific principles, which means a comprehension of the law of God. She told her auditors that beauty is not so much a matter of feature as of freshness, vitality and expression.

The woman with a clear eye and a bright, sunny countenance, who smiles into your face and grasps your hand with love and power, is a beautiful woman. She stands there, mistress of herself and ready to help the world. Beauty is one of the highest attributes of universal law, and every woman, who is a woman, has the God given taste to desire to perpetuate it. She appealed to her woman hearers not to undervalue it by voice or deed, and never to mind what fun may be made of them by those who prate of their resignation to the ills of humanity. Finally, Mrs. Ames impressed it upon her hearers that spiritual thought continually persisted in was the well-spring of youth and beauty.

Worldliness.

We do not believe, says Mr. Savage, that this is any Satan's world, but we believe that God is the King. The ways of this world are not necessarily evil at all. The best things of the world are never in the majority, because it is an advancing world, and the things that are in advance must be a minority, in goodness, in wisdom, in beauty. He thinks the business of the world, on the whole, is well conducted and of immense benefit to men. Yet we all know the harmful results of the lust for money, and that they who are possessed of it introduce into the world an evil tone. The worldly spirit in business is all wrong from beginning to end; it takes the fineness, the noble quality, out of man. It is a readiness to use indirect and questionable methods in the wish to dazzle and to achieve success in some sudden way. George Peabody is the true type of the business man, who gave millions to humanity, holding that it did not really belong to him. Worldliness in society is a care for display and notoriety at the expense of conscience and dignity. Nowhere else, says Mr. Savage, has the worldly spirit made itself so conspicuous as in the church, where fashion rules on both sides of the chancel, and where one's business and profession are helped by attendance at one or another particular church. It is the self-seeking spirit that uses the forms of unworldliness itself. Worldliness is essentially vulgar; it is barbaric. It is the enemy to the death of the highest spirit of mankind. To save ourselves we must cultivate the precise opposite of these things that dominate the world, devoting ourselves to thought, love, worship, sympathy, tenderness.

The Discovery of a New Element in the Air.

M. Emanuel Vauche, the learned author of many works, and especially of *La Terre*, writes to the *Journal du Magnétisme*, that two men of science in England, Messrs. Rayleigh and Ramsay, have just discovered in atmospheric air, which had been until lately supposed to contain oxygen and nitrogen only, a third substance, constituting seventy-nine hundredths per cent. of its volume. They give the name of ekasote to this new element, and assert that it is not possible to decompose, absorb or fix it.

Mr. Vauche thinks that this is the fluid that is unconsciously attracted by magnetizers when they make passes over bodies, and that it is the principal agent in effecting cures by magnetism.

Much is often said on the matter that young women could find more congenial homes and occupations as housekeepers in the country, than by drifting to the city shops and the manufactories, as laborers. We are inclined to think the female heads of households are themselves quite to blame in this matter. Through all the Anglo-Saxon breed there runs a current of natural independence, while family service shows itself to be the only occupation in this country in which the girl can be made to feel herself inferior, and be called such. She cares chiefly for being constantly exposed to be told of it. She may be perfectly conscious of the superiority in most or all respects of the person for whom she is working, but she cannot bear the idea that at any moment she may be told to her face that she is herself an inferior. It is different entirely in the shop, the mill, and in other occupations in life, in which even those who are admittedly her superiors are obliged to treat her as an equal. In such a position she is all the time conscious of being free, even if not capable, to become the equal of any woman in the land, and that thought is a continual inspiration. That is the key to the servant-girl question in this country; girls instinctively refuse to be deprived of that inspiring sense of freedom; they will not sacrifice their independence, which is their very birth-right; they will suffer none to be their final judges but themselves.

March Magazines.

McCLURE'S.—W. E. Gladstone contributes a leading article on "The Lord's Day." The "Human Documents" paper gives portraits of Mr. Gladstone from the age of six years upwards. Ida M. Tarbell's Napoleon paper speaks of the general at the height of his power. One of the best articles is the description of life on an ocean floor, above and below the water line; it is fully illustrated. Robert Bridges relates a conversation with F. Marion Crawford. A. Conan Doyle has two papers, "The Lord of Chateau Noir," a story, and "An Alpine Pass on Ski." Stanley J. Weyman has a story about "La Toussaint," when minister to France. Diphtheria is written in two papers, and Mrs. E. V. Wilson closes the latest issue with a story, "A Blizzard." S. S. McClure, 30 Lafayette place, N. Y.

THE COSMOPOLITAN.—The opening article is by J. Howe Adams, and describes "Mount Saint Michel." Prior Sisson writes of "The Beautiful Models of Paris." Ernest Daudet has a sketch of Carnot. "We, of the Stylus," is a story by Thomas G. Tassie. Herbert P. Witmarsh tells about "Pearl Diving and Its Perils." "Beauty from an Indian's Point of View" is by R. W. Shufeldt. "The Observatory of the Vatican" lets one into another view of Rome, and is from the pen of J. A. Zahn. "The Story of a Portrait in Bruges" is one of George Rodenbach's best. The

FREE A Valuable Book on Nervous Disorders. REV. E. K. KONG. PORT WATNE, IND. Dec. 29.

serials, "The Three Stranded Yarns," by W. Clark Russell, and "The Story of a Thousand," by Alphon W. Tourgee, are maintained with interest. The regular monthly departments are all that could be asked for them. The Cosmopolitan, Irvington, N. Y.

THE ARENA.—A very faithful portrait of Lady Somerset is the frontispiece, and other portraits are those of Lyman Trumbull and William Jackson Armstrong. Lady Somerset has a paper on social purity entitled "The Welcome Child"; Midori Komatz writes on "Japan; its Present and Future"; Frances E. Willard on "Scientific Temperance Instruction in the Public Schools"; Prof. J. F. Bixby on "Mohammed and the Koran"; Richard Linthcom on "Lyman Trumbull"; Editor Flower, the second part of "The Italy of the Century of Sir Thomas More," and "Glimpses of the Prophetic Faculty of the Mind Revealed in Dreams"; Thomas E. Will shows how to organize the "Union for Practical Progress" in the villages and country districts; Margaret B. Peeke writes of "True Occultism; its Place and Use"; George W. Pepperell has an open letter to Hon. John G. Carlisle, Secretary of the Treasury; Helen E. Gregory-Fletcher describes a day with Joaquin Miller; Richard J. Hinton makes a study of "John Burns"; William Jackson Armstrong has a paper, "Savants to the Rear"; Clinton H. Monroe, three essays under the head "A Point of View"; T. E. Allen, a paper on "A Theory of Telepathy"; S. Millington Miller writes of "The Ascent of Man." Henry Wood has the closing paper on "Auto-Suggestion and Concentration." The Arena Publishing Co., Boston.

NEW ENGLAND.—The principal articles in the spring number are: "Massachusetts in the Civil War," by Thomas S. Townsend; "Weather Studies at Blue Hill," R. L. Bridgman; "Old Milk Street, Boston," Hamilton A. Hill; "Harriet Beecher Stowe at Cincinnati," George S. McDowell; "The First Harvard Graduate Killed in the Revolution," Charles K. Bolton; "The Civil War Envelopes," J. Howe Adams; "The Northampton Association of Education and Industry," Olive Rumsey; "Inscribed Pottery of the Pennsylvania Germans," Edwin Atlee Barber; "The Part of Massachusetts Men in the Ordinance of 1787," Elizabeth H. Tetlow; "Old Dutch Houses on the Hudson," William E. VerPlanck. The stories are by Elizabeth B. Ginty, Dorothy E. Nelson and John P. Ritter. There are several poems, and the current number is liberally illustrated. Warren F. Kellogg, 6 Park Square, Boston.

THE THEOSOPHIST.—The latest number (February) has editor Olcott's continued paper, "Old Diary Leaves." "Outlines of Astronomical Motion," is by Henry Pratt. Nagenatha has an article, "Cobra and other Snake-Lore." Glibier writes of "The Perils of Psychism." W. V. Saintgeorge treats of the Theosophic theory; J. C. Staples writes of "Western Mystical Societies," and there are many other interesting essays and articles of interest to Theosophists and Occultists. Society's Headquarters, Adyar, Madras.

THE LIGHT OF THE EAST.—The latest number (January) just received has much of interest to the Theosophist and lover of Oriental Philosophy. Dr. Franz Hartmann continues "The Talking Image of Uruk" in a liberal installment. Calcutta: S. C. Mukhopadhyaya.

RECEIVED: THE HOUSEHOLD. Devoted to the interests of the American housewife. 110 Boylston street, Boston.

Passed to Spirit-Life.

From her home, 105 Appleton street, Boston, Mrs. M. A. Porter.

For years she has been a medical clairvoyant, and many have blessed her spiritual powers. She was a source of pleasure to herself, and she relied implicitly on the unseen counselors.

For several years she has been confined to the house, but she has bravely met, continual pain, and brain and hands have been working for others. A loving niece has given her devoted, tender care to the last, and now mourns her earthly loss. She will patiently wait to receive inspiration from the one she loved so well. In the morning Mrs. Porter joins a loved son, mother, father, brother, sister and many friends. She had no fears, and arranged for her funeral long ago, requesting the writer of this to preside at the funeral services; so with rests and smiles covering theasket, we laid her to rest Sunday, March 3. May her faithful work continue. C. FANNIE ALLEN.

From North Attams, Mass., Feb. 15, Lorenzo Sheldon, aged 86 years and 5 months.

He went suddenly, as he wished that he might go, when he retired this night he was apparently as well as when he had been for some time. He was a firm Spiritualist for many years, and a reader of the BANNER OF LIGHT. Rev. Mr. Church of the Universalist Church conducted the services. MARY M. SHEDDEN.

From Pictou, Ont., Canada, Feb. 1, Anna M. Beckus, widow of the late Charles E. Beth, aged 70 years and 3 months.

For fourteen years she had been totally blind, but bore her affliction patiently. She possessed a superior and cultured mind, and for twenty-five years was a writing medium, counting many palad. She was a good mother, and greatly loved by her friends. She was aware of her approaching transition, which was painless, and was sustained by her knowledge of the future life. JOHN S. BARKER.

From Chepachet, R. I., Feb. 17, Lucy A. widow of Jeremiah Hawkins, in the 84th year of her age.

She was for over forty years a devoted Spiritualist, and although not a public medium, she was ever ready to impart the truths she received to those who sought for light. All who knew her loved and respected her. She was a great sufferer for over two years, being blind, and for nearly one year almost helpless and confined to her bed; yet she retained her equanimity with her spiritual friends, and passed away with the firm conviction of meeting the loved ones gone before. JOHN S. CHILD.

From the home of her friends, in Somerville, Mass., March 2, Emily Fay, widow of the late Thomas Howe.

For the past twenty-five years the deceased had been actively engaged in spiritual work. Her presence at the bedside of the sick always brought hope and strength, and in more cases than one recovery followed at her hands when all other means had failed. But now the trials and sufferings of her last period, the loss of more than a year, have ceased, and she has gone to her reward. A. C. C.

Obituary Notices not over twenty lines in length are published gratis, gratis. For exceeding this number, the charge for each additional line will be charged. Ten words on an average make a line. No poetry admitted under the above heading.

Woman's Best Friend.

It is the greatest of all rewards to receive such letters as the following from:—

Miss Louise Müller, who lives at 44 Michigan Ave., in Evanston, Ill.

Shesays:— "As I have used Lydia E. Pinkham's Vegetable Compound, and have thereby become entirely well, I am recommending all my lady friends to use it. I am sure it will help them in all cases of womb trouble, leucorrhœa, irregular or painful 'monthly periods'."

"I am sure it is our best friend. I am so thankful to Mrs. Pinkham for the good she has done me that I wish every sick woman in America would write her at Lynn, Mass., and get her advice, or get her Vegetable Compound at any druggists."

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TO BE HEEDED NOW.

In the Spring You Are Always Run Down.

This Will Tell You Just What to Do For Yourself.

And Just Why You Should Follow Exactly This Plan.

In the spring everybody needs to think about taking a spring medicine. Not only is this a common practice, but a very necessary and healthful one. It is a fact which physicians acknowledge and the people recognize generally, that a spring tonic taken during the months of March, April and May is more conducive to the restoration of health, in cases of those who are sick, than any other course of treatment that could possibly be adopted.

It is further understood by everybody that even for those who call themselves well, it is very important at this season of the year, if they would maintain good health and vigor, to take a spring remedy to strengthen and invigorate the nerves, tone up the action of all the organs, and thus by creating a healthy condition of the nerves, blood, stomach, liver, kidneys and bowels, assist nature in the efforts she always makes in the spring to cleanse, purify and invigorate the system.

