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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 Psychological Novel," "Mary Anne Carew: Wife, Mother, Spirit, Angel," "Philip Carleton, A Romance," Etc., Etc., Etc.

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CHAPTER II—CONTINUED.

Mrs. Merideth rose with a weary, despairing sigh, and drawing aside the curtains gazed forth into the blackness of the night. The hours wore on; still she stood there waiting, watching and planning. Cold the gray dawn broke in the east—sadly flushed the first pale ray. Mrs. Merideth turned away from the window, her plans now fully matured. She turned the key and entered the room wherein she had left the mad woman. The room was empty! The bird had flown—but how? She looked slowly around. The pale, frosty sunrise showed her face white as marble. On the table lay a folded paper, and near it something glittered in the sunlight. The mad woman had left it there.

"What is this?" the lady murmured. She raised the glittering thing as she spoke and examined it narrowly; her eyes had a dilated look—she trembled like an aspen! It was a locket set with brilliants. She touched a spring and it flew open, disclosing a face that she could never forget till her dying day; she threw it from her as if it had been a viper, and sank, almost fainting, into a chair. Recovering herself a little, she took up the folded paper, and opening it, read these lines:

"I have but a few words to say to you—no, not I, but a power above and beyond myself. Your own fate and that of your grandchild is written here. Do not hope to escape it, or to shield the child; for it will come in a way and an hour that you think not. You are doomed, and your progeny after you! Your locks and bars cannot hold Mad Mary. Farewell!"

Mrs. Merideth crushed the paper in her hand, and taking up the locket sought her own room. There seating herself she gazed long and anxiously at the pictured face that the locket contained, and read and re-read the written paper. Nearly an hour after Dora Dalton rapped at her door for admittance. She brought a message from the sick lady. Receiving no answer, she opened the door and entered. There lay Mrs. Merideth on the floor in a dead swoon, the paper clutched tightly in her hand and the locket open beside her.

CHAPTER III. MAD MARY'S HOME.

It lay far away from the magnificent tree-embowered and vine-wreathed home of the Somertons, many weary miles away, where the hills rose one after the other until they terminated in lofty mountains, now covered in their vestments of pure white. Straight toward these hills, in the gray dawn, went Mad Mary. A long, desolate, bleak road wound upward to these hills, until it seemed to lose itself in its serpentine windings among them.

The chill, cold air of the early winter morning seemed to penetrate to her very bones, as drawing the old faded shawl over her head and shoulders, she almost flew over the snowy and frozen ground toward her destination. It was called "Buzzard's Roost"—a forlorn and desolate spot, with charcoal pits smoldering here and there; and near each one of these pits stood a wretched log-cabin, where those who took care of the pits lived for a few weeks at a time. To one of these wretched abodes, standing far out of sight from the road, Mad Mary swiftly made her way.

The sun was already glinting through the tall pines; the snow lay glittering as though sprinkled with the dust of diamonds. The woman had almost flown over the ground, but she paused now with evident signs of fatigue in her strange white face. Quietly folding her arms, she gazed at the evergreen trees, the glittering snow, with a sad, dreary smile:

"The sun shines and the snow sparkles in its cold rays, but the snow is not colder than her proud heart," she said to herself; "but for all that her day of retribution is near at hand. 'The sins of the father shall be visited on the children and the children's children.' I will strike her heart through this puny grandchild of hers, and break her fair-haired daughter's heart as well!" She laughed a discordant laugh. "Mrs. Merideth is a fine lady! The world holds many such! She was a fine lady when she perjured herself and broke his heart! She shall repent for it in sorrow and poverty."

She turned and went toward the miserable cabin. Pushing open the door, she entered, closing it softly behind her. The room was small and squalid in the extreme—made smaller yet by a dingy curtain stretched across its whole width. A quivering voice from behind the curtain called out:

"Who is it? Who is there?"

"It is I, mother."

She raised the curtain as she spoke, and stepped into the small space enclosed by it. An old lady with soft features and a face that must have been handsome in her youthful

days—lit up by a pair of shining dark eyes—met and kissed her.

"Where have you been, Mary?" the old lady asked. "You are cold as ice!"

"Never mind where I have been, mother. How is Henri?"

"Poor Henri! He lies as you saw him last—as he will lie till death takes him. But you—the old lady's eyes looked up inquiringly—"tell me, my child, what sent you forth on such a wild and stormy night?"

"Mother, I have seen her, spoken to her, told her the past, and left his picture, that she, looking upon it, might know why punishment is visited upon her."

"False and wicked woman!" the old lady murmured sadly. "A curse may follow her, and her children after her; but, my child, leave her punishment to a higher power. Mary, you must not take it upon yourself to mete out justice to her."

The mad woman laughed scornfully.

"My mother, there has been a grandchild born to her this night. It lies cradled in luxury, no doubt, and the sighing winds do not whisper to them of its danger. Baffled eyes already rest upon their treasure; still they know it not! But, mother mine, I have frightened her well. Mad Mary has predicted her future, as well as that of the little heiress of Grove Hall, and will see that it is fulfilled."

"Oh, Mary, I pray you desist from this scheme," cried the old lady with pleading eyes. "The baby, surely, is not to blame for its grandmother's sin, and it is the innocent mother of the child who will suffer most."

Mad Mary smiled, and shook her hand aloft revengefully.

"I know now to hate, and you cannot teach me to forgive. Yes, the fate I have predicted for them both shall surely come to pass, and that proud woman shall live to curse the day that she became a perjured traitress! And now, if you have a little breakfast for me I will eat, for I feel weak and faint. Then I will talk with Henri."

"He has been calling for you," the old lady said. "He fell asleep only a few moments ago."

Lifting the curtain, they passed into the outer apartment. A rough staircase led up on one side of the room to a loft above. The lower apartment of this miserable cabin was the very picture of poverty and desolation. The floor of boards was broken and rough, and little heaps of snow lay here and there as it had blown in and sifted through large open spaces between the logs. A smoky fire of damp wood and such refuse matter as these women could gather, smoldered in a wretched mud-built fireplace. There were a table and one or two broken chairs. An old wooden cradle, covered by a few rags, stood in one corner of the room, and articles of worn-out apparel lay scattered here and there:

"The young-one is asleep," the mad woman said, casting a contemptuous glance over at the cradle:

"The little outcast, mother. Ah! if Maud Merideth dreamed what was in store for her, she would be wild with sorrow—perhaps become mad, as I did years ago, through her vile perfidy."

"Where did you find this child?" old Esther asked mildly. "The poorest of the poor love and protect their children, but this child seems to have been cast forth in the very hour of its birth!"

"Ask me no questions, mother," the woman said, with a slow, malicious smile. "Sometimes human beings become so utterly lost and degraded that they cast forth the evidence of their sins into gutters, ash heaps and sewers, not more filthy than their own bodies."

She drew away a portion of the ragged covering as she spoke, and gazed with plotting, evil eyes at the sleeping face of a child, a baby-girl, not more than a day old. The little red-faced thing lay in a dreamless slumber, the long black lashes sweeping the little round cheeks—the picture of perfect innocence now! But ah! who could tell what it might be in the future? Old Esther came and stood by her side, gazing with curious eyes, her pale face softening as she looked.

"Little innocent! Pretty baby!" she murmured. "Mary, to look upon such innocence ought to make you turn from some wicked plot that I know you have in your mind."

The woman glanced at her with an evil smile: "She looks innocent enough now, to be sure, but yet the blood that flows in her veins is of the blackest and foulest. She is the child of one of the vilest of women; her father is an escaped convict—a murderer—whom this woman is secreting and keeping from justice. This child she threw into a filthy pool near where the city sewers empty their slimy contents into the sea, and then, without looking back, fled. I had been sitting near, seeking to catch what

my demons had to tell me; I ran and caught up the child before it sank forever."

"Indeed!" cried Esther, her eyes kindling; "you were very kind to do that, Mary; but how are we ever to take care of this child? It is more than we can do to take care of ourselves and Henri. Look at me," she said, holding forth her trembling and withered hands; "look at me, Mary! Esther, your mother! Do I look as though I could take care of an infant like that?"

"My mother, no! I am well aware that you are not able to take care of this child. We must have Dora at home again. She is fond of children, and will take the entire care of it."

"I fear she would starve in her cradle, much as I might wish to care for her else!" the old lady said, her pale and father refined face filled with pity. "Mary, how are we to live, if Dora comes home? Her wages are nearly all we have to depend upon at present."

"Wait, mother, wait! The wheel of fortune will turn for us yet! And now I will have my breakfast! Do you know, mother, that Maud Merideth shall yet pay us thousands for the wrongs that she has inflicted upon us?"

"Proud and unprincipled woman though she may be, yet, Mary, do nothing wrong, I implore you! Your breakfast is ready, dear; you must be half-starved by this time, after your long, cold walk!"

She took a sauce-pan from the coals, removed the lid, poured the contents into a dish, and placed it upon the table. Mad Mary smiled.

"We have a little left yet. Are there still some wine and chicken-broth for Henri, mother? If he is awake you had better give him some. I will be with him in a moment."

She had thrown aside her shawl, and gathering her long, black hair in her hands, she deftly twisted and wound it in a becoming knot at the back of her head. She exchanged her bedraggled white robe for a dress of some dark woollen material, and now, as she stood near the one window of the miserable room, she looked a handsome woman of thirty-five, with great flashing black eyes, in which there occasionally appeared a gleam of madness.

"Let me wash these lines off my face," she said, looking in a small mirror that hung against the wall. "Surely, they make me look as wild and haggard as I could well desire."

Saying which, she washed her face thoroughly with soap and water; and now a greater change than ever was perceptible: instead of being pallid she was dark and rosy—appearing of medium height.

"I hope I am ready for my breakfast at last," she said, seating herself at the table, and beginning to eat with great relish. "My long walk in the cold and frosty air has made me hungry as a bear."

"And that is the last of the chicken," said old Esther. "Hark! Was not that Henri calling? Come in as soon as you have finished your breakfast."

She lifted the curtain once more as she spoke, and disappeared within the enclosure, and Mary Dalton was left alone with her own strange thoughts. Once or twice a merry laugh escaped her lips, as she thought of the fantastic tricks she was playing.

"The world is full of fraud and wickedness," she thought, "and so am I. But I never thought of being wicked until all my hopes in life were blighted. Ah! Maud Merideth, it is a very fine thing to be a rich lady with more money than you can possibly use, having a grand and beautiful home, a daughter as rich as yourself, and an heiress in perspective. And yet Mary, the mad woman, who is at this moment eating the last morsel of food in the house, with scarcely a shelter to cover her, would not be in your place to-day if she could. I have sworn to bring your proud head in sorrow to the dust, and with the help of my demons I will keep my vow."

Her dark face glowed with vindictive passion as she arose, a mad devil gleaming in her wild black eyes.

"She has sown and she shall reap," she muttered revengefully, a hard set look in her face. "You, Maud Merideth, shall know what it is to eat the fruit of your sowing!"

Just then there came a wailing voice from the cradle. The little sleeper had awakened and was sending forth piteous cries, its face puckered and two little dimpled fists thrust into its mouth.

The woman turned, her vindictive face softening a little:

"Poor little wretch!" she muttered, "her life is of importance to me now, and she must not be neglected."

She took up the child, attending to its wants carefully.

"You little unconscious idiot! When I am old and feeble, and Henri is dead, you shall carry out and perpetuate my vengeance—perhaps—all unknown to yourself. If you do but inherit half the vile wickedness of your father and mother, you will answer my purpose well. Do you know why I saved your miserable little life? Do you know why I hope that all manner of wickedness is born in you? Because you shall take the place of her grandchild, and you shall live to be a curse, a bane and a blight, as she has been to us! Yes, this is what you shall be!"

[To be continued.]

An alleged rainmaker worked the people in the vicinity of Hays City, and an old colored man out there sized up the situation as follows: "I 'low dis heah county ain't nevah gwian to git no mo' rain. De good Lawd, in his justness, did n't see no use ob a fall ob de hebenly waters, an' yo' all done send for Mr. Den de Lawd send, 'ef yo' gwian to put yo' trust 'n Mr. — den tru' him! De Lawd pulled out. Den Mr. — pestericated wif de elements a spell, an' he pulled out. Wif de Lawd pulled out an' Mr. — pulled out, how you gwian to 'spec' no rain?"—Ez.



SKETCH OF MOSES HULL.

MOSES HULL, who is now filling at Berkeley Hall one of the most successful engagements the Boston Spiritual Temple Society has ever had, was born in the town of Norton, Delaware County, O., Jan. 16, 1835. He is one of a family of sixteen children, nine of whom grew to man and womanhood. Mr. Hull sometimes jokingly remarks that he came within one of not being born at all: he was the second one of a pair of twins. His parents were poor, but honest, industrious and intelligent people. There were no public schools where Mr. Hull was reared, consequently his school education was limited to what could be obtained in an occasional three months' subscription winter school, in a sparsely settled country. Among all his teachers, there was perhaps not one who could have passed an examination in a grammar school to day. Beyond that, his education was obtained by searching and devouring the contents of the town libraries, and ransacking every possible nook and corner for books, and studying them. If he came across a minister or a lawyer who had knowledge that he thought he needed, he immediately "foraged" on him.

As a boy he was determined to have an education; he has spent dozens of autumn nights hunting coons in order to trade their skins for books of which he had heard, but had not seen. He is often asked where he finished his education. He always answers: "It is not yet finished; I began it as soon as I was born, and have been adding to it ever since, and the farther I get along the farther I seem to be from the end."

Mr. Hull is a born preacher; he says he not only cannot remember when his mind was not made up to be a preacher, but he has no recollection of his first sermon. He does not even remember where or when it was delivered.

His parents used to scold him for playing that he was preaching; but with him there was no play about it. When he was six years old he was as honest and earnest in his sermons as anybody ever was. When between the ages of thirteen and fourteen he joined the church, and almost immediately began to "improve his talents" in class and prayer meetings. At the age of sixteen he received his first authority from his pastor and his presiding elder to improve his gifts as an exhorter.

Being naturally magnanimous toward enemies, and sympathetic toward everything that suffered, Mr. Hull found it hard to believe that God would eternally torment his enemies. Though he knew nothing of Universalism, or any other more merciful doctrine than that which made up the staples of the Orthodoxy of the day, he found himself constantly wishing that God could be persuaded, in his infinite mercy, to be a little more merciful. Sometimes he thought, perhaps God can be persuaded to remit part of the penalty.

About the time when his mind was dwelling the most on this feature of the subject, and in his little exhortations he was seeking to hold up the mercies instead of the vindictiveness of God, Adventism came along; and when as it seemingly, to his young mind, demonstrated that God would burn the wicked up, as stubble is sometimes burned in the field, he gladly embraced it. To this day it does not seem to him that he ever took the doctrine as a reality; but merely as a substitute for the more horrible doctrine of endless misery.

This embryonic Spiritualist lecturer immediately went to preaching Adventism; his first license being given him before he was eighteen years old. He studied hard, too hard perhaps; he felt it his religious duty to educate himself for his work; and, as he had neither time nor money to go through a technical or theological school, he purchased such books as he could get, and obtained all the help he could get from older and more experienced ministers. Beside trying to get a smattering of the languages in which the Bible was supposed to have been written, he felt it his duty to post himself particularly on the tenets of his own faith, and to be ready to meet all opposition from whatever source. His first public discussion was held when he was only eighteen years old, with a Baptist minister. Although the minister was a great local celebrity, the sense of the audience was that Mr. Hull was too much for him. From that time on, as long as Mr. Hull remained in the ranks of the Adventists, debates were frequent.