In the spring there are a great many and important changes going on in the body. Perfect health cannot be maintained while the system is clogged and the organs sluggish, and the person has a languid and weakened feeling, with more or less nervousness and debility.

Now in regard to what you should take. The best spring medicine, indorsed and recommended by physicians, druggists and the people, is Dr. Greene's Nervura blood and nerve remedy. In proof of this, thousands of testimonials are being constantly published in the papers. The following is from Mrs. Etta Sumner, of Goodells, Mich.:

"I have been afflicted," she says, "with nervous debility for a year. My nerves were completely prostrated, and I suffered at the slightest excitement, with great headache. At times I was entirely overcome by this disease. I would stay in the house alone, and despite the sight of my own people."

"My entire nervous system was shattered, and my life was a torment and burden to me. I was advised to try Dr. Greene's Nervura blood and nerve remedy, and while on the first bottle, began to recover. My friends were very much surprised."



MRS. ETTA SUMNER.

"Before I had finished the second bottle, I could sleep with a quiet mind, and eat with a ready and refreshing appetite. I have taken three bottles, and am entirely cured of all my sufferings. I have found Dr. Greene's Nervura blood and nerve remedy to be exactly what it is represented."

"I cannot speak half highly enough of it. I cheerfully and earnestly recommend it to every one afflicted with disease. What gives people absolute confidence in it, is its being the discovery of one of our best known and most successful physicians."

No remedy in the world is so sure to bring back bloom and color to the wan and faded cheeks, the brilliancy to the hollow and haggard eyes, the lightness and elasticity to the weak and weary steps, the strength and vitality to the unstrung, shattered and worn-out nerves. It is indeed, the greatest of all spring medicines, for it makes the sick well and strong."

It is not a patent medicine, but the prescription of the most successful living specialist in curing nervous and chronic diseases, Dr. Greene of 34 Temple Place, Boston, Mass. He has the largest practice in the world, and this grand medical discovery is the result of his vast experience. The great reputation of Dr. Greene is a guarantee that his medicine will cure, and the fact that he can be consulted by any one at any time free of charge, personally or by letter, gives absolute assurance of this wonderful medicine.

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

CONTENTS
Seventy-Fifth Annual Address. Monthly Calendar and Weather Guide. The Voice of the Heavens. Raphael's Every-Day Guide. The Farmer's Breeding Table. Astro-Meteorologic Table. Table of the Moon's Signs in 1895. Symbols, Planets, Moons' Signs, etc. Useful Tables, Weights and Measures. Royal Tables, etc. Covert Garden Measures; Fish Table. Ready Reckoner and Wages Table. Farmers' and Gardeners' Tables. Building and Income Tables. Manure and Weather Tables, etc. A Calendar for 200 Years. Tide Table for the Principal Ports. Stamps, Taxes and Licenses. Good and Bad Harvests, etc. Sizes of Tanks, etc. Pawnbroker's Regulations, Marriages, Annulments, etc. The British Empire, Foreign Food Imported, etc. Religious Denominations. Prime Ministers, Digestion and Nutrition Tables. Railway Information. Explanation of the Hieroglyphic for 1894. Fulfilled Predictions in 1894. Hints to Farmers. Hints to Gardeners. Legal and Commercial Notes. Table for Farmers Abroad, etc. Reviews, etc., etc.
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Banner of Light.

BOSTON, SATURDAY, MARCH 16, 1895.

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THE AMERICAN NEWS COMPANY, 89 and 41 Chambers Street, New York.

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

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

The Freedom of Healing.

Mr. T. E. Bowman of Topeka, Kan., made a prepared address to the joint committee of the two Houses of the Legislature of that State the last month, on the bill (since defeated, we understand,) to incorporate a "medical trust," with the gift to its members of a monopoly of the right to doctor all sick people in the State of Kansas, and to collect moneys therefor—which he gave as the appropriate title of all bills on the subject before the committee. He allowed that personally he had not yet wholly outgrown the idea that doctors are necessary, and that if he were sick he should send for some one of the doctors in Topeka. He also admitted that these doctors were doubtless prompted to some extent in asking for this legislation by a desire to protect the people from so-called doctors, whom they regarded as not up to "concert pitch" in matters remedial. Yet, partaking of the infirmities common to humanity, these M. D.'s can hardly be expected to be free from a desire to secure personal advantage through the operation of the proposed law. For all that, he opposed the legislation they asked for, and for reasons such as these:

The people have not asked for it. The science of medicine is thus far only in its experimental stage. The legislation proposed is entirely hostile to the spirit of personal liberty and the personal rights of individuals. And it would violate the religious rights guaranteed to every citizen under the Constitution of the United States. The present health and longevity of our people do not yet warrant, even if they ever will, the surrender of our personal liberty to the keeping of any one class of men, whether professionals or not. If any legislation can be of public good in this line, it should not only provide for the admission of those only to practice who possess natural gifts for the calling, besides the education and training necessary, but it should likewise include moral worth and the ability to do conscientious work. Those who are to have a monopoly by law of the practice of medicine, should give the State in return such valuable service as would be an equivalent.

This medical legislation is aimed at personal rights and liberty. There is clearly no moral or political right that warrants one set of men to dictate to all the rest, far outnumbering them, whom they shall or shall not employ when sick. Within recent years have sprung up a number of different schools of practitioners, who treat the human body entirely without the use of drugs. They are respectively styled mind-healers, faith-curers, Christian science healers, magnetic healers and healers by massage treatment, and the Swedish movement cure. Such marked success has followed the practice of some of them that all are publicly recognized as having their uses. And this legislation is specially aimed at all these schools. They represent the growing thought of to-day. The legislation proposed violates the religious rights of citizens besides. These several schools represent the higher thought that we are first of all spiritual beings, these bodies being the temples only of our diviner selves, and in no sense ourselves; the houses we live in, the machinery we employ, the material self over which we have largely a dominion. Is it just and right to infringe by hu-

man law on this liberty and this dominion? It is a part of the religious belief of these people that they may treat their diseases through their own agencies.

We trust readers and legislators in Massachusetts and other States where medical laws or restrictive amendments are pending, will profit by the views thus summarized.

Robert Dale Owen's Conclusive Statement.

In his profound speculations on vitality in humanity as contrasted with matter, Robert Dale Owen was led to the exclamation: "What an element of diversity and variableness vitality involves." The observation (noted in the recent sketch of this old-time "defender of the faith" by Henry Forbes in a recent BANNER) was plainly directed against the material claims of the scientist, who holds that nothing can be known beyond the realm of matter and sense. He rightly held that the laws of physical science apply only to obdurate matter, that has "no nervous system to be soothed or excited, no consciousness to warm under kindness or suffer from rude offence, and no sense of wrong to be outraged by unjust suspicion." There the case is exactly stated. These human nerves are the spirit wires, always working for the consciousness which mere changing matter does not possess. And physical science presumes to decide for the conscious as well as for the unconscious, for the living as well as for the dead. Are not its professors ignorantly presumptuous in what they do? Can the less include the greater? Can effect rule cause?

Dr. Watkins in California.

Dr. C. E. Watkins and family reached San Diego, Cal., in safety, writes a correspondent. They were astonished to see the green fields, the loaded orange trees, the roses and lilies in the gardens, and the trailing vines in full bloom upon the sides of the houses.

The reception given Dr. Watkins by Dr. J. M. Peabody and the Spiritualists upon his arrival in San Diego [noted under Banner Correspondence by another writer] was a splendid affair—partaking of an ovation. About fifty guests were present, mostly Spiritualists, with a sprinkling of Theosophists and churchmen, exemplifying diversity in unity. Speech-making, recitations and a collation composed the exercises. There were in the gathering authors, musicians, physicians, poets, and several literary celebrities. Mrs. Bushyhead, author of that little brochure, "The Life," introduced the guests. "Reaching San Diego Dr. Watkins found a pile of letters awaiting him asking for the diagnosis of diseases."

Moses Hull

Is receiving an ovation by the Boston Spiritualists which may well fill his heart with pleasant memories when this veteran worker for Spiritualism shall take his departure for the fulfillment of his next engagements. He remains in Boston the Sundays of March, addressing the Spiritual Temple Society, meeting in Berkeley Hall. Those who have not yet heard him should improve the present opportunity to do so at once.

Mrs. E. V. Eddy of Kewanee, Ill., on renewing subscription, writes in commendation of THE BANNER as follows: "This is the twenty-fourth yearly subscription that I have sent you, and I hope to take your journal as long as I remain on this side of life. It is the one paper that I cannot do without, and I have nothing but words of praise for the manner in which it is conducted, and the wise selection of material to fill its columns. The Message Department, including the Answers to Questions by W. J. Colville, is an education in itself, aside from the comfort it brings to thousands of mourning hearts. I am glad that we are to have something more from Carlyle Petersilea, as I consider his former serial published in THE BANNER one of the best of the many excellent ones furnished us by your good paper."

All who feel friendly to the Children's Lyceum movement—and what adult Spiritualist in the world should not?—will find on our second page an article from THE New York Recorder, in which Mrs. Emma Rood Tuttle of Berlin Heights, O., makes a powerful showing as to the great importance of these schools—not only in inculcating the truths of Spiritualism, but in their work of pronounced opposition to the heinous cruelties of vivisection.

Prof. A. E. Carpenter of Boston, an old-time and favorite contributor to THE BANNER, will, in our next issue, critically reply to the positions assumed by T. J. Hudson of Washington, in his work "The Law of Psychic Phenomena."

"The New Science and Art of Healing," is the title of an Essay written by W. A. Cram, which will be given to our patrons in BANNER for March 23.

On renewing subscription E. F. Kurth of Brooklyn, N. Y., writes the following appreciative words: "To be without THE BANNER, which I have read at least half a dozen years, would be a punishment to me, as I consider it one of the best spiritual papers in the country. I wish it success in every way, and all I can do to introduce it among those who do not know its merits shall be done readily and gladly."

Mrs. M. E. Cadwallader of Philadelphia has been in Boston for some time past in the interest of the National Spiritualists' Association. She expects to visit Newburyport, Fitchburg, Worcester and other places. She would be glad to correspond with secretaries of societies in the vicinity of Boston. Her present address is Hotel Thorndike, Boston.

S. M. Richardson of Clear Lake, Ia., says, on renewing subscription: "I have had the weekly visits of the good old BANNER for the past thirty-five years—nearly one-half of my life—and I could hardly do without it at this stage of my earthly existence, which, in the natural course of events, must cease in this sphere ere long."

No. 4 of Mrs. Love M. Willis's highly pertinent series of "Thoughts on Ancient and Modern Occultism"—which she is contributing to THE BANNER—will appear in the next issue.

The editorial which we present this week (first page) transferred from the Manchester American, deserves the thoughtful perusal of every one who believes in medical freedom and therapeutic advancement.

We shall give our readers next week an exceedingly interesting installment of "Glimpses" from our Foreign Exchanges, translated for THE BANNER by W. N. Eays.

Don't fail to read the "BANNER CORRESPONDENCE" department this week.

The National Spiritualists' Association.

Is at present faithfully and efficiently represented in Boston and vicinity by Mrs. M. E. Cadwallader—the account of an interview with whom, held by a Herald reporter, will be found in another column. She adds a letter thereto, by which it will clearly be seen that she holds the principles set forth in that account as binding on no individual, save as they receive the endorsement of his or her own personal judgment.

Demise of Jeremiah Eighmie.

Jeremiah Eighmie, an old-time Spiritualist and earnest advocate of the Cause, passed to spirit-life from his home in Pleasant Valley, Dutchess County, New York, March 2, at the ripe age of eighty-four years and six months. A more extended reference to his life and work will appear later on.

Los Angeles, Cal., Spiritualists are bestirring themselves for a location for a camp-ground. It is thought that with all the varied attractions of tropical, mountain and marine scenery that many persons can be attracted to the region. There ought to be no question of the success of the venture.

THE COTTON STATES and International Exposition will occur at Atlanta, Ga.—continuing from Sept. 18 to Dec. 31 of the present year. Parties desiring additional details are invited to address Walter G. Cooper, Chief Department Publicity and Promotion, at Atlanta.

An account of the transition and funeral of Mrs. LOUISA A. M. SLATTERY, of Cleveland, O., who passed to spirit-life Feb. 24, has been forwarded us by our valued correspondent, Thomas Lees, and will appear in next week's BANNER.

Prof. O. H. Richmond of Chicago, who is the supreme officer of the "Order of the Magi," is now in Boston, and we received a pleasant call from him on Tuesday, March 12.

The present address of Miss Alice King, trance medium—once of Stoughton or Attleboro', Mass., we believe—is desired at this office.

For additional editorial matter see third page.

Dr. Willis's Work in Providence, R. I.; A Grand Reception in Blackstone Hall.

The interest in Dr. Fred. L. H. Willis's grand work in this city has steadily increased from the commencement of it.

At B. and T. Hall on Sundays his audiences have steadily increased, and his eloquent lectures in connection with his inspired teachings in "The Science of the Soul," have attracted many minds who have never before felt any interest whatever in these lines of thought.

Several persons have been attracted to our hall by his ministrations who have never before listened to a lecturer on Spiritualism; and one hears only expressions of praise on every hand. Dr. Willis certainly has the power to draw about him a most intellectual class of people.

The interest and enthusiasm in his class-teaching culminated in the extension to him by his class of a public reception on Wednesday evening, March 6, which filled the parlors of Blackstone Hall to overflowing.

Mr. Louis C. Thomas was master of ceremonies, and opened the exercises of the evening with a few well-chosen remarks. Langstaff's Orchestra discoursed fine music at intervals throughout the program, which was varied and deeply interesting; consisting of songs, readings, etc. It was invidious to particularize where all was so excellent. The splendid tenor voice of Mr. Evans elicited great applause, also the superb readings of Miss Emma Thomas, Mrs. Bucklin, Mr. Alladia and others. Miss Ada Johnson, a dear little miss of seven or eight years, rendered two character songs so charmingly that she was greeted with rounds of applause. Dr. Roscoe and Dr. Willis made eloquent speeches, and Dr. Willis gave a brilliant poem.

Fine selections on the mandolin and guitar were rendered by the Messrs. De Christopher, and at the close refreshments were bountifully served, and the happy company left feeling that they had rarely passed a more enjoyable evening.

We have been fortunate enough to induce Dr. Willis to remain with us the remainder of the month and give two more courses of six lessons each. At the close of his ten-lesson course last Monday evening he was unanimously and urgently requested to do so; a class of ladies was immediately formed for Wednesday and Friday afternoon and class of ladies and gentlemen for two evenings a week.

We are satisfied that the times are ripe here in Providence for such a speaker as Dr. Willis to draw together as fine a class of thinking minds as ever assembled in this city, and a vigorous effort is to be made to secure his valuable services as a permanent speaker.

A CORRESPONDENT.

Verification of a Spirit-Message.

I desire to express my obligation for the communication through the Message Department of THE BANNER, from our dearly beloved daughter BERTHA, whose spirit manifested at your Circle October 19, 1894; the message was printed in THE BANNER for November 17, 1894. I can truthfully say my daughter's words are the same she would have used when in earth-life. Myself and wife will feel increasing gratitude for this valuable message during the remainder of our short sojourn here in the mortal.

C. H. PETERSEN.

Ballarat, Australia, Jan. 17, 1895.

What Shall We Do to Be Saved

From the fine and imprisonment imposed upon all unregistered practitioners by Doctor Harvey's new bill? This question will be considered at the medical liberty meeting at Berkeley Hall, Boston, next Sunday, 2:30 p. m.

The present law reads: "This act shall not apply to clairvoyants, or to persons practicing hypnotism, magnetic healing, mind cure, massage methods, Christian Science, cosmese, or any other method of healing."

Dr. Harvey's new law subjects all the above now exempted classes "to a fine of not less than one hundred dollars nor more than five hundred dollars for each offence, or by imprisonment in jail for three months, or both."

If ten or twelve hundred practitioners who will be wronged by the above unjust legislation will attend the above meeting and unite in opposing this obnoxious bill it can be defeated.

J. W. S.

Letter from Mrs. A. L. Chamberlain.

To the Editor of the Banner of Light: It is with sad feelings that I write of the departure to spirit-life of the husband of my youngest sister, Alvah S. Pickering, of 78 Purchase Street, Milford, Mass. He passed away Feb. 22, at 10:05 A. M., aged forty-nine years and three months.

My father is still with me, but entirely helpless—cannot sit up at all.

I am still confined to my crutches, but hope as spring advances to gain strength, and be able to walk alone.

Respectfully, LORD CHAMBERLAIN.

Box 55, Mattapan, Mass., March 8, 1895.

There was a large attendance of intellectual people at Temple Hall last evening to hear Rev. Mr. Grumbine's discourse on the phenomena of nature, and the auditors were delighted with the truths presented. The subject of his sermon Sunday morning will be "Heliopolis, the City of the Sun." His knowledge of natural law enables him to clearly define scientific principles, and his command of language is truly wonderful.—Rochester, Ind., Daily Republican, March 1.

Letter from W. J. Colville.

FIRST IMPRESSIONS OF FLORIDA—THE SOUTH-EASTERN CASABADA.

To the Editor of the Banner of Light:

Thinking that some of THE BANNER's numerous and widely-scattered readers may take an interest in the romantic South, even though the hopes of so many of them are far to the North—and knowing that news from the vineyards of active spiritual work, wherever they may be, is always welcomed—I venture to pen a few lines of personal experience in what is to me an entirely new country.

The first question with which a traveler from a distance is usually accosted is, "How do you like our country?" and when that query is propounded to your present scribe in Florida, the answer can be very truthfully given, "I like it very much indeed, and the more I see of it the better I like it."

The journey from Boston to Jacksonville is very easy, and is accomplished in less than two days. The trains as far as Jacksonville or St. Augustine are as fine and as swift as in any part of the world, but after reaching St. Augustine, though the cars are good enough and they are fairly rapid in their motions, they make so few trips (only one per day to Lake Helen, at present), that it cannot be said that the Eastern trains connect with any point beyond St. Augustine.

Arriving in Jacksonville at a comparatively early hour on Saturday, March 2, I was most kindly informed that it would be impossible to reach Lake Helen before Monday, March 4, as the train leaves at 7:25 A. M. and does not run on Sundays. As the Southern railroad companies did not permit me to speak in Lake Helen, Sunday, March 3, I spent a very quiet day in Jacksonville; took a survey of the place, which is quite interesting; inspected a Clyde steamer plying between that city and New York, and found it almost equal to an Atlantic liner; accomplished a little literary work, which in my case is always terribly in arrears; and enjoyed two good sermons from Rev. J. E. Smith (Swedenborgian), who is a great worker in the missionary field of the New Church, a fluent speaker and a man of many ideas.

In the morning he preached upon the four living creatures mentioned in the Apocalypse, and in the evening he lectured very reasonably in answer to some statements made by Ingersoll concerning the Bible.

Mr. Smith's position was that the horrible dogmas condemned by Ingersoll are every whit as pernicious in their effects as the witty Colonel declares; but, persisted the preacher, the teachings of the New Testament do not countenance such dogmas, and with the key of correspondences in hand the Old Testament narratives bear a totally different application.

On Monday, March 4, arriving at Lake Helen about noon, in company with Mrs. E. J. Huff, the leading lady of the grounds, who met me at New Smyrna, I found the climate and everything else just what I had been led to expect, though, in consequence of the recent freeze, there are no flowers growing in the out-door gardens, and the orange and other trees are pitifully demoralized, but by no means entirely destroyed.

Lake Helen is a small but beautiful body of water, clear blue like sapphire. The campgrounds are extensive, and promising in all respects. The soil is sandy, somewhat resembling many parts of California. Nature seems to respond very quickly to human efforts in this region, and though only a few weeks have elapsed since clearing and building began in earnest, there are now many substantial erections quite well finished, including a very decent hotel, several cottages, and other needed edifices. The public meetings are held in a commodious tent seating about four hundred persons. The music is quite good, though some of the performers are very youthful, and have not yet graduated as professional musicians. The Chairman, Mr. Bond of Willoughby, O., is a genial, kindly man, who makes a most efficient presiding officer. In consequence of the frost, the flowers which adorn the stand are largely artificial, but the pine boughs and laurel are natural. Over the platform, which is beautifully draped in red, blue, yellow and white bunting, is suspended the motto, "Peace on earth, good-will to men"—gilt letters on blue background. The whole effect is very pleasing, and somewhat resembles the famous auditorium at Lily Dale.

My first address to a Florida audience was made on Monday evening, March 4, in the hotel during a benefit entertainment for an able worker who has been feeling the hard times.

On Tuesday, March 5, a conference was held in the morning in the lecture tent, and at 2 p. m. a great audience assembled, when your correspondent was the appointed speaker. The day was bright and traveling good, so there was no obstacle to a large delegation of attendants from surrounding places, and so far as I can judge, I should decidedly affirm that Florida is an excellent field for work in all progressive directions. Of course there are many Northern people here at this season, and I also met old friends from California; but the native and resident Southerners are, as far as I can see, fully as open to conviction and ready to accept advanced spiritual teachings as dwellers in any other section of this wide country. A great many thoughtful, influential business men are in the audience, and they do not refuse to testify in open conference to the interest they are taking in the spiritual movement as it is now being presented to them.

I suppose I ought not to take the present physical aspects of this State as a fair specimen of its normal condition; but even with frost-nipped fruit trees, and other serious and depressing drawbacks, it has many charming natural features, and the homes of the people seem generally comfortable and picturesque.

Services are held every evening, and they are largely patronized. Private sittings are given at any time by several very good mediums, who are creating considerable interest among inquirers. The local press is largely liberal and sympathetic, and the railroad companies are generous in giving passes, and arranging for reduced rates of transportation.

Mrs. Huff and Mrs. Pettengill are the two indefatigable, active workers who, with Mr. Colby (the well-known lecturer), have started, and are determined to maintain and increase the efficiency of this youngest of the spiritual camps.

On Thursday, March 7, memorial services were held in honor of Marion H. Skidmore, who was and is dearly beloved by all the workers in this encampment; and it is not too much to say that no one who really knew her could do other than highly esteem and feel toward her a most affectionate regard.

In addition to the accommodation on the grounds—which is of course limited, as this is the first season—there is an excellent hotel, about a mile distant, where every luxury can be obtained. The prices there are from \$9 to \$12 per week. Rooms and board in cottages can be had at lower rates.

The people in this district are warm-hearted and hospitable. Many of the negroes are black as ebony; they have, in many instances, bright, intelligent faces, are well behaved, and when they attend the meetings—as they often do—there are no more attentive listeners than these faithful toilers, who seem ever ready to do all in their power to serve to their utmost every one who treats them reasonably.

The South appears to me as though it were on the verge of a new and important awakening. The people seem growing in enterprise; new buildings and good newspapers are springing up everywhere; and though much of the country through which one passes to get to Florida is flat and uninteresting, Florida itself is teeming with opportunities to become a great centre of industry and education.

THE BANNER OF LIGHT needs introducing in this part of the country.

Yours sincerely, W. J. COLVILLE.

The Cuban revolution is drawing to a close—the army proclaimed by the government being quite generally taken advantage of.

If you desire a luxurious growth of healthy hair of a natural color, nature's crowning ornament of both sexes, use only Hall's Vegetable Sicilian Hair Renewer.

THE ANNIVERSARY.

The Children's Progressive Lyceum Association.

The Committee desires to report favorable advancement in all its arrangements for the demonstration at HORTICULTURAL HALL, Boston, March 31.

As previously announced, the speaker for the forenoon will be Mrs. Sarah A. Byrnes, who is so well-known as to need no praise here; and for the afternoon, Rev. T. Ernest Allen of Grafton, Secretary of the American Psychical Society, and a talented lecturer in the line of "Practical Spiritualism." (Singer for the day, Mr. A. J. Maxham.)

The amount of talent which the Lyceum has to draw from for the evening session, and which is being arranged under competent instruction, is a guarantee that all who attend will pronounce this the "Lyceum of the Banner Anniversary."

The tickets have been placed at 10 cents each for morning and afternoon, and 25 cents for the evening. Societies and others wishing a quantity, can procure them at a discount by addressing

J. A. SHELHAMER,

178 Tremont street, Boston.

Tickets also for sale at the BANNER OF LIGHT Office.

The Boston Spiritual Temple

Will celebrate the Forty-Seventh Anniversary on Sunday, March 31, morning, afternoon and evening, in OLD 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, mediums, music and clairvoyants 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. Loughley, Mrs. May S. Pepper, Miss Lucette Webster, Mrs. Cora Simey Barker, Edith Lane Thompson, J. N. Lane, Master Willie Sheldon, Master Charlie Hatch, Master Eddie Hatch, "Little Eddie," the Longley 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—admission to all sessions.