In 1861 Mr. Hull's studies led him to doubt some points of his own faith, and the more he attempted to heal the wounds in Adventism, the deeper and more aggravated they became; and when he apparently had one wound healed the trouble broke out in a new spot. At last there was no other way but for him to give audience to his doubts. As Mr. Hull now looks back over his life he recognizes the fact that he was always a medium. There were, perhaps, two incidents which did more toward bringing him up out of Adventism and convincing him of his mediumship than any others. At the time his faith in death was the strongest, and at the time he was most sure that death killed all there was of man, he held a debate with a Rev. Joseph Jones, a very talented Methodist minister. Mr. Jones undertook to prove the consciousness of the dead, and the happiness of some and the misery of others. In reply Mr. Hull quoted: "The dead know not anything,"

"they are extinct," "quenched as tow," etc. As a culmination of the argument, he quoted the words of Jeremiah about Rachel weeping for her children, and refusing to be comforted for them because they were not. Mr. Hull said, "Rachel did not mourn because her children were in heaven, or in hell, but because they were not; that is, they were not in existence." "Now," said he, "can that which is not—that which is out of existence, praise the Lord, and be happy? Can that which has no existence endure the torments of hell?" Here he made a kind of rhetorical pause, as if waiting for an answer, when he distinctly heard a voice say, "Can that which is not—that is, that which is out of existence—be raised from the dead?"

He supposed the entire audience, including his opponent, heard the same thing; but it seems they did not. That sentence haunted him for months; he argued with the intelligence that uttered it and with himself, and philosophized on that question; the more he argued against that question the more of a veritable "Banquo's ghost" it was; it would not "down." In spite of all that he could do he came to the conclusion that if he was right he was wrong; a new creation there might be, but a resurrection never. Men who had gone out of existence could never be raised from the dead.

Several months after this, in a debate with Mr. W. F. Jamieson, he made the materialistic argument that mind was a function of the brain—that the brain ground out thought—that the brain of a dead person could not act, therefore the dead could not think; and, as for spirits, if they existed, they could not think, because they had no brains. He then undertook to account for spirit-manifestations on the devil hypothesis; finally, as a culmination of this argument, he quoted the text: "They are spirits of devils working miracles," when he again heard a voice which said: "If the spirits of the dead cannot think without brains, how can the spirits of devils think and act without brains?" He tried for months to answer that question, but failed.

By this time Mr. Hull began to realize that these voices, which had followed at intervals all his life, were spirit-voices. Instead of saying, as he had done, that "He that doubteth is damned," he began to cherish his doubts as his best friends; they had come to lift him out of superstitious ignorance. The Spiritual Philosophy loomed up before him; he saw it in its grandeur; he went to witness its phenomena, and soon rejoiced in the light of a new-found religion.

Mr. Hull's history during the last third of a century is before the world. His discourses have been heard in every important American city; he has had more than a hundred debates with the enemies of Spiritualism. Some of his books have found their way into foreign languages, others have gone through twelve and fourteen editions, and the call for them to day is greater than ever before. His latest book, "The Encyclopedia of Biblical Spiritualism," reached a sale of nearly two thousand copies before he could get it from the press.

With Mr. Hull Spiritualism is a religion, and he always presents it as such. He never delivers a fighting discourse; he never was known to take part in any raid made on any body or any religion. He says he never argues that twice two are not five; he always contents himself with proving that twice two are four. He presents Spiritualism in such a manner that it brings a reverential feeling to all who listen to him. Though he has never left America, his calls to lecture extend to every part of the civilized world. Not long since he was urgently invited to go and lecture to the English speaking people in Peking, China. Thus far he finds such a vast amount of work to do at home, the harvest here so ripe, and the laborers so few, that he has not as yet been induced to leave the land of his birth.

Experiment with Mr. Keeler.

To the Editor of the Banner of Light:

Allow me to make a brief statement concerning a very satisfactory sitting I had with Mr. Keeler last summer:

At Cassadaga Lake, N. Y., on Aug. 28, 1894, I called upon Mr. Pierre L. O. A. Keeler, a medium for independent slate-writing. I detached my watch from its chain, and placing it upon the table, asked if there was an invisible intelligence, or spirit, present able to obtain the number of my closed watch case, and with power to write the same between the pair of slates that I had cleaned, and which lay before me with a bit of pencil between and tied together.

The experiment was tried, Mr. Keeler and myself holding the slates a few minutes, during which time the scratching of the pencil could be distinctly heard, and when the slates were opened the following message, plainly written, was found:

"Dear Friend Cocks: On the case of the watch I see this number: 12,714. On the inside case, this: 150,747. American Watch Co., Park Road, Waltham, Mass., G. C."

On examination to verify the statement, the only discrepancy found was that the movement number should have read, 750,747.

Everything else stated was perfectly correct, and the error of that one particular figure would seem to be a very natural one to make. I consider it a most successful experiment, and the test more than fulfilled my most sanguine expectations.

CHAS. P. COCKS.

Brooklyn, N. Y.

A GIRL'S A GIRL FOR A' THAT.

Is there a lady in the land
That boasts her rank and a' that,
With scornful eye we pass her by,
And little care for a' that;
For Nature's charm shall bear the palm—
A girl's a girl for a' that.

What though her neck with gems she deck,
With folly's gear and a' that?
And gaily ride in pomp and pride?
We can dispense with a' that:
An honest heart acts no such part—
A girl's a girl for a' that.

The nobly born may proudly scorn
A lovely lass and a' that;
A pretty face has far more grace
Than haughty looks and a' that;
A bonny maid needs no such aid—
A girl's a girl for a' that.

Then let us trust that come it must,
And sure it will for a' that,
When faith and love, all arts above,
Shall reign supreme and a' that;
And every youth confess the truth—
A girl's a girl for a' that—London Queen.

Spiritualists have submitted so long to the criticism and even the censure of skeptical stupidity, as almost in some cases, to become unconscious that philosophy has rights which are paramount over the rights of null ignorance, and that mediums and their friends have rights which are paramount over those of idle curiosity and malicious hostility.—Prof. J. E. Buchanan.

TO OUR FRIENDS

Do n'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?

Original Essays.

The Law of Psychic Phenomena.

THIS book, by T. J. Hudson of Washington, D. C., which has already passed through several editions, is the best work that has ever been written in this country treating on Hypnotism, and the law of suggestion.

As this work would never have been written but for the interest engendered in Mr. Hudson's mind through witnessing his experiments in Washington, where I have given hundreds of entertainments, both public and private, during the past fifteen years, and as he takes occasion to allude to me in his work, it may be that the public will get the impression that I fully endorse all of his conclusions drawn from his hypothesis.

While I do most certainly agree with him in his main proposition of the duality of the human mind, and fully endorse his clear and comprehensive statements in reference to psychic conditions and relations, still I am not prepared to admit all of his conclusions, especially those bearing upon what he calls Spiritism. In making his deductions from his hypothesis he seems to consider it necessary to draw the conclusion that there is no such thing as intercourse between the mundane and spiritual world.

He devotes several pages of his book to the discussion of this subject, and claims that all supposed spirit-phenomena are due to the operations of the subjective mind, acting under the suggestion that it is a spirit.

Differing from those who have preceded him in writing against spirit-communion, he acknowledges all the phenomena of the different phases of mediumship, making a very strong argument in support of their being genuine.

Unlike Faraday and Dr. Carpenter, who ascribed most of the manifestations to fraud and the balance to unconscious cerebral action, Mr. Hudson admits the facts to be largely real, but due to the unconscious action of the subjective mind. His strong point is that suggestion plays the main part in the deception, and that the medium and sifter are alike subject to its insidious hallucinations.

Says Mr. Hudson, "The subjective mind is constantly amenable to suggestion. The mediums are in the subjective state, consequently the suggestion being that they are controlled by spirits, the subjective mind assumes to be a spirit, and goes on deceiving the medium and the sifter indefinitely."

The medium may be thoroughly honest and conscientious objectively, but this is no protection from the deception of himself and others when this subjective mind commences to act its part as a spirit.

These deceptions are not confined to mental phenomena, for when these do not succeed in completing the delusion, it resorts to physical demonstrations such as rappings, independent and automatic writing, moving of ponderable bodies, etc., to fix the doubts of the investigator, and to fix the lie that it is acting.

According to this conception which Mr. H. gives us of the subjective mind and its extraordinary powers of deception, it leaves poor humanity in a condition of utter helplessness to determine what the truth may be. A fact may present itself that seems positively conclusive, and yet how are we to know that it is not a dexterous trick that the subjective mind is playing upon us?

If there is such a thing as the human spirit existing after death, which Mr. H. takes occasion to tell us he firmly believes, there is no possible way that said spirit can make us know of its existence in the presence of Mr. Hudson's deductions from his hypothesis.

Communications may be written in the handwriting of a spirit-friend, containing information that the spirit is alone supposed to possess, and which are found to be correct. One would naturally suppose that the spirit claiming to be its author wrote it, but Mr. H. says that it is the subjective mind of the medium acting under the suggestion that it is a spirit.

The facts are telepathically obtained, while the characteristics are the result of the suggested idea. No matter what way a spirit may seek to demonstrate its existence, it is bound to be told that it is the medium's subjective mind. Mr. H.'s reasons for taking this position are summed up in the statement that "we have no right to assume that phenomena are of supernatural origin that can be accounted for on known mundane principles." These known mundane principles, as he affirms, are the facts of telepathy and the power of the subjective mind acting under suggestion.

The fact of telepathy under very limited conditions has been fairly well established, I admit, but who has proved that the subjective mind can move ponderable bodies without contact, pick up a pencil between locked slates and write, and do many things, without the conscious knowledge of the medium. Mr. H. asserts that the subjective mind does this; but neither he nor any one else has proved this. It is certainly not a "known power of the human mind." There is a way to prove this if Mr. H. is right, which as an expert hypnotist I can point out. That mediumship grows out of what is known as the hypnotic state, can be safely stated. We know how that mental state can be induced.

Now take a hypnotic subject, the best that can be found. After the deepest possible state of hypnosis has been induced, say to this psychic—making the suggestion free from any idea of spirits—you can write me a letter with a piece of pencil placed between locked slates. Now according to Mr. H.'s deductions, the pencil should be picked up and the letter written.

Let this or something like this be done, and Mr. H. can safely say that this is a "known power of the mind." If his deductions are correct, then all the phenomena of mediumship, both mental and physical, can be duplicated with hypnotized psychics without any suggestion of spirits. I have never seen any phenomena of a physical character presented as a result of suggestion only.

I am not prepared to admit that all of the mental phenomena can be accounted for on telepathic principles, as readily as Mr. H. affirms. It requires an omniscience of the incarnate mind that is difficult to believe.

In fact, from my point of view, it requires a greater strain upon our credulity and our interpretation of the laws of nature to admit Mr. H.'s deductions from his hypothesis—that the phenomena are produced by the unconscious action of the subjective mind—than to believe that it is what it claims to be, the incarnate mind.

Calling upon Mr. H. a short time ago, at his office in Washington, I met there a gentleman from Michigan, a journalist of considerable standing. He told Mr. H. that he had been investigating Spiritualism, but had been in much doubt about it until he read the "Law of Psychic Phenomena."

The perusal of that work had convinced him of the fact of spirit-intercourse. Mr. H. was very much shocked and surprised to learn that his efforts to prove the invalidity of spirit-communion had led at least one man to a directly opposite conclusion. Aside from Mr. H.'s claim that spirit-intercourse has not been proved, he makes some powerful arguments in favor of the continuity of life. His course of reasoning is largely original, and deserving of the most careful attention.

The Spiritualist will find much to strengthen his convictions reading these finely-stated conceptions based upon scientific principles and logically carried out premises that all rational people are compelled to admit. Throughout the whole book Mr. H. has displayed an originality of thought, a clearness of diction and a robustness of reasoning that must of necessity commend itself to all intelligent readers.

In regard to spirit-communion, he does not deny its possibility, but only affirms that it has not been proved. With his deductions from his hypothesis he renders it impossible of proof, as I have pointed out. To these honest conclusions he is entitled, and he does not fail to give his reasons for reaching them. I sincerely believe that if Mr. H. could have had my experience in witnessing the various phenomena of Spiritualism during the past thirty years, he could not have reached these conclusions.

It is impossible for me to tell him or any one my experience in such a way as to carry with them the conviction that would be forced upon one who witnessed the facts. These facts embody an internal evidence of their origin and genuineness that no language can convey. Most of these facts have come to me in my own home through the mediumship of my wife, Mrs. Julia M. Carpenter, whose remarkable psychic powers have been witnessed and can be testified to by thousands. Messages have been written by invisible hands. Names of spirit-friends of entire strangers to her have repeatedly appeared in blood-red letters upon her arm. Facts have been perceived that were unknown to the medium or sifter which have been found to be correct. Evidence has been given in a thousand ways of the presence of invisible human intelligences that claim to be the spirits of mortals who once dwelt in the flesh. Thus I must honestly differ from my friend Hudson's conclusions in regard to spirit-communion, while I heartily join him in his psychic investigations and cheerfully commend his book to the people, well knowing that the truth is safe, and that nothing will lead so quickly to its perception as full and free investigation and discussion of the facts in the case, with all their manifold bearings.

A. B. CARPENTER.

2 Stanmore Place, Boston, Mass.

The New Science and Art of Healing.

BY W. A. CHAM.

THE greatest discoverers and thinkers in natural science tell us that not more than one billionth part of the matter and life within the space occupied by our solar system is of the degree or kind we call visible matter.

We commonly say that we can see and feel our bodies, the forms of creatures and things about us. Here again the man of science would assure us that the part we see or feel is only a very small and comparatively unimportant part of our whole earth, of our own bodies, and the forms of things and animals about us. We may say, then, that of our solar system, the earth, our own bodies, and the varied creatures and things around us, not more than one billionth is of matter and life we can know through our present senses. All the rest, the immeasurably greater and more essential part, is of matter of other degrees and kinds, that we have no organs of sense fine and perfect enough to see and feel.

Now these two degrees or kinds of matter and life, of which our earth, our own bodies and all the forms of things about us, are constituted, we wish in this article to call the material seen and the spiritual unseen, keeping in mind always that what we call the spiritual is immeasurably greater and more essential in all bodies and lives than the material. Again, our later and higher science is beginning to discover and understand how the visible material part of our organisms is only a kind of framework or shell, in which and on which the finer spiritual part of our bodies rests and grows. In our earth-life of three or four score years, two bodies or parts of our organisms of life live and grow together, mutually helpful.

What we call natural old age, decay and death, is only a withering, a crumbling and falling away of the seen material from the higher unseen, and letting the spiritual be more fully born into the next higher degree of being, much as the rough, temporary staging falls away or is pulled down when the house is completed, or the pupa-case is rent and cast aside when the imago insect is sufficiently grown; so much of natural science to stand upon and work from in considering further the new science and art of healing.

What we call disease and pain, so far as we can discover, arise mainly from discord or conflict among the elements, in the varied life of our bodies; they may be manifest in the material part, they may be in the spiritual part, or in both. How best to cure disease and pain? that is the question. The old method was, and is mainly, to study and work in the visible body, to put some material medicine into the sick organs that may paralyze the discord, or cut off the conflicting parts. This method has grown to be a wonderful and beneficent science and art of healing. More and more, however, we are learning how limited and blind it is in many ways.

The new, the rising science and art of healing, is study and work first in the spiritual body, to discover the secret and law of disease there, to open the way for or call in some higher invisible elements and energies that may restore strength and harmony to the spiritual body, then work outward and heal the material. Let us consider a little some branches of this new healing.

In hypnotic healing, the operator seeks to impart some invisible energy or establish some occult condition in the mind or body of the patient that works the cure. Here we distinguish at once that the curative law and power belong to the infinite domain of the unseen, the spiritual, and that it works in the invisible part, the spiritual, of the patient, from thence comes the healing of the grosser material body of its pains and diseases.