Tickets are now ready, and can be procured of members of the Boston Spiritual Temple and at Berkeley Hall Sundays. Out-of-town patrons and societies wishing quantities can obtain them by addressing

J. B. HATCH, JR., Sec'y.

74 Sydney street, Savin Hill, Boston, Mass.

Tickets also for sale at THE BANNER Office.

The First Spiritualist Ladies' Aid Society

Will celebrate the Forty-Seventh Anniversary of Modern Spiritualism Friday afternoon and evening, March 29, Saturday morning, afternoon and evening, March 30—at its hall, 1031 WASHINGTON STREET—admission to each session 10 cents.

Below are enumerated a few who are to participate with us: Mrs. Carrie F. Loring, Mrs. N. J. Willis, Miss Lucette Webster, Mrs. Carrie S. Twing, Mr. J. Frank Baxter, Mr. Moses Hull and a score of others. Next week a full list will be presented.

CARRIE L. HATCH, Sec'y.

Brookton, Mass.

The First Spiritualist Ladies' Aid Society will celebrate the Forty-Seventh Anniversary Wednesday, March 27, at its hall, corner of Main and Crescent streets, afternoon and evening, at 2 and 7:30 respectively. The following are the lecturers, mediums and clairvoyants: Rev. Mr. Beal, Moses Hull, Arthur Hodges, Mrs. Sarah A. Byrnes, Mrs. Carrie Loring, Mrs. Maggie Butler (with Lyceum talent); Miss May Beal will read; and it is expected Miss Lucette Webster of Boston will be present.

Supper will be served in the hall from 5:30 to 6:30. Tickets 25 cents. Admission to the afternoon session 10 cents, evening 15 cents. S. A. SMITH, Sec'y.

Washington, D. C.

Exercises in commemoration of the Forty-Seventh Anniversary will be held March 31 in Metzgerott Hall, 12th street, N. W., consisting of Lyceum services, a conference, lectures by Mrs. A. L. Luther, etc. March 24, Lyceum memorial to Prof. Denton.

Cleveland, O.

THE CHILDREN'S PROGRESSIVE LYCEUM of Cleveland, O., will celebrate the forthcoming Forty-Seventh Anniversary on Sunday, March 31, with appropriate exercises of speaking, singing, etc.; and a banquet and ball on Tuesday, April 2. T. LEES.

Movements of Platform Lecturers.

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

The good work of Dr. Lucy Barulocot (of Boston) in California is borne witness to under "Banner Correspondence," sixth page.

Dr. L. F. Webster will speak in G. A. R. Hall, Augusta, Me., March 24 and 31. Address care G. P. Herick, 171 Water street, Augusta.

Mrs. Adeline M. Glading is lecturing every Sunday in March in Watertown, N. Y. Address, corner Pearl and Main streets. April she speaks each Sunday in Buffalo, N. Y.; address, 248 North Division street. Will accept calls for week-day engagements in adjacent towns during those months. Address as above. She closes the season in May, in Washington, D. C.

Rev. S. L. Beal of Brookton spoke in Malden Sunday, 10th inst., and is open to engagements during the succeeding month. He will preside at the Ocean Grove Camp during the season, and is making arrangements for the remainder of 1895-6.

Geo. A. Fuller, M. D., lectured in Manchester, N. H., March 3, and Worcester, Mass., March 10; will lecture in Providence, R. I., the 17th, and Norwich, Ct., the 24th and 31st. Only a very few open dates in '95. For engagements, address at 42 Alvarado avenue, Worcester, Mass.

F. Alex. Heath, inspirational lecturer and platform test medium, spoke and gave tests in Quincy, March 3; Pawtucket, R. I., March 10; he has several open dates. Would like to make engagements for the coming season. Address 89 School street, Eggleston Square, Boston.

Rev. J. C. F. Grumbine, we

Letter from Mrs. M. E. Cadwallader.

To the Editor of the Banner of Light:

My labor in the field has convinced me that there is great necessity for more united effort on the part of Spiritualists. Too many of them think they owe no duty to their fellow. For my part I cannot understand how any one can, after being convinced of the truth of Spiritualism, think it right to support the churches which they claim to have outgrown, and so help perpetuate theologic influences. It is astonishing to note the number of those claiming to be Spiritualists, who retain seats in the churches, while they do nothing to support Spiritualism.

My last Sunday in Chicago was full of work. During the day I visited the several societies, and found everywhere that the people were earnest in their desire to help the cause of the National Spiritualists' Association. Five societies made application for charters from the Association.

While in Chicago I received a letter from Dr. R. D. Morrison of Patterson, Cal., asking me to stop there and give an address. He wrote: "We have never had a spiritual lecture here, or anything of the kind. The only thing we have to depend upon is the information we receive from the literature of Spiritualism. When I arrived at Forest, Dr. Morrison met me at the depot, and we drove to his home in Patterson. That evening we went to meeting in good old-fashioned style. In the evening, he spoke earnestly of the fact that a revival service was being held in every church in Forest, and also that it was the first address on the subject, we had a good audience. About sixty were present, and I received the closest attention. By special request, I gave an address in Patterson evening following. My visit there was a revelation to me of the duty we owe to the cause. I will say for the friends in Patterson and Forest that any one stopping there in behalf of Spiritualism will receive a cordial welcome. From Patterson I went direct to Washington, where I made a short stop at headquarters to report. Found them all busy, and full of determination to carry the work of organization forward to a successful issue.

On my arrival in Boston I found a great controversy going on in reference to the arrest of P. L. O. A. Keeler. The arrest of Mr. Keeler for holding a spiritual séance without a license had brought up an interesting question: Is Spiritualism a religion? The secular papers took up the discussion. Reports in the Spiritualist press were to the effect that the Massachusetts State Association of Spiritualists had been organized for the purpose of the incorporation of the Massachusetts State Association of Spiritualists. At the hearing before the Legislative Committee I was called upon as a representative of the National Association, to state whether in my opinion the Spiritualists wished their ministers to have the power to solemnize marriage—to which I replied they did. At that hearing the question as to whether any duly appointed minister of Spiritualism residing in the State of Massachusetts could solemnize marriage was asked. A minister present, who was also a member of the committee, said "Yes," and for the time we felt that we had received a decision worth something. However, the next day I was informed by the Clerk of the County Records that if any Spiritualist minister so attempted he would feel it his duty to bring the matter into the court. "Could a Baptist minister who had been so appointed in another State, and who afterwards became a resident of Massachusetts, perform a marriage ceremony?" I asked—to which he replied that was a very different case, as the State of Massachusetts does not recognize Spiritualism as a religion, and has made no provision for the marriage of Spiritualists. "What are our people going to do who wish to be married by a Spiritualist?" I asked—"Get your people to ask for recognition as a religious body."

In the conversation that followed, I found that the Bible is a part of the common law of Massachusetts. In connection with this I quote from the Boston Herald an extract from the speech of Gov. Greenhalgh, March 10:

"We talk of the separation of Church and State, or, as I say, State and Church; but after all the separation is only a legal one. For speaking in the name and in behalf of the Commonwealth, I say that that Commonwealth comprehends as among its most precious jewels every living church of Christ. So, my friends, this is a Christian Commonwealth. It was not long ago held that Christianity was a part of the common law, and it has been from the beginning, and will ever be a part of the government of the Commonwealth of Massachusetts."

And yet many Spiritualists do not think there is need of organization! Cannot some of them be taken by the Spiritualists of the country to at least have the privilege of having marriage solemnized by their own ministers. I would suggest that we have a special act whereby we shall be granted the power to have marriages solemnized in open meetings (as do the Quakers), as well as have the right to be married by duly appointed ministers of Spiritualism. The Clerk of the Records told me that if we did this every objection on the part of the law would be met, as the important part, to him, was the preserving of the records.

I quote the following from his conversation with me upon the subject: "If the Spiritualists of the country could be put on the same basis as the Quakers, they would meet all the objections that are now made. Let every Spiritualist have the power similar to that which the Quakers have, of solemnizing marriage in open meeting, the clerk of the meeting to sign the certificate and return it to the proper officers for record. The ceremony can then be performed according to the form prescribed by the members."

The above refers to the matter as it stands in Massachusetts. There are many who will say that they do not wish to be married in open meeting. In answer to all who may object to anything I have said in this connection, let me say that I have reported matters as they have been presented to me. But if anything can be done to put us on the same footing as other denominations, I think the Spiritualists will be in action in the matter and see how they stand in the other States of the Union.

I intended writing you of the work in behalf of the National Spiritualists' Association, but owing to the length of this letter, will leave the general work for my next; but in view of the foregoing the importance of organization can hardly be undervalued. We are concerned, if as Spiritualists we are going to stand for our rights as a people.

I am visiting places in the vicinity of Boston in the interest of the National Spiritualists' Association, and am meeting with a cordial welcome everywhere.

The Veteran Spiritualists' Union.

To the Editor of the Banner of Light:

The regular public monthly meeting of the Veteran Spiritualists' Union was held at Gould Hall, No. 3 Boylston place, on the evening of March 6, President H. B. Storer, Chairman. After the reading and acceptance of the record of the previous meeting, the Longley Quartet sang "The Heavenly City." Chairman Storer announced the decease of Mr. A. L. Knight, and paid a fitting tribute to his memory. Mr. Knight was an ex-President of the Boston Spiritual Temple, Berkeley Hall Society, and was of valuable assistance to the Veteran Spiritualists' Union at its formation. In the proper legal preparation of its act of incorporation, charter, etc.—in fact, he started us right.

Mr. Moses Hull made the principal address of the evening. He said, about all of the converts are coming our way, and when once Spiritualists they do not go back. People are coming to us faster than we are prepared for them; a Universalist minister at Huncle, Ind., about a year ago told me that he had seen the phenomena; those who hear with their eyes understand the alphabet of Spiritualism, then let us make our Spiritualism a grand philosophy—our religion. Mr. Hull related several incidents as proof that spirits do exist; also gave a thrilling story as to the finding through spirit direction of a certain lad named Keenan who had been abducted from his home twelve years previous. Dr. Mansfield, at a sitting with the mother, wrote a letter, stating in it that Mr. Hull could find the boy, and that he was many hundred miles from the home at an Atlantic seaport. From the description given, Mr. Hull spoke earnestly of the missing boy in Norfolk or Charleston, and he was successful in finding him in the former city, engaged in work as a basket-maker, and returned him to his joyful mother after an absence of twelve years. Mr. Hull closed by saying, let us reach into the realm of spirit reality and become en rapport with a world of truth, goodness and purity.

Mrs. M. E. Cadwallader of Philadelphia was the next speaker. She said she had been that day to the State House at Boston to a legislative committee hearing in relation to the Massachusetts State Association of Spiritualists, and there again had seen the need and value of organization; she spoke earnestly for the State and National Associations, and closed by relating some experiences of her recent travels in Ohio and Indiana.

Mrs. Mary French rendered two vocal selections, after which Vice-President Eben Cobb made a factious address. Mr. G. M. A. Twichell took for his text "What Good Has Spiritualism Done?" and proved it for himself by his own personal experiences and success.

Mrs. Dr. Pratt, President of the Helping Hand Society, read selections from Walt Whitman. Mrs. French gave a stirring recitation.

Mrs. M. T. Longley and Mr. E. J. Bowtell addressed us briefly, after which Mrs. Smith followed with a recitation. Mr. J. B. Hatch, Jr., made the closing remarks.

We had a large audience with us on this occasion, and many were the friendly greetings to Moses Hull during the hour and a half spent at supper and social of the Helping Hand Society previous to the Veteran Spiritualists' Union meeting.

We would solicit annual memberships at one dollar each, or life-memberships at twenty-five dollars each.

WM. H. BARKS, Clerk.
No. 71 State street, Boston.

MEETINGS IN MASSACHUSETTS.

Lynn.—T. H. B. James writes: At the meeting

held at 180 Market street Tuesday evening, Mrs. Dr. Dowland presided and gave interesting remarks on the duty of Spiritualists; Mrs. M. E. Cadwallader of Philadelphia was introduced, and her soul-stirring address in describing her experience in the spiritual world, and her experience in the spiritual world, were received with every manifestation of approval. Capt. Jones Balcom followed with timely remarks.

"The Spiritualists of Lynn" held interesting services Sunday at Clerk's Hall, 88 Summer street. Prof. Chas. McLean was the speaker at 2:30 P. M., and gave an eloquent lecture on "Scientific Spiritualism." At 7:30 P. M. exercises opened with service of song, led by Prof. E. F. Pierce. Dr. McLean then delivered his famous lecture on the "Mistakes of Ingersoll." At the close he gave readings and tests to the entire satisfaction of the audience.