In Christian Science, Mental and Spiritual Healing, while names and forms vary, if we mistake not, the law and power are essentially and practically the same.

Let us consider briefly some of the apparent differences, afterward the meaning of the essential and practical likenesses.

The Christian Scientist says, "We have no bodies; what you call trees, flowers and animals, are only illusions. All that is real of us is God; God cannot have sickness and pain, neither can we in reality. Disease and pain are simply our false ideas and desires concerning life. If we only know, and will have absolute faith in this fact, we shall be freed from all sickness and sufferings. We shall thus lay ourselves open, and be filled by the infinite healthful life of truth and harmony that rises and flows from God."

Considered from the scientific standpoint assumed in the beginning, what does this mean? Simply that the attitude, the thinking, desiring and willing, toward the infinite spiritual world and life, opens the way for, attracts this higher invisible power and life to flow in and heal the spiritual body of the Christian Scientist, thence outward, giving health to the material.

In Mental Healing, if we understand aright, it is again the patient's exalting attitude, the cherishing noble, beautiful ideas, purifying hopes, strengthening aspirations, earnest

prayers and strivings for this higher world, that puts one's body in the way of the infinite currents of higher spiritual life that overflow our earth. This is the mighty healing power. In "Spiritual Healing, the idea, or method, takes a more definite form. It is in spirit and power as above, in Christian Science and Mental Healing, only a new factor stands to the front, namely, this: friends and lovers we call dead are not dead, but risen, more and better alive than when with us visible. They still hope, love and strive with us, having only gone up to live in the next higher room of the universal home just over ours.

Under certain conditions, which we may learn to use, they can be the best and kindest physicians to us, coming down stairs, bringing, or passing through the walls that partly separate us from them, some of the healing powers and life of their higher home.

According to this idea, the best doctors and nurses we can call in are the lovers and friends who have risen through death into the great spirit-world over and about us. . . . Are not the conditions, the source and power of Christian Science, Mental and Spiritual Healing, the same in many ways?

"No! forever no!" cry the Christian Scientists. "Why this foolish talk of material bodies, and spiritual. There is no matter, no body, no material earth, nothing but God; all else is the illusion of ignorance."

Oh, Christian Scientists, have you discovered all reality—have you attained to all knowledge and wisdom? Shall we hope and look for nothing more or higher than you present?

May there not be a wider, higher science than we, than you, even, have reached, in whose light and wisdom all these bodies of ours, this wonderful world we live in, even our labors, diseases and pains, will be seen, known and used as the ascending forms and expressions of being more real and divine than we dream of now? Not cheating illusions, but the body and life of the soul, God, transforming upward toward the perfect strength and beauty of the eternal? We hope for this, we look for this.

"But," protests the Christian Scientist, "away with your meddling spirits; we will have no mediums lying in heaven's name, no mummeries of incantations or priestly buffoons between us and God!"

Is Christian Science the only true vision and knowledge of the unseen and God? Has the voice of the eternal spoken at the end of this nineteenth century, the last perfect word of science and salvation to a handful of people who assume the name of Christian Scientists? Granted that they in their way, through the darkness and ill of our age, "touch God's right hand in that darkness, and are lifted up and strengthened."

May not countless others also, in differing ways, touch the same infinite hand of help, and be uplifted?

Are you quite sure, Christian Scientists, that it is God's hand direct from the throne that touches you with its healing? May it not be as with Jesus, who in his love, more kindly and tolerant faith, accepted heaven's gifts of power, of love and healing willingly from God, through ministering angels' hands; even from Moses or Elias, or any of the "ten legions of angels" from above, that he thankfully recognized as heaven's messengers and gift-bringers to this world?

Is it not a part of the immortal Christ-science to see and know that God feeds and molds his universe of worlds not according to one name or creed, not in one church, but ever more and more through many prophets and teachers, under all names and forms, all creeds and churches, here more, there less, and true?

But this we hope and trust. Most of all, that God's bounty and healing best flows where rising faith is humble and tolerant, where science is conscious of ignorance, and hunger for more and better, where the secret of being healed is in striving to heal, and where we receive heaven's gifts of higher life even though "wandering ghosts" bring them.

For the Banner of Light.

DROWNED!

["The body was not recovered."]

What thou wert when known of men,
None have told me to this day;
What thou art to spirit ken,
Oh! thou soul, I fain would say.
Let me search my memory through,
Lost ideals to review;
Let me dream the dreams to-night
That were once a child's delight—
Charlie Fleming.

Softly through the open door,
While the moonbeams light the place,
And the shadows on the floor
Shift and pause and pictures trace;
While the fire, with soothing song,
Sings the tranquil hour along,
Thou, my guest, from worlds afar,
Comest, shining like a star—
Charlie Fleming.

Spirit, thou hast supped with death,
Known the horror, known the pain,
Felt the pang of stifling breath,
As the darkness pierced thy brain;
When, through direst agony,
Thou from thralldom wast set free
From the awful loneliness
Which the lot of mortal is—
Charlie Fleming.

Drowned!—a common fate, we say;
Yet each death is new and strange,
And when thou didst pass away
Fraught with marvel was the change:
(Of all deaths to come to thee
In the round of destiny,
This, supreme in suffering,
Held, methinks, the fiercest sting)—
Charlie Fleming.

On the land or on the sea,
Where'er thy body lie,
Matters nothing now to thee;
Thou hast put the mortal by,
And the vital spark is bore
Is withdrawn forevermore,
And, behold! the man again—
Strong, triumphant over pain—
Charlie Fleming!

Peerless, graceful, debonaire,
Kingly, masterful thou art—
Yea, in truth, the soul is fair,
Beautiful in every part;
Radiant as a flower at dawn,
By the sunrise smitten upon,
Lovely as a cloud that goes
To the sunset's gates of rose—
Charlie Fleming.

Thou art happy in the sphere
Which has opened on thy sight,
And thy soul with every year
Shall ascend from height to height;
And whilst bravely climbing higher,
Still, oh! still, wilt thou aspire;
And for thee progression's story
Is outspread in all its glory—
Charlie Fleming.

What thy mission was to men
None have whispered down the air;
What thy task may be again
Thought of mine may not declare;
But I know that thou wilt be
Still the man eternally;
And thy soul o'er time and death
Speaks to-night, and joy it hath—
Charlie Fleming.

Milton, Me. MARY ELLEN BLANCHARD.

"Though the thing seem wonderful to thee, all we who live have thus lived before. . . . Only we know it not, because memory writes no record, and earth hath gathered in the earth she lent us."—Buddhist.

Do You Have Asthma?

If you do, you will be glad to hear that the Kola plant, found on the Congo river, West Africa, is reported a positive cure for the disease. The Kola imported 100, 1154 Broadway, New York, have such faith in this new discovery that they are sending out free by mail, large trial case of Kola Compound to all sufferers from Asthma, who send their name and address on a postal card. Write to them.

Banner Correspondence.

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

New York.

BUFFALO.—Mrs. Whitcomb writes in favor of the new temple of the Woman's Progressive Union, and encloses a clipping from the *Daily Times*, describing the beautiful building about to be erected. The paper says, after alluding to the growth and enterprise of the Union for the past seven years:

"Mrs. J. H. R. Matteson has assumed the responsibility for the debt of the lot, holding it for the society. It is believed that once the new building is completed that a new era of prosperity awaits the Union. The various Spiritualist societies of the city which are now worshipping in halls, would make the new building their headquarters, and the rentals would be of assistance to the treasury; then, too, in a home of its own it would attract wider attention, and a larger membership, it is believed, would be the result."

But the Women's Progressive Union will not be satisfied with the modest structure which is soon to adorn its lot. In time it hopes to erect a magnificent temple which will be an honor to the city, and a potent aid to the Cause which it represents.

Directly after the completion of the new building the Union is arranging to hold a bazaar. To this the various Spiritualist societies from all sections of the United States have sent donations, and there will be many well-known men and women from the various cities who will speak upon spiritualistic subjects."

Mrs. Whitcomb adds the following words: "To any of our good friends who will help these noble women in the way of money or articles to sell at this bazaar, we shall be very grateful. The Fair occurs the last week in April. As we have to raise one thousand dollars to pay on the building fund the first of May, all donations will be thankfully and most gratefully received by our noble-hearted sister, Mrs. J. H. R. Matteson, 248 North Division street, Buffalo, N. Y."

The officers of the Women's Progressive Union are: Mrs. Jeanette Hunt, President; Mrs. Alexander, Vice-President; Miss Anna Davis, Recording Secretary; Mrs. Frances, Financial Secretary.

On Sunday, April 7, the Union will bring to Buffalo Mrs. A. M. Glading of Washington, D. C., an eminent speaker and psychic, and one of the best test mediums now before the public. She will lecture in the hall, corner Court and Main streets, at 2:30 and 8 o'clock on the day mentioned. The lecture will be free, and an invitation is extended to all who are interested in the occult world."

SANDY HILL.—Mary H. Whitman writes: "We have the pleasure of listening to Mrs. Nellie J. T. Brigham two evenings each month at Glens Falls (a neighboring town). Last month she gave us one evening in this village. The meeting was so largely attended she decided to come again next month. We hope she will see fit to continue her visits every month."

Massachusetts.

LOWELL.—J. O. Perkins writes: "The First Spiritualist Society held its annual meeting on Monday evening, 4th inst., at the usual place of convening, G. A. R. Hall, Wyman's Exchange, and elected officers for the ensuing year as follows: Clerk, J. O. Perkins, 23 Arthur street; Treasurer, Amos Green; Conductor of Lyceum, Daisy Brandard; Assistant Conductor, Florence Pickup; Librarian, Mrs. Lucy Farrington; Chairman of Executive Committee, John D. Dow; Musical Director, John S. Jackson."

On Sunday, March 10, Mrs. M. Knowles of Dorchester occupied the platform. Mrs. Knowles was a stranger to a Lowell audience, but she did good service, especially with her tests. She is engaged again for April 7. March 17 Mrs. Effie Webster of Lynn will be with us. Mrs. Webster has occupied our platform one Sunday each month for more than a year, and has made many friends who will be pleased to know that she has taken rooms at 41 Grand street, and will be there every Saturday to give sittings."

Missouri.

ST. LOUIS.—A special correspondent writes: "The meetings being held in St. Louis by Mr. F. A. Wiggins, assisted by Mr. Maxham, vocalist, under the auspices of the First Association of Spiritualists, continue to be very successful. Their engagement, here, gives promise of good results. One gratifying feature of Mr. Wiggins' discourses is in the fact that he preaches Spiritualism, and does not bring upon the platform subjects foreign to our Cause."

Constructiveness seems to be the line of work which Mr. Wiggins is engaged in. He and his vocalist, Mr. Maxham, are having a grand revival in the Cause of Spiritualism.

It would be a good thing for our Cause if Mr. Wiggins and Mr. Maxham could visit all the large cities of our country and preach and sing to the multitudes the glorious gospel of truth and freedom which a knowledge of true Spiritualism brings to the world."

SPRINGFIELD.—On renewing subscription

Mrs. D. J. Dean writes: "For many years the good BANNER has indeed been a light to me; and though our dear Mr. Colby has left the mortal, we know the work he so loved and forwarded will in no wise be neglected by him now, but that he will still work for its interests from the immortal side of life."

Maine.

BATH.—Dr. Rouse writes: "Mrs. Goodrich and Miss Davison of Portland occupied the City Hall platform afternoon and evening Sunday, the 10th. Their tests were readily accepted. Saturday evening preceding they held a circle at the house of President Colby, and Monday evening at the house of Mrs. McGovern. Both were well attended by persons much interested. Miss Penney, of 642 Washington street, attended the Goodrich meeting at City Hall six weeks ago, and on her return home she at once was developed as a writing medium, and has written letters daily for numerous friends. Persons who have patronized writing mediums say that she is equal to the best they have ever employed."

The Cause of Spiritualism is steadily gaining in strength and numbers as people begin to see it in the true light."

LEWISTON.—A. G. C. writes: "Sunday, March 10, large audiences gathered at Golden Cross Hall to listen to the lectures of Mrs. Edith L. Carville, and the platform tests by Dr. H. F. Merrill, Dr. Cross acting as Chairman. In the evening Mrs. Carville delivered a very able address on the subject, 'What is God?' Dr. Merrill followed with remarkable and convincing tests."

ROCKLAND.—N. H. Rhodes writes: "Mrs. Nettie Holt-Harding of Somerville, Mass., has just closed a successful engagement with the Spiritual Society here, and has been engaged by us for the last Sunday of May and the first Sunday of June. She is a forcible and entertaining speaker, and her tests are always convincing."

Vermont.

STOWE.—Kate F. Stafford writes: "I am confident that Mrs. Butler, test medium, of Lynn, Mass., who has recently been with us, will do a great work for Spiritualism if she is sustained and encouraged as she should be, and I am sure that all societies employing her will be pleased with her work. Surely we must give all the help in our power to those who are newly coming into the field, for our old workers are falling round us on every hand."

While our hearts were yet quivering with pain at the loss of our dearly-loved friend and

brother, Dr. George Bronson of St. Albans, Vt., the news came to us that one of our brightest lights, Mrs. Clara E. Banks, had passed behind the veil. She had endeavored herself to the Spiritualists of Vermont by her brave and fearless utterances. Her presence brought strength and joy to all hearts. Whether on the rostrum, or among the people socially, she was always the same grandly beautiful character."

Indiana.

INDIANAPOLIS.—J. W. Copeland writes: "We had, during the month of February, Mrs. H. S. Lake of Cleveland, O., speaking for the Spiritual Society. She had good attendance while here, is a good speaker, and answers questions quickly and satisfactorily. She had a good word for all, and is doing good wherever she goes in showing humanity a better way."

The Society has Mrs. Kate R. Stiles of Boston during the present month."

A Few Thoughts on Ancient and Modern Occultism.

NO. IV.—THE JEWS.

BY MRS. LOVE M. WILLIS.

SO few of the ancient nations left written records of their religious beliefs, we must consider the Hebrew and Hindu as especially the revelators to us of other nations. Other nations, as Chaldea and Egypt, were older, but to study their systems of worship we have to go to tombs, pyramids and monuments; and even they fail to record the hidden meaning of their mysterious rites.

The sacred writings of the Hebrews have been preserved most faithfully, and through many centuries have been studied with veneration. It is only a few years comparatively since India gave to us new ideas of the antiquity of spiritual events, and the bearing of them upon national development.

Abraham may be called the father of the Jews, although he was a Chaldean by birth; and it is easy to trace the ideas that he inherited in the forms and ceremonies he instituted, such as reverence for fire, sacrificial offerings and the rearing of stones for altars—all of which were essentially Chaldean practices.

Among the Hebrews there was one central idea—that of direct communion with spirits. Under the direction of angels they migrated, settled and transacted business. By dreams and visions, or by voices, they received inspiration. There is scarcely a page of their history that has not its record of signs and tokens, showing what may be called open communion with the spirit-world.

Josephus tells us that Abraham went into Egypt and became an assistant to the priests; and much of his wisdom and learning was evolved from their advanced faith. Elohism were the tutelary Deities of Egypt, and the Jehovah of the Jews was one of the Elohim.

The history of Moses is wonderful, even sublime. He was both prophet and priest. His contest with the Magians of Egypt shows the wonderful power he possessed. It was of the same order as that of the wonder-workers of India. We have come to doubt the authenticity of the account, but when we study the occult powers of the Eastern Hierophant we are ready to believe in the psychologic will that wrought great mysteries.

There is no doubt that much of the Old Testament, and perhaps also the New, should be interpreted by Cabalistic methods—that is, the words written are intended to hide the meaning; but with the new revelations of the power of the will and of concentrated psychologic power we can understand how the so-called miracles have an explanation in a spiritual law; thus, instead of becoming doubters, we are rational believers, and can recognize the mighty forces that have been at work in humanity.

The prophets of Israel led most devoted lives. They retired into the wilderness, apart from the haunts of men; they observed fasts, they did penance. They also resorted to music in exorcisms and worship; thus pursuing the same methods to induce the condition called trance or ecstasy that were in use in Eastern countries.

In the days of Samuel schools of prophets were established. In these schools the "laying on of hands" was a sacred rite that possessed power. These graduated prophets did not hesitate to use their gifts for the recovery of stolen property.

The Cabala and Zohar are mystic writings, as are also the books of Ezekiel and Revelations. But could we study into their hidden mysteries we should probably find a mingling of ideas derived from Zoroaster, from the Greek philosophers and Egyptian myths.

Interesting as it is to trace the progress of the human family through their first ideas of a higher power taking shape as a man with attributes and qualities like the heroes of the times, yet we learn only this lesson, that there has been ever present in the mind of man an aspiration after the higher, and a seeking for the laws that govern the inner or spiritual nature. What are we doing but this at the present day? Science is teaching us day by day of the hidden forces of nature. We are beginning to comprehend by what law the human will acts, and to solve some of the mysteries of the human spirit. This should not and will not make us skeptics, but it will enable us through true interpretation of the past to more fully comprehend the present.

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Banner of Light.

BOSTON, SATURDAY, MARCH 28, 1895.

Knowledge, Truth and Freedom.

Truth, said Rev. George W. Powell, in the All Souls' Universalist Church at Saranton, Penn., is the result of knowledge. In this world we always find that the most bigoted men have the least of truth and the most of creed, while the most tolerant men in the world are those whose souls are open to the reception of the truth. The three great principles—knowledge, truth and freedom—in this order as stated, absorb all others, and contain the supreme good of life. There is no truth without knowledge, and no freedom without truth. Knowledge leads to truth, and truth to freedom. Ignorance is unacquainted with truth, and in the absence of truth there can be no freedom. Almost every weakness in human nature is ever accompanied by ignorance. He who is ignorant of the laws by which he is governed will run blindly against those laws, be struck by them and made to fear. So he, too, who is ignorant of the truth can never receive into his soul the blessedness which truth brings in his divine nature to him and for him.

Knowledge is first to know ourselves as divine beings; to know our talents and how to use them, to know our weaknesses and how to remove them by a development or increase of good, to know our fellowmen, to know the laws and the commandments, and to keep them, to know that holiness and happiness are inseparably connected, to know that sin is not a principle but a fact, the transgression of the law, and to know that we must bear the consequences of our own acts. Then when we have found truth we have a degree of freedom which is the emancipation of the soul from the thrall of slavery and ignorance. Every one who is afraid of the truth is as one bound in chains and in the prison-house of slavery. Freedom is the birthright of knowledge and truth. Circumstances cannot confirm or detain it. One can be as free in prison as on a throne. Liberty, freedom, is like the kingdom of heaven, within us; it is not in circumstances or positions of life, but a state of the soul. But it is always associated with goodness and truth as well as with knowledge. Freedom is to think our own thoughts, live our own lives, come to our own conclusions without finding fault with anybody else, or with those who find fault with us.

Every one should bear fruit according to his kind. Every man, therefore, should move in the direction in which he thinks he should go, and come to his own conclusion to be and do, what he thinks he ought to be and do, provided what he thinks and does is for his own benefit and the betterment of others. A knowledge of this truth shows the meaning of liberty, or freedom; it is the liberty of the light to shine, and yet light is opposed to darkness; it is the liberty of all things to be what they are in their own way, and hence no one ought to find fault with either the beauty or the deformity. In nature there is no discord. All is the harmony of liberty. The golden age for man is between the two extremes of excess and rigidity. We are each one of us just as much connected with the great brotherhood of mankind as our hands are connected with our bodies. We are all branches of one stupendous oak. It is true of humanity.

God is the great centre of us all. We are held by the divine magnetism of his heart to him and to each other. When the world gets a little more knowledge of this kind, the terrible dogma of endless misery will pass away; no one can hold it in the light of this truth. We shall then know the power of peace; and to know peace will rid the world of the standing armies that compel one half of the people to be kept busy at work to support nearly the other half in idleness and sin. How sad to realize that the divine principles taught by the Prince of Peace are misinterpreted and misunderstood. There is infinitely more power in peace than in war.

For the Indians.

President Cleveland, near the very close of the last Congress, vetoed two bills of vital bearing on the Indians. One was to authorize the Oklahoma Central Railway to construct and operate a railroad through the Indian and Oklahoma Territories, and the other authorized the Arkansas Northwestern Railway Company to construct and operate a railway through the Indian Territory. In stating his objections to these measures to the House, the President said that the Oklahoma Central bill contained no provisions for first obtaining the consent of the Indians through whose lands the road is to run, and that the proposed route is not precisely located. Further, he said, our relations to the Indians on reservations and to their welfare and quiet are better preserved and protected when the entire line of road can be settled upon at one time, and all uncertainty and doubt on the subject removed. And the same objections prevailed in the case of the other road named. That bill also contained a requirement that an Indian should seek a distant court for the adjustment of controversies, great and small, which may arise with the company.

Such action, said the President, would, in many cases, result in a failure of justice. All of which is to be strongly commended on the simple ground of justice and right. The Indians have a friend and an advocate in the President, and it is full time they had. It is not more the bounden duty of the United States to declare that the petty, continuously-invading warfare so long carried on against the helpless and unoffending Indian shall be brought to a final close, than it is the duty of the highest officer of the United States to see that it is done.

Hedge in the "Pardoning Power."

It is reported that Michigan is about to restore the death penalty for murder, on the ground that imprisonment for life and its expiration is not such a penalty as it is supposed to be. It is matter of common report in that State that scores of men are at large there in consequence of pardons by different governors, and the belief is becoming common that when a murderer is sentenced to imprisonment for life there is no telling how soon he will be running loose again. The true reason of this is that pardons have been taken on thereabout (as notably—sometimes—in other States) a political swerve. A certain locality, or a certain class of men, or a certain order or organization, will offer votes in support of a gubernatorial candidate on the condition that an imprisoned murderer shall receive his pardon. And too often the motive is irresistible, especially when

an election is close. But why return to the former barbarity as the only remedy? Why not rather vindicate justice and confirm public confidence in needed safety by grafting constitutionally a permanent provision that in all cases of conviction for the highest of human crimes the condemned individual shall suffer the penalty of life imprisonment beyond all future chances of pardon, and the reach of the executive rescue? except in cases wherein the unexpected advent is made of evidence showing that an innocent man has been unjustly condemned. That would dispose of the matter, we think, both more easily and effectually than by going back to the barbarous practice of hanging, which ought to be abolished forever. A simple constitutional provision, to be submitted to the people themselves for their adoption, would settle the business in the most satisfactory way for all interested in the due administration of justice.

Glints from our Foreign Exchanges.

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

A Priest Summoned by Two Children.

The following fact was related by the late Rev. Father Walters as one of his experiences in life. He says that as he was lying in bed one stormy night there came, about two o'clock in the morning, a violent knocking at his door. He sprang out of bed, and looking out of the window he saw standing below two children, a boy and a girl, nine to eleven years of age. They were poorly clad, and their appearance showed that their parents were not suffering from any superfluity of the goods of this world. "What do you want?" asked the priest. "Our father is dying, and wants you to come to him at once. We will show you the way." In a few minutes the priest had dressed and gone down to the waiting children. It was a cold night, and a sharp wind blew through the thin dresses of the two children, who without speaking went a few steps in advance of the priest.

After a long walk through a lonely street they stopped before a tall, dilapidated house, from the attic of which glimmered a feeble light. The boy opened the street door, but did not enter the house. "My father lives in the attic," said the child; "you will see the light coming through the key-hole; you cannot miss it." The priest went up the miserable stairway, story after story, until at last he saw the dim light. Beside his own footstep no noise was to be heard. He opened the door from the key-hole of which the light was seen.

The room into which he came was a wretched one, without any furniture except a broken chair. In a broken bottle a wax-light had been stuck, by the light of which shadows were thrown over a shape that was lying there. "Who are you?" said the man with a feeble voice. "I am the priest for whom you sent."

"You are in error," faltered the man; "I have no one whom I could send to you. I am alone; all alone and dying."

"This is strange," said the priest, "for two children, a boy and a girl, came to me, and said that their father was dying, and that they would show me the way to him."

"Two children," said the man in astonishment, rising quickly in the bed, "how did they look?"

Whilst the priest was giving the description of the children, the sick man covered his face with his emaciated hands, and tears fell upon his heaving breast. "They were my children," cried he at last, "my poor, dead children," and he fell back upon his pillow.

When he regained his strength he told Father Walters that, after his wife died, he had taken to drinking, had neglected his children, who finally were buried by the side of their mother; that he had sunk deeper into his degrading habit, and now he must drop alone into a drunkard's grave. He had longed for a priest, but had no one whom he could send for one. "They were my two dead children who came to you, Herr Priest. Heaven sent them to you to bring you to a dying father."

A Vision and Its Outcome.

(From the Annali dello Spiritismo.)

The Duke of Nassau had arranged for a boar-hunt. His chief hunter begged to be excused from participating in the sport, on the ground that he had dreamed that a boar would be the cause of his death. His request was

granted. At evening the hunting party returned, and brought with them to the castle a fine and powerful boar. The chief hunter went to see it, and, taking hold of it, shook it violently, saying: "So it is you, you rascal, that were going to kill me." The animal, lying on a bench, was not securely placed, and being shaken too vigorously slipped off, and fell on one of the feet of the hunter, causing a severe wound. At the expiration of a week it was decided that amputation was necessary to save the limb; but the hunter was not able to support the operation, and died of the effects of it. So his dream was realized.

A Warning Dream.

(From Le Messager.)

M. Horace Pelletier gives, in the December, number of *Le Messager*, this authenticated account of a dream by which justice was served and a cruel injustice averted:

"A person of great importance in a city of Italy suddenly disappeared. His family, which was a very influential one, made, with the aid of the magistrates, a thorough search, but was unable to find the missing man. Suspicion was aroused that he had been murdered, and every one suspected of being his enemy—every one who had enemies—was placed under the surveillance of the police. Upon one person especially the suspicion was directed by public opinion, and he was rigorously examined by the authorities. In spite of his protestations of innocence of the crime, it was decided, on account of some unfortunate circumstances, to commit him to prison.

One of the magistrates, who was known to be very severe with criminals, was especially hostile to him, and this magistrate was powerfully supported in his view of the case by public opinion.

One night the judge, after having thought for a long time how to make it perfectly clear that the poor fellow who was lying in prison was the guilty person, fell asleep. In his sleep there came to him a singular dream, in which he saw the man who had so mysteriously disappeared, and who said to him:

"I have been murdered, it is true; but my murderer is not the man whom you think. He is certainly my implacable enemy, but his hands are not stained with my blood. I believe him to be incapable of a criminal act, although I hate him. The man who killed me is Fabio, whom I thought one of my best friends. He was passionately in love with my wife, and as I was the obstacle to his evil designs, he killed me, hoping that my wife, after my death, would consent to marry him."

"As I was walking with him in the little grove near my castle he treacherously struck me, and with the weapon with which he killed me, he dug a hole at the foot of the third tree in a certain path and there buried my body, which he covered with earth and turf. He left behind him there one of his aiguillettes, which you will find if you look for it."

After having said this he disappeared, and the magistrate awoke. At break of day he rose; his mind was strangely disturbed by the dream. As he was skeptical on the subject he hesitated to take the apparition seriously; but after having weighed all the arguments, pro and con, he finally resolved to find out what truth there was in it.

Secretly he went to the place indicated, and there, with the aid of an attendant, he found the dead body; he recovered the aiguillette and returned to the city with the remains of the victim, who was buried as became one of his rank.

Fabio, convicted by the discovery of his aiguillette, and disconcerted by learning that his crime was revealed, confessed the truth, was tried, and suffered the punishment of death."

Madame Victoria Capelle.

(From L'Union Libérale of Yverlors.)

This journal gives an interesting account of the trial of this estimable lady for the illegal practice of the healing art, resulting in her conviction, and the imposition of a fine of sixty francs. It is dangerous in France and Germany for any one to attempt to relieve the sufferings of his fellowmen unless he is provided with the authorized diploma.

This lady, it appears, has the gift of healing those whose malady has been pronounced incurable, and whom the Faculty have abandoned.

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

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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.

Anniversary Number.

THE BANNER will publish APRIL 13 a twelve-page number—the better to accommodate the reports of meetings held at various points in celebration of the Forty-Seventh Anniversary of the Advent of Modern Spiritualism.

Secretaries and Committees are invited to send in such accounts from all localities—East, West, North or South! We will give their reports publication—as in years gone by—as fast as space is available.

Without or Within.

Whether it is chiefly or wholly the never relaxing influence of environment that governs the course of our lives, or whether the formation of character and the force of its constant guidance regulates our conduct and shapes our destiny, is a question raised by not a few persons of an investigating turn, and will no doubt continue to be, so long as human existence is continued on the present plane and under its present conditions. That environment is a hard and fast fact from which entire escape is impossible, is an undoubted reality. Those who incline to hold it responsible, however, for everything, omit the reflection that a perfect environment fails to invariably produce good men, as it is charged that a bad one rarely fails of producing bad men. Moreover, man being possessed of the power of thought, and thought being accompanied by will, it is to be allowed that he is capable of changing the character of his environment, whatever it may be. Circumstance in itself has no power either for good or evil; but it may be transformed by the power of thought almost at the pleasure of the thinker.

Conceding the operation of the law of evolution, it will have to be admitted that man's moral tendencies are upward as well as his mental; and that means only that he is constantly growing out of the reach of his former environment, and creating it anew in a large degree for his higher needs, according to the progress made in their development. For none of us are as yet that which we shall be. All is a state of continual flux and formation. If environment acts on human character, so on the other hand does character react on environment, and all the time with increasing effect according to the growth of the character. It would consequently be true to say that environment is not always and steadily the same, but is itself subjected to change or variation as the completion of the character proceeds and strengthens its domination. It is character that at last becomes supreme, not that which surrounds it, and for a longer or less time impresses its influence upon it. If we only thought seriously about it, and could rise to the height of a wide survey of our individual lives, to the mount of transfiguration that exists in every immortal soul, we should be able to catch glimpses of truth in respect to this matter that would fill us with amazement.

We regard things in general far too closely. Our look at them is too near. Our hands are over our eyes, that we cannot see the sun that is always shining. As to human character, it is wholly through that that we know anything of the world. How many of us stop to think that the world, not of men and women only, but of external appearance as well, is only what

we make it ourselves. Suppose we cultivate one constant mood, course of thought, tendency of feeling, aspiration—if it is in the right direction it soon leaves evil behind, and there is no longer any suffering, sorrow, poverty, sacrifice or trial for us. All things external are under our feet. We heed not slander or malice, the hatred or wrath of others, for they do not reach our inner and higher consciousness, and consequently are to us as if they were not. Deride this real exaltation of the spirit as we may, and regard it as of as little influence as we will, it nevertheless possesses us, and is the only controlling power of our lives to the degree we bestow on it the work of cultivation. The more complete the spirit's exaltation and consequent power, the less the power over us of all things external. For spirit is the only life.