Cadet Hall.—Dr. G. W. Fowler reports: Sunday, March 10, large audiences greeted Mrs. N. J. Willis of Cambridgeport, both afternoon and evening. In the afternoon she spoke upon subjects furnished by the audience as "Our Homes in Spirit-Life," and "Our Country as It Will Be Five Years Hence," which were handled in a very intelligent and satisfactory manner.

In the evening, in response to the request of her guides for subjects, the following were given: "Our Work in Spirit-Life" and "Our Work in This Life." In her able treatment of these subjects, she was eminently practical and consistent. She urged all to be bold in defense of Spiritualism, advocating its teachings always. Our influence in matters of legislation should be felt, and we must put men in nomination who when elected will legislate in the interests of the people.

In closing, she made a pertinent allusion to the influence of woman in our homes and in society, asserting that soon she will have a part in helping to make our laws.

The day's exercises were interspersed with songs by President Kelly and wife, Mrs. Cross of Saugus ably presiding at the organ.

Mr. Frank Baxter of Chelsea, Mass., is to be our speaker the next three Sundays, the 17th, 24th, and 31st.

[Mrs. A. A. Averill, Sec'y, forwards report, which is fully covered by the above.—Ed.]

Onset.—Mary E. Thompson writes: The recent transition of Mr. Doane of West Central Avenue will be deeply deplored by all who knew him. He was a pioneer settler at Onset. He was a deep thinker, great reader and firm believer in our philosophy.

The order of Good Templars meets in Burgess Hall, Monday evenings, and has interesting readings, recitations and speaking. A juvenile temperance society has been organized of children from six to fourteen years of age. There is fine music, and dancing once a week in Hook and Ladder Hall (Yorker Hall).

The Children's Progressive Lyceum has about thirty members, with Miss Lewis as Superintendent, and Miss Edna Nye, Musical Director. Fine sessions are held, showing the children of Onset are being cared for by its residents. Every other Friday evening the Lyceum has dancing school free.

Fall River.—Mrs. R. L. Grinnell, Sec'y, writes: The Fall River Spiritualist Society is having good success in its meetings. Sunday, March 10, we had with us Mrs. Bruce, a fine test medium, who produced good results.

March 17, we are to have Mrs. Lizzie Barrett, one of our home mediums.

March 24, Mr. George H. Porter of Providence, a good lecturer and test medium, will be here.

Rockland.—"Minerva" writes: Mrs. Wm. Peyer of Providence, R. I., has been with us the last two Sundays, lecturing and giving promptly recognized tests. "Beaufort," her little control, wins the hearts of all.

Mrs. Hattie C. Mason will be with us next Sunday, March 17.

Worcester.—Mrs. D. M. Lowe, Cor. Sec'y, reports: Our platform was occupied March 10 by Dr. Geo. A. Fuller, who gave two grand discourses. The speaker for March 17 is Mrs. Sarah A. Byrnes.

The Woman's Auxiliary will meet Friday afternoon and evening, March 15, with Mrs. M. K. Howe, 133 Chandler street. All invited.

Lawrence.—Dr. C. A. Stevens reports: Sunday, March 10, Mrs. Abby N. Burnham of Malden was with us, and gave two very interesting lectures, and many remarkable tests, which were recognized and greatly appreciated by large and intelligent audiences.

Rev. Frank E. Healey of Boston, formerly a Unitarian clergyman, will occupy our platform Sunday, March 17.

Malden.—S. E. W., Sec'y, informs us: The Rev. S. L. Beal occupied the platform of the First Spiritual Association of this city last Sunday.

Next Sunday we have with us Mrs. E. Clark Kimball of Lawrence, test medium.

Fitchburg.—Mrs. E. O. Pierce, Sec'y, writes: Sunday, March 10, Miss Lizzie Harlow of Haydensville, Mass., delivered two interesting lectures. We hope she will be with us again soon.

Next Sunday, March 17, Mrs. Carrie F. Loring will occupy our platform.

DISTRICT OF COLUMBIA.

Washington.—F. B. Woodbury writes: Mrs. Glad has just closed a very successful engagement with the First Association. She has made many true friends in this city, and has accomplished a great work here in the past in building up and assisting this Association. Her kindly ministrations to those in distress, and her tender sympathy and health-imparting treatments of the sick, have endeared her to all.

Mrs. A. H. Luther is addressing large audiences this month at Metzerott Hall.

The Young People's Progressive Club, having a membership of about thirty, presided over by Mr. Evans, has leased the hall of the Loyal Legion on Tenth street, N. W., and holds well attended meetings on Tuesday evenings.

Miss Magie Gaulle gave a benefit séance at Wonn's Hall on last Friday evening for the Lyceum—all money received to be devoted to the Library Fund.

The Ladies of the First Association held a well-attended meeting with Mr. and Mrs. Woodbury on Thursday evening, and made preliminary arrangements for a Ladies' Society auxiliary to the First Association. Much enthusiasm was manifested, and a lively society will be the outcome.

G. F. Perkins (512 E. street, N. W.) writes: Bro. M. H. Prince passed suddenly to spirit-life on March 4, 1895, at 8:15 P. M., from his residence, 128 Carroll street, S. E., Washington. His death was the result of congestion of the lungs and brain. He was sick only twenty-four hours. Bro. Prince was soon to have started for Mexico. His wife is greatly shocked by the sudden call of death's angel. Our good brother was of a jovial disposition, and an earnest and enthusiastic Spiritualist.

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" 10 Magnificent Potted Plants. 50c
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" 10 Dwarf Ever-blooming Ferns 50c
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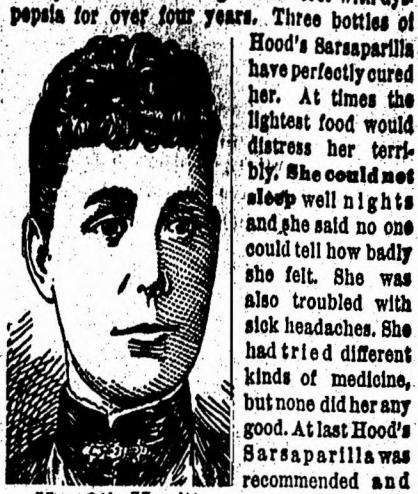
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Medical Bill Legislation.

J. Winfield Scott writes: The Constitutional Liberty League began a series of Medical Liberty meetings last Sunday at Berkeley Hall, with President Peabody in the chair. Mr. Peabody opened the meeting by explaining that our bill was designed to repeal the "three year" and "Dr." clauses of the present law, remove its retroactive feature, and protect the vested interests of established unregistered practitioners, while the new Harvey Bill subjects "clairvoyants, or persons practicing hypnotism, magnetic healing, mind cure, massage methods, Christian Science, or any other method of healing," to "a fine of not less than one hundred dollars nor more than five hundred dollars for each offense, or by imprisonment in jail for three months, or both," if they "advertise or hold themselves out to the public."

[Mr. Peabody then read a document which had been presented to the Committee on Public Health before the hearing of March 7, in which the Committee on Public Health was asked to transfer the matter to the Committee on Judiciary.]

President Peabody stated that F. D. Edwards of the Veteran Spiritualists' Union, James F. Morton of the Second Nationalist Club, Dr. Mary T. Longley of the Massachusetts State Spiritual Association, and himself as President of the Constitutional Liberty League, went before said Committee March 7, and united in politely requesting the Committee to consent to the reconsideration of all matters relative to medical practice to a disinterested committee, preferably to the Judiciary Committee.

The Chairman then announced the following question for debate: "Can the Committee on Public Health, composed principally of doctors and druggists, impartially hear and weigh arguments, and make an unbiased report upon medical bills?"

James F. Morton, Dr. Longley, F. D. Edwards, the writer, Miss Knowles, Mr. Tolman, an ex-member of the New Hampshire Legislature, and others, spoke to the question.

Mr. Edwards presented the following resolutions, which were unanimously adopted:

Whereas, In the judgment of this meeting the pre-conceived opinions of the doctors and druggists constituting a majority of the Committee on Public Health, makes it impossible for them to impartially consider arguments, and render an unbiased report without violating their conscientious convictions; and

Whereas, It would be unreasonable and unfair to expect them to act otherwise; therefore, be it

Resolved, That we hereby rally the action of the society which united in politely requesting the recommitment of all questions relative to medical practice to the Joint Committee on the Judiciary.

Nevertheless it was decided to have the duly authorized representatives of the several societies cooperating, to appear and argue our cause at the hearing Thursday, March 14, at 10 A. M.

Next Sunday the second Medical Liberty meeting will be held at Berkeley Hall, at 2:30 P. M. If the ten or twelve hundred practitioners who are threatened by fine or imprisonment by the new Harvey Bill attend, the connecting hall can, doubtless, be secured, and all comfortably seated.

NEW HAMPSHIRE.

Somersworth.—"Cocheo" writes: Again, on Sunday, March 10, Mr. J. Frank Baxter ministered in Somersworth in the interest of Spiritualism, and with those exercises closed his present season's engagement. He was listened to most attentively, both afternoon and evening.

The afternoon lecture dealt with Spiritualism as based upon his early experiences. Mr. Baxter never gave before this Society a better lecture, both in its matter and its adaptability. It was impressive.

In the evening he considered the practical utility of Spiritualism. It was statistical, historical and factual, and carried great weight and influence. It was to a degree radical, but so well fortified with facts and so backed by argument it could not fall of acceptance and conviction.

Mr. Baxter's séance of over an hour, concluding the day's exercises, was one ever to be remembered by all present. A very large number of spirits were presented and described, not a few giving tests of identity, and many voling messages.

The whole day's work by Mr. Baxter was a noble and worthy presentation of Spiritualism as to its philosophy, its facts, its influence and results, and as to its actual proofs. In its versatility and completeness he is a power unequalled on the spiritual platform.

For Thursday evening, March 14, it was announced that Mrs. Jennie K. D. Count would conduct one of her unique séances for test messages and psychometric readings.

On Sunday, March 24, Mrs. Minnie M. Soule of Somerville is expected to occupy the platform.

MAINE.

Portland.—Dr. Goodrich writes: The People's First Progressive Spiritual Society had Mrs. E. Cutler of Philadelphia, Sunday afternoon and evening. Mrs. Cutler has been with our Society the last three Sundays, and has closed her engagement here.

The BANNER OF LIGHT for sale at these meetings and 44 Brown street.

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SPECIAL NOTICES.

Dr. F. L. H. Willis may be addressed at 243 Alexander street, Rochester, N. Y. Ja.5.

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Being desirous of largely extending the circulation of the **Banner of Light**, the publishers of that paper have decided to make the following offer for a limited time:

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 60 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 premium to new subscribers, BUT AN INDUCEMENT TO OLD SUBSCRIBERS FOR SECURING NEW ONES.

Any new subscriber to **The Banner**, upon receiving the first copy of the paper, becomes at once fully entitled to receive the benefits which we offer above for any new subscribers which he or she can secure for the paper.

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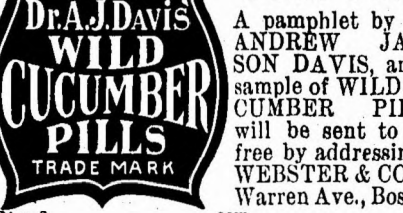
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Spiritualists invited to call. Copies of Convention Reports for '95 and '96 for sale at 25c each; also Mrs. Matteson's Occult Physician (donated to N. S. A.) \$2.00 each.

Wanted—address of all mediums and their phase of mediumship; also name and location of every Society and Lyceum, and addresses of Presidents and Conductors and Secretaries of same. Donations of books for the N. S. A. Library are respectfully solicited.

FRANCIS B. WOODBURY, Secretary.
Jan. 18.



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DR. ARTHUR HODGES will be pleased to see his friends at 1403 Washington street, Boston, Mass. Will hold séances Thursdays, at 2 P. M.; Sundays at 7:30.

Also have to let at "Hotel Hodges," 26 Shepard street, Lynn, Mass., a suite of five rooms, all modern improvements. Apply as above. 3w Mar. 18.

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The Mysteries of Mediumship.

A Spirit Interviewed.

Being an Account of the Life and Mediumship of J. J. Tien, with a full report of an interview with his chief control,

Message Department.

SPECIAL NOTICE.