Hence too much thought is bestowed on what only surrounds us, and changes its aspect toward us according to our own inner purpose and will. The chief and only matter is the full awakening of the soul. We may and must attend to passing things, for they are the circumstances that furnish what is needed here for the evolution of our spirits. But even while most engrossed in their contemplation we are capable of schooling ourselves to a condition that is their superior and beyond their reach. Even the lowest in the ranks of humanity may rise to this height, and this indeed is his destiny. Spiritual life begins here and now, and it is ours to enlarge it, to obstruct and hinder it, or to delay its expansion by our indifference and neglect. To every one of us the great offer is made and the opportunity extended.

Is Spiritualism a Religion?

This question only suggests another, in the judgment of the *Boston Investigator*. The word "religion" is vague and indefinite—none more so. There are true and false religions. Thomas Paine said that to do good was his religion. A future life is an essential element of most religions, and is the core of Spiritualism. If one declares that to be his religion, who can deny his right to call his belief by that name? In the opinion of *The Investigator*, cases like that of the late action against Mr. Keeler can be regarded as *versus* the rights of what he considered his religion—since under the definition above made he could justly insist that Spiritualism is a religion. And if so, it has the same rights and privileges that belong to all other religions.

The editor of *The Investigator* cannot understand why sincere Spiritualists are not just as much entitled to enjoy their religious views as professed Christians. He sees no reason at all for discriminating against them in any way, and contends that they should be put on an equal footing in all respects with Christians, Jews and all other religionists. There is good reason, he says, to think that there is as much deception practiced by some of the Christian clergymen as there is alleged to be by some so-called spiritual mediums: Many of the former class are notoriously preaching doctrines to their congregations to which they themselves do not give full (if any) credence, and doing it simply because their livelihood depends on it. What is this but deception of the deepest dye?

Cremation in Massachusetts.

We learn from the first annual report of the Massachusetts Cremation Society that its receipts for the first year have been \$11,038.79, and its expenditures \$10,453.40. Over \$7,000 has been expended in building, machinery, and the laying out of grounds. The first cremation took place Dec. 30, 1893, and up to Jan. 1, 1895, in just one year, the number of cremations has been eighty-seven. No crematory, it is said, in America or Europe can show so large a number for its first year's work, if the single one in San Francisco be excepted. The building that contains the retorts is now in perfect order for practical purposes. The chapel to be attached to the crematory will be completed when a sufficient amount of money from the sale of the stock of the Society shall be completed. The facts so far shown are sufficiently convincing that the disposition of human remains by cremation is steadily growing in favor in the community. And, indeed, why should it not? There is every convincing reason for the prevalence of the practice. Human sentiment escapes all the horrors associated with the grave; it is a purer mode of disposing of human remains; the health of others is better assured by it; and heat performs its purifying office at once, instead of waiting for the years to accomplish it.

Medical Tyranny Baffled.

The clause inserted in a bill that came recently before the Texas Legislature on the practice of medicine, we rejoice to learn, met with a merited defeat. It read: "That for the purpose of this Act, the words 'practice medicine' shall mean to suggest, recommend, prescribe or direct, for the use of any person, any drug, medicine, appliance, apparatus, or other agency, whether material or not material, for the cure or relief of any wound, fracture or bodily injury or other deformity, after having received, or with the intent of receiving thereof, either directly or indirectly, any bonus, gift, or compensation." Three different medical schools in Texas combined to carry a far-reaching measure to get "a corner on themselves." Under this plot every druggist in the State selling any medicine without a prescription from a "doctor" would be liable to arrest and imprisonment; and every clergyman who prayed for the restoration of the sick the same; and every magnetic healer, Christian Scientist, spiritual healer and legally qualified practitioner of all other schools would feel the hand of the law and be driven out of the field. This unjust measure aborted and came to naught, according to our latest information.

Lake Helen, Fla.

The public meetings at Lake Helen under the auspices of the Southern Cassadaga Camp Association are—we are informed—attracting crowds of interested visitors, and calling forth excellent reports from the neighboring press. Geo. P. Colby and W. J. Colville are the principal lecturers, and their audiences are worthy of any great city, though Lake Helen is in the midst of a vast rural district. Mr. Colville has lectured also in the neighboring towns with great success.

It is editorially well said by the *Christian Register* that Col. Ingersoll's lectures are not any more blasphemous than a theology which made God a cruel devil, and the majority of mankind the victims of his unrighteous hatred. For ministers who preach such doctrines to accuse Col. Ingersoll of blasphemy is a parody on reverence.

Hell in the Salvation Army.

Joseph Cook has investigated the religious interior of Gen. Booth of the Salvation Army, and reports him all right, according to John Calvin and Jonathan Edwards. He put Gen. Booth under public examination on the dogmas of his church, and found him soundly orthodox. When he came to the dogmas of the orthodox hell, the General's answer to his question raised a "perfect storm of approval." Said the General: "If you were to take hell out of our doctrine, the Salvation Army would soon disappear. It is the hell we preach, certain and everlasting, that brings people to our fold. If it were not for the hell, we could never get them." Mr. Joseph Cook and his audience of ministers attested their perfect satisfaction. Well may it be inquired if this is the gospel given to his children by the loving Father, who only waits for us to come right to him. If it be a fact that the controlling motive to a life of godliness and goodness is the fear of the torments of a future hell that are to be everlasting, what shall be said of the merciful Christ who spent his life in winning men to righteousness, and said at the last that if he were lifted up he would draw all men unto him? A Boston contemporary takes this view, which is the only spiritual one. Hell exists only by our own creation, and continues only as long as we keep it alive in our blindness and error.

Insane by Verdict of Jury.

Well, this is simply ridiculous. It shows up the insanity tyranny as plainly as anything can. The story is this: The so-called friends of a certain man asked the county court of Adams County, Ill., for an inquisition to decide the question of his sanity. Accordingly a jury was impaneled, and a deputy sheriff was directed to produce the party in court. The deputy went out, and at length brought in by mistake a stranger. This inoffensive stranger supposed he was wanted as a juror, and sat quietly listening to the testimony. The jury, after hearing it, immediately voted him insane, and the sheriff took him and locked him in a cell. He protested as strongly as he could, but without avail, until finally his person was searched and papers found that led to his identification, as an entirely different man from the one called for by the indictment. It was by a mere chance that he was not kept in confinement as an insane person by the vote of a patent jury, as many another person is by his right name, merely because his wolfish relatives or friends are become impatient for reasons best known to themselves to get him out of the way.

Vaccination No Part of Religion!

The *Boston Herald* of Monday, March 18, contains the subjoined editorial paragraph. We were not aware before that the followers of any religious communion acknowledged that a possible connection existed between the much-debated Jennerian practice of "confering disease" and the exercise of their beliefs—moral and spiritual. St. Paul says: "Cleanliness is next to godliness." Who shall say that the putridity of vaccination and cleanliness of blood can have anything in common? Is there a "doctors' plot law" for the diocese somewhere concealed in the alleged "precept" of this particular Archbishop? "Those people in this country who think our vaccination laws are tyrannous will elevate their eyebrows at the latest precept of Archbishop Walsh, who has established a new qualification for holiness. He has issued a regulation in his diocese, in which he directs that no one, child or adult, shall be admitted to confirmation or instructions in preparation for who has not been vaccinated, or who, having reached the age of seven years, has not recently been vaccinated."

In re Gottfried Jost.

The *Strassburger Neuesten Nachrichten* reports that although Herr Jost, an account of whose trial was given in THE BANNER some time since, is in prison working out his sentence of sixteen months' imprisonment, many people still come to consult him, some even from a great distance. One lady, whose name and residence are withheld from the public on account of her high social position, made an appeal directly to the Emperor for permission to visit him, and offered to pay for the privilege one hundred marks and more. Permission was, however, refused.

Our Illustrations.

The present week we give on the first page an excellent likeness and a condensed biographical sketch of that Spiritualist veteran, MOSES HULL.

In the next number (March 30) we shall introduce to our readers—by picture and sketch—one of the youngest of the platform workers for the Cause, REV. J. C. F. GRUMBINE, of Genesee, Ill.

W. J. Colville.

Who has been devoting some time to Lake Helen, has also lectured to large audiences in Deland and Jacksonville, Fla. He has been very warmly received in the State.

On Sunday, March 24, he gives two lectures in Cleveland, O., and five lectures, one each on the five following days.

On Sunday, March 31, he reappears in the Spiritual Temple, Boston, at 2:45 P. M., and in Providence, R. I., at 7:30 P. M.

The veteran mesmerist and Spiritualist, Prof. A. E. Carpenter, has an essay-critique on T. J. Hudson's "Law of Psychic Phenomena" (second page), which should be thoughtfully perused by every reader of the present issue of THE BANNER.

Connecticut has wiped the last remaining one of the old "blue-laws," so-called, from her statute-book. It would be a good idea for Massachusetts to take warning, and not put any of any sort into her list of statutes. A medical law would be one.

"Funerals—Suspended Animation—Premature Burials," is the title of a sterling essay which will appear next week, and which has been prepared for THE BANNER by A. E. Giles, Esq.

THE BANNER Correspondence Department has many items of interest this week, to which particular attention is called.

The well-known musical medium, Mrs. H. W. Cushman, whose remarkable gifts have for many years been the means of convincing skeptics and delighting Spiritualists, has removed to No. 20 Prospect Street, Somerville, Mass. We are informed that this worthy worker is in need of assistance, and contributions sent to the above address will be greatly appreciated.

The Relief of the Unemployed.

The Massachusetts Board appointed to investigate the matter of the unemployed in the State has so far made but a partial report, what is yet to come being regarded as the more important, and will deal with a variety of topics of direct interest to the general public.

The agencies of relief were grouped in five classes. Each agency was freely used, and thirteen of the cities and towns with populations of over five thousand appointed committees of citizens to administer such relief as could be raised. In all, they raised the sum of \$147,000, two-thirds of it in Boston, and one-third in the remainder in Lynn. It was shown that the large majority of applicants belonged to the class of unskilled labor. The relief given was chiefly by the distribution of clothing, and of orders on grocers, provision dealers and coal dealers. Of those thus helped, the men were mostly employed in street cleaning, sewer construction, park cleaning, reservoir building, and the removal of gravel hills. The women were mostly engaged in sewing.

Extensive relief was furnished by labor organizations. Married men had the preference, and each trade gave help to its own members. The private relief agencies were generally the churches and the associated charities, one of the conspicuous features being the success of the five-cent restaurants.

In the other cities of the country, notably in New York, Chicago, Detroit and Indianapolis, there were different agencies provided, by which persons needing relief could work for what was received by them. The success of this plan was reported to be especially gratifying. In other respects the plans of relief in this country did not materially differ from those in foreign countries and in Massachusetts. Such an exigency had not been anticipated, and the relief measures were largely uniform. The present report, however, is the result of but eight months' investigation, with no data to proceed upon. The methods of collecting information, too, have to be devised, as the want of them continues to increase. More time will therefore be required, in order to make the report on these relief measures for the unemployed a complete one.

Moses Hull's New Book.

"ENCYCLOPEDIA OF BIBLICAL SPIRITUALISM," has left the press, and is now on sale at the Banner of Light Bookstore. The work has 385 pages in large, clear type, and presents a very readable appearance. A full and careful review of the new work will be given in these columns at an early day. In the meantime, let every Spiritualist and earnest investigator secure a copy and read it thoroughly. We have always held that if any one in the ranks of Spiritualism's workers was to be chosen to do the Cause the distinct service set forth in the title of the volume, Mr. Hull, through his extended experiences, indefatigable study and close grasp of coordinating memory, was preeminently the one to do it—which position we still maintain.

The price of the book is \$1.00, postage 10 cents.

Verification of Spirit-Message.

I am pleased to acknowledge the communication published in your issue of Jan. 19, 1895, coming from Mrs. CHARLOTTE WORTHEN, as being correct in every particular, names, relationship, and all. I have conversed with members of the family, who, though not Spiritualists, endorse it as being correct; it has made a profound impression upon them, and will doubtless influence them to investigate through mediums to obtain further proofs that shall bring to their minds the consolations in bereavements that nothing else can so surely give. We hope Mrs. Smith and the BANNER OF LIGHT workers will feel they are doing a grand work for humanity. Yours very truly, E. H. WORTHEN.

Lynn, Mass.

Convention in London, Eng.

The London Spiritualists' Alliance is arranging for a General Convention of Spiritualists to take place in London, on May 12, 13, 14 and 15. Rev. John Page Hopps, the well-known Unitarian minister and Spiritualist, will open the proceedings.

THE COTTON STATES AND INTERNATIONAL EXPOSITION opens at Atlanta, Ga., September 18, closes December 31, 1895. Among the interesting historical relics to be exhibited by the government in the State department exhibit will be a fac-simile of the Declaration of Independence, the desk on which Thomas Jefferson wrote that famous paper, a letter from Napoleon Bonaparte, announcing his marriage to the Princess Marie Louise, the original purchase treaties for Louisiana and Alaska, the treaty with Mexico for the annexation of Texas, and other rare papers; also a collection of portraits and photographs of presidents, secretaries of State, and other famous historical characters. For particulars, address Walter G. Cooper, Chief Department Publicity and Promotion, Atlanta, Ga.

Mrs. M. E. Cadwallader writes: "A dear little girl, Aldine Morris, five years old, of Patterson, O., on my late visit there, insisted on my taking two cents as her donation on behalf of 'Spiritualism,' as she called it. She printed her name on a paper and gave it to me. May the blessings of those who have the highest good of humanity at heart rest upon her, is my earnest prayer. She said to her grandfather while I was there: 'I suppose you will have to die before I was, but when I come to heaven I shall be sure and find you. You could not do without me, could you, Grandpa? There would be no one to look after you.'"

For additional editorial matter see third page.

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

Mrs. Kate R. Stiles is speaking for the month of March, will occupy the platform of the First Spiritualist Association of Lynn, in Cadet Hall, Market Street, Lynn, Mass., on the 21st, 22nd, 23rd, 24th, 25th, 26th, 27th, 28th, 29th, 30th, and 31st. She has a few open dates for the last of May and June. Societies wishing to communicate with her in reference to engagements therefor, or for dates for the season of 1895 and '96, can address their communications to 120 Dartmouth Street, Boston, Mass., care of Dr. E. A. Pratt.

Mr. J. Frank Baxter, the remaining Sundays of this month, will occupy the platform of the First Spiritualist Association of Lynn, in Cadet Hall, Market Street. The Sundays of April he will lecture in Indianapolis, Ind. Parties in Indiana, or in readily accessible places to that centre, desiring his week-evening services, had best write him now at 181 Walnut Street, Chelsea; after April 1, and through that month, he may be addressed at 131 North Meridian Street, Indianapolis, Ind.

Harlow Davis filled a very successful engagement at Norwich, Conn., March 17 and 18. He gives platform tests at Fraternity Hall, Brooklyn, N. Y., March 24, and is engaged by the First Spiritual Association of Philadelphia for Anniversary Sunday. He can be addressed at 211 East 14th Street, New York.

Mrs. Julia E. Davis spoke and gave tests in Marlboro March 14; Chelsea, 17; and will be in Brockton the 24th. The 21st in open, and dates in April and May. Her home address is 14 Portsmouth Street, Cambridge.

F. Alexia Heath, inspirational lecturer and platform test medium, spoke in Pawtucket, R. I., March 10; is engaged for Quincy, March 24; Fitchburg, March 31; Fall River, April 7; desires further engagements. Is Justice of the Peace, and is therefore legally qualified to solemnize marriages. Address 80 School Street, Eggleston Square, Boston, Mass.

E. J. Bowtell speaks at Saratoga Springs, N. Y., May 5 and 12. Would like engagements for March 31 and April. Address 12 Dover Street, Boston, Mass.

Mrs. A. Wilkins is at Taunton, Mass., for the month of April. Will be at Norwich, Conn., in May. Address 44 Porter Street, Taunton.

Miss Margaret St. Omer of London, Eng., was announced to speak in Florida, O., March 14 and 15; Clyde, O., 17; will speak in Ida, Mich., 24; Clyde, 28. Would like engagements for season of '95-'96 as phenomenal lecturer, psychometrist and test medium; also for camp-meetings for '95. Address Norwalk, O. The Cleveland (O.) Leader of the 11th inst. speaks ap-

precially of Miss St. Omer's appearance in that city under the auspices of the Progressive Lyceum. Dr. F. H. Roscoe, the well-known (inspirational) orator and test medium, of No. 161 Broadway, Providence, R. I., would be pleased to correspond with camp-meeting associations and societies in general for the season of 1895-'96.

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 Psychological 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's 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. SHELFHAMER,

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 ODD FELLOWS and BERKELEY HALLS.

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

Moses Hull, H. B. Storer, A. E. Thelen, Mrs. M. T. Longley, Mrs. May S. Penner, Miss Lucette Webster, Mrs. Cora Stiles Barker, Edith Lane Thompson, J. N. Lane, Master Willie Sheldon, Master Charlie Hatch, Master Eddie Hatch, "Little Eddie," Mrs. M. Florence Johnson, Miss Bertha Johnson, Miss Pearl Johnson, Miss Ollie Johnson, Miss Pearl Buxton, Charles Wesley Sullivan, Elia Van Nelson Penman, 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 30, Saturday morning, afternoon and evening, March 30—at its new hall, 241 TREMONT STREET, near Elliot Street.

Below are enumerated some of the talent already secured: Speakers, Mrs. Carrie F. Loring, Mrs. N. J. Willis, Mrs. M. T. Longley, Mr. J. Frank Baxter, Mr. Moses Hull, Mrs. Sarah A. Byrnes, Mrs. Carrie E. St. Welling, Mrs. Watson, Mrs. Ellen Burnet, Mrs. Nellie Burbeck, Mrs. E. I. Webster, Mrs. Hattie C. Mason, Mrs. L. M. Shackley, Mrs. A. A. Brown, Mrs. Chandler, Mrs. Leslie, Elocutionists, Miss Lucette Webster, Miss Nellie Wood, Music, Miss Ellen Burnet, Longley Quartet, Miss Amanda Bailey, Charles W. Sullivan. Admission to each session 10 cents.

The public will please note change of hall.

CARRIE L. HATCH, Sec'y.

The Helping Hand Society and the V. S. U.

Will join in celebrating the Forty-Seventh Anniversary of Modern Spiritualism, in Gould Hall, 3 Boylston Place, Boston, on Wednesday, March 27, at 2:30 and 7:30 P. M. A grand time may be expected.

As this is the only celebration that will take place in Boston on that day, we invite all to join.

The following will participate: Mrs. N. J. Willis, Mrs. M. T. Longley, Mr. Reed, Mrs. Dick, Eben Cobb, Miss Lucette Webster, Mrs. Ellen Burnet, Charles Wesley Sullivan, Master Charlie Hatch, Master Willie Sheldon and the Longley Quartet. Supper will be served at 5 P. M. J. B. HATCH, JR.

Brockton, Mass.

The First Spiritual 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 talent has been secured: As speakers, Rev. Mr. Beal, Moses Hull, Arthur Dodge, 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.

Lynn, Mass.

The "Forty-Seventh Anniversary" will be duly observed at Cadet Hall, we are informed by "Sagamore." Several parties in song, recitation, instrumental, lecture and mediumship will participate. Mr. Baxter chief among them, with regular Anniversary Address, and special music. The Lyceum having this in charge will be able to make detailed announcement.

Newburyport, Mass.

Anniversary services will be held in Fraternity Hall Sunday, April 7. A good lecturer, to be announced later, will be present, and Dr. Wm. Franks of Lynn will give tests.

Norwich, Conn.

The First Spiritual Union will celebrate the Forty-Seventh Anniversary on Sunday, March 31, with services in Grand Army Hall.

Children's Progressive Lyceum meets at 11:45 A. M. Dr. Geo. A. Fuller will be the speaker for the day; subject, 1:30 P. M., "The Origin and Purpose of Spiritualism"; 7:30 P. M., "The Perpetuity of Spiritualism."

The "Rose of New England" Male Quartet has been secured for the occasion.

MRS. J. A. CHAPMAN, Sec'y.

Washington, D. C.

Exercises in commemoration of the Forty-Seventh Anniversary will be held March 31 in Metzger Hall, 12th Street, N. W., consisting of Lyceum services, a conference, lectures by Mrs. A. H. 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 31st, with appropriate exercises of speaking, singing, etc.; and a banquet and ball on Tuesday, April 2. T. LEXES.

Milwaukee, Wis.

The Unity Society will hold services appropriate to the day in its hall, Grand Avenue, as will be seen by reference to another column. Frank T. Elipley of Boston, Mass., the speaker for March and April will deliver the Anniversary address and give tests.

London, Eng.

The Anniversary will be celebrated by a grand meeting at Cavendish Rooms, 51 Mortimer Street, W

SPIRIT Message Department.

SPECIAL NOTICE.

The Spirit Messages published from week to week under the above heading are reported verbatim by Miss IDA K. FALZBURG, an expert stenographer.

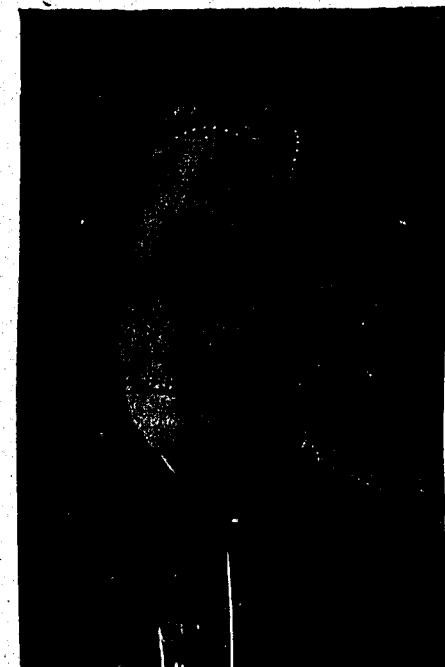
Questions propounded by inquirers—having practical bearing upon human life in its departments of thought or labor—should be forwarded to this office by mail or left at our Counting-Room for answer. It should also be distinctly understood in this connection that the Messages published in this Department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

It is our earnest wish that those on the mundane sphere of life who recognize the published messages of their spirit-friends on this page, from time to time, will verify them by personally informing us of the fact of 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. FITZMAN, Chairman.

SPIRIT-MESSAGES,

GIVEN THROUGH THE TRANCE MEDIUMSHIP OF



MRS. B. F. SMITH.

Report of Séance held Dec. 28, 1894.

Spirit Invocation.

Oh! thou Divine Parent of all good, of all life, we would ask thy benign presence at this moment, and that thou wilt send forth thine angels to minister to those not only here at this hour but everywhere. We thank thee, our Father, for life and for the disciplines that thou seest are best for us to undergo, and that thou dost give us strength to bear them all. Teach us to be more sympathetic, more charitable toward our sisters and brothers upon the earth-plane. We thank thee that the doorways of spirit-communication are kept open, and pray that some word may be dropped here to-day that may be convincing to some mortals that their spirit-friends do live and are near them still. We would ask for the guardianship of thy bright ministering angels, and we would feel more and more their presence and sense more of their goodness. We would also learn more of thy laws that govern us while upon the earth-plane.

We thank thee, our Father, for the sociability of the spirit that is never lost, and for life that is eternal. We know, dear Father, that thy promises are sure, and that thou art ever with us. May we grow more trusting, more submissive under all disciplines while mortals; and may thy blessing rest upon all humanity not only at this hour but evermore.

JOHN PIERPONT.

INDIVIDUAL MESSAGES.

Sarah J. King.

Good morning, Mr. Chairman. [Good morning.] I have asked several times if it would be possible for me to give a message to the few yet dwelling on the earth plane, and always have I received the kind answer, "Sometime, when there is an opportunity, you may come." While in the mortal I knew not of spirit-communication. I knew not of this institution, but it was through the kindness of my husband's brother, Alvah, who reported here once, that I came to speak that friends might know I still live. Oh yes, they do feel assured of that, but not that I can return to communicate with them. I have never controlled this brain before, therefore I do not understand just how to work; so you must bear with me, be patient, for we are all children yet.

I am much pleased to say to the loved ones that I did not suffer any pain in passing over, yet apparently I did. As I gazed upon the innumerable company that came around me I could not realize it was death. I knew all that was said to me, yet I could not answer. Sometimes it seemed to me that I kept on talking, yet no one could hear my voice. I realized all, but still I could not understand it was what is termed death. Solon was so sad, so grieved to know the parting had come, that we must be separated; yet it is only for a short time. As Alvah has said to me, "Sarah, you have much to learn, but you have a long time in which to gain a knowledge of spiritual laws."

I am very happy, and am satisfied with the home I inhabit, knowing we shall all be together again, but when that will be in the Father's keeping. I did not intend to say only a few words, but one thing has led to another, and the anxious feeling pervades my spirit more and more as I converse here, to say to my friends, "Learn, learn what you can here; I know it will be a benefit to you hereafter." Rosina, I know you think often, "Where are they all?" As Aunt Polly Baldwin said, "All in our own accustomed places that we have built." You are furnishing your homes with your lives here.

Acworth, N. H., is where I dwell. I am Sarah J. King, wife of Solon S. King.

William H. Brown.

[To the Chairman:] I suppose you are the gentleman I should address, for I see no other; all are welcome here, are they not? [Oh, yes.] I was an old soldier, and I love to speak of those days. I don't know, but I suppose the train ran over me. All I remember was a whizzing sound, and no more.

In Leavenworth, Kan., I stayed for a period, yet I do not forget Fort Hudson, the battle of Bull Run, nor Louisiana, and the old Potomac. I know there are few that remember me, yet I had an invitation to speak if I desired, and I surely did. I think often that when the fiercest battles came, and the bullets whizzed, we knew no fear, for there was no place for it then.

I am much pleased to say, though the train came crashing around the corner, when I awakened to a realization of things I was out of that body. No regrets; no! no!

I would like my sister Eliza to know I am safe, and learning much. It won't be long before she will realize these things, too.

William H. Brown.

Hannah E. Lucas.

Good morning. [Good morning.] I have thought for a long time how pleasant it would

be to speak for myself, yet I have more desired to listen to what others might say. I did not think for one moment I would speak here when I came into the room, but the good Spirit-President, who had announced to me sometime ago that there would be a privilege sometime, said this morning, "Now is the doorway open; you may speak."

I have but a few words to say, yet I know when people are talking, more and more comes into the mind. When in Thetford, Vt., I should have little thought I would ever be here speaking to have it printed. I am not used to speaking in public. I know you mortals can't realize how many there are here.

The question has arisen in the thoughts of some of the friends, "Hannah, were you satisfied?" "Can it be possible that she knows of the disposal of the things?" Yes, but what do I care about them now? "No," James has said to me, "we can't help thinking of them when coming upon the earth-plane, but as for their troubling us any in our spirit-homes, we don't think of them there." Well, I think it is all ordered right. We don't dwell on our little possessions that we had here in the mortal, because all is furnished us in the spiritual that we need. Our needs are all supplied if our wants are not. They are in the mortal, where we often feel discouragement creeping over us because we want something we haven't got, but I always felt for many years God knew best what we needed, and he would supply all.

I am Hannah E. Lucas. James Lucas is with me to-day.

Theodore Grant.

[To the Chairman:] Yes, sir, I have accepted the invitation that has been extended to me. Months ago I asked the privilege of communicating here sometime. I have never spoken in public, but there must be a first time for everything, and, Mr. Chairman, I greet you warmly. In the flesh I never visited this Circle-Room, but since passing out of the material form I have been a frequent visitor here; and I will state further, I have enjoyed it very much, and I have learned a great deal. It seems to me like going to a lecture to gain knowledge.

A few words to you, my boy: Eugene, I know often in your daily labor you think of father and mother and wonder if we are together, or if we are with you at certain intervals. Yes, dear boy, your mother, Louisa, stands besides me while I speak. Sometime will she be permitted to send a few words to you and to her own kindred. These words are for you and your Aunt Mattie, for I know there is a close tie that binds you together, and hope ere long, as changes shall come, that you will be favored to dwell under one roof for many, many years. Your Aunt Hannah is here, too, and wishes to be remembered. She is a beautiful, bright spirit, and has been an inhabitant in the spirit-world a long time. Your mother asks me to say to you, "Take care, Eugene, take care; the stomach is not right, nor throat either. Therefore be careful; take good care of the house you dwell in. Take a little more sleep; it will be better for you. Your Aunt Mattie's judgment is good; listen while you have her with you." I am much pleased to come into the home, and I have been there often. As I have come to your table, I have noticed the group of three; sometime in the near future we may behold a group of four. I am happy to have your mother with me. I have progressed into a higher life, and am better educated in the spirit than I was here. All of the past I bury in oblivion, and will not live in it but in the present, keeping before me the promise of the future. Eugene, when you sense me around you I ask you to speak to me, audibly or mentally. In so doing you will realize more of our presence with you. In Charlestown I am not forgotten by many, but it is my own kindred, and kindred of my kindred, that I am here to send these loving words to. In a little while they will comprehend more the meaning of what I say to-day.

Theodore Grant, Charlestown, Mass.

Spirit Messages.

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

Dec. 28 (Continued).—Hannah Constantine; Charles Wass; Hannah M. Bates; John W. Harris; Isaac Richardson. Jan. 4.—Horace Frost; Henrietta Wadsworth; Morris Marks; Andrew Anderson; William A. Brown; Lucy Ann Holden; Ethel Parker; Mary Merrill. Jan. 11.—Dr. Charles F. Woodruff; Mary G. Wyman-Perham; John Wootter; James Burke; Eliza Sloan; John H. Leigh; Hannah E. Markham; Homer W. E. Metcalf. Jan. 15.—Benjamin Goodspeed; Hannah Hale; Irving Whitaker; Stephen A. Davis; Luther J. Fletcher; Sophia Jacobson; Joseph Taylor; Washington Slater; Jacob Tacey; Jacob Worthen. Jan. 22.—Walter Wood; Charles Winkley; Lizzie C. Reed; Mary J. Hill; Thomas S. Harris; Charles H. Stevens; Martha Matthews; 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; Artemus L. Ford; Annie Louise McIntyre. Feb. 8.—Henry R. Sherman; Eben Cox; Mrs. Thomas S. Simonds; John Wm. La Croix; Almon Humphrey; Bessie Newton; Herbert P. Damon; Alex. Vogels; Alex. Chase. Feb. 15.—Prof. H. B. Hackett; Eliza A. Blood; John H. Searles; Cutting Pettengill; John Rankin; Alice Furness; Thaddeus Richardson; Maria Jane Olsen; Evelyn Hardy. Feb. 21.—Henry T. Davis; Myra Johnson; Benjamin Turt; David Waterhouse; David Traft; Rosie Miles; James Levey; Mary Isabelle Fogg; Hiram Abbott; Nellie Olsen. March 1.—Jacob Smith; John Rudolph; Adeline Bishop; James M. Palmer; John Meers; James H. Matheson; Lettie F. Johnson; George Folsom; Geo. L. Bibbs. March 8.—Isaac N. Tucker; Lulu Gates; Sumner E. Garfield; Kirk Smith; Jesse Plummer; Amanda Putnam; Lucy Holbrook; Joseph Wood; Nancy Cutler. March 15.—Charles Douglas; Mrs. Florence Wilson; Freeman H. Persons; Hannah Eliza Roaf; Charles Cooper; Fannie Clark; Harriet Allen; Annettie Holden; Margaret Thayer; Dr. John H. Currier.