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

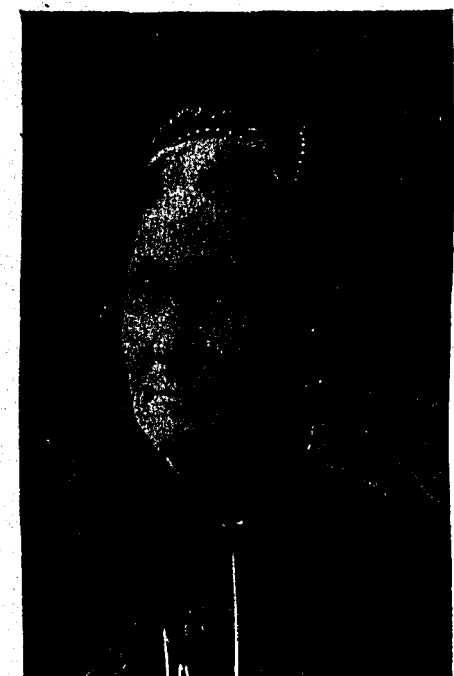
Questions propounded by inquirers—having practical bearing upon human life in its departments of thought and labor—should be forwarded to this office by mail or left at our Counting-Room for answer. It should also be distinctly understood in this connection that the Messages published in this Department 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 sphere of life who recognize the published messages of their spirit-friends on this page, from time to time, will verify them by personally informing us of the fact for publication.

As our spirit visitors are very fond of flowers, it behooves the friends in earth-life, so 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, appertaining to 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. 21, 1894—Continued from last issue.

INDIVIDUAL MESSAGES.

Thomas Moon.

Mr. Chairman, it is a privilege which I greatly appreciate to be permitted to come here to speak. I was much interested in the spiritual meetings held in the various halls when I dwelt here in the material form; I have not lost that interest, and, if anything, it has grown stronger since passing to the spirit world.

The streets of Boston, Somerville, Cambridge and surrounding towns are familiar to me.

It is a pleasure to me to announce myself here to-day as Thomas Moon. My words may not have much weight, but I feel that some one will gather a little light or some idea by my coming that will set him to thinking. Often in the past have I read the communications printed in your good paper, Mr. Chairman, and in every message I would see something that I thought would be a test to some one.

I enjoy visiting the lecture-rooms we have in spirit-life and listening to the words of wisdom uttered by advanced spirits who come to instruct us. All places of instruction are free to us, I am happy to say—there is no admittance fee taken at the door. I know that upon the earth-plane such things must be, for here money is required to carry on such institutions; I am not finding any fault at all, but I am comparing the two worlds in this respect.

I send greeting to all humanity, but there are two people whom I especially desire to reach, and they are Eliza and Benjamin—they will understand why I send this message. The kindest of feelings pervade my spirit to-day, and I feel at peace with the whole world. Wherever I see I can do any good through the influences I can bring, I shall be only too glad to work.

It is a great many years, Mr. Chairman, since I passed away.

Annie Maria Osborn.

Good morning, Mr. Chairman. [Good morning.] How pleasant it is to feel, as we listen to the words of communicating spirits, that we also shall sometime have the privilege of speaking. There are some on earth who I know will be glad to hear from me.

I was so tired when I left the mortal form, but when I entered the spirit world and saw so many standing with outstretched hands to welcome me, I felt renewed in strength.

When living here on earth I used to say, "If spirits can return and communicate why don't they come directly to their friends, their nearest and dearest kindred?" I have learned since passing on that it is because the nearest and dearest many times do not possess those elements of which we must make use in coming in contact with earth and transmitting our thoughts.

I have frequented these meetings, and I have often hoped that sometime I should be strong enough and have courage enough to make myself known.

I passed away quite a distance from here—in Duluth, Minn. My name is Annie Maria Osborn. I had a trouble with my throat, but they said I passed away with consumption.

Grandma Stuart is with me, and is the same pleasant, loving grandma as of old.

William J. Sloane.

[To the Chairman:] I sense a very friendly feeling extended to us who attempt to send messages through this avenue.

Father, you have often asked mentally, "Willie, why can't you send me a communication through THE BANNER?"

I really think, Mr. Chairman, that there is scarcely a line in your paper that he does not read.

Eddie, Alice, I would say to you all, Stand by father, as he has stood by us all.

I hoped that by going to Florida, the land of flowers, I might regain my health; but no; in a moment the Angel of Life, which is called the Angel of Death, came, and I could not reach home in the mortal form. But, father, I suffered none in passing over, and I am very happy in my spirit home.

Father, I wish you would send the paper containing my message to Grandfather Sloane, and say in your letter that I have n't the "lightest doubt but what Willie is happy." The only approach to unhappiness that

I have ever felt since I passed away has been when I have come and been unable to make you know I was near. On the last evening I was present when the manifestations occurred. They are not as strong as they will be in the future, and I see if you handful of mortals will but continue your sittings two or three times a week, you will be repaid for all the time you have thus spent. It will not be long before you will begin to see forms in your room. You are young yet, every one of you, in this grand and glorious work.

Father, when I was in the form you would not then have thought I would ever visit a place like this, but since I passed away it has been your earnest desire to receive a communication from "Willie."

I wish to say to dear Grandfather Sloane that I go to visit him often.

Uncle Harvey, I am happy, and I am glad I have the strength to speak to-day.

Father, mother—my own mother—stands beside me, as do also Uncle Ben and Aunt Annie, and they send loving greetings to you all. We will aid you all we possibly can, and the faithful men will aid you also.

Lillian, that sweet little child, is here, and says: "Tell papa I was with them when the materializing took place."

Father, because some have proved fraudulent, all are not necessarily so. In your investigations hold fast to that of which your reason approves, even though you are obliged to discard the greater part. Do not be afraid to impart to others the knowledge you have obtained. Sometimes you feel to say to Maggie, "I know it is so," and sometimes you feel like saying not a word.

Mr. Chairman, my father was one of the boys in blue. He lost a limb in his service to his country, but in spirit he will find his spiritual body complete.

My father lives in Conway, N. H. My name is William J. Sloane.

Eliza P. Chase.

With what patience we can, each returning spirit awaits his turn to send a few words of love and consolation to the dear ones still dwelling on earth. We know that we shall not be denied the privilege of thus communicating with our own, but we must wait until those who have received permission before us have been given the opportunity to report.

As we return to the homes of mortals and gaze upon their faces, we wish so much that they could behold us as we are—living, active entities. Some of you do possess the gift of clairvoyance, and do see us moving about among you as of yore. Those of you who have not this gift are often assailed by doubts, and you ask mentally: "If one person can see those who have passed on, why not another?" I will answer the question in this way: We are not all constituted alike, and we all are not possessed of the same talents. Some have the gift of discerning, some of prophecy, and so on.

When in my material body I knew powers were bestowed upon me by which I was enabled to commune with my dear departed friends, and when the time came for me to lay off that garment of flesh, I said: "Oh, do not try to hold me from my own, but let me go!" Two little children had been taken from me to dwell in the Summer-Land; but father, mother and husband, together with dear friends and neighbors, gathered about my bedside and tried to keep me with them a little longer. All the while the vision grew brighter, the angels kept beckoning me to come up higher, and I grew worn and weary with what seemed like strife between two contending forces. Therefore, dear friends, do not try to hold us when the Angel of Life comes and we are ready to go. Be calm, and say within the depth of your hearts: "We leave it with the Father."

My form had been wasting away for some time with the dread disease, and I knew I must soon give up the mortal, but I was ready to go, and was at peace. They said, "She is happy." I was happy as I looked upon the faces of dearly loved ones coming to welcome me. I had had beautiful visions, and these gave me courage and light throughout my illness.

In Newburyport, Mass., Eliza P. Chase is well remembered. I crossed the crystal river trustfully and hopefully, leaving the dear ones on earth, but knowing I was only taking a step a little in advance of them, and that soon I should bid them welcome to our home above, not made with hands, eternal in the heavens. These mansions given us by the Father we must furnish ourselves out of material obtained from the lives we have lived on earth. Therefore it behooves us to live near to the kingdom, near to the loved ones, near to the angels.

Father and mother understood about spirit-communication. I send warm greetings to all humanity. Oh! mortals, learn the truths the angels bring you while you are in your mortal forms; learn to be more unselfish and less grasping; make harmony in your homes, and thus will you best prepare for the life to come.

Dear earthly friends, my work is not finished. Even now I make use of those media gifts I possessed here to give light from higher realms to those in my own sphere of life.

Mr. Chairman, your old editor, Mr. Colby, knew of my father, Albert Colby. I am Eliza P. Chase; my maiden name was Colby.

Emma Sloane.

[To the Chairman:] Please, sir, may I speak? [Certainly.]

We all have to go to school in the Summer-Land—big folks and all, 'cause they have to learn spiritual truths, my teacher says, if they were ever so learned on earth.

I came a long time ago. I used to live in East Boston. My papa and mamma are here now. My papa's name is Bernard Sloane, and my name is Emma Sloane. [Did you come with William Sloane, who manifested a few minutes ago?] No, sir, I didn't know him. I'm a bigger girl than I was here. Charlie ain't as big as me—he lives here.

One day I was out walking after I went to the Summer-Land, and Mr. Cudworth came along. He said, "You dear child, you didn't know me when I was at the chapel, but I love all the children." I kept looking at him, and he said, "I see why you look so at me; you wonder if I don't love everybody. Yes, I love all humanity." Humanity means everybody, don't it, Mr. Chairman? [Yes.] I thought it did.

Grandma Sloane has a class now. She's done a lot of missionary work, so she's had no time to teach before.

Good-by, Mr. Chairman.

Spirit Messages.

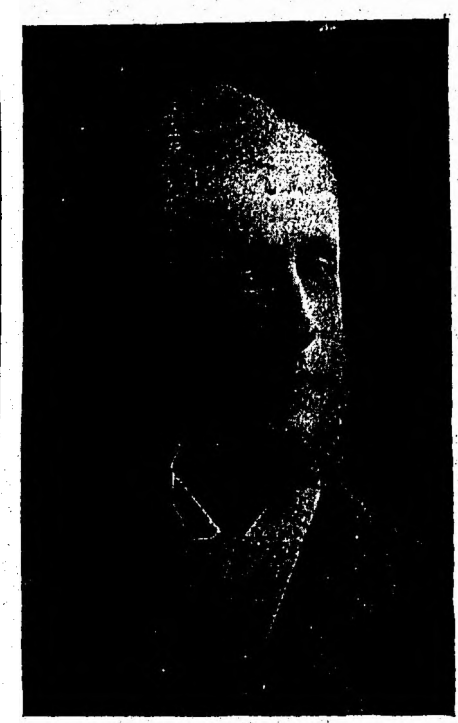
The following messages from individual spirits have been received (according to dates) at THE BANNER Circle,

through the mediumship of Mrs. B. F. Smith; they will appear in due order on our sixth page:

Dec. 22.—Sarah J. King; William H. Brown; Hannah E. Lucas; Theodore Grant; Hannah Constantine; Charles Wess; Hannah M. Bates; John W. Harris; Jos. Richardson. Jan. 4.—Hazel Treat; Henrietta Weston; Morris Marks; Andrew Anderson; William A. Brown; Lucy Ann Holden; Ethel Parker; Mary Merrill. Jan. 11.—Dr. Charles P. Woodruff; Mary G. Wyman-Perkins; John Woodruff; James Burt; L. A. Hunt; John H. Leigh; Hannah E. Mackham; Homer W. E. Metcalf. Jan. 18.—Benjamin Goodspeed; Hannah Hulse; Irving Whitteer; Stephen A. Davis; Luther J. Fletcher; Sophia Egerton; Joseph Taylor; Washington Blair; Jacob Tilley; Jacob Worben. Jan. 26.—Walter Wood; Charles Winkley; Lizzie O. Reed; Lucy J. Hill; Thomas S. Harris; Charles H. Stevens; Martha Mathews; Dr. John H. Currier; George Smith. Feb. 1.—Chester A. Merrifield; Willie Hawkins; Rev. Samuel S. Kelly; Samuel Prentiss; James H. Ewings; Alice Dearborn; Robert J. Campbell; Arnetas L. Ford; Annie Louise McIntyre. Feb. 8.—Henry R. Sherman; Eben Cox; Mrs. Thomas H. Simonds; John Wm. La Croix; Almon Humphrey; Bessie Newton; Herbert P. Dainoff; Alex. Vogler; Alex. Clark. Feb. 15.—Prof. H. B. Hackett; Eliza A. Blood; John H. Searies; Cutting Pettengill, Jr.; John R. Nkin; Alice Furness; Thaddeus Richardson; Maria Jane Olson; Evelyn Hardy. Feb. 21.—Henry T. Davis; Myra Johnson; Benjamin Turt; David Waterhouse; David Traff; Rosie Miles; James Le favor; Mary Isabelle Poy; Hiram Abbott; Nellie Olsen. March 1.—Jacob Smith; John Rudolph; Adeline Bishop; James M. Palmer; John Meers; James H. Matteson; Lot tie F. Johnson; George Folsom; Geo. L. Blith. March 8.—Isaac N. Tucker; Lulu Gates; Sumner E. Garret; Kirk Smith; Jesse Plummer; Amanda Putnam; Lucy Holbrook; Joseph Wood; Nancy Cutter.