THE LAMENT OF EL MOULOK.

Within the sacred precincts of the mosque, Even on the very steps of St. Sophia, He lifted up his voice and spoke these words, El Moulok, who sang naught but love songs once And now was crazed because his son was dead:

Oh ye who leave Your slippers at the portal, as is meet, Give heed an instant ere ye bow in prayer. Ages ago, Allah, grown weary of his myriad worlds, Would one star more to hang against the blue. Then of men's bones, Millions on millions, did he build the earth. Of women's tears, Down falling through the night, he made the sea. Of sighs and sobs He made the winds that surge about the globe. Where'er ye tread, Ye tread on dust that once was living man.

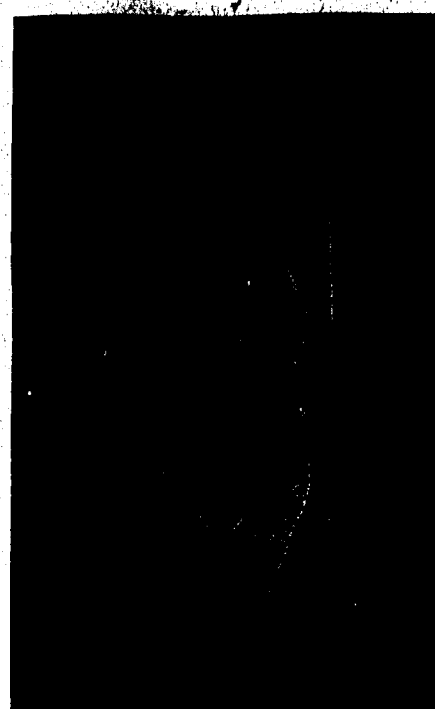
The mist and rain Are tears that first from human eyes fell. The unseen winds Breathe endless lamentation for the dead. Not so the ancient tablets told the tale, Not so the Koran! This was blasphemy, And they that heard El Moulok dragged him hence, Even from the very steps of St. Sophia. And loaded him with triple chains of steel, And cast him in a dungeon.

None the less Do women's tears fall ceaseless day and night And none the less do mortals faint and die And turn to dust; and every wind that blows About the globe seems hazy with the grief Of those who sorrow, or have sorrowed, here. Yet none the less is Allah, the Most High, The Clement, the Compassionate. He sees Where we are blind, and hallowed be his Name!

—Thomas Bailey Aldrich, in Harper's Magazine.

ANSWERS TO QUESTIONS

GIVEN THROUGH THE MEDIUMSHIP OF



W. J. COLVILLE.

QUES.—[By C. Fisher Ray, Milwaukee.] Can an immortal man have at the same time a healthy physical body?

ANS.—The question as to what constitutes immortality from the standpoint of a special individual is not an easy one to answer, as the moral sense in humanity is certainly susceptible of development, and is in its expressions a result of evolution.

When the Ten Commandments of the Mosaic Decalogue were first given to a nomadic people in an Oriental wilderness, they were without doubt very startling orders to that people. Where murder, theft, adultery and other crimes were universally practiced, their criminal character was not discovered till some ethical teacher arose whose ideals of life were vastly higher than the prevailing theories of the multitude to whom his message was addressed.

Many people to-day in what are regarded as the most civilized portions of the earth are absolutely devoid of that higher moral sense which characterizes the ethical leaders of the present period. It would not be fair to say that men and women are willful sinners, and therefore deserving of punishment, because they have not grown to so exalted a moral height as some of their neighbors; consequently it is not a just or logical inference that people have to suffer because they do not live up to the decrees of some one's else conscience, whose stage of moral development is above theirs.

There is a great deal of conceited cant about morality in the world to-day which is nothing but an expression of self-righteousness, very far removed from philanthropy or the ethic of the Golden Rule.

Speaking inclusively, we may well say that all injustice is immoral, and further that it is decidedly and deliberately immoral for any one to act against his own highest sense of equity. One of the chief glories of the Constitution of the United States is that it positively declares that the right of every one to worship God according to the dictates of his own conscience shall be incorporated in the scheme of republican administration vs. monarchical rule, therein set forth.

The very fact that persons enjoy good health proves that they are obeying the law of life on a certain plane, for were they to act against it they would assuredly be ill. As there are many distinct planes of human consciousness recognizable on earth, and results vulgarly called rewards and punishments are evident on all these planes, merely physical aspects of health may be logically said to pertain to such obedience to universal order as comes within the mental vision of a special individual.

Animals are endowed with sufficient instinct to protect them against self-injury; and surely we are not to conclude that man, even if materially regarded as the highest type of mammal, is less well endowed by nature than the lower mammals.

So long as there is no violation of law, as it concerns the individual, there is no penalty; but immediately any one rebels against natural order, as revealed in his own consciousness, he must needs suffer. We confess to having heard a great deal about very immoral people who enjoy excellent health, but we are not satisfied that we have ever met any. We have met people who are doing the best they know, but whose mode of living offends some of their neighbors, and whose health appears uniformly excellent, while their censurers, from their fictitious heights of unreal morality, have condemned them mercilessly, and themselves suffered the effects of their own venom. Then again we have known persons who have laid up for themselves a heavy load of accumulated suffering by perpetually indulging in what they themselves acknowledged to be vice.

The sanitary condition of faithful Jews, even in times of dire oppression, has been exceptionally high, as history abundantly proves; and though we are not prepared to utterly discountenance a dietary law, we do declare that the most important factor in Israel's physical salvation from plague, and other grievous disasters, has grown out of the sterling morality and tenacious adhesion to conviction which ever characterized the bulk of dwellers in their especial quarters in European cities and towns during the Middle Ages.

Of one thing we are convinced, and that is that no one can live below his own highest sense of right, and enjoy continued health. A breakdown is sure, even though it tarry long; but so much more important do we consider the disposition of the heart than the mere position of the intellect, that in any definition we might be called upon to give of morality we should ever assign to "good-will to all mankind" the highest place in morals.

Q.—[By the same.] Please give your definition of "Love" from a spiritual standpoint?

A.—Our definition of love is that it is the seat and source of all that we know as will, desire, aspiration, and, indeed, everything related to whatever shapes character, and is of the very essence of character itself.

If love between individuals is referred to by the questioner, we should decide that true spiritual regard is a revelation and inevitable result of soul-relationship. When you meet one who is spiritually related to you, you know it, because you feel it. Your spirit realizes it primarily, and communicates the information to the intellect, which gives consent. Love

cannot be created or destroyed; but it can be released or lettered.

In spirit-life there are no such barriers to a free expression of love as exist on earth; therefore the law of affinity is more clearly revealed than on this plane. Mere magnetic attraction is not love, neither is simple intellectual fellowship; these may exist with or without genuine soul affection, which is the result of certain souls belonging to the same family of souls.

In the truly universal sense love is the contact of the divinity in one with the same divinity in others; so that in the highest sense of universal love, every one loves the divine goodness which he finds in all his neighbors identical with the very inmost of his own being. At the core of our being we all love each other, although superficially we may be for a while discordant.

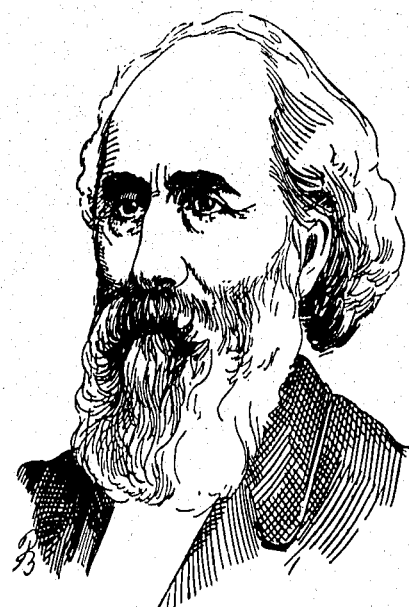
Q.—As our anatomies do not give any special function for the spleen or vermiform appendix, will Mr. Colville's guides inform us what office these organs perform?

A.—We are certain that the ampler treatises on anatomy and physiology which will adorn the libraries of coming days will devote much space to the functions of the spleen, which is unquestionably the centre of electric and magnetic force, as truly as the heart is the centre of the circulation of the blood. Common speech is very expressive in this regard. Such words as "spleeny" and "spleenish" are scientifically correct, as they accurately describe the states of electric and magnetic disturbance which they denominate. The spleen is a great electro-magnetic battery, which, when out of order, fails to supply the system with even harmonious currents of vitalizing force, without which the blood would become impoverished or impure, and the nervous system be in anything but a healthy or vigorous condition.

As to the vermiform appendix, this is comparatively an unimportant portion of the human structure, as its name implies, and has, to our knowledge, no very distinctive office or function of its own.

However, without dogmatism we should like to suggest that the vermiform appendix is as yet an undeveloped organ in man, and will, with the higher development of the human structure, assume a much more important position than it now occupies; but, in comparison with the very influential though little comprehended spleen, which is a prime requisite in the organism, the vermiform appendix will always be a subordinate, though it will yet appear as the seat of increased locomotive ability.

In Memoriam.



Jeremiah Eighmie.

JEREMIAH EIGHMIE, a pioneer Spiritualist, passed to spirit-life from his late residence at Pleasant Valley, N. Y., March 2, at the age of eighty-four years six months.

Mr. Eighmie was born at Poughquag, Dutchess County, in 1810, his forefathers being Hollanders who settled in that section. His early occupations were farmer, mechanic and whip-maker. Eventually he became a promoter of large enterprises, among others the development of the ore mines located in Clove Hollow and Beekman township, and the construction of the Dutchess County Railroad to secure a means of transportation of his ore to market. He was a Director in the railroad company. He also became interested in real estate, and for several years resided in New Jersey, where he owned considerable property. During the excitement of the oil discoveries he sunk several wells, and while prospecting discovered the "Feh Reh" mineral spring in Orleans County, New York. Recently he had been engaged in the land and lumber business in Delaware County.

In the forties Mr. Eighmie became interested in mesmerism, and gave exhibitions of his ability to control many subjects. Later, the manifestations occurring through the mediumship of the Fox girls attracted his attention, and immediately he began to test the spirits in his own household. His wife was clairvoyant, and through her and others he soon became convinced beyond doubt of the truth of spirit-return and communion.

He assisted many mediums financially in their efforts to promulgate the beautiful and wonderful truths revealed in so many ways, and made so practical in the exercise of his gift by the laying on of hands.

He was one of the boldest and most fearless advocates of Spiritualism, and in season and out of season, wherever opportunity permitted, he persistently insisted he was calling attention to facts—not beliefs or theories.

So positive was he that life was as real in spirit as in matter, that he followed every indication of a new kind of manifestation, and was among the very first to visit those mediums who exhibited novel powers. He visited Moravia in 1872, and had the supreme consolation of seeing one of his grandchildren who died three weeks before, and also another who had died only two or three days before, and of whose transition he was not then aware.

His life was one continued effort to convince his fellow-beings that there is no death, and that each individual will reap exactly what he sows; that there is no escape from self; that what we are here we will be there; and that the grand law of continued progress and the cultivation of brotherly love will in time make angels of us all. None were too low for his kindly ministrations of material food for their bodies or spiritual truth for their souls. He was also a healing medium, and he performed many remarkable cures in the exercise of his gift by the laying on of hands.

Hundreds he led to some medium and paid for their first initiation into the mysteries of the unseen world. Though having attained to eighty-four years of earth-life, and feeling the infirmities of age upon him, his last efforts were to secure a church for an exhibition of spirit manifestations, and his last act outside of his home was an errand to the poor.

What he was to the outside world, he was to his family and friends—always entertaining, inviting and welcoming any and all his brothers of whatever profession or race.

B. F. CARPENTER.

Roselle, Union Co., New York.

A ZEALOUS SPIRITUALIST PASSES AWAY. Mrs. Louisa A. M. Slater of Cleveland, O., passed to spirit-life Sunday, Feb. 24, after a long and painful illness, aged forty-six years. The transition of this Spiritualist from birth, and life-long advocate of the Cause, was indeed a happy release from physical suffering.

Mrs. Slater was the daughter of Mrs. Margaret George of Cincinnati, a well-known medium of early days, and possessing much mediumistic power herself, which she frequently exercised for the benefit of her friends.

The funeral services were conducted by Mr. Thomas Lees; Mrs. Clara L. Hopkins, Guardian of the Children's Progressive Lyceum, recited a beautiful poem, and Mrs. Emma Moss, the medium, added brief personal reminiscences of the ardent sister. Appropriate eulogies were rendered by the Russell family. Among the numerous floral offerings, those of the Children's Lyceum, the Cleveland Psychic Society, and the Chosen Friends, were the most prominent.

The remains were taken to Woodland Cemetery for burial, and when the casket was lowered into the

grave, a delegation of ladies of the Chosen Friends dropped a grain of truth thereon.

The deceased one leaves a devoted husband, Mr. John Slater, a well-known business man of Cleveland, a comparative stranger to Spiritualism, but an earnest and enthusiastic one, who will sorely miss his departed companion, to whom he was greatly attached.

THOS. LEES.

At the weekly meeting of the First Spiritualist Ladies' Aid Society of Boston, held in its parlors, 1031 Washington street, Friday, March 8, the following preamble and resolutions were adopted:

Whereas, The great Author of Life has in infinite wisdom removed from our Society an honored and beloved member, whose words of wisdom and life of usefulness demand at this time a fitting tribute of praise; therefore, be it

Resolved, That this Society, with tenderest affection for its late member and co-worker, Mrs. CLARA H. BARKS, records the fervent spirit of devotion and consecration to the divine truth of immortality which illumined her life, and made bright the pathway of her fellow-travelers, whose every utterance gave evidence of purity and nobility of character, and whose kindly ministrations reared for her a temple of love in the hearts of her friends that will endure until time with them on earth shall have become a forgotten circumstance, and out of whose tones the sweet bell of memory will unceasingly toll.

Resolved, That this Society extends its love and sympathy to the bereaved family, and prays that the memory of her words and life may sooth their grief, and bring us all into closer touch with the truth of immortality, and into holier communion with another.

Resolved, That this testimonial of our sorrow be spread upon the Journal of this Society, and a copy of the same be sent to the afflicted family, and to the BANNER OF LIGHT for publication.

JULIA F. EATON, } Committee on Resolutions.

ALICE S. WATERHOUSE }

OLIVE DOOLITTLE, }

March Magazines.

THE REVIEW OF REVIEWS.—The special features are "The Season's Doings of Thirty-Three State Legislatures"; "The Electric Street Railways of Budapest"; "Francesco Crispi, Italy's foremost statesman"; "Lord Randolph Churchill"; "John Clark Ridpath"; "The Service of an Invalid Aid Society"; "American Stock in Foreign Markets"; "Anti-Toxine Cure for Diphtheria"; "The Progress of the World"; "Record of Current Events"; "Leading Articles of the Month," together with book reviews, contents of reviews and magazines, combine to make a most interesting and desirable issue. A large number of subjects are treated in an able manner. Albert Shaw is editor. The Review of Reviews Co., 13 Astor Place, N. Y.

THE LYCEUM BANNER.—"The Adventures of Prince Trueheart," by Alfred Kitson, is continued through two chapters. "Righted by the Dead," by J. J. Morse, is another interesting serial. "The Current News," "Short Science Lesson," "The Golden Group," and "What Our Lyceums are Doing" departments are all pleasing and instructive. There are several stories and poems, interspersing other entertaining matter. J. J. Morse, 26 Osborn street, London.

THE METAPHYSICAL.—Swami Vivekananda has the opening paper, "Metaphysics in India: Reincarnation." O. Stanislaw Wake writes on "Physical Action in Levitation." "A Vision of Being," by Prof. C. H. A. Bjerrgaard. "Popular Fallacies Concerning Mind Cure," is written by Joseph L. Hasbrouck. Dr. Adolf Brodbeck has a third article on "The Ideal of Universities." "The Building of a Brain," by S. Millington Miller. Abby Morton Diaz continues "The Religious Training of Children." W. J. Colville writes on "Concentration." Carrie B. Darling has a paper on "The Epoch of Decision." The Metaphysical Publishing Co., 503 Fifth Avenue, New York.

RECEIVED: THE PHRENOLOGICAL JOURNAL AND SCIENCE OF HEALTH, Fowler & Wells Co., 27 East Twenty-First street, New York. THE JOURNAL OF HYGIENE AND HERALD OF HEALTH, Dr. M. L. Holbrook, editor, 46 East Twenty-First street, New York.

A Good Thing and Nothing to Pay.

Just see what Dr. Greene offers to do for all weak and suffering people. He is the most successful living specialist in curing nervous and chronic diseases. His unparalleled offer to consult with any one, free of charge, by letter correspondence, is doing wonderful good. If you have any complaint which you do not thoroughly understand, and which you would like cured, write the Doctor a letter stating just how you feel and what symptoms trouble you. He will answer it, giving a complete description of your case, explaining the meaning of every symptom, and telling how you can surely get well and strong. He gives most careful attention to each letter, and explains your case so thoroughly that you understand exactly what ails you. All this costs you nothing; you have no doctor's fees to pay, and you don't have to leave your home. The Doctor makes a specialty of treating patients through letter correspondence, and they nearly always get well. He is the discoverer of that wonderful medicine, Dr. Greene's Nervous Blood and Nerve Remedy. Write to him at his office, 34 Temple Place, Boston, Mass., and you will undoubtedly be made strong and well.

Passed to Spirit-Life.

From her home, 122 Pleasant street, Worcester, Mass., Mrs. MRS. J. J. CLARK, aged 72 years.

Mrs. Clark had been in poor health for several years, but her great will-power and her faith in the power of her spirit-friends to aid her has kept her most of the time at the post of duty. After a brief confinement to her room from a painful illness, her spirit passed peacefully and quietly into the higher life.

She had been long and favorably known as one of our tried and true mediums, and had been instrumental in bringing thousands into the light and beauty of her Philosophy. She was beloved and respected by all who came in contact with her. She leaves a devoted son and daughter to mourn their material loss; but they are blessed with the consciousness of her spiritual presence.

The funeral services were conducted at her late home by the writer, assisted by Mrs. Hildreth.

Aug. 9, 1894, LUCIAN WEBSTER, aged 79 years; Jan. 18, 1895, his wife MIRIAM, aged 74 years.

Their home for many years was in Sturbridge, Mass. They both had been Spiritualists for over forty years, and from their first issue had been readers of THE BANNER. Mrs. Webster was a very fine medium, and she was a true spiritualist. She was a knowledge, and the teachings of Spiritualism were exemplified in their daily lives.

While Mrs. Webster's funeral services were being held in Providence, R. I., at the residence of one of her sons, another service was held in the same city in the room of a daughter, Mrs. J. W. Crawford, lay almost at the point of death. This latter service was very impressive and beautiful, and was conducted by Mrs. Gorton and one of the sons of Mr. and Mrs. Webster.

The mother's favorite poem and selections from the Bible were read, and the daughter, although very weak, voiced a few words in tender love and memory.

GEO. A. FULLER, M. D.

From Yonkers, N. Y., March 6, after a lingering illness, VICTORIA A. G., wife of Stephen J. Hill.

"She hath done what she could," and it was a labor of love, as only those with whom she was associated in daily life can truly appreciate. Many by her help have been awakened to the truths pertaining to the higher life, and the continued possibilities for the unfoldment of the soul's consciousness of the divinity of each of God. The good seed has been scattered broadcast abroad, assuring a fruitful harvest; and her work, so beautifully commenced while here, will be continued with larger opportunities now that the spirit is freed from the weak prison-house of flesh. Many have been made happier by her kind ministrations, and will ever hold her in loving remembrance.

L. K.

From his home in Brewer, Me. Feb. 28, ROBERT DAVIS, aged 71 years and 11 days.

He was a firm and consistent Spiritualist. He was born in Fair Haven, Mass., Feb. 11, 1824. He was a widower and seven children, also two sisters—Mrs. S. B. Reynolds of Stillwater, and Mrs. Mary C. Reynolds of Augusta, Me. In both of whom are strong believers in spirit-return; the former having been a constant reader of THE BANNER for years.

Rev. E. F. Pember of Bangor conducted the funeral services, which were held at his late residence.

B. C. HODGKINS.

A Tribute to Marion H. Skidmore.

Given through the Mediumship of
W. J. COLVILLE.

(Reported for the Banner of Light.)

"Another hand is beckoning us,
Another call is given;
And gloom once more with angel steps
The path that leads to heaven,
And half we deemed as needed not
The changing of her sphere
To live to heaven a shining one,
Who walked an angel here."

The following address was delivered during the Memorial Services in honor of the gifted woman and earnest Spiritualist, Mrs. Marion H. Skidmore, at Lake Helen, Fla., March 7, 1895:

Friends: It is with mingled feelings of gladness and regret that we come before you today to pay tribute to a life-work so unique as well as so noble that it has scarcely a parallel in modern biography. Marion Skidmore, whom we love to call the "mother of the two camps," was one of those rare, sweet, strong natures whose equal it is not easy to find.

Of her the words may be well spoken: Many daughters have done valiantly, but thou excellest them all. As we turn over leaf by leaf the pages of history, nothing strikes the thoughtful reader more unmistakably than the fact that the highest ideals of the human race in every age and clime are very nearly identical. In the concluding chapter of the book of Proverbs we are introduced to an old world, even an Oriental picture of a model woman, and she will answer well as the prototype of the beloved mother, sister, worker and friend who has so recently been called by angels (not by death) to join the industrial army of the great majority.

Every once in awhile some inspired or illumined seer has peered beyond and within the confines of any conventional estate, and caring not for accustomed usage or established precedent, has dared to paint a portrait of the true woman, ever fresh and ever young, whose perennial grace and manifold charms consist in the diversity by means of which her unity is beautifully expressed. The woman who is mother, home-maker, and all that is most sweetly feminine, may be at the same time the champion of equal rights for both sexes before the law, the friend of every progressive movement, and an earnest, effective worker therein. The intimate friend of Susan Anthony, and many another brave pioneer worker in the field of woman's true emancipation, Marion Skidmore was never less the brooding mother, the tender, gentle, affectionate sister, because she did not confine her energies and interests within the four walls of some special dwelling, conventionally described as "Woman's Sphere." To all the grace or gift of versatility may not be given, but those who are endowed with it should surely use it to its utmost, for if it be good to help humanity in one way, it must surely be still better to help in many ways.

It would be impossible to say where Mrs. Skidmore's private life ended and where her public career began. She blended the two phases of her ministry so perfectly that the one melted into the other and produced a combination seldom known. It was in the bosom of her family and in the sanctuary of her home that her true friends came to know her most and best, for there it was that she appeared in the sweetest aspects of her queenliness.

To say that she was hospitable would be to utter but the truest commonplace; she was all that that word can embody, and vastly more than it usually suggests.

If to provide food, shelter and all external comforts for her many guests is hospitality, then was she hospitable far beyond the average wont, and if hospitality means immensely more than catering for earthly needs—if it signifies dispensing spiritual food and spreading around the needy the ample garment of protecting love—then was she hospitable to an extent unimagined even by her nearest kindred and most closely related friends. Did she deny herself when she gave up her own apartments again and again and occupied an attic that travelers from afar might have the best her home could provide? We undertake to say that in her case to do for others was in the highest meaning of the phrase most exquisite self-satisfaction, for she never so gratified her large loving heart as when she dispensed bounty and went without herself that others might enjoy abundance.

As those who have known her, we can speak of her not from hearsay, not with the voice of those who echo the words of others, but in the most direct manner out of the depths of our overwhelming realization of all she was and is, of all she did and of what she is doing now; and it is only from the spiritual standpoint that such a life can be estimated or appreciated, for however fair its outward side may be, its inner side is immeasurably more important.

As the mother of two of the most powerful and influential centers of spiritual propaganda work on earth, she is entitled to all and more than all the honor that is being paid to her; and were it merely a question of paying a memorial tribute to her worth, we should scarcely deem it necessary to attach importance to this gathering.

But when she was and is first and foremost a tireless worker is commended in the best of ways by a faithful band of workers who follow in her ever progressive footsteps, and are seeking to carry into effect the noble dreams and beautiful ambitions which glorified her long and useful life, it is a notable event.

The truly great require no monument: "Her own words praise her in the gates; her children rise up and call her blessed; her husband also, and he praiseth her." With these appropriate ancient words we may well commemorate the work of our so recently arisen sister, who asks no mausoleum and no epitaph, but whose spirit is with you as you gather here and elsewhere in the name of progress in pursuit of truth—an ever willing, devoted contributor to all that truly makes for humanity's most real advancement.

Not dead and not departed,
But only just unseen
By eyes of flesh which mark not
Beyond earth's fleeting scene.
Not dead, but ever living;
Not gone, but oh! most near;
A tender friend and helper
In all good works to cheer.

We rear for her no token
But this: With each heart
Bid peace take up its station,
Bid all of strife depart;
In union dwell together,
Work tirelessly by day;
At night let each glad spirit
Among the angels stray.

Beside Lake Cassadaga,
By Helen's waters blue,
Wherever truth is uttered,
Wherever hearts pursue
A work of love effort
To bless the race to-day—
There is our loving sister,
With smile for each most gay.

The portals are thrown open
For her to enter in;
The mother and the daughter
Together sweetly win
That sense of fearless union
In which true hearts delight;
They are not separated
In yon fair home so bright.

Live as she lives—unselfish;
Each for the other care,
And you and she together
Life's crown of joy will wear.

Lucy (single).—"Do you think it is wrong to smoke, dear?" Fanny (married).—"No, dear, I'm sure it isn't." Lucy—"Why are you sure?" Fanny—"Because my husband doesn't smoke, and if it were wrong I'm sure he would do it."—New York World.

CONSUMPTION CURED.

An old physician, retired from practice, had placed in his hands by an East India remedy the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma and all Throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints. Having tested this wonderful curative powers in thousands of cases, and desiring to relieve human suffering, I will send the formula of this recipe in German, French or English, with full directions for preparing and using. Sent by mail, with addressing, with stamp, naming this paper, W. A. NOYES, 230 Powers' Block, Rochester, N. Y.

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OUR MAGNETIC FOOT BATTERIES challenge the world for any potency which will equal them for keeping your feet warm. These FOOT BATTERIES remove all aches and pains from feet and limbs, cause a feeling of new life and vigor equal to the days of youth. Think of the luxury of warm feet all winter in all weather! These MAGNETIC BATTERIES increase the flow of blood, vitalize it and cause a most delightful feeling the moment your feet rest upon these powerful MAGNETIC INSOLATES. Every pair gives comfort and satisfaction. If you keep your feet warm you cannot catch cold. What's the use of suffering from those tired, all-gone, worn-out feet? A pair of our MAGNETIC FOOT BATTERIES will act like a charm on your blood, and give you a sensation of warmth and vigor at once. Try a pair of them quick. \$1.00, or 3 pairs for \$2.00, any size, by mail. Send for our book, "A Plain Road to Health," free.

CHICAGO MAGNETIC SHIELD CO.,
1401 Masonic Temple, CHICAGO, Jan. 5.

Miss Judson's Books.

"Why She Became a Spiritualist."
24 pages. One copy, \$1.00; six, \$5.00.
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32 pages. One copy, 15 cents; ten, \$1.00.
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Apply permanently to ABBY A. JUDSON, Chelmsford, O., P.O. Box 100, Mass., by P. O. Order or Express Order.
Mar. 2.

SOUL READING,

OR PSYCHOMETRIC DELINEATION.

MRS. A. B. SEVERANCE has always been noted for her powers in examining and prescribing for disease; and also in her character-readings, with instructions for mental and spiritual development; past and future events; adaptation of those intending marriage; business adaptation and business advice. But of late she has had a renewed development, which enables her to give from writing or look of her greater tests in these directions than ever before. Brief readings, \$1.00, and four 2-cent stamps; full readings, \$2.00, and four 2-cent stamps. Address, 1300 Main street, White Water, Walworth Co., Wis. Oct. 6.

Magnetic Institute of Psychometry.

RARE OFFER. Send lock of hair, name, age, sex, one leading symptom, and 5c. in stamps, and get a free diagnosis and psychometric reading by spirit power before F. SCHIRMER, M.D., Manager, Graduate of Michigan State University, 74 Bostwick street, Grand Rapids, Mich. Feb. 2.

ASTONISHING OFFER.

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

FAT FOLKS

Using "ANTI-CORPULENCY PILLS" lose 15 lbs. in 8 months. Contains no drugs, contains no poison and never fails. Sold by Druggists everywhere. Write for Particulars (ready) to WILCOX SPECIFIC CO., Phila., Pa. Dec. 1.

What is More Attractive

Than a pretty face with a fresh, bright complexion? For it, use Pozzoni's Powder. Feb. 9.

FOR SALE—At Onset, cottage on Fifth street, near Longwood Ave. Inquire on premises, or address DR. C. D. KING, Onset, Mass., Box 288. 4w* Mar. 16.

The Writing Planchette.

SCIENCE is unable to explain the mysterious performance of this wonderful little instrument, which writes intelligent answers to questions asked either aloud or mentally. Those unacquainted with it would be astonished at some of the results that have been attained through its agency, and no domestic circle should be without one. All investigators who desire practice in writing mediumship should avail themselves of these "Planchettes," which may be consulted on all questions, as also for communications from deceased relatives or friends. The Planchette is furnished complete with box, pencil and directions, by which any one can easily understand how to use it. PLANCHETTE, with Pentagraph Wheel, 50 cents, securely packed in a box and sent by mail, postage free. NOTICE TO RESIDENTS OF CANADA AND THE PROVINCES.—Under existing postal arrangements between the United States and Canada, PLANCHETTES cannot be sent through the mails, but must be forwarded by express only, at the purchaser's expense. For sale by COLBY & RICH. Nov. 17.

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Sure Rheumatic Cure.

This is strictly a Rheumatic Medicine, for the cure of Rheumatism in all its forms, and the dissolving of Stone and Gravel, to which all afflicted with Rheumatism are liable. Inflammatory, Muscular, Lumbago, Sciatica, Indurated Gout. All afflicted with this dread disease will do well to give this medicine a fair trial. One bottle will effect a cure in most cases. For a case of nineteen years' standing only four bottles were required. Any form of Rheumatism caused by blood salt, inherited or acquired, is quickly and surely cured by this medicine. Price \$1.50 per bottle. Sent by express only at purchaser's expense. For sale by COLBY & RICH. 6w*

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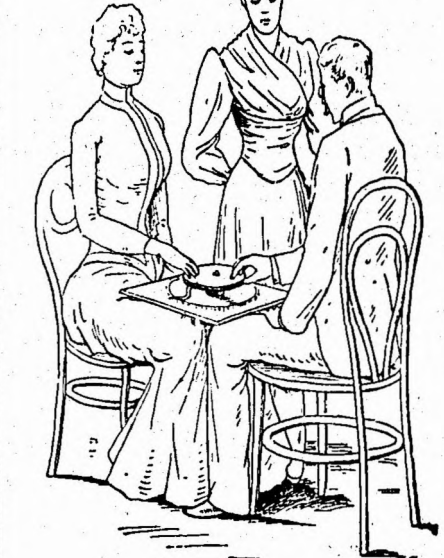
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