ANSWERS TO QUESTIONS

GIVEN THROUGH THE MEDIUMSHIP OF



W. J. COLVILLE.

QUES.—[By Fred Donley, Paterson, N. J.] What are the teachings of Theosophy? and are they well founded?

ANS.—The genuine teachings of universal Theosophy are to the effect that every human entity is a distinct expression of one universal Being we call Infinite Good, and that every such entity, through a succession of outward expressions, is brought to a self-conscious realization of the powers contained within it. On the basis of this conception of man's relation to God the doctrine of universal brotherhood and sisterhood is logically made to rest.

Absolute equity in the universal scheme of life, admitting of no arbitrary rewards and punishments, is another theosophical postulate which gives support to the two leading tenets of Theosophy, viz.: Karma and reincarnation.

As to the existence of masters or adepts, the admission that there are such beings follows naturally upon the doctrines already mentioned, for these highly gifted and gloriously unfolded souls, Mahatmas, are only those through whose present organism *atma* (the Sanscrit term for divine soul) clearly shines and largely operates. It is utterly untheosophical to talk of masters as though they were all of one sex, as the word should be taken as simply signifying one who has gained the mastery over all terrestrial impediments to progress. Masters may be incarnate or exarnate, but wherever they may be, in consequence of their exalted spiritual condition, they are capable of communicating mentally with all who are willing to act as their disciples or messengers wherever such may be.

There are at present so many vagaries connected with so-called theosophical propaganda, that we do not wonder at exception being taken to absurd theories of spooks and shells personating our departed friends and galvanized into life when they are in the vicinity of sensitive persons. If Theosophy is separated from the accretions which are no part whatever of the system itself, we hesitate not to say that its teachings are incomparably sublime and worthy the acceptance of the profoundest philosophers and scientists. The very essence of theosophic teaching is that every man must find Deity through his own soul, and be thus consciously and lovingly united with the universe.

The foundations of pure Theosophy, which means divine wisdom, are in the intuitive perceptions of the human soul, the inferences of enlightened reason, and the concurring testimony of the greatest seers and sages of all times and countries. Universal brotherhood and sisterhood, practiced as well as preached, is pure Theosophy.

Resolutions

IN MEMORY OF MRS. CLARA H. BANKS. F. E. Moody, Sec'y, forwards, under date of Feb. 24, the following resolutions of respect to the memory of Mrs. CLARA H. BANKS, adopted by the First Spiritualist Society of Greenfield, Mass.:

Whereas, In the processes of that unerring law which all must recognize as being supreme, the physical presence of our dearly beloved and faithful co-worker in the Cause of truth as demonstrated through the phenomena, and expressed by the philosophy known as "Modern American Spiritualism," has been removed from our sight; and

Whereas, In this aforesaid removal the beneficence of this supreme law is recognized: through the many years of active service of our sister upon the material plane of existence she brought great credit to herself and the cause which she so faithfully espoused, and she has found a most happy release from her physical bondage, and has, we are most confident, entered upon those felicitous joys which await the liberated and regenerated spirit—prepared for those who have polly borne their part in this valley of shadows; and further, recognizing the immortal principle of life, and fully realizing that the spirit after its separation from the mortal form is nearer its friends than ever before; so be it

Resolved, That this Society mourns in a sense the loss of her invaluable services; and desires to record the high standard of her instructions as an exponent of the truth of immortality, and the sublime womanhood which gave her the courage of her convictions.

Resolved, That we tender to her bereaved family our deepest sympathy, and pray that each member may find consolation and joy in the memory of her upright and useful life; and that while the familiar form and smiling face will be missed, her memory may be treasured by all who had the privilege of knowing her for a woman among women.

Resolved, That these resolutions be recorded in the Journal of this Society, and a copy of the same be sent to the afflicted family, the BANNER OF LIGHT, the Gazette and Courier, The Light of Truth and The Religio-Philosophical Journal for publication.

The Best Guarantee.

A medicine which has stood the test of thirty years, and which has elicited more than ten thousand voluntary testimonials, must be good. Adamson's Botanic Cough Balm never fails to cure the worst Coughs and Lung Troubles. Sold by all druggists.

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.

MARLBORO.—Sarah L. Hard, M. D., writes: "We have kept alive and active our weekly, fortnightly and monthly work mapped out in the beginning of the season, and a strong confidence begotten of success beyond our anticipations has taken the place of the timorous distrust in our ability to sustain regular meetings."

Two weeks ago Dr. Geo. A. Fuller of Worcester, Mass., occupied our platform, and spoke such honest, manly, vigorous words for the truth and light afforded by our new gospel as warmed our hearts and imbued us with fresh courage.

March 3, Mrs. Abbie N. Burnham of Boston called out a good audience, and at the close of the evening's lecture received kind words of appreciation and thanks from many who had followed her utterances with almost breathless interest, or obtained personal messages in the tests which followed each lecture.

Mrs. Burnham illustrated both humorously and pathetically the application of our philosophy to human life, drawn from contact with human nature in her extended travel in dissemination of the truths of Spiritualism.

Mrs. Julia E. Davis of Cambridge will be with us at the next monthly social, the second Thursday in March, as test medium.

Mrs. Juliette Yeaw of Leominster will occupy the platform on Sunday, the 17th.

LYNN.—Dr. G. W. Fowler writes: "The Bohemian entertainment, repeated by request by the Ladies' Aid Society, in Cadet Upper Hall, Feb. 19, proved a great success, both socially and financially. More than one hundred sat down to supper, including many who have not been in the way of attending these gatherings. Mr. J. Frank Baxter's volunteer services aided much in making the affair the pronounced success it was. This Society, having for its President that untiring worker in the Cause of Spiritualism, Mrs. M. C. Chase of Swampscott, aided by a corps of other faithful workers, is doing valiant service as an auxiliary and an important adjunct to the work of the Lynn Spiritualists' Association."

At the conference held at Cadet Hall, Feb. 24, Mr. Charles Dennis, a magnetic healer of note from Beverly, Mass., gave an interesting account of his being healed of paralysis by direct spirit power several years ago, since which he has been exercising his remarkable gifts with success in Salem, Worcester and other cities in Massachusetts.

Mrs. Nichols and Fowler, Mrs. Dr. Chase of Swampscott, Mr. Pike and others gave accounts of their experiences in healing those whom the 'regulars' had pronounced incurable, which, by the way, form the larger proportion of those whom the clairvoyants and magnetists have as patients, and hence their success is all the more remarkable. And yet our Legislators would place a law upon the statute books making it a crime to relieve human suffering by 'unprofessional' methods.

In the evening? Dr. P. P. Field, Vice-President of the National Constitutional Liberty League, made an earnest appeal for the cooperation and support of the League in its efforts to stay further legislation involving the rights of the people in their choice of whom shall be their attendants in sickness."

ROCKLAND.—We are in receipt of a communication from Mrs. L. A. Shorey, stating that Dr. John P. Thorndyke of Boston has been doing a grand work in this place since the middle of January. She also writes that on Feb. 28 a reception was tendered him and his estimable wife, at which he was presented with a purse of money, accompanied with a letter signed by a large number of admirers, in token of their esteem for him as a man and a medium, to the following effect:

"We, the undersigned, residents of Rockland interested in the progressive thought of the hour, and in full sympathy with all the earnest workers and reformers who are trying to teach the more perfect way, desire to express our heartfelt thanks to Dr. John P. Thorndyke for his faithful services during his six weeks' stay with us. His loyalty to his convictions, his earnestness and self-sacrificing efforts, command him to us all, and we heartily and cordially recommend him to any spiritual society."

Braintree Cushing, Mrs. G. B. Holbrook, Mrs. B. Cushing, E. H. Shorey, Everett D. Hatch, Mrs. E. D. Hatch, Urban W. Cushing, J. H. Beach, Mrs. E. M. Ford, Emily H. Dawes, Mrs. B. A. Newell, Anna D. Pool, W. W. Quindley, Maria J. Payn, Betsey Shaw, H. E. Chase, Mrs. G. Hatch, Mrs. L. A. Shorey, Mrs. S. C. Turnbull, Karl E. Anderson."

NEWBURYPORT.—A correspondent says: "Dr. C. W. Hidden delivered a lecture on 'Hypnotism and Crime' before the Newbury Farmers' Club, on the evening of Feb. 26. After defining hypnotism, he spoke of its value as a remedial agent, and described some of the marvels which can be accomplished by its means. He doubted if a person could be hypnotized to commit crime. The courts are not likely to recognize hypnotism as an aid to crime, for the reason that no person can be hypnotized against his or her will, and this will put an effectual quietus on the attempted fad of hypnotism."

LOWELL.—Ed. S. Varney writes: "I have been reading the essay in the BANNER OF LIGHT of Feb. 16, by Luther R. Marsh upon 'The Ministry: Its Attitude Toward Spiritualism.'"

In the main it is an uplifting one, but there are one or two passages in his generally excellent article to which I do not assent. I agree, writes Mr. Marsh, 'that some things are put forth under the guise of Spiritualism which shock the clergy—yes, indeed, which shock the sense of many in the spiritualistic ranks. Some deny the authenticity of the Bible, and even the existence of God; and some assert that Jesus Christ was only a man—a good man; to be sure, and a mortal, pure and holy; but, nevertheless, only a man, with no attributes of divinity.'"

Now there are thousands of noble-minded Spiritualists, honest, able and cultured, who disbelieve the claim that Jesus was anything more than a man, and who also doubt the authenticity of the Bible. It seems to me unjust to allude to them thus, when in reality many of them are among the brightest ornaments of the Cause. As for the clergy being disgusted with that class of Spiritualists—a very large and respectable one, by the way—they are so accustomed to being shocked at the promulgation of any truth or idea beyond their own comprehension, that their theological nerves should be thoroughly paralyzed by this time.

Mr. Marsh has a test by which to 'try the spirits, whether they are of God.' Some of the spirits being earth-bound and either ignorant or deceptive, he proposes to decide their worthiness or unworthiness by the following scriptural standard: 'Every spirit that confesseth that Jesus Christ is come in the flesh, is of God; and every spirit that confesseth not that Jesus Christ is come in the flesh, is not of God.'

This, to my mind, is no test at all. It is utterly irrelevant. The personality of Jesus—whose character I revere—has nothing whatever to do with the genuineness or the worth of a single spirit-message. Whether Jesus was myth, man or God, has nothing to do with the demonstrated facts of Modern Spiritualism."

California.

SAN DIEGO.—A correspondent writes: "Dr. C. E. Watkins, who has recently united with Dr. J. M. Peebles in the proposed construction of a large sanitarium here, was tendered a reception at the residence of Mr. Peebles, K street. The Videlle of Feb. 26 spoke of it as a happy affair. The exercises consisted of music, introductions, recitations and collation. Dr. Watkins made witty remarks, and seemed very much at home in his new place of abode. Some

fifty guests were present, among whom were Dr. Schmitt and wife, Col. E. T. Blackman, Mr. and Mrs. John Blackman, Dr. and Mrs. Mulenbrough, Capt. Marshall, Mrs. Bushyhead, Mr. and Mrs. Troglitz, Mrs. Wilson, Mr. West, Miss Ray, Mr. and Mrs. Funk, Mrs. and Miss Johnson, Miss June Custer, who gave recitations, and others."

SANTA MONICA.—H. S. H. writes, March 1: "Dr. Lucy Barnicoat of Boston has spent a few weeks in Santa Monica, and shown herself to be both a lecturer and healer of uncommon powers. She is also a fine psychometrist and a platform test medium, with a commanding presence to win and hold her audience. In private readings she excels. Societies wishing to engage her may address her at Los Angeles for the next few weeks."

Maine.

BATH.—Dr. W. J. Rouse writes: "The platform in City Hall was occupied Sunday, March 3, by Dr. O. H. Harding of Boston. The various committees are open to correspondence with all grades and phases of mediums. The interest is growing in the Cause of Spiritualism in Bath."

SOUTH ORRINGTON.—Perry Ryder, in a recent communication, relates the following interesting incident: "I sailed from Boston in the ship *Argonaut*, bound to San Francisco via Cape Horn, in the year 1852. One dark night as we were sailing on the coast of Patagonia, the port watch was called at low twelve, and the order given to take in our light sails, fore and aft. After the ropes were all coiled up, and the decks made ready, the watch was ordered to go below. I was one of the watch to go below. I had not the least idea of any danger, but as I stepped into the doorway, I felt a shock as from an electric battery, and heard a voice exclaim, 'Breakers Ahead!' or something to that effect, which caused me to turn quickly, and go forward to take a look ahead. I saw something that indeed looked like breakers, and went aft, and reported what I saw to Mr. Richmond, our first mate, but he received my assertion with incredulity. Mr. Atwood, however, our second mate, went forward with me, and then the breakers were plainly to be seen. He called out, 'Hard up, for God's sake, hard up!' At that moment the Captain was on deck, and he called out through his trumpet, 'Every man to his station!' As every man was up and dressed all were at their stations in a moment, and the good ship wore off clear of breakers, and was saved from being wrecked, and perhaps the loss of all hands was averted."

It has occurred to me that the presence on board steamships of sensitives who are capable of receiving warnings of danger from unseen intelligences would be a great protection to life and property in these days of travel and of such activity in the carrying trade. Why could not medial gifts be made of practical value in this direction?"

BATH.—A correspondent writes: "Soul-perception is identical with soul-illumination, and is the consciousness of that all-pervasive, refining influence wherein justice, mercy and truth predominate; is character-unfoldment, or the breathing from within of the divine love. The receptivity of the eternal consciousness to the revelations of God, the revelation of that within to that which is without, is the principle of the development of soul. The manifestation and perception of the divine truth in materiality is the function of the soul incarnate, working out in humanity its individual destiny."

Soul perception is revelation and the reception of that which is revealed, an eternal exemplification of the state of unfoldment, the essence manifesting itself in personality and individuality now and forever. Soul-revelation constitutes consecration to the highest and noblest within itself, the eternal ascendancy of truth and righteousness, the recognition of soul as the basis of all life. The responsiveness of mind to that which is from within is perception. The subjugation of the mind in carnality to that which is spiritually revealed by the divine light from within marks the soul's sphere of thought and action in the unfoldment of character."

Connecticut.

MERIDEN.—Mrs. H. W. Hale, Corresponding Secretary, writes as follows: "The Psychological and Liberal Society of this place was organized the first week in January, 1894, with twenty charter members, but we now number about one hundred and fifty. Meetings are held every Sunday morning and evening in St. George's Hall, and we have the best speakers to be secured. Since organizing two of our oldest members have passed on. Last spring Mrs. Ives, a devout Spiritualist, was called home to join three lovely daughters who had preceded her. The past week another member of our Association, Mr. Charles L. Strong, for many years a true and staunch Spiritualist, was released from his pain-worn body, and has been reunited to his dear companion and friends gone before. He had been a sufferer for many months, his advanced age (seventy six years and seven months) bringing that dread affliction, paralysis. While our Society has lost a faithful and valued member, he has gained the opportunity to advance higher and higher in his search for knowledge."

Oregon.

PORTLAND.—A. R. Smith writes: "Good work is being accomplished in the interest of Spiritualism in this place. Its growth has not been spasmodic, but steady. The First Society, organized several years ago, has continued its meetings with increasing interest. The new President, Mr. Albert Marshall, endeavors to place on the platform excellent talent, both from among our own home mediums and from abroad, and succeeds in having full houses. Sunday morning a conference is held, while the evening is devoted to lecture and tests. On Thursday evening there is a discussion, followed by tests. The Society is making preparations for the coming Anniversary in March. Mrs. Moore of Seattle, Wash., is now engaged for platform work. The First Spiritual Church was organized last November, and now bids fair to be successful and of benefit to Spiritualism. The pastor is Mr. G. C. Love, who is well qualified for his position. The Church has secured the services of Benj. M. Barney for six months."

Indiana.

INDIANAPOLIS.—B. F. Schmid, President, writes: "Another month of good, earnest work has been done, and many advanced thoughts and ideas scattered broadcast by our noble worker, Mrs. H. S. Lake of Cleveland, O., who has served the Indianapolis Association of Spiritualists during the month of February. Her discourses, in the main, have been upon valuable, interesting and instructive topics, and those on diet, health and vegetarianism have been of great practical benefit to quite a number of our people."

New York.

STAPLETON.—In a recent communication George E. White attests to the excellent results obtained at a materializing séance held by Mrs. Cadwell of 48th street, New York City, which he and his brother lately attended. Among the spirits manifesting they readily recognized their mother and an uncle. A correspondent of the *Boston Traveler* says: "It can be stated on excellent authority that Mrs. Grover Cleveland is earnestly in favor of conferring the suffrage upon women, and has refrained so far from giving utterance to her views owing solely to the official position of her husband."—Ez.

For Over Fifty Years

Mrs. WINGLOW'S SMOOTHING STYUP has been used for children's clothing. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhea. Twenty-five cents a bottle.

From Ober Sex.

Was It a Premonition?

Dear Mrs. Burns: I received your letter on the 8th, and on replying to it I sent it off to Switzerland to Mrs. E., where it ought to arrive on the 10th (yesterday) or to-day at the latest. There being heavy falls of snow, it may be delayed; in any case it could not reach her before the 10th.

I have to-day a letter from Mrs. E. written on the 8th, from which I make the following extract, as it is no doubt of special interest to you as well as many others. Seeing that Mrs. E. knew nothing about Mr. Burns's death at the time she saw him, the statement is of great interest to Spiritualists generally. Her letter is as follows:

"MONTREUX, Jan. 8, 1895.
"To-day we were all four out walking (viz., Baronesse H. Mr. Jesse Shepard, Mr. Tonnor and myself) toward Chillon, and I began to think we were going too far for the Baronesse, so I called out for her and Mr. S. to stop, and proposed returning by tram. As we stood in front of a vineyard, I saw a man starting at me hard. I did not look up at first, but when I did I got such a fright, for the man looked like Mr. Burns, only thinner and paler than when I last saw him, and with his velvet coat on. I called out, and made a movement forward, but then thought how stupid I was. But he still kept staring at me. I said to Mr. S., 'Do you see who that is?' He said, 'No, what is it?' I said, 'Isn't it Mr. Burns?' He replied, 'I cannot see a creature.' I saw he was in earnest, but still the man kept looking at me, and I knew it was no fancy. Then they began to question me and to laugh.

"I felt nearly suffocating, my heart was palpitating so, and I was ready to cry. I watched the man disappear into a little arbor in the vineyard, and then I looked and looked, but saw there was no way out of the arbor except the way he went in.

"I felt as if I had done something wrong and had been found out, and I wanted to cry if any one spoke to me. I was glad when the gentlemen proposed leaving us and walking home, for I could not talk to them any more. It took away my appetite for dinner, and I felt I'd better write and tell you, because when once one has written anything, one can put it away and not bother any more.

"I would write a few lines to Mr. and Mrs. Burns only I cannot remember the address properly.
"Of course it was only fancy."
Thus the report of the incident closes. Mrs. E. would three days later have the news of the great loss which Spiritualists had sustained, and she would learn it was not "only fancy," but a positive reality, that Mr. Burns had left this sphere of work and had passed on to the next.—Matthews Fidler, of Gothenburg, in Medium and Daybreak, London.

A Spirit Telegraphs to His Friend.

About eight years ago I was going through the postal and telegraph business to acquaint myself of its mysteries. Telegraphy was not long a mystery, as I had sole control of an "instrument" at a sub-post-office. A few months ago I was attending Mrs. Heller's developing circles at Exeter, and one evening I clairvoyantly saw a "dash," which signifies in telegraphy the letter T. My impression was that it might be an initial of some telegraph friend's name who had passed to the spirit-world.

Shortly afterward I went to Dartmouth through employment there. One night I had retired to bed, and had put the light out. A few minutes afterward something impressed me to look at the foot of my bed, having felt a sensation as if some one was in the room. True, for at the foot of my bed stood a Mr. T—r. Everything was perfect, from head to the level of my bed. Features, color and style, as if in the flesh. After having a full view of him he disappeared.

A few evenings later myself and a few Spiritualist friends in that town were holding a circle; the means of communion was by tilting of the table. Inquiring the name of the controlling spirit, it was given distinctly, T—r; thereupon the table began to tilt as if telegraphing by means of one leg of the table, and going through the letters of the alphabet correctly. "How R U?" was given, which any telegraphist will admit is quite the style of communication between clerks themselves. I replied by rapping with my blacklead pencil on the table, "Quite well." The answer came "Mim," which telegraphists interpret "Laughter."

I was not really aware if this friend T—r had passed to the other world or not. The last I had heard concerning him was that he was living at Plymouth, but not working as a telegraph clerk. I wrote to friends at Exeter, asking them to ascertain if he was still living. They replied that "a short time ago he, in company with others, took a boat, to enjoy themselves no doubt, and a little time after their boat was found bottom up, all being drowned." Again this same spirit communicated at the Borderland Circle, Bristol, a week or two since, by telegraphing by means of raps on the table, what were distinctly heard by all present. What better proof of spirit identity can be established to convey to our minds that Spiritism is a religion based on science and facts?—W. H. Rookes, Exeter, in The Two Worlds, Manchester, Eng.

"It was Your Son who Sent Me."

A recent number of *The Harbinger of Light* (Australia) contains the following charming story:

A little country girl arrived in Lyons by railway, with a basket and her few packages, to take a situation in a respectable family. But at the station she perceived with dismay that she had lost the address of the house at which she was expected. The child was young, pretty, alone and penniless in a great city, where she would be exposed to many dangers. What was to become of her? Now the little one had always a particular devotion to the Virgin, and there on a hill dominating the city, which occasioned her so much fear, she saw the church of Our Lady of Fourvières. She crossed the bridge, climbed the hill, and kneeling before the good Virgin, earnestly besought her help in prayer. Then, as she quitted the church, she saw a young man clad in black, and with a kindly countenance, approaching her. He asked her the reason for her red eyes and troubled face. He inspired her with so much confidence that she told him all her trouble.

"Go to my mother," said he; "she lives in such and such a part of the city; tell her simply that her son has sent you, and you will be well received." The little girl obeyed his instructions, found the house to which she had been directed, and was shown into a room, in which was a portrait bearing a striking resemblance to the obnoxious young man. Then an old lady in deep mourning presented herself, and asked the reason of her coming. But when the young girl said, "It was your son who sent me," the old lady exclaimed in accents of grief, "My son is dead; I have mourned his loss for three years." Then the little peasant girl, dismayed and trembling, repeated her simple story, her prayer to Our Lady, her encounter and conversation on the threshold of the church with the young man, and added, "That is his portrait." You may imagine what followed. It was not, however, as a domestic, but as an adopted daughter, that the poor mother received the pious child who had been confided to her care by her son in heaven.

The writer of this narrative is François Coppée, a very famous French poet, and member of the Academy.—Light, London.

How to Live One Hundred Years.

FROM chaos came order, from darkness light. Is it not logical to consider, and for your interest to read, Spiritism's instructions how to better care for the body and live a century?

I have had his instructions printed, making 3,000 words, and will send them by mail; also a Spirit Photograph of Yama, on receipt of six cents in P.O. stamps (net cost).

Address **B. F. POOLE,** 27 Clinton, Iowa.

WOVEN WIRE FENCE. Strong high, built strong. Splice and chicken tight. Make it yourself for \$13 to \$20 a rod. 25 styles. A man and boy can make 340 to 600 rods a day. Catalogues sent. **KITSELMAN BROS.,** Ridgeville, Ind.

Mar. 2. 400w

Magnetic Institute of Psychometry. RARE OFFER. Send lock of hair, name, age, sex, one diagnosis and psychometric reading by spirit power. **SCHERERHORN, M.D.,** Manager, Graduate of Michigan State University, 74 West Street, Grand Rapids, Mich. Feb. 2. 13w

ASTONISHING OFFER. Send three 2-cent stamps, lock of hair, name, age, sex, one diagnosis and psychometric reading by spirit power. **MRS. DE A. DOBSON** San José, Cal. Oct. 26. 23w

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A TEST FOR YOU By Michigan's Most Successful Clairvoyant. If sick, send 4 cents in postage, a lock of your hair, name, age and sex, and leading symptom and I will give you a Clairvoyant Diagnosis of your disease FREE. Twenty years experience as a regular physician, is borne out as a successful Clairvoyant. Address, J. C. BAYDOR, M. D., Grand Rapids, Mich. Mar. 1. 13w

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MOBLEY, Cleveland.

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Feb. 16. 2800w

